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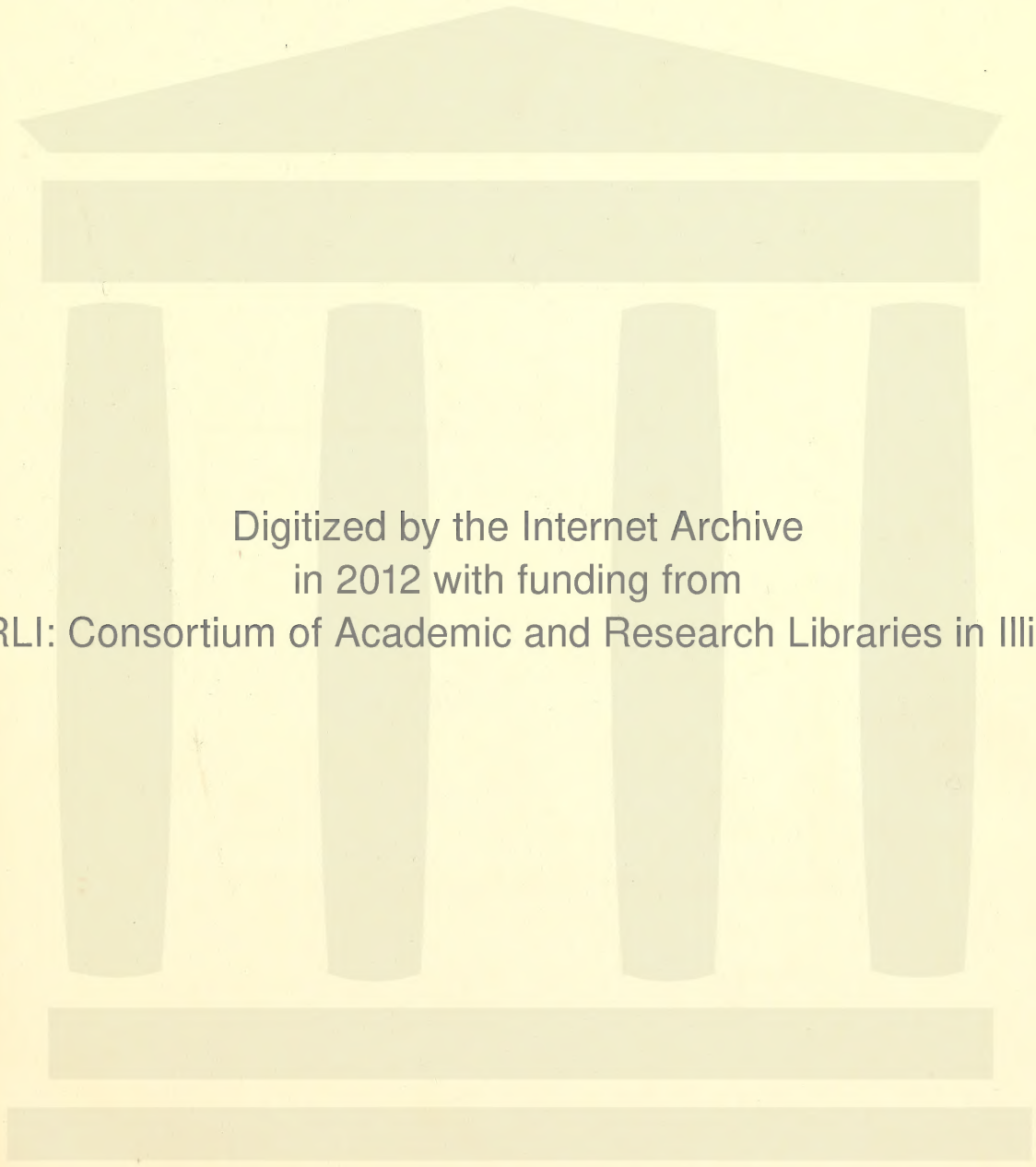

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLV. No. 27.
ST. LOUIS, JULY 2, 1908.

SOME CENTENNIAL AIMS

Ten Thousand Ministers.

An Offering from Every Disciple to some Christian College.

The College for the Church, the Church for the College---Both for Christ.

EDUCATION NUMBER

7376

The Christian-Evangelist.

J. H. GARRISON, Editor
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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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CHURCH GOODS
No matter what you want, write to us about it.
CHRISTIAN PUBLISHING CO., St. Louis

The New Orleans Convention
OCTOBER, 1908

Many have written us inquiring about plans for going to our great Annual Convention to be held in New Orleans next October.

We have been anxious to make definite announcement concerning "The Christian-Evangelist Special" to the convention and return, but the Railroads have not as yet taken action on rates from St. Louis, so we can not now give our plans, but will do so in the near future.

After diligent inquiry we regret to say that it will not be possible to use a boat in our journey, as there are no boats available that would be suitable; therefore our trip will necessarily be an "all rail" one from St. Louis and return, and we are expecting a large party on this occasion.

W. Daviess Pittman
Business Manager.

Gloria in Excelsis
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Edited and Prepared by the 20th Century Committee which is composed of more than

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CHRISTIAN PUBLISHING COMPANY
ST. LOUIS, MO.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events

The New Secretary of War.

Mr. Taft's resignation as secretary of war will take effect June 30. He will be succeeded by Gen. Luke Wright, of Tennessee. It is not the first time that Wright has succeeded Taft. They were closely associated in the Philippines, where Wright was vice-governor when Taft was governor, and became governor after Taft returned to the United States. After six years in the Philippines, he served for a short time as ambassador to Japan, and then returned home nearly two years ago. Mr. Wright is a democrat, and was a Confederate soldier. In view of his political connections, his appointment to an important post in the Philippines by President McKinley caused considerable surprise—much more, in fact, than is occasioned by his appointment now to a cabinet position. The fact shows that, while party politics is still as partisan as ever in some respects, there has been a re-drawing of the political lines which has brought together old political opponents in rather a surprising fashion. The position of secretary of war probably requires greater executive capacity and more varied abilities than any other in the cabinet. The occupant of that place must not merely be prepared to direct the affairs of the army, but he must be prepared to serve as colonial secretary, directing the affairs of our insular possessions, and he must also exercise a wise authority over the Canal Zone and all that goes on within it, both of administration and construction.

Death of Grover Cleveland.

Ex-President Grover Cleveland died at his home in Princeton, N. J., on Wednesday morning, June 24, of a complication of disorders culminating in heart trouble. He was a great man, a statesman rather than a politician. As mayor of Buffalo and governor of New York, his experience before entering upon his first term as President had been wholly outside of the field of national affairs. But his personality was as large as his experience had been small. He always thought much of his own opinions, and he worked them out with a degree of careful studiousness which gave him a right to have confidence in them. The popular trust in his absolute integrity and disinterestedness—a trust which he never failed to justify—contributed to increase his feeling of independence of those who would have been his natural advisers. He was never an easy man to advise. During his second administration, those issues which have disturbed the political world and caused a re-drawing of party lines were coming to an acute stage and it was perhaps inevitable that he should forfeit all allegiance of a large part of his own party while winning the approbation of a considerable fraction of the opposite party. He was accused of stubbornness, of brutal indifference to the will of his party and its leaders, and of many mistakes in judgment, but he was never accused of weakness. After his retirement from office twelve years ago, he made his home in Princeton, N. J., where he served as a member of the corporation of Princeton University, and lived a life of dignified quiet in keeping with his position as the only living ex-President.

Mr. Bryan on the Republican Platform.

Mr. Bryan, in the "Commoner," attacks the Republican platform and reduces it to splinters and slivers. At least those who agree with him will think he has done so. He points out the features in which the platform varies from the published policies of the administration, which are known to be policies favored also by Mr. Taft. The platform gives several good openings for such criticism. For example, there is the failure to incorporate any reference to publicity for campaign contributions. The natural reply will be that the business of the convention was to formulate a platform representing a consensus of the party's judgment and not necessary to incorporate everything that even the most eminent of Republicans has favored. The criticism has been made that the convention was too much dominated by Roosevelt and now comes the counter-criticism that it did not put the Roosevelt policies in its platform—an administration candidate but not an administration platform. Mr. Bryan is much displeased also with the paragraph referring to injunctions. The labor unions in general share his displeasure. An injunction is a legal device for preventing something from being done. If A injures B or B's property, B can sue A for damages. But if A has nothing to pay, B will get only an empty satisfaction even if he wins his suit. It will be far better for B, in such a case, if he knows that A intends to injure him, to get an injunction which will prevent the injury. But there may easily be a difference of opinion as to whether or not the intended action would be an unlawful injury. A may claim that he is acting wholly within his rights and that it is an injury to him to prevent him from carrying out his plans. In such a case, both sides ought to have a hearing which would amount to a preliminary trial of the case. The injunction is a useful and necessary device, on the principle that an ounce of prevention is worth a pound of cure. But it is liable to serious abuse when an injunction is granted upon the application of one party without giving the other a hearing. To frame a law which shall so define the power of the courts that the abuses shall be checked and yet the usefulness of the injunction as an emergency measure not be impaired requires a more delicate handling of details than a national convention is usually capable of. The declaration of the Democratic convention on the subject will be awaited with interest.

College and Politics.

There seems to be no doubt but that a college education increases a man's chances of attaining political success. President Roosevelt is a Harvard graduate. Presidential Candidate Taft is a son of Yale. Vice-Presidential Candidate Sherman is a graduate of Hamilton College. Mr. Bryan, who will be a presidential candidate within ten days, is an alumnus of Illinois College. It will be a college man's campaign. Mr. Taft has been having a glorious time at the Yale commencement, celebrating the thirtieth anniversary of his graduation. The class of '78 was there in force and a lot of other classes besides.

A Backward Step.

An imperial edict has been issued by the Czar that all women students shall be expelled from the Russian universities and that none henceforth shall be admitted. The order affects about 2,200 women, many of whom have been in the universities for several years and are nearing graduation. It is natural that when the privilege of matriculation in the universities was extended to women, a large proportion of those availing themselves of the opportunity should be women of radical and revolutionary sentiments. The women students have therefore contributed rather more than their fair share to the student uprisings which have vexed the constituted authorities. It is a great pity that, after paying Japan so great a price for a lesson in modernization, Russia seems determined not to learn the lesson but clings to her mediævalism. The Russian universities are, of course, state institutions and under the control of a minister of education. The expulsion of women from the universities is the result of no theory about co-education, but a purely political stroke for the repression of a class which is considered dangerous.

Editorial

State Brotherhoods and Colleges.

We are hoping that the local brotherhoods now being formed in so many of our churches will eventually organize into state brotherhoods, have their stated meetings perhaps in connection with our state conventions, and make it one of their specific aims to look into the condition and needs of the colleges within the state that are seeking to serve the same cause. What worthier or more urgent cause could challenge their generosity and business sense than the proper care of the institutions that are furnishing us our trained workers?

We can imagine an assembly of business men gathered for the consideration of so important a subject as Christian education, raising and taking steps to have answered such questions as these:

1. What institutions have we in the state, under the auspices of the Disciples, that are doing distinctively Christian work?

2. What has each one of these in the way of buildings, equipment and endowment?

3. How many students have they, and what is the character of the work being done?

4. What are they doing to supply the deficiency in our ministerial supply and in our missionary force?

5. What do they need in the way of better buildings, equipment and endowment to enable them to do a larger and better work?

6. In what way can we co-operate with these institutions, through their boards of trustees, to enable them to secure the needed aid?

Why should not the men in our churches, banded together in brotherhoods, give such a manifestation of brotherliness, and of far-sighted business sense, in promoting the best interests of our beloved cause?

Our Independence Day.

The old-fashioned Fourth of July oratory consisted largely in telling how big we were, and how strong and how brave, and how able we were to "whip the whole creation." That period of mere boastfulness has passed away. We have reached a period of our national development when we can see our faults and our dangers, as well as our virtues and our strength. We are none the less patriotic because we refuse to shut our eyes to our national shortcomings. Indeed, that is the truest kind of patriotism that discerns our own weaknesses and seeks to remedy them.

It has come to be apparent to all thoughtful American citizens that our chief danger is not from the aggression of foreign nations, but from foes within. Ignorance, greed for gain, lawlessness, lack of reverence for law, human and divine, and for the rights of others—these are foes far more to be feared and fought against than all the armies and navies of Europe and Asia. These are the things which undermine the strength of nations and cause their overthrow. It follows that schools of all grades, and Christian colleges and churches, are better safeguards of our civil and religious liberty, and of our national greatness and power, than a large navy and increased armaments on land and sea.

It is for this reason—the vital relationship of Christian education to the permanence and prosperity of our national life—that we have for years issued our educational number in connection with Independence day. There are no institutions doing more to reinforce and cultivate the virtues that make for the moral supremacy and political stability of our nation than those colleges resting on private foundations, and having the liberty and recognizing the duty of developing not only the mental, but the moral and religious life of their students. President Roosevelt, in extending his greetings to the Religious Education Association, said: "I doubt if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than in the things of the body must in the long run entail misfortune, shortcoming and possible disaster upon the nation itself." In the same session of the Religious Education Association, Dr. MacKenzie, president of the Hartford Theological Seminary, said:

"It is one of the most significant facts in American life that the public mind confesses that it is continually dependent upon religion for health and success in the conduct of its institutional activities."

Let us see to it, then, that as a religious body forming a part of the national life, we give adequate support to our own colleges as the best means of making our movement a source of strength to the nation and to the kingdom of God.

Christianity and Hygiene.

It is the glory of Christianity that it is on the side of every movement that looks toward the betterment of the race. It is capable of adapting itself to the increasing knowledge of science and of the laws of health, and it is only a perversion of Christianity that holds out against any reform that is based on well-ascertained facts of science in relation to health. The rapid growth of the custom of using the individual communion cup is a case in point. The scientific discovery of bacteria, and the important part they play in communicating disease, has revolutionized both the practice of surgery and medicine. One of the ways in which it affects religious practice is in the communion service. Under the old method a number of persons drank from the same cup. It is freely admitted that in this custom there are possibilities of communicating disease. It would be a strange thing if Christianity could not adapt itself to facts like these, and avoid the danger while continuing the beautiful and impressive service of the Lord's supper. This has been met in the individual communion cup, the use of which has been demonstrated to be entirely practicable, and even more impressive, than the original custom of the use of a single cup, or of only a few cups.

Of course, there is no valid argument to be made against the modern practice on scriptural grounds. If it be said that a plurality of cups is contrary to the scriptural reference to "the cup," then the use of *two* or *three* cups would be as much a violation of the ancient rule as the use of the larger number. But there is nothing in the argument. The merest literalist must see that any convenient and orderly method of distributing the elements to worshipers carries out the spirit and intent of the institution. It is safe to say that where two methods are equally scriptural in their form and the one has the added recommendation of being safe and hygienic, while the other contains possibilities of contagion, the former is certain to triumph. The writer was gratified, on a recent trip to the far West, where many victims of tuberculosis go for their health, to find that the use of the individual communion cup was almost universal among our churches. This is as it should be. Superstition will not stand against scientific knowledge and indisputable facts.

Not "Cross Currents."

In an editorial on "Denominational Reintegration" in the "Congregationalist and Christian World," reference is made to the tendency toward the affiliation of kindred denominations, as between different branches of the Methodist, Presbyterian and Baptist families. The editor regards this movement as a "cross current," with another tendency toward organic union, and thinks that while it may "hold in abeyance in some parts of the world the trend toward organic union, it will ultimately aid this trend."

We had not thought of these movements as "cross currents," but as parts of one general movement toward unity, having a common impulse in the desire to realize the fulfillment of Christ's prayer for unity. Naturally this union movement will take form first between those who are nearest akin. Where religious bodies are sufficiently alike in faith and polity to make organic union possible, the movement is naturally toward organic union. In other cases where there is at present sufficient difference to make immediate union impossible, the union sentiment finds expression in what is known as *federation*, which means such a degree of co-operation as is now possible. This co-operation is an essential preparation for a completer unity. These are all parts of a common movement toward the correlation of Christian forces with the view of enabling the church to accomplish its sublime mission in the world. They are not "cross currents," but are streams flowing in the same direction, and destined to converge at last in a united church.

When the tide comes in it inundates, first of all, the little pools and inlets nearest on the level of the ocean; but as it rises

higher it flows into all the bays and inlets, adapting itself to the sinuosities of the shoreline, according to its levels. So the tide of Christian union now coming in manifests itself here in the form of organic union among churches of the same family, and there, showing its presence in the closer relationship between Christian bodies not yet prepared for organic union; but it will continue to rise until all intervening barriers are hidden from view by a tide which shall know no ebb, because it is pulled shoreward by the increasing attraction of the Son of God.

The Gospel of Rest.

There is a time for work and there is a time for play. There is a gospel of work, and there is a gospel of rest. The man who does not work, and work hard, does not know the blessedness of rest. Moreover, the man who works hard, and puts his life into his work, must rest occasionally or his work will deteriorate. Rest is as divine as working, because its end is more and better work.

There are some people who never learn this lesson, and some learn it too late. We admit that there is a certain kind of people of phlegmatic temperament, who never get in a hurry nor get much in earnest, nor expend much energy in their work, who apparently need no vacation. But the men who do the most effective work, and who make it a point to always do their best, expend a large amount of vitality, and these are bound to have seasons of rest for recuperation of energy and of vital forces. The same Jesus who sent the seventy into all the villages of Judea to preach the gospel of the Kingdom, said to them, on their return: "Come ye apart and rest awhile." Our hard-working evangelists and pastors will do better work with the coming autumn if they will turn aside now to some quiet place and rest awhile from their ardent labors.

There is altogether too much hurry and rush in our American life. We are living too fast and not living deep enough. We would do well to pause awhile in the hot pursuit of wealth, or in the prosecution of any difficult tasks, and take time to think a little, and to brood over the deep problem of life. It is better, occasionally, to look up through the branches of the trees into the quiet stars, than to have one's eyes continually fixed on the ledger. It is more likely to enable one to have something to his credit in the great ledger book of human life.

Our advice, therefore, to all those who can do it, and who feel that they need it, is to take a rest. Take it where you will have a change of scenery and surroundings, and where new objects will present themselves to your mind, and new lines of thought will be started. Take it where you can see most of nature and least of the artificialities and conventionalities of our modern life. Take it where you can secure moral and spiritual invigoration along with your physical and intellectual recuperation. In a word take your rest where and when, and in that manner that will enable you to do the best work when the rest period is over and you resume the routine duties of life.

Notes and Comments

The next International Sunday-School Convention goes to San Francisco. We shall give reports of the convention just held.

We suggest that at least one sermon be preached in all our churches ere long on the worshipful spirit. Your own congregation may not, perhaps, need it, but some visitors may. It does not seem to be a difficult matter for many people to forget that the house of God is for communion with him, that we go there to see his face and must not let that of our friends make his dim or distant. There would be a more reverent spirit about the Lord's Supper were there more preaching about it.

At least two of our great states—Illinois and Missouri—have now adopted the delegate plan for doing the business of the churches in conventions. This does not, of course, mean that no one except selected delegates can attend and enjoy the conventions. But it does mean that the churches of St. Louis can not next year, when the state convention comes to this city, control by their votes—for a local attendance, of course, would swell the convention crowd—any business that may be transacted. The churches in the country can outvote all the city churches in a delegate convention, should they so desire. This is a truly democratic method of doing business, despite the bogey-man who cries out ecclesiasticism.

We have little hope of Dr. Lasher ever in this world coming to appreciate the Disciples of Christ. He has for so long directed his editorials at them that he would not know how to adjust himself, we fear, were the walls between the Disciple and the Baptist folds appreciably lowered. The chief reason, we believe, is that the editor of the "Journal and Messenger" wants to stop with two hundred years of history. He will not have the Free Baptists either, for the same reason.

"Can any one fail," he says in a recent editorial, "to see that it is one thing to tolerate, for a time, those who walk disorderly (contrary to the traditions of the Baptist denomination), and it is a thing quite different from formally voting to receive those who openly declare their purpose to disregard the standard by which our churches have been governed for two hundred years."

A tradition of two hundred years is what prevents certain Baptists from a union with Free Baptists, because the former are in favor of a restricted communion and the latter are not. Yet thousands of those calling themselves Baptists are not close communionists.

We suppose it is this two hundred years of traditionalism that prevents the "Journal and Messenger" from seeing any good in the Disciples, who have one hundred years less of man's tradition, but whose one central plea is to go back to Christ and his apostles for guidance and instruction, and who are not worrying themselves one-tenth as much about whether conversion is before baptism or in baptism and membership after baptism, as they are whether a convicted sinner repents of his sins, publicly confesses the Savior, and acknowledges the Lordship of Jesus Christ by obeying his commands. They are striving to make Christians and following the method, as closely as they can understand it, that the Master has given them. They will be glad for Baptists to use the name by which they call themselves, but they see no good reason why they should adopt a divisive name when their own has a wider sweep, a higher authority, and is more truly descriptive for one who follows Jesus Christ.

Have you really thought about it? "The sacred thing with most people is a prejudice, and the more false and foolish it is, the more sacred."

It is difficult sometimes to estimate results of evangelistic work. Some people count heads, some people count Christian life, yet neither of these may come into the reckoning, for the word fitly spoken may give its fruit in the future, years after the evangelist or the pastor has passed from the scene. Even the method of counting heads may be utterly misleading. We notice that there has been some discussion about the Welsh revival, about which everybody was talking some time ago. It has been observed that there was a great slump back from the state of religious fervor into the apathy and listlessness as regards religious matters prevalent before the revival. We are glad, however, to have the assurance of Principal Edwards, a man of sound judgment, that this is an overstatement of the case. He says that the many cases of backsliding, to which public reference has been made so frequently, have occurred largely amongst the young people, who were, perhaps, registered as converts with undue haste. At the present moment, the principal says, there are between sixty and seventy thousand who have for three years remained in good standing. As for ourselves, we had no other expectation, judging by what we heard of the revival, than that there would be some losses. Emotionalism played an undue part in this Welsh movement, and there was so much mysticism on the part of one of the prominent leaders that many a convert would, we think, have but a hazy idea of the meaning of the Christian life. Principal Edwards' suggestion about the undue haste in rushing young people into action which has not been considered, is in harmony with the feeling of many of our own brethren about some of our own evangelism. It is not meant in the spirit of criticism, for the sake of criticism, but merely a call to examine ourselves as to whether this is the wise method for us to pursue. C. M. Chilton and F. W. Burnham, in their addresses before the Missouri State Convention, touched upon this particular phase of the winning of the child.

Editor's Easy Chair.

Or, Pentwater Musings.

Yesterday in St. Louis. To-day in our lakeside home at Pentwater, Mich. This seems a sudden transition from one place to another of an editorial office, but we are living in an age of rapid transitions. Besides, when the move is a customary one, as ours is, from city to lakeside about this season of the year, it is not only accomplished within a brief period, but it scarcely interferes with the regular editorial output. This is one of the advantages of going to a fixed place each summer, without spending half the time in finding a comfortable place, and the other half in regretting that you did not go somewhere else. To settle such questions once for all and to have not only a place to go to, but a cottage to remove into, containing another editorial office, solves the summer vacation problem and relieves it of its disagreeable features. It seemed good to-day to get back to these familiar scenes, which are none the less beautiful for being familiar. The weather is at its best, with just enough coolness in the air to make a pine knot fire on the hearth very comfortable in the evening. The old lake seemed to be in an especially good humor, and laughed us a hearty welcome as its multitudinous wavelets danced in the sunlight. Here, within a few hours after our arrival, our household has resumed its ordinary course, and we are beginning our summer tasks, with which we hope to mingle a little recreation as time and circumstance may permit. The change of location for the summer in no way modifies, very materially, our editorial work. We do not envy those who are able to leave their work at home and take a complete vacation. We are glad that so many can do this; and yet this has never been our lot in life. The most that we can hope for in this change of location is a cooler atmosphere, freedom from the noise of city life, and out of these more favorable conditions for work to get a little time each day to lighten the day's toil with recreation and rest amid these quieter scenes.

Apropos to the above, this paragraph is written in the early morning hour. The first rays of the sun are casting their golden sheen upon the branches of pine and hemlock, and the mists are being lifted from the broad bosom of the lake. A gentle breeze is stirring the leaves of the trees and roughening the surface of the lake. How quiet and restful the scene appears! It is two hours yet before the ordinary time of getting downtown to the office when in the city, and the day's work is begun with no fear of interruption by callers. These conditions are not only favorable for rest, but for work as well, and offer the opportunity of blending the two in such proportions as one's taste suggests, or his duties require. We love the morning hour. There is about it a freshness in its cool air, a quietness and an awakening life that puts the soul in an attitude of gratitude to God for the beautiful world he has given us to live in, and helps one to bring his soul into tune with the Infinite. The wren whose notes we hear has, as usual, found a nest where she may lay her young under the eave of our cottage, and there is a question of disputed ownership which will have to be settled by a compromise—a sort of *modus vivendi*, by which we will agree to live together without disputing each other's rights. We wonder if this pair of wrens supposed this entire cottage was built for their accommodation, and that they have the exclusive right to its use, just as a few people seem to imagine that the earth and the fulness thereof were created for their special benefit. But the bird's wants are few and simple, while those of man multiply and increase with his ability to gratify them, and he rarely, if ever, finds his fortune too large to meet his fancied wants.

Referring to the peregrinations of the Editor's Easy Chair, our Kansas City neighbor, "The Word and Way," has the following note:

"Among our many contemporaries only one editor, so far as we know, has an "Easy Chair," and that is Dr. Garrison of THE CHRISTIAN-EVANGELIST, St. Louis. How he came by this rare piece of editorial furniture is a wonder to us; and how he can afford it and find the time to occupy it, passes our comprehension. Summer vacations in the lake regions and winter vacations in California seem to be "Easy Chair" perquisites."

We might explain to our brethren of "The Word and Way," that in the present stage of religious progress, when everything is coming our way, the Editor of a paper like THE CHRISTIAN-EVANGELIST has the easiest job imaginable. Not that there is any lack of work to do, for the Editor of THE CHRISTIAN-EVANGELIST probably does more writing in bulk than the average of his editorial brethren, but work is easy when one works with God's plan for his age, with all good men, and with "the stars in their courses." There is always plenty of *time* to occupy an "easy chair," when it is also a *work* chair. As to the summer vacations in the lake regions, and winter vacations in California or Florida, these are, for the most part, pastoral visits of the Editor among his flock to learn better the condition and needs of his readers. In other words, it is the editorial office on wheels. True, in the heated term, we have other motives in view in seeking the cool breezes of the north, but even then the purpose is that we may do more and better work. And so we hope our good neighbors of "The Word and Way" will not adopt an "easy chair" with the mistaken idea that it is a *lazy* chair, and free from the necessity of work. Every chair is an "easy chair" to one who loves God, his fellowmen, and his work.

The foregoing note and comment of "The Word and Way" reminds us of a criticism of the Easy Chair, which was given to us recently by a friend, who was not giving it as his own criticism, but as one which he had heard from others. The substance of this criticism was that the Easy Chair conveyed the impression to its readers that its occupant was having altogether too easy a time in the world; that he seemed to have no trials, tribulations and disappointments, as most people have, and to be so far above the line of poverty as to be unable to sympathize with those who are bearing the heat and burden of the day in life's grinding toil; that it often speaks of the beauties of nature, and the joy of the world, whereas its readers would appreciate more a picture of the world's sin, sorrow and sadness. Perhaps these readers are right, but if so, our philosophy of life is wrong. The Easy Chair's theory has been that people, as a rule, have enough troubles of their own without having those of others thrust upon them. Not seldom does the "Easy Chair" seek to minister to the happiness and enjoyment of its readers by giving some bit of descriptions of the world's beauty, and the joy of living, when the Editor's own heart is heavy with life's burdens, cares and disappointments. We could more than fill the space occupied by the Easy Chair in telling of our own and others' troubles, and how bad the world is in which we are living, but we have not felt it fair to our readers to burden them with the disagreeable things in our own life to excite their pity, nor have we sought to point out the mean and ugly things of the world of which everyone sees too much; but rather to emphasize the fact, too often overlooked, that after all there is a great deal of beauty in the world, much of which lies all about us, if we only have eyes to see.

Neither the optimism that shuts its eyes to the evil of the world nor the pessimism that refuses to see the good, is the true philosophy of life. Optimism recognizes the evil in the world as well as the good, but it sees in the good the positive and ultimately triumphant force in the world. Optimism also sees the pain and sorrow among men, but does not believe that these are to be remedied by causing men to think of their pain and sorrow, but rather by lifting their thoughts to something better and more joy-inspiring. No intelligent physician goes into a sick room to tell his patient the ailments of all his other patients, and how many of them are likely to die; but he seeks rather to get their thoughts on returning health and vigor. This is the theory with which we have sought to do our work. If we may be pardoned for saying it, no heart perhaps is more sensitive to the sorrows and misfortunes of others than our own, and this fact has forced us, in self-defense, to look after the brighter side of things, and to seek to find in every cloud some silvery lining. It is not difficult, however, to understand how some, looking only upon the surface of things, might interpret what is intended to be the cheery and optimistic view of life, as a lack of appreciation of its darker side through a lack of acquaintance with its sadder experiences. Nor are we unaware of the fact that there are some people in the world who have an abnormal fondness for the gruesome and disagreeable side of life, and who enjoy nothing quite so much as being miserable themselves, and knowing that other people are in the same condition. But this is a limited class, and for these the Easy Chair is not written.

The Patriotic Optimist By David J. Burrell, D.D., LLD.

It was a hot Sunday and the sermon was on the text, "Our Country is Going to the Bad." At the church door I met my friend, the Patriotic Optimist, and remarked, "Well, what do you think of that?"

"I think," said he, "that the preacher ran without a message. Nobody in America, least of all a Preacher of the Good-spel, has any right to be a pessimist. Look at the evidences of Christian progress. Man, think of them!"

"Well, go ahead," said I, "what are they?"

Then this Man of Hope proceeded to give a reason for the Optimism that was in him, as follows:

"First; we have a Christian President; God bless him!"

"Second; of the names considered for the Presidential nomination, there was not one which does not stand for Christian faith. There's Taft, who goes about talking to our religious convocations; Bryan, who speaks up like a man for Christ and the Bible and old-fashioned orthodoxy; Hughes, who stands four-square as a believer in Christian truth and righteousness; Governor Johnson and Judge Gray and the others. Why, fifty years ago any sort of a man was available; now infidelity is a hopeless handicap, and there isn't a shadow of a chance for a godless man."

"Third; our Legislators are held to a stern reckoning by their Christian constituencies. Witness the recent performance in the New York Senate. The old-time Senator or Representative was accustomed to do as he pleased with reference to Anti-racing Bills, and the like, and snap his fingers in the face of morality; but now the people won't have it. A good sign! The Ten Commandments are cutting a wide swath in the Legislatures. Christian sentiment has the whip hand; and the Public Functionary who doubts that fact is admonished to beware the Ides of March."

"Fourth; the Christian people of our Country have discovered their strength. They are numerous enough and powerful enough to be the controlling factor in national politics; and they know it. Straws show which way the wind blows. When Mr. Roosevelt erased 'In God we trust' from our coinage, the people said, 'That was a mistake. We want Congress to put it back'; and Congress did it. When the Jews in New York City succeeded, by a still hunt, in putting an end to the singing of Christmas anthems in the Public Schools, the people said to the Board of Commissioners, 'This is a Christian Country.' And that was enough. The damage was repaired at once. So it goes always. The Christians of America have their way; as, within reasonable bounds, they ought and mean to have it."

"Fifth; the Churches of America are finding themselves. They are steadily getting together for the pushing of those great enterprises which make for truth and righteousness among all sorts and conditions of men. There never was so much real, sensible denominational union as now. Evangelism is in the air. Movements are everywhere on foot for the conversion of immigrants and the lapsed masses. There are "forward movements" in Home Missions, "forward movements" in Foreign Missions, "forward movements" in every sort of Christian work. There never was so much energy invested, never so much money contributed, never such a display of wisdom, enthusiasm and genuine fellowship as in these days."

"Oh, no! The pessimist in America must be a blind man. He can not read the logic of events. He thinks God is dead and the world whizzing through infinite space to inevitable ruin. But Garfield was right, 'God still reigns and the Country is safe!'"

My spirits rose as my friend proceeded; and, I confess, there seemed more Gospel in his words than in the jeremiad of the melancholy man in the pulpit. As we parted, I said, "This *is* God's country, I do believe."

And when we met again it was in another church, where the preacher's text was, "The Lord reigneth; let the earth rejoice!" It was the first Sunday in July; the pulpit was draped in the American colors, and the people sang, as if they meant it,

"Our fathers' God, to Thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With Freedom's holy light;
Protect us by thy might
Great God, our King!"

New York.

Mission of the Christian College By President Miner Lee Bates

The mission of a college is complex. The responsibility of its president is many-sided. What is the field of the small college in the educational world? What is the mission of the Christian college as distinguished from other colleges?

Broadly, the field of the small college is defined by its inherent limitations. A small faculty and a small enrollment can provide neither teachers nor students for a wide range of elective courses. Library and laboratory facilities are usually too meager to permit of extensive specializing. These limitations distinctly separate the small college from the university. The business of the university is to train specialists. The business of the college is to develop men. Each is of incalculable value. Each aids the work of the other. The college may begin the work of special training. The university furthers the development of men. The essential thing to recognize is that the mission of the small college is not to give technical, professional or other specialized training, but to offer those general courses which experience has found to be most effective in the development of power and character.

The small college may properly emphasize one or another department of its work according to the particular need of its constituency. In this one field specialized courses may profitably be offered as the demand may require. Such specialization gives an institution a distinct mission and individuality without impairing its characteristic advantages as a small college.

The boundary of the college field on the side of the secondary or preparatory school is so well fixed and so well understood as to need no discussion. The college course is now built squarely upon the four years' curriculum of the high school.

Between the high school and the graduate schools of the university are the four years of college. In the life of the student this period commonly falls between the ages of eighteen and twenty-three. In them the high school boy becomes the college-trained man, ready to enter upon the study and work of a particular calling. The degree of success he will attain in his vocation will be largely determined by the discipline he has received in his college course. The use he will make of his vocation in service to society will be largely determined by the ideals he has gained from his college associations.

The small college possesses distinct advantages for providing the needed discipline and associations for this strategic period of youth. Her very limitations are her strength. Just as in the university the narrowed field of study conduces to thoroughness in scholarship, so in the small college the narrowed field of personal association conduces to effective character building. Personal contact is the most important factor in education. Nowhere are conditions so favorable for close personal contact between teachers and students as in the small college. Where the enrollment does not exceed three or four hundred every student knows each member of the faculty and feels the impress of his personality. At this, the most vital point in education, the small college possesses unique advantage.

Similarly, in the small college, each student is impressed by the individuality of every other student. There is no occasion a larger body of students tends to divide itself. Mutual contact between various for the exclusive social groups into which types and degrees of culture during the youthful period of adaptation and frank responsiveness has large value for the development of broad sympathies, sane judgment and independence of character.

The distinctive mission of the Christian college is marked by its emphasis rather than by its limitations. Christian colleges have been founded because men believed that the ideal life, the adequate motive for its realization, and the ultimate hope of humanity are to be found only in Jesus Christ. If these colleges continue to be Christian in fact as well as in name it will be because in them the culture of Christian character and Christian ideals continues to be their first concern.

This emphasis is not without its dangers. Supreme stress upon Christian character may lead to tolerance of low educational standards. Zeal for the peculiar tenets of a religious body may develop into sectarian prejudice and intolerance. Effort to cultivate constantly and in all temperaments a religious fervor may produce a demonstrative sentimentalism or a professional piety which has no root in the actual life and must prove barren of all moral fruitage. Though these weaknesses are not uncommon they are by no means necessary. There is no good reason why a Christian college should be content with inferior educational standards, or be smitten with partisan blindness, or dissipate its religious convictions in excesses of religious emotion.

The mission of the Christian college is to conserve and cultivate during the trying period of intellectual growth and re-adjustment an intelligent, vital faith in the divine person and mission of Jesus Christ. Without such conviction the Christian ideal of righteousness can never be attained and the Christian ideal of service can never be realized.

What though in station lowly and obscure,
Unnoticed of the throngs that hasten by,
We toil at tasks with use to us unknown,
If, passing through the pearly gates on high,
We see with vision glorifi'd and pure,
The stones we shap'd in pain built in his throne.

—W. H. Bagby.

True Education By H. H. Peters

Occasionally some one announces that we need a new message. I do not see it this way. The message of the New Testament suits me. It can not be improved upon. But it has occurred to me for some time that we need a new method. Our people have always been perfectly rational in regard to the matter of culture in religion so far as theory is concerned; but our practice has not measured up to our theory. For years we have been announcing that one must grow in grace and in the knowledge of the truth. But we have not taken the interest in educational affairs which our theory warrants. Yet we are coming into a better day. Every activity of the church, congregational and general, will be carried on in the future along the line of educational methods. Since this is true, it is necessary once in a while to pause long enough to ask ourselves this question, What is true education?

The old idea of education was that it was a cramming process. It consisted in committing to memory facts and in learning rules. Its edicts were arbitrary and its methods were mechanical. The might of the rod was the law of procedure. The new education deals with principles. It gives training and discipline. It trains men to think as well as commit. The old education learned rules; the new makes them by processes of investigation. My father was a teacher under the old order. He could repeat from memory every rule in the arithmetic and recite history by the yard. When my educational training reached the observing stage he was concerned about my intellectual welfare. He said I would never become a mathematician. He has not changed his mind. My experience is the common experience of most young men who have been trained according to present day methods.

Education ought to make a man self-governing. It ought to help a man to think and dispose of the problems of life as they come to him day by day. Herbert Spencer says, "Bear constantly in mind the truth that the aim of your discipline should be to produce a self-governing being; not to produce a being to be governed." This is sound philosophy. The highest aim of true philosophy is to make a thinking man. Education, like character, must be formed from within. In fact, education is character. The truly educated person is in harmony with God and his world. He may not be able to recite dates or repeat rules from memory, but he is living the life of oneness with the Infinite.

Education and religion meet at the same point. Their aims ought to be identical. The highest aim of religion ought to be the noblest end of religion. Christianity says that Christ must be formed within us the hope of glory; true education says that we must be trained in the things that make for true living. I insist that they agree. True education can not be materialistic; it must be spiritual. "The soul culture is the culture of the soul." According to this rule much that is called education is to say the least only partial. I once heard Arnold Tompkins in a lecture on "The Religion of Education" say, "Ask the teacher who understands his business what he is trying to do, then ask the preacher who understands his business the same question and you will find that they will agree in their statements. One may use pedagogical terms and the other may use theological terms, but they will be the same in meaning." If this be true it will be very profitable for us to look into the whole problem of Christian Education.

The time has come for a thorough study of the laws and principles of the development of personality. Our Bible school problem must be restudied. Our evangelism must be re-examined. The work of the preacher must be re-investigated. Our missionary societies will be compelled to take advantage of these principles more than they are at the present time. In these matters the children of this generation are wiser than the children of light. But we are learning. In fact, we are improving very rapidly. The end of cyclonic disturbances has come. We have reached the day of better methods. Let us use them.

Ante-Bellum Religion in Old Missouri

see page 937.

By J. A. Smith

I read the Missouri edition of The Christian-Evangelist with a great deal of interest as it revives the old memories of the earlier days of that grand old state. The sketches of some of the first churches, coupled with the names of such splendid men as Moses E. Lard, J. W. McGarvey, D. T. Wright, Dr. W. H. Hopson, T. M. Allen, J. T. Johnson and another name, which you modestly omitted and I will supply, J. H. Garrison, and others, who have long since entered into life everlasting, are full of interest. The younger generation has no conception of the conditions that prevailed in those days, and were it not for the pathetic side, it would be amusing to read the annals of the work of the religious bodies of that time.

At a venture I will give a short sketch of my early experience in the northern portion of the state, where my father, who was also a minister, located in the year 1857, more than fifty years ago and antedated the great civil war. If I mention names, it will be with no disrespect for the dead, for probably all the old pioneers are gone, leaving behind a more enlightened progeny, at least so far as the gospel of Christ is concerned. The place in mind was and is in Mercer county, four miles northwest of Princeton, the county seat. Nearly all of the settlers in that neighborhood were natives of East Tennessee and brought with them the peculiarities of that people. They were the best of neighbors, and would do you a favor even if it greatly discommoded themselves. Their language was the brogue of the south and carried with it many provincial words that you had to learn before you could derive their meaning. Especially do I remember one family of two heads, the brothers Calvin and Caswell Brummitt, both being of the Methodist Protestant church, Calvin being a preacher. Both had large families and were the leading spirits of the community. Then there were the Clarks, the Phippses, the Bean family, the Ridenours, the Whites and among others Uncle Johnny Gilbert, who by the way was a character and always called things by Bible names. When the civil war broke out nearly all of the young men went into the Union army and Uncle Johnny was an uncompromising union man and he dubbed the federal soldiers "Joshuas." These former Tenesseeans were intensely religious folk, and at that day meeting places were at the residences of the people mostly, sometimes at the little log school house and at other times in the woods. When it came to religious matters, these folks were always ready for a "spute." They certainly had the courage of their convictions until the point was lost to them, then they would gracefully submit. My father and Bradford Clark once got into an argument on the "mode" of baptism, and of course father soon had the best of it, when Mr. Clark fell back onto the old resource of pedo-baptists, that it was an impossibility for twelve men to immerse three thousand men in one day. Arithmetic was brought into play and in a short time it was figured out how many one man could immerse in a given time, and Brother Clark made the proposition that he would act as the definite number and father could baptize him in lieu of the greater number being present, until the full time was demonstrated, and offering at the same time to give father a cow if he could baptize him once in a minute and a half for thirty times. The time was set and the witnesses were present to call time and the party repaired to Weldon fork of Grand River and the test was made. About fifteen persons were present and it was one of the most exciting episodes of the "Old Tennessee" neighborhood. The test baptisms proceeded, making less than the prescribed time, until the ninth dip, when Clark came up out of the water almost drowned, saying, "Brother Smith, you may take the cow, you have proven your side of the question to my entire satisfaction, but I still believe sprinkling is more convenient."

The church music was largely on the plantation order, consisting of repetitions and without regard to time or melody. Songs were all sung to the highest pitch attainable, and like the fashionable but earnest prayers and loud sermons, noise was the desideratum. The louder the song or megaphone voice of the preacher the better, and the long but noisy prayer was the effective one. Shouting was the usual accompaniment on all occasions. I remember a few lines of some of the popular songs and will give a few specimens, such as:

"My body's bound for to moulder in the clay,
My body's bound for to moulder in the clay;
My soul is a marching on."

Another:

"Say, fathers, will you meet us,
Say, fathers will you meet us,
On Canaan's happy shore?"

And so on till the mothers, brothers, sisters and neighbors were all included in the song.

"O! where is good old Moses,
O! where is good old Moses,
O! where is good old Moses?
Safe in the promised land."

Chorus:

"By and by we'll go and see him,
"By and by we'll go and see him,
By and by we'll go and see him;
Safe in the promised land."

And so on with the prophets and notable Bible characters till the catalogue was exhausted. These are only a few of the many, all bearing a close relationship with each other as to subject. Since that long time ago period, I have been led to believe that most of these good, well-meaning but primitive worshipers did actually sing themselves into the "Sweet by and by," the desire to reach that place seemed to be the burden of their songs and prayers.

In justice to the memory of my father, I will state that he refused to accept the cow for demonstrating the possibility of immersing a man in a minute and a half's time. Fifty-one years has wrought a wonderful change in the conditions in Missouri. The public school has and is leaving its impress on the people and as the people become more educated and informed, the old "things are passed away, and all things have become new," and all for the better.

Church Membership: A Symposium

The following propositions and questions were sent to a number of our leading preachers:

Proposition.

1. There is something in the earth which Jesus recognizes as his body, the Church.

2. There is also the local congregation, which is not the whole Church, but is the church at that place (not city, but street).

Question.

1. Is not every Christian a member of the first?

2. Is not every member of the first a Christian?

3. If a man is a Christian and a member of the church of Christ, by what authority and on what grounds can any man, or body of men, refuse him membership in the local church?

I give the answers these men made:

B. B. Tyler did not answer. I presume my letter to him was lost in the mails, as it bore my return address. J. H. Garrison said he would wait for the symposium, and "perhaps" add his contribution. L. M. Sniff replies, but notifies me that it is not for publication.

C. L. Loos says: "If any one is actually a member of the Church, i. e., the Church general, he is, of course, also a member of one of the congregations that constitute the Church. I do not see how any one can deny this. Of course a congregation can decide whether any one is a true member of the Church. There is no other body to decide. However, for a congregation to decide wrongfully to exclude a member and this member still be a member of the Church of Christ," would not affect his real religious status.

Then I asked Brother Loos this: "If a sincere man who has been sprinkled should offer himself for membership in the local church, would you receive him, or would you decide that he is not a Christian?"

To this he made reply: "My religious views and practices are in strict accordance with the New Testament. I allow no religious sentiments of mine to counteract the word of God. I know of no unbaptized members of the Church of Christ, and of no baptism but the immersion of penitent believers. Here I rest the whole matter. I do not allow any views of my own to contravene the Divine Word. I allow myself no liberty of that sort, as so many others do."

A. B. Philputt says: "Every Christian is a member of the Body of Christ; i. e., every one who is formally a Christian. 2. I doubt very much whether every member of the Body of Christ, i. e., formally a member, is a Christian. If he is really a member he is a Christian, of course. 3. On no grounds that I can see; nor do I see why they should want to do so."

Then I asked this: "If a sincere man who had been sprinkled should offer himself for membership in the local church, would you receive him, or would you decide that he is not a Christian?"

This letter, also, was lost in the mails, as it brought no reply and was not returned to me.

J. B. Briney says: "Your first proposition is unquestionably correct. I am not sure whether the Scripture recognizes a plurality of independent churches or congregations in a city or not. There are some things that seem to indicate that all the disciples in a given city constitute the Church of that city. I unhesitatingly answer your first and second questions in the affirmative. As to the third, I may say I am acquainted with no ground upon which any Christian, in the New Testament sense of that term, can be refused membership in any local Church of Christ."

Then I asked: "If a sincere man who had been sprinkled should offer himself for membership in the local church, would you receive him, or would you decide that he is not a Christian?"

In answer he says: "I would not receive into the membership of a local congregation any unimmersed person. The term 'Christian' has such a wide and elastic meaning in our day that one would be liable to be misunderstood if he should say that no unimmersed person is a Christian. I will say, however, that in my understanding of the Scriptures, no one was called a Christian in the days of the apostles except a baptized (immersed) penitent believer. In other words, no one was regarded as a Christian who was not of the Body of Christ, and no one could enter that Body without being immersed."

Herbert L. Willett says: "My answers would be: (1) Yes. (2) Yes, provided his character and conduct are such as to be worthy of recognition by Jesus. (3) A local congregation can only refuse membership to one who claims to be a Christian, on the ground that he has not fulfilled, or is not fulfilling, the conditions of church membership. Every local church has such rights and can take such action on these grounds. Such action must, of course, rest for its validity upon the conviction of the local church that something is wrong in the status of the one to whom recognition is denied."

Then I asked this: "If a sincere man who had been sprinkled should offer himself for membership in a local congregation, would you receive him, or would you decide that he is not a Christian?"

This letter presumably was lost in the mails also.

A. B. Jones says: "This question overlooks the fact that the Church of Christ on earth to-day exists in an abnormal condition, and that this necessitates an abnormal procedure in our efforts to restore the Church to its normal condition."

Then I said: "Would you receive into the membership of the local church a sincere man who had taken sprinkling for baptism, or would you decide that he is not a Christian."

His answer was in one word, "Neither."

Then I asked: "Then, by what authority or on what grounds, do you refuse to take into the local church one who is a Christian and member of the Body or Church of Christ?"

His answer was: "On the ground that he has not been baptized, a prerequisite to church membership."

I have not asked Brother Jones to explain how baptism is a prerequisite to (local) church membership, but not to membership in the Body or Church of Christ. Perhaps he will explain it to the readers of THE CHRISTIAN-EVANGELIST.

Here is the gist of the whole matter: *A Christian is a baptized believer.* There is no use or logic or good sense in saying "in the New Testament sense," or putting in any qualifying words. I think these men all must agree that every Christian is entitled to local church membership, and to every privilege of the Christian. This view I hold: We can take this scriptural ground and give credit to all for Christian character and Christian living and godliness and piety, and love them as such, and be consistent and be respected for our convictions.

Morristown, Ind. E. L. Frazier.

[We do not wonder that one of Brother Frazier's questions was "lost in the mail" so frequently. It asks for the decision of a question that must be decided in a higher court. We are authorized to receive baptized believers into our local churches, and none others, because these are the New Testament conditions of church membership. As to whether any one who fails to comply with the ordinance of baptism is, or is not, a Christian, is known to Him who knows the heart and its motives, and whether such an one has obeyed Christ to the best of his ability. If he has, according to Alexander Campbell's definition of a Christian, he is a Christian, despite his defective obedience. But that does not annul the conditions of church membership. Brother Jones' answer is entirely correct when he says he would "neither" receive such an unbaptized person nor deny that he is a Christian. Nearly every departure from the New Testament terms of church membership comes from the attempt to decide this question which Brother Frazier raises, and to base church membership on the decision. The Lord has not laid any such task upon us. Let us stand loyally by the terms of church membership, as they are given by him, *as we understand them,* and manifest charity to all men; so shall we most surely meet with Christ's approval. EDITOR.]

[Since the foregoing comment was written, Brother Frazier has forwarded a letter received from Prof. Willett, which he asks us to add to the symposium. It will be observed that he, too, answers the last question "neither," and believes still in standing by the conditions of church membership as we have always understood them.——EDITOR.]

Dear Brother Frazier: In response to your recent letter, let me say that I should hold unquestionably that every one who is a member of the body of Christ is a Christian.

That every Christian is a member of the Church of Christ.

Such a person can not, upon scriptural grounds, be refused membership in the local church unless it was felt by the man or men who would thus receive him that the practice of the local church, or of the body of which it was a part, required compliance with additional requirements beyond those recognized by the Church at large as essential to salvation.

The question which you ask in your appended paragraph proposes a dilemma which does not exist. You say, "In any view of this, would you receive a sincere man who had been sprinkled into the local church, or would you decide that he was not a Christian?" I should do neither one. If to the full extent of his ability to understand the scriptures he believed himself a follower of Christ, and lived a life consistent with this profession, I should count him a Christian and treat him as such. In the question of receiving him into the local church, there would remain the additional point of his compliance with the custom and practice of that local church, or the body to which it belonged. The Disciples recognize their brethren of other churches as Christians. At the same time they do not receive them into fellowship without insistence upon immersion. In other words, they require for membership in their own churches, as a matter of full obedience, that which they do not hold as essential to salvation. With this practice of the Disciples I have always stood and stand to-day. Very sincerely yours, Herbert L. Willett.

Our Budget

—Education!

—It belongs to patriotism.

—Here's to the birthday of the Republic!

—Long may it be cherished in every land!

—Long may we keep our country true to the highest ideals for the welfare of man and the glory of God!

—And here's to our colleges, where the highest kind of patriotism is fostered, where morality and religion, sheet anchors of our liberty, and the foundation and perpetuity of our government, are inculcated.

—We make no excuses for giving large space in our annual educational number to the cause of the colleges. It has been a neglected cause, but is now recognized by thinking men as one of the most fundamental parts of our work. The educated man and woman is increasingly in demand. If the Christian churches are to be among the controlling forces of the future, we must provide men and women well trained.

—Study what we are doing in our college work and seek to understand the needs of the colleges, and help them by your co-operation to meet the requirements that are demanded of them and us.

—The Editor-in-Chief has gone to his lakeside summer retreat. Those who think that this means one long holiday for him, an occasion for ease and luxury, labor under one of those mistakes that many people make who know nothing of newspaper work. We direct their attention to the "Easy Chair" page in this issue.

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—We have received two of the college annuals.

—F. H. Cumming has taken the work at Palmyra, Ill., having removed from Pontiac.

—We call attention to Brother Abbott's request for date and places of county conventions.

—Claude C. Jones, of the 34th St. Church, Washington, has taken charge of the work at New Bern, N. C.

—We will be glad if Wm. A. Ward, the evangelist, will send his present P. O. address, as we have mail for him.

—Congress has appropriated $1,500,000 for the American exhibit at the proposed exposition at Tokyo, Japan, in 1910.

—J. L. Darsie, of Hiram, O., has been recalled to the Fifty-sixth Street Church, New York City, to fill the pulpit for a season.

—Dr. Herbert Martin, of the First Church, Brooklyn, has just sailed for Europe, to be gone until the middle of September.

—J. L. Greenwell, of Seattle, Wash., was asked to deliver the Church Extension address at the Oregon and Western Washington Conventions.

—Word comes to us from Sister Jennie Fletcher that T. A. Abbott dedicated the Goshen Christian Church near Caiusville, Mo., on June 7. It cost $3,000.

—J. R. Middleton has been recalled to take charge of the church at Lewis, Kan. He served it as pastor for three years until last fall, when he removed to Garfield.

—Phil. A. Parsons has just closed his work with the church at Plainfield, N. J., and goes to Hamilton, Ill. Brother Parsons has been a hard worker in a difficult field.

—Prof. F. E. Trucksess, lately assistant pastor of the Christian Church at Lafayette, Ind., but now in the field as a song-evangelist, has moved his family to his old home at Brownsburg, Ind.

—Ernest J. Doley, who has just graduated from Bethany College, sails to-day for his home in Adelaide, S. Australia, and after a visit to his parents will return via Oxford, England.

—We regret to hear that E. B. Widger has been compelled to go to the hospital due to straining himself by some lifting in his interest in the erection of the new church at Jefferson City, Mo.

—C. F. Stevens, Spokane, Wash., is cordially considering a move toward the living-link in the Foreign Society for that church. The recent visit of Dr. Royal J. Dye greatly stirred the church.

—Roscoe R. Hill, missionary of the Foreign Society, at Matanzas, Cuba, reports eight recent baptisms at Union, one of the out-stations from Matanzas. This makes thirty-one baptisms at this point this year.

—C. M. Smithson, having declined a call to remain at Flora, Ill., another year, expects to enter the evangelistic field September 1, and has arrangements made for September and October and possibly November.

—Plans are on foot for a revival in October at Sharon, Kan., with E. A. Newby as evangelist. S. E. Hendrickson, the preacher, reports that the brethren at Haselton, where he also ministers, have rented the Presbyterian Church for a year.

—The work goes along at Guthrie, Okla., under T. L. Noblitt. The building has just been repaired. The church gave $25 to foreign missions and the Children's Day offering was $17.91. Brother Noblitt is in demand for many special addresses.

—William Durban, our English correspondent, sailed last week on the "Mauretania" for his home, after a brief visit to his daughter and son-in-law. We hope Brother Durban will get over next year for the Centennial and see some of this country.

—B. B. Tyler was elected a life member of the Executive Committee of the International Sunday-School Association and to his place on the lesson committee, which he filled for eighteen years, Prof. H. L. Calhoun, of the Bible College, Lexington, Ky., was appointed.

—The Bible school at Shenandoah, Ia., has more than doubled its attendance since T. J. Golightly took the work there in February. A Young Ladies' Mission circle has been organized and an adult class for men of fifty. A teacher training class is now being organized.

—Rochester Irwin, of Washburn, Ill., reports the ordination there of Adam Birley to the Christian ministry. He is about forty years of age and has a thorough knowledge of the Scriptures. He would like to locate somewhere in Oklahoma or northern Texas. His work of the past has been that of a printer.

—The financial statement issued by Alfred R. Kimball, treasurer of the Inter-Church Conference on Federation, shows a deficit yet in the apportionment of the Disciples of Christ. Those who are willing to help extinguish that deficit are requested to address the treasurer as above at 81 Bible House, New York City.

—B. F. Norris has resigned his pastorate at Cabool, Mo., because of its distance from his home. He has served this church six years, during which time it has grown into one of our best churches in South Missouri. J. D. Pontius, a consecrated and able young minister who has been quite successful in the state, has taken charge of the work.

—There is a great disposition among our churches to send their ministers to the National Convention and provide their expenses. This is right. The missionary cause is the business of the whole congregation and not of the preacher alone. Seventy-six Baptist churches paid the expenses of their pastors to the Northern Baptist Convention, at Oklahoma City, in May last.

—S. J. Vance has just held a good meeting at Collville, Wash. A few earnest brethren here without a pastor began the work of building a church and within a very short time have erected, practically free of debt, the finest and largest church building in the city, which cost $7,000.

—We regret that Milo Atkinson, whose leave of absence from his pulpit at Covington, Ky., we announced last week, has had a relapse, and for several days has been in a very serious condition. Our last report was that the surgeon's knife seemed inevitable. Mrs. Atkinson solicits the prayers of the brethren in his behalf.

—The management of the Bible College of Missouri will seek to respond to all invitations to assist in county meetings. Prof. G. D. Edwards is in the field representing the college, and may be addressed at Columbia, Mo. Others in close touch with the college may be secured for addresses and sermons. Address either Prof. Edwards or Dean W. J. Lhamon, Columbia, Mo.

—The last service has been held in the schoolhouse on the S. L. W. Ranch at Greeley, Colorado, where the congregation has met since its organization four and a half years ago. J. E. Lynn, pastor of Central Church, Warren, O., who is spending his vacation in this community, preached the sermons. There were seven accessions. On Sunday, June 28, the new building was dedicated.

—The congregation at Nelsonville, Ohio, will dedicate their new $13,000 church on July 19. President Miner Lee Bates, of Hiram College, will have charge of the ceremonies. A hearty invitation is extended to all former pastors and members who have moved to other points and to the nearby churches to enjoy this occasion with the Nelsonville brethren. Walter Scott Cook is the minister.

—M. J. Nicoson will, we understand, not take the work at Clarksville, Tenn. Special reasons made it seem imperative to him to remain at Keokuk. Dan Trundle has been preaching several Lord's days for the Clarksville church and reports enthusiasm in the work there growing. We learn from him that Senator Carmack, who was making the race against Gov. Patterson, belongs to the Christian Church.

—After a strenuous winter's work Geo. P. Rutledge has been granted a two months vacation by the Third Christian Church at Philadelphia. He has taken a cottage at Cape May Point, N. J., and will be there during July and August. All departments of his church have been doing good work. There have been additions almost every Sunday since the first of November, and the Children's Day offering was $325.

—The Annual Convention of the Church of Christ of Prince Edward Island will be held at Summerside, July 11-13. During the convention there will be the dedication of the new church building which is just being completed. An enthusiastic gathering of the forces is anticipated. John H. McQuerry, minister of the church at Charlottetown, writes us that any visiting brethren will be gladly received. They are asked, if they are going to the island on a vacation trip, to plan to be at Summerside during the convention.

READ THE ADVERTISEMENTS

in this issue, and, if interested, in answering them

PLEASE MENTION THE CHRISTIAN-EVANGELIST

—G. H. Bassett sees a field full of promise at Salisbury, Mo., where the attendance at church and Bible school is increasing. A Junior Endeavor Society has been organized. A Senior Society and Training class are to be. The Centennial aims are to double the Bible school, have organized adult classes, induce all students to unite with the church, while a new building, a greatly increased membership, deepening of the spiritual life, and co-operation in all missionary efforts is the purpose of the congregation.

—J. D. Greer has been nearly four years at Laddonia, Mo., and has not labored in vain. There have been about 150 accessions, mostly by confession and baptism. The church is in line with co-operative missionary work, and the offerings have been increased. The Bible school is almost ideal, and its worthy superintendent, J. C. DeLaporte has been at its head for over twenty years. The Y. P. S. C. E. has done an excellent work. There is a teacher training and a Forward Mission Study class, and the congregation hopes to do its part in realizing Centennial aims.

—J. B. Lockhart, at Clarence, Mo., rejoices with his congregation in the dedication of a new $10,000 building. Going to the work there in January, 1907, Brother Lockhart held a meeting resulting in 39 additions. Then came the question of a new building. The house was completed some time ago, and will seat from 400 to 500 people, and is the neatest and most complete in its part of the state. The women of the church raised about $1,500. The membership is 160. This was L. L. Carpenter's 716th dedication. The congregation feels that there is a bright future before it.

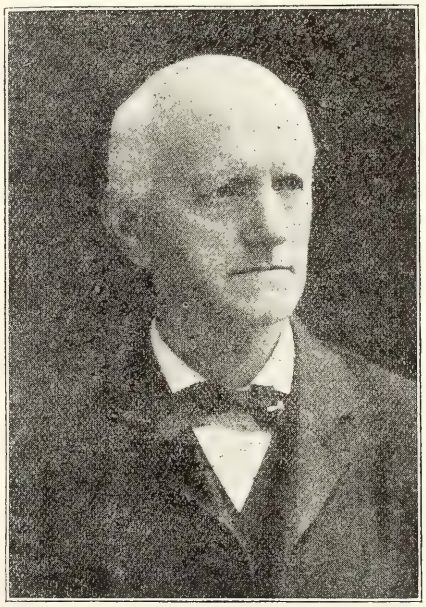
—In our Missouri number reference was made to Wheeling, where W. H. Hook preaches, as being "a little known place." Perhaps that description is hardly just. It is simply a little town, but is reasonably well known as far as towns go. Our congregation there is not large, but the majority of them are noble men and women. In the few months that Brother Hook has served them there have been 10 additions, nine by confession and baptism. The apportionment for their school on children's day was $35, and the amount will be raised. The school is in excellent condition. The official board of the church is worthy of special mention.

—Committees have been appointed to set about the plans for a new church building at Carthage, Mo. Since D. W. Moore took the work there a determination to replace the present antiquated and small structure with a new temple of worship has come anew. The church already has a fund for a building and the minister stated recently that $15,000 more would give a capital with which a $35,000 building could be begun. A mass meeting is to be held in two weeks, when pledges for the building fund will be taken. The work is in a very hopeful condition. Three additions last week made the number since Brother Moore took the work in March, amount to 49.

—S. J. White entered upon the pastorate at Chillicothe, Mo., six months ago, and since then has had 48 additions with 100 per cent increase in the Bible school attendance and offerings. A good teacher training class and an Endeavor Society have been organized, $600 paid on the pipe organ, all missionary offerings increased and 15 added to the C. W. B. M. The Centennial aims are to get rid of all debts, increase all offerings, enlarge the school, and especially develop the church spiritually. Brother White has a good record behind him, and has held pastorates in Ohio, and at Cameron and Trenton, Mo., with about 1,400 additions, besides 800 added in his meetings.

—After three years' delay for lack of funds, work on the building for the West Side Church of Christ, Bridgeport, Conn., is at last begun. The building finished as planned will cost about $6,000, but the basement finish is being omitted, thus reducing the amount of present expenditures. "This is a great undertaking for such a weak band of workers," writes W. B. Blakemore. "All of our people are wage earners and only two families own homes. But friends have been raised up who are helping to bear the burden. Through the appeal of our Ladies' Aid, many sister societies have helped by returning the little books with an offering. Let those who have not responded to this appeal do so as early as possible in order that we may be able to meet our obligations and that there may be no halt in the work. Our Bible school has had an average attendance of forty-eight in May. This is an increase of one hundred per cent since the first of the year. We have a teacher training class, also an enthusiastic boys' club under the leadership of one of our young men. The field is very difficult, but it offers many opportunities."

—J. W. Monser is well known to the brotherhood of Missouri especially, in which state his later years have been spent. He was baptized by O. A. Burgess at Eureka, Ill., in 1859, at which place he was also ordained to preach the Gospel. He has held pastorates at Atlanta, Ill., at Topeka,



Kan., Des Moines, Ia., and at Warrensburg, Mo. At present he lives in Kansas City, and preaches in adjacent congregations. He was editor on a Sunday-school Commentary for five years, and is the author of "Follies of Free Thought," "Types and Metaphors of the Bible," "Encyclopedia of Evidences" and "The Literature of the Disciples." He is at present preparing topical notes for an American Revised Version of the Bible. He considers the ten years that he spent as librarian of Missouri State University as among the most valuable of his life-work. He has always been earnest and hopeful, and expects to labor up to the last of his life.

—At the 45th annual business meeting of the Central Church, Syracuse, N. Y., the reports received from the various societies connected with the church were, writes C. G. Van Wormer, encouraging, and breathed a promise of future advancement. The Bible school especially is proceeding along new lines and has organized two supplementary societies—a sunshine club of girls and a boys' brigade. The church treasurer disbursed during the year $5,420.55, of which $400 was for missions and other affiliated interests, an increase over former years. With harmonious action it was decided to introduce the individual communion service, and it was a pleasing feature of the occasion when it was announced by Brother Serena that Sister William Foust desired the privilege of presenting a service to the church, "*in memoriam*" of her husband, who was a loved and honored elder some thirty years. Some improvements have been made to the church property as well as changes in the internal arrangements to render the work of the several societies more convenient. There were 32 accessions during the year and a new year is entered with a membership of 306 and an inspiration and hope for larger things.

MISSOURI CONVENTION NOTES.

Herbert L. Willett pointed ou that we had a great message when we numbered only a thousand people. He warned us against being careless about the things for which we stand, and for which we came into existence.

C. M. Chilton's remark about the hysteria, etc., with which much of the Sunday-school campaign is characterized, was felt to be much needed, and frequent reference was made to his fine statement about evangelism and the children.

Brother Boyd, of Covington, Ky., who is an inveterate attendant of our National Conventions and the Congress, happened to be in the West at the time of the Missouri Convention, and made a point of attending its sessions.

C. A. Finch had many bright things to say in his address. Brother Finch has been long identified with the state work in Kansas.

Dr. Willett preceded his second address by stating that he thought that it might be considered a very appropriate thing that the Disciples of Christ should always meet where there is much water.

F. W. Burnham, in acknowledging a gracious introduction, said that he was "born in the Sucker State and of Yankee parentage, and didn't think that anything good could be said of him."

As illustrating the ignorance of Bible knowledge which is so prevalent, Robert M. Hopkins told a story about one woman who, when asked to represent some character in the Bible at a social meeting said she would take St. Patrick.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Danville, Ill., June 29.—Seventy-seven converts yesterday; closed with 1,005. Pastors Ainsworth, Jones, Scott and George Smith continue meeting in their separate churches three days this week. Tabernacle seated 3,000. Ullom, Vancamp and myself enjoyed this grand fellowship with these workers; great blessing followed.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Belton, Tenn., June 29.—Great congregations in skating rink; adult and sunbeam chorus of 200 voices; 51 additions to date. W. M. Williams, pastor; Professor Hoggett, chorister.—John L. Brandt, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Amarillo, Texas, June 29.—One hundred and twenty-seven additions; stormed out last night; close Wednesday night. Fulton, Ky., next.—Fife and son, evangelists.

Send for our Catalogue.
Christian Publishing Company,
St. Louis, Mo.

—Dean W. J. Lhamon, assisted by Singing Evangelist O. J. Marks, is in a promising meeting at Holden, Mo. From July 20 till near the close of August Dean Lhamon will be engaged in Chautauqua work in Kansas, Missouri and Iowa.

—At Warren, Mo., the house has been remodeled, and for the first time a home mission offering was taken. The Bible school here has more than doubled since January. R. B. Havener gives one-fourth of his labor here.

—The Central Church of Toledo, O., has provided for its debt of $4,000, pledges enough being secured to permit a thorough redecoration. The Bible school rooms are already finisned. This congregation moves forward unitedly. There are additions nearly every Sunday and the services are to continue through the summer months, though many of the down-town churches have already closed. Grant W. Speer is the minister.

—The work at Shelbyville, Mo., where R. B. Havener ministers, is in good condition. The offering for missions was $200, more than double what the church did last year, and over 75 per cent of the membership now have fellowship in the offering. A meeting is planned for August, with E. M. Smith, of Centralia, as preacher and C. E. Wagner, of Palmyra, leading the singing. It is expected, too, that the church building will be remodeled before the meeting.

—We had the pleasure of a call from C. H. Nichols on his return from the International Sunday-school Convention at Louisville. Brother Nichols is a bright representative of the Disciples of Christ who has the honor to be Secretary of the Oklahoma Sunday-school Association. We are glad to note this widening influence of our brethren, who, instead of being tabooed as they have been for so many years, are at last making an entry into some of the great co-operative Christian work.

—Andrew P. Johnson, pastor of the First Church, of Bethany, Mo., recently gave a banquet to 125 business men of the town. After a bountiful feast a number of speeches were made on vital subjects by the leading men of the town. This banquet was to arouse interest in a contemplated series of sermons to the business men. These furnish the subjects, and already much good has been accomplished by this move. An adult class of young men is being organized, and about 40 are ready to enter now.

—The trustees and the alumni of South Kentucky College, Hopkinsville, Ky., by unanimous vote, changed the name to "McLean College," in honor of A. McLean, President of the Foreign Christian Missionary Society. This step has long been under consideration. The trustees believe it will greatly promote the interest of the College to have a name less local and more universal in its significance. The College honors itself in taking the name of Archibald McLean, for he stands for the best in Christian life.

—Mrs. F. A. Curtius reports that at Chaffee, Mo., a Christian church has been organized with 25 charter members, four of whom were by confession. The outlook is bright. Chaffee is a new town, located in Scott county, Missouri. It is a railroad town of about 1,800 population, and has three churches—Methodist, Baptist and Catholic. The relations between these have been pleasant; but there was no Christian church and had been no preaching of our simple faith until two weeks ago. They are planning to have a tent meeting in July or August.

—The question comes to us as to whether a cross surmounting the cupola of the church is objectionable, and should be removed. One of our churches in a given community exchanged buildings with the Baptist Church which had the cross on it, and some have objected to it. The only possible objection would be that this symbol is so generally monopolized by Roman Catholics that the character of the church might be misunderstood by strangers; but in a small town this would hardly be possible, and we see no objection to the sign on a Christian Church. It is perhaps the most fitting symbol that could be possibly used for a church of a crucified Saviour. There is no good reason why Roman Catholics should be allowed to monopolize it.

—Howard T. Cree, of the First Church, Augusta, Ga., recently inaugurated a series of Sunday evening services in the open air which has attracted favorable comment from the press of the city and is patronized by constantly increasing crowds. Large arc lights have been installed, benches and chairs brought into requisition, a cabinet organ is used and a speaker's platform has been erected on the lawn adjoining the church. In the midst of summer's heat it has been found an ideal place for holding services and the idea might well be utilized by others during the summer months. The music is made a specially attractive feature and it is found that many are brought within the radius of the church's influence who heretofore had been unreached.

—A new congregation has been organized at Milwaukee, Wis. For more than twenty years, in this city, now having a population of 350,000, we have had but one congregation. Some 23 members, most of whom withdrew from the church on the south side, with its sympathy and support, have just organized a Second Church of Christ. Claire L. Waite, of the First Church, says that Rupert A. Nourse, formerly of Des Moines, Ia., deserves great praise for his great courage and efficient work in starting the new cause. Secretary Wm. J. Wright visited Milwaukee recently and his inspiring address called out $375, the largest offering ever made there for home missions. It is hoped that by next fall a city missionary can be secured to take charge of the new organization.

—H. F. Burns has resigned at Peoria, Ill., to take effect the last Lord's day in July. In his three years' ministry there have been 380 additions to the membership and offerings to missions have been increased and the current income last year was $1,000 more than during any previous year. The best work of Bro. Burns has been in the Sunday-school, which has been reorganized, a graded system being introduced so that the school is now using a regular text book series with note books and other modern equipment. The enrollment is 250. The spirit of closer co-operation with the denominations has prevailed in the work, and at a recent annual banquet there were present members of the First Baptist Church, Theodore G. Soares making the chief speech on closer relations between Baptists and Disciples.

—Geo. L. Snively dedicated a beautiful building at New Berlin, O. Robert B. Chapman is the minister. The cost was about $18,000 and $20,000 was the amount raised. The Netz sisters and C. H. Altheide added to the pleasures of the day by their music. The organ has been enlarged. John Evans, who has so long served as one of the elders, writes us that the building is one of the most beautiful and best equipped of any in that county. It has concrete foundation, brick veneer walls, bowled floor for the auditorium, is finely finished and has every facility for work and worship. The minister has won his way into the hearts of the people, both through his ministry of the Word and his pastoral work, while his wife is a worthy helpmeet. There is here a good Sunday-school with an average attendance of about 180, a large men's club doing good work, and the audiences are large.

An Important Request.

Dear Brethren! Will you not please notify me at once of the date of your county convention and the place of gathering? Do not say that brother so and so will surely do that; *you* do it, and do it now.

T. A. Abbott,
311 Century Building.
Kansas City, Mo.

The Work in Mexico.

My family and I have been in Mexico eight weeks. The American department of the Christian institute closed in May. The Mexican department closed last week. Both gave excellent entertainments. In the American department four received certificates of graduation; in the Mexican fourteen received them.

A notable advance has been made in the Mexican work by the purchase of property for the congregation in San Luisito. This is across the river from Monterey proper, and has a population of more than 10,000, among whom this little congregation of 40 persons stands alone. Manuel Lozano, who has for several years been assistant pastor of the Central Mexican congregation, has gone to San Antonio, Tex., to become pastor of the new work there. He is one of the choice spirits, and we regret to give him up.

Among the young preachers that go out for work this summer is Juan Flores, who is to preach at Sabinal, Tex. He is an excellent student, and a bright future awaits him.

The Mexican teachers have all been engaged for another year. The American congregation is growing in interest and work. Several of the mission family are away on their vacation. The Mexican teachers will begin this week a systematic Bible study to be continued during the summer. They are to use these studies in cottage meetings which they are intending to hold in different parts of the city. I. H. Fuller.
Monterey, Mexico.

A Deserved Honor.

A well deserved honor has been conferred upon President Clinton Lockhart, of Texas Christian University, by Kentucky University, from which institution he graduated with the degree of A. B. in '86, and A. M. in '88. The honorary degree of Doctor of Laws was conferred upon him by his Alma Mater at its recent commencement, notice of which came as a surprise to President Lockhart. His Ph. D. degree was conferred by Yale University in '94.

Professor Anderson, of Texas Christian University, writes: "For more than twenty years President Lockhart has been very prominently connected with the various lines of church work and the development of the system of education under the direction of the Christian church. His services have been used by the church in various capacities, prominent among which are the positions held as director of the Bible chair work, Ann Arbor, Mich.; president of Columbia College, Kentucky; president of Christian University, Canton, Mo.; professor of Biblical literature, Drake University; chief lecturer at various lectureships, and he has just been requested by the chairman of the program committee to present one of the leading papers at the national convention of the Christian Church, October, 1909, being the Centennial celebration of the movement inaugurated by the pioneers of the Christian Church."

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The Drowning of W. T. Clarkson.

I learn through press report that W. Temple Clarkson, pastor of the church at Rome, Ga., and brother to E. R. Clarkson, one of our state evangelists of Georgia, was drowned while on the annual picnic of the Ross church at Kirks Grove. Brother Clarkson was swimming, being an expert at the art, but in diving became entangled in some lines and lost his life. He had been in the state only a few months, but the splendid hold he had gotten on the people of Rome, together with the evangelistic meeting held by him and his brother a few weeks ago in which the membership of the church had been more than doubled, made us feel sure we had a promising man among us. It was my pleasure to have a college acquaintance with him in Transylvania University some years ago, and I remember him as a young man of deep consecration and fine energy. Recently he had been pursuing his studies in Columbia University and at the earnest solicitation of his brother had come to take the work of Rome and give to that cultured but small congregation the fruit of his best labors. His death is a severe loss to the congregation and the entire community to which he had already endeared himself by many pastoral ministrations as well as his public addresses. Howard T. Cree.

Augusta, Ga.

Fine Work at Lamonte, Mo.

The Lamonte Bible school has just closed a three months' contest with the Fremont, Neb., Bible school, in which Lamonte was easily victorious. The last day of the contest showed an enrollment of 382. Fremont, with I. H. Fuller as minister, is a worthy foe and did large things. He was the former Lamonte pastor. The school made a large offering on Children's day,

H. A. Pearce.

and on the same day pledged and paid a part of $60 to the Orphans' Home at St. Louis.

This is a pioneer church. The fact that about one-half of the entire population of the town is actively identified with us, shows that some one or more has done strong work in the past. I have been here only since the first of the year, and find every department thoroughly organized, doing solid, effective work. We do not allow missionary secretaries to push us; in fact, we push them. The C. W. B. M., Circle and Juniors will doubtless meet every Centennial aim suggested. Y. P. S. C. E. knows of no reason why it should not meet its Centennial aims. The Bible school, which has increased about 75 per cent in attendance, interest and offerings since January, with the second largest teacher training class in the state—153—with its thoroughly equipped, organized and graded Primary department, with two Adult Bible classes of more than forty members each, is very much interested in its Centennial aims. A number of "Timothies" have gone out from this church, but the one we are training now—Bro. Elbert Taylor—gives promise of being among the strongest. As superintendent of the Second district teacher training work, all who have classes are urged to report often to me.

H. A. Pearce, Minister.

A New Church and Campbell Relics.

It was my privilege to attend a banquet given by the church at Syracuse, Kan., and to aid the brethren there in raising money to erect a new church. Our young brother, J. R. Robertson, organized the church three months ago as a missionary enterprise, while he was minister at Garden City. Indeed, he has organized two other churches during the past two years, which now have good buildings. Two months ago he gave up his work at Garden City to devote all his time to the young church at Syracuse. A lot has been purchased in a very central location, and more than half enough money has been pledged to erect a neat and modest church. This the brethren will at once proceed to do, expecting to have it ready for dedication this fall. There are a number of splendid men and women members of the church there, more than is ordinarily found in a church of its size. Brother Robertson has filled them with enthusiasm, and we shall hear good reports from them.

I was pleased to meet Dr. Morris McKeever, a grandson of Thomas Campbell. In his old age he prizes a leather-bound Bible which belonged to Thomas Campbell, and was in the shipwreck off the coast of Ireland; also a watch made from a snuffbox of Mr. Campbell's, and a letter written in 1855 by Mrs. McKeever, the sister of Alexander Campbell. It would be a splendid thing for the Centennial committee to make sure that Dr. McKeever, with his precious heirlooms, is at Pittsburg next year.

Here at the Central we are busy preparing for the Scoville meetings, which begin August 30. Many persons in southern Kansas and northern Oklahoma are planning to visit us during these meetings, and we give them cordial invitation. E. W. Allen.

Wichita, Kan.

A Call to Service.

Wanted—Twenty-five men ready to go to Africa now and win the great Nkundo race to Christ.

A great race of people are open now to us as never before in our history. Uganda had its martyrs, and thirty of the noblest of Britain's church volunteered and were sent out in one year into that rich harvest field. The Telugus had their great famine and the Church sent out the Gospel and food to them, and that great pentecost was recorded. The Congo is now challenging us to a day of like opportunity and like responsibility. The great Nkundo race of Equatorial Africa are open to us and are begging, actually challenging us with the call of "Why don't you come and teach us also?"

An unprecedented situation! Village after village is calling "Come and teach us, too." Brethren, we can not, we dare not refuse to let this opportunity pass by.

The wonderful transformation in lives already wrought by the Gospel and grace of our Lord Jesus Christ gives us surety of success. The marvelous evangelism of that transformed native Church at Bolenge provides us a force of scouts who are not only courageous, self-sacrificing and consecrated, but are as well competent and tireless evangelists.

Brethren, shall we, a million and a quarter of Disciples, be found recreant to our duty?

Not only is the native field ripe unto the harvest, but now government and trader opposition is nil. Where before they hindered and obstructed missionary effort, even of the native evangelists, they are now welcoming us and begging us to come and settle before the false church shall come with her lies and hypocrisies. This is our opportunity. This in itself constitutes a call and we have now open to us the great Bosira River and its tributaries. The "Bosira Munane," the "Great Bosira," with its thousand of villages, is waiting to hear for the first time the name above all other names, the name of Jesus, and begging for the Gospel message of salvation. Will you withhold it?

A steamer costing between $10,000 and $15,000 will be necessary to carry the supplies and the messengers of peace and life to the millions now fighting their feuds and cannibals' wars, and to carry the message of salvation to the sin-stricken inhabitants of that great river. Will you withhold it? Why, we have hundreds of men and women who could immortalize their names and multiply and perpetuate their lives in a gift of this absolutely indispensible Messenger of Good Tidings. And they could do it to-day, if they would.

The gifts of that native Church at Bolenge challenge us to a like liberality, to join with them in the sending of the Gospel messengers. Africa is to be evangelized by the African himself of each great race. But we must first evangelize the evangelist, and then teach and train them and send them out to preach to their fellows. This is our task now.

Twenty-five men needed for Africa! Brethren, they are in our colleges to-day, and are ready for service when the Church says by her open purse—we are ready to do our share. We will consecrate our means as they will give their lives. There is not a church of three hundred members that should not or could not support their own representative, and receive in return such a reflex of joy and such an impulse to service as they have never before had. Here is indeed *the* challenge to the Church—the graduates from Bethany, Hiram, Kentucky University, Drake, Eureka, Christian University and Cotner University, among the finest of their classes, young men and women who are willing and anxious to go to Africa to do their share in evangelizing the great Nkundo race and give their lives, if necessary, for their regeneration. Can the Church afford to let this consecration of life go unused for the Master's Kingdom? Nay, verily. Our Lord is trying you, if you be worthy his name. He is giving you the opportunity of your lives, that of sharing with him in the saving of the world. He is calling us in the miraculous transformations of a cannibal, polygamous and superstitious race into marvelous examples of heroism and devotion and consecration in Christian service and giving as at Bolenge.

"The Great Bosira for Christ," our battle cry. The Nkundo race—our crown. Let us be worthy the name we bear and give as we have never before given; really give in our great joy to our Lord and Saviour; that his name may be known in "Darkest Africa" and exalted among the heathen. Brethren, if we do not arise to this opportunity, the millions still waiting to hear his blessed name will indeed "tell God on us," as one of the wild villagers challenged the native Church, "If you do not stop and preach to us, we will tell that God you preach about, when we come to meet him, that you passed us by."

Yours in his glad service for the evangelization of "Darkest Africa,"

Royal J. Dye, M. D.

FIFTY-EIGHTH YEAR

CHRISTIAN COLLEGE

THE HIGHEST GRADE BOARDING SCHOOL IN THE WEST FOR GIRLS AND YOUNG WOMEN

ENVIRONMENT.—Combines all the advantages which tend to develop young women for full realization of the higher things of life in the intellectual, moral and social world.

COURSES OF STUDY.—The Preparatory Course admits to college or university courses. A full College Course of four years leads to an A. B. degree. Two years of College work leads to the B. L. degree. One year of College work graduates a student as Associate in Arts.

SPECIAL COURSES.—**Music, Art, Expression, Cookery, Sewing, Domestic Art** and **Physical Training** taught by teachers from the great universities of America and abroad.

FACULTY.—Experienced specialists trained in the great universities of America and abroad.

HOME.—A Christian home, noted for thoroughness, moral influences, high culture and satisfactory results.

If you want your daughter to enjoy the best advantages obtainable, investigate Christian College and write to-day for the illustrated catalog.

Address **MRS. W. T. MOORE, President, Columbia, Mo.**

OUR EDUCATIONAL WORK IN MISSOURI.

Christian College, at Columbia, is our oldest institution of learning in the state, and one of the oldest of all our educational works. The first steps were taken in the memorable year of 1849 by Dr. Samuel Hatch and Prof. Henry H. White, of Bacon College, Harrodsburg, Ky. D. P. Henderson and James Shannon were associated with them, and John Augustus Williams was the first president of the new school. At first a small house in town was used, but the growth of the college was so rapid that it became necessary to seek larger quarters. By 1884 it had become the best equipped college in the West. Following Mr. Williams, L. B. Wilkes, J. K. Roberts, G. S. Bryant, W. A. Oldham and F. P. St. Clair were in turn presidents. Mrs. Luella W. St. Clair took the reins on the death of her husband, resigning by reason of ill-health, to be succeeded by Mrs. W. T. Moore. It was at this period that the college took on its financial growth. Two years later Mrs. St. Clair became associated with Mrs. Moore in the presidency of the college, and large building enterprises were entered upon. These being successfully carried out, in the spring of 1903 Mrs. St. Clair accepted the presidency of another college. This is our best equipped institution in the state, and its standard has been raised till its teaching work is now of the best collegiate kind.

There are two other excellent female colleges in the state under the direction of our Christian churches. William Woods College, at Fulton, Mo., was located at Camden Point about 1880, and was known as the Orphans' School of the Churches of Christ in Missouri. The building having burned in 1889, the convention meeting at Warrensburg decided to relocate the school at Fulton. F. W. Allen was its first president, but since June, 1896, J. B. Jones has held that position. For a long time there was financial difficulty, but in 1900 provision was made to liquidate all debts. In honor of the financial assistance of Dr. Woods, of Kansas City, the name of the school was changed to William Woods College for Girls. It has a good plant and everything points to a bright future for it.

Missouri Christian College, an account of whose work will be found elsewhere, is another institution where young ladies are educated. Formerly this was called the Female Orphans' School, but several years ago it changed its name to that by which it is at present known. E. L. Barham has done very much through his administration to make this school a success.

We have two colleges in the state that are co-educational, and started especially with a view to education of ministerial students. Christian University at Canton has just celebrated its fiftieth anniversary, and its charter was first in the United States to embody the advanced position of granting to women a co-equal and co-ordinate education with men. Its first building was erected in 1853, under the direction of D. Pat Henderson and James Shannon, who was its first president. Destroyed by fire in 1903, a handsome building has replaced the old one. Christian University has at last entered upon a more prosperous era, and to the self-sacrifice of its president, Carl Johann, it owes very much.

The Bible College of Missouri is located at Columbia, the seat of the State University. It was started by W. T. Moore, under the co-operation of a number of prominent brethren in the state, who believed that it would be possible to take advantage of the regular courses furnished by the state and supply the students the Biblical training and Christian influences which the state does not provide. The college property is a handsome building, and there is an endowment of about $50,000. Dean Lhamon and Professor Sharpe are the regular teaching force.

Education at the Missouri Convention.

The report of the Ministerial Education Society showed among the assets: Loans to students, $1,015; receipts, June, '07, to June, '08, $776.40, and a total of $1,991.40. The disbursements were: Loans to students, $320; stamps, etc., $1.94; a total of $321.94. Leaving a balance in cash, loans and $1,669.46, and a balance in bank of $454.46.

The report of the educational committee was presented after reports from Christian College, William Woods College, Christian University, Missouri Christian College and the Bible College of Missouri had been presented. It stated that no institution has heretofore received the attention from congregations or ministers that it justly merits. With 175,000 Disciples of Christ in the state, there is an ample patronage and a material wealth that could fully endow and support every school, and inasmuch as their endowment and equipment should be fully commensurate with our wealth, our numbers and our great plea, recommendations were adopted by the convention: (1) That all our preachers be urged to preach at least one sermon a year, requesting contributions of money, inspiring a thirst for knowledge and turning our young men to the ministry; (2) that educational rallies be held; (3) that generous giving be stimulated, and (4) that the convention make acknowledgement to those who have contributed to the success that the colleges now enjoy.

College Work and Plans

Bethany.

More perfect weather was never enjoyed in the blue grass hills of West Virginia than from June 7 to June 11, 1908. On Lord's day the old church was crowded for the baccalaureate service, the front seats being occupied by the graduates according to immemorial custom. The morning sermon was delivered by the writer, and in the evening President Cramblet gave the annual sermon, which was strong, clear and inspiring. The usual meetings of trustees, literary society contests, field day, class day and concerts occupied Monday, Tuesday and Wednesday. Thursday a record-breaking commencement crowd gathered in the assembly hall of the new Carnegie library. There were twenty graduates for bachelor degrees, ten of these being ministerial students.

THE ADDRESS.—The commencement address by Dr. Samuel Harden Church, of Pittsburg, dealt with "The True Spirit of Service." It was a wholesome, wise and timely message. Rapt interest was held while the orator plead for unselfish devotion to work for the common weal; for well developed personality and a symmetrical education, with classical and technical studies evenly balanced. The address was re-enforced by the speaker's strong and gracious personality, and the words received added weight from his achievements, position and lineage. Dr. Church is the author of "Oliver Cromwell, a History," "John Marmaduke" and other books, secretary of the Pennsylvania lines and the Carnegie institute, and grandson of Walter Scott and Samuel Church.

THE NOBLE COMPANY.—Coming into Bethany on the splendidly constructed new electric line makes one think all the more of its sacred past and the noble company of great men and good women whose spirits seem still to abide about its hallowed precincts. It is not without reason that men of all ages and lands have made pilgrimages to the homes and graves of the world's benefactors. If one can prolong his visit from days into years he is all the more certain to carry away the impress of the mighty past.

THE PRESIDENT.—The seven years of President Cramblet's vigorous administration are showing abundant fruitage in the Bethany of to-day. He was enabled this year to mention three very substantial steps of progress. First, the completion of the Carnegie library, which affords not only a home for the college's splendid collection of books, but society and lecture halls and a commodious auditorium. Second, the college has been admitted to the benefits of the Carnegie fund, and pensions actually granted to Professors Pendleton and Wynne. Every heart responded warmly to the president's praise of these devoted teachers. Miss Pendleton has been not only one of the most influential teachers in the college for many years, but as secretary of the faculty and of the trustees she actually saved the life of the institution again and again. The third success of the year he mentioned was the completion of the trolley line from Wellsburg at a cost of $175,000. It is not possible to-day to realize the manifold significance of this to the future of Bethany. Numerous expressions and testimonials of appreciation were showered upon President Cramblet for this victory wrested from apparent defeat.

THE CENTENNIAL.—In all our plans for the Centennial there has been universal recognition of the necessity of doing something substantial and worthy for Bethany College. Dr. W. T. Moore, of Columbia, Mo., was appointed as the special Centennial representative. He has received unanimous indorsement of September 27, 1908, as Bethany College day. Disciples throughout the brotherhood are being asked to consecrate larger or smaller amounts of their means on that day to the Centennial endowment of our mother college. There is no church so hard pressed, and no Disciple so poor but that they can have some fellowship in this labor of love. All of us are indebted to Bethany; all of us belong to Bethany. There is encouragement for numerous gifts in the confident expectation that there will be several offerings of amounts equal to the largest that have gone out in the past to build up the younger schools of the brotherhood, so Bethany's success in this Centennial enterprise will make for victory in all our educational institutions.

W. R. Warren, Centennial Secretary.

Bible College of Missouri.

The Bible College of Missouri at Columbia, Mo., is growing in the number of its students and in favor with the brotherhood. Its enrollment increased last year 30 per cent. Its credit courses in the University of Missouri are becoming more popular each year with the students of the university. About 10 per cent of the students in the arts department of the University of Missouri took credit work last year toward their A. B. degree.

Inclusive of two outside classes conducted by Dean W. J. Lhamon the total class enrollment last year was 386. Exclusive of these two classes it was 304. The number of individual students who took work in Lowry Hall was 187.

Thirty young men and women studied with a view to distinctively Christian work. Thirty churches within reach of Columbia are being cared for by the students and faculty of the Bible college, and more churches have asked for help than the college can answer. Nothing has given more satisfaction than the call from the churches for the Bible college men as preachers and pastors.

With the growth of the University of Missouri the Bible college is bound to grow rapidly in its work among university students. And as its advantages become known ministerial and missionary students are coming in greater numbers. Among these advantages are (1) a great university thoroughly equipped. (2) A central location in the midst of a numerous brotherhood. (3) Interchange of credits between the Bible college and the University of Missouri. (4) Hundreds of churches within reach of Columbia, many of them calling in vain for such help as college men can give. (5) A growing body of strong, scholarly, spiritually-minded ministerial and missionary students. (6) Thorough Biblical, ministerial and missionary courses of study coupled with scholarly, conservative and constructive teaching.

The board of trustees is composed of men who are among the strongest and most favorably known men in the brotherhood. The Bible college charges no tuitions, and its work is therefore in the nature of a mission. On this basis it makes its appeal to the brotherhood for financial support. Prof. G. D. Edwards is in the field this year as the representative of the college in financial and fraternal ways.

A novel feature of the work during the coming year will consist of visits and lectures by neighboring pastors. Among these the following have consented to render such service: E. M. Smith, of Centralia; F. W. Allen, of Paris; W. A. Fite, of Fulton; E. J. Lampton, of Louisiana; J. H. Wood, of Shelbina; R. B. Helser, of Fayette; E. B. Widger, of Jefferson City, and A. W. Kokendoffer, of Sedalia. Prof. C. M. Sharpe will be actively engaged in the teaching work of the college the whole of next year.

W. J. Lhamon.

Butler College.

The fifty-third annual commencement of Butler College was celebrated at Indianapolis June 18. The graduating class this year numbered 23, of whom eight are men and 15 women. The majority will take up the profession of teaching. Many will continue their studies in graduate schools. Of the three ministerial students, Clay Trusty is pastor of the Seventh Christian Church, Indianapolis; Benjamin Smith, pastor of the church at Zionsville, Ind.; and Claude M. Burkhart will reside in Indianapolis and preach at adjacent points. All give promise of great usefulness in their careers.

Owing to the affiliation of Butler College with the University of Chicago, which continues until 1910, the three graduates attaining the highest standing in their college courses are given scholarships entitling them to a year's tuition in the University of Chicago. The scholarships this year were awarded to Elmo Scott Wood, Hallie Gretchen Scotten and Eva May Lennes. The program of commencement week was full of the usual pleasant reunions and commencement exercises. Final chapel exercises were held June 12. Baccalaureate sermon was preached June 14 by Carey E. Morgan, who took as his theme, "Abundant Life." Mr. Morgan is an alumnus of the class of '83 and his return after an absence of many years was one of the most pleasant features of commencement week. The sermon was full of sentiment and poetry and was generally received as a most fitting message for a graduating class to take with it. The Philokurian banquet was the occasion of the reunion of 51 former members of the society. The president's reception was largely attended. Class day was signalized by the production of an original masque by Miss Charlotte Edgerton of the graduating class. It is thought that they will shortly be published.

This marks the end of the first year of President Howe's incumbency. Friends of the college feel that it has been a most successful year. The attendance at the college has gradually increased the last three years, as shown by the number of the graduating class. Last year there were seventeen and this year twenty-three. Installments on the subscriptions to the endowment are being gradually paid in and it is hoped that the larger part of the endowment will be in the hands of the college by the end of next year. Few changes in the faculty are announced for next year, and everything betokens continued prosperity for the college.

Christian College.

This, the oldest college in Missouri for the education of women, is now one of the most modern in its plant, equipment and methods. It is located at Columbia, the educational center of the state, where is also the University and other colleges. Its curriculum is of the best college standards and it provides for preparatory courses. It has just had one of the best years in its history.

The most important announcement about the coming year's work is the association of Hon. Morton H. Pemberton with the management. Mrs. W. T. Moore, the president of the college, has for several years done the double work of managing the college proper and the business of the college. This double work has been a severe test of her strength, and she has found it absolutely necessary to have some relief. This has been provided by securing the services of Mr. Pemberton as business manager for the coming collegiate year. He is a university man, has had experience in college work, and at one time was connected in a business way with Christian College.

Mr. Pemberton owns a large farm in the same county, and this will be laid under contribution for furnishing the college with additional supplies. Christian College maintains a truck garden of several acres adjoining the campus, where everything is grown that is needed for the college table during the entire session. In addition to ordinary vegetables, 3,000 home grown celery plants furnish an abundance of this healthful food each season, and a fine dairy herd of Jersey and Holstein cows supply rich cream and pure milk. A handsome illustrated catalog will be sent upon application to the secretary or the president.

Christian University.

Christian University, at Canton, Mo., closed her fiftieth session with a fitting commencement. T. P. Haley, so favorably known because of his long and faithful service in the Master's cause, delivered the baccalaureate address and Clyde Darsie, of Quincy, Ill., delivered the address on commencement day to the graduation class. On both occasions the beautiful university chapel was crowded by a sympathetic and appreciative audience. Many visitors were present to celebrate the semi-centennial of Christian University, and the festivities culminated with the alumni banquet, when 117 members of the association sat down to the great feast prepared by the local committee.

The session which has just closed has been one of the best in the entire history of the school. Nothing happened to disturb in any way the harmony and confidence existing between faculty and students. The enrollment was 10 per cent larger than at the preceding year and prospects are very flattering for a still larger increase next session.

Two of this year's graduates have just been employed by the Foreign Missionary Society to proclaim the gospel beyond the seas to those who are yet in darkness and another member of the class has signified his intention to go whenever he is wanted. The number of young men preparing for the ministry—more than 40—is now larger than ever before. These students now minister to about 75 congregations located within easy reach of Canton and are doing splendid work for the Master. (Their churches had over 700 additions during the year.) At the same time they gain experience that can not be obtained in any other way and incidentally earn enough money to support themselves while attending school. I am satisfied that ten times as many graduates of the Bible department of Christian University could be located with good churches in Missouri alone. Can not something be said or done to induce more bright and promising young men to prepare themselves for this, the noblest of all callings?

Many persons have the impression that Christian University is a school for ministerial students only. This is a mistake. Only about one-fourth of our students are preparing for the ministry. The other students, both ladies and gentlemen, are taking the regular college courses in the preparatory, college and music departments.

We confidently believe that the future has great things in store for Christian University and invite all young men and women who desire to be educated under Christian influences to investigate the advantages offered in this school.

Carl Johann, President.

College of the Bible.

This has been a prosperous session for the College of the Bible. The attendance has not been at the maximum, nor yet small. There have been 201 ministerial students in attendance upon the classes of the College of the Bible and the College of Liberal Arts of Transylvania University, though about half of this number has been enrolled among the students of the latter institution. This is a decrease of four from the number attending last year. The character of the work done by the students has never been surpassed.

The year has also been a successful one for the college financially. The report of the treasurer shows a healthy state of affairs and that of the financial agent of the college, W. T. Donaldson, indicates that his labors have resulted in the immediate or prospective addition to the college endowment of the sum of $63,000.

The commencement exercises were held June 9. The graduating class was large, numbering 26, of whom two were women. The average in scholarship of the class was very high. Fifteen of the 26 had an average of over 90 per cent and only one fell below 85 per cent. Nine states, Canada and Australia, had been the homes of members of this class before they came to Lexington. Almost all of them have had considerable experience in preaching, and some are already preachers of high rank. The majority have already entered upon engagements with churches.

Two are to take up work in Australia, and three are to go to foreign fields.

The prospects are good for a large attendance next year. The students of the past session are making themselves useful among the churches during the summer. They now serve 145 churches within the environs of Lexington. Prof. S. M. Jefferson was unable, owing to sickness, to meet with his classes during the closing days of the session, but his friends will be pleased to learn that a slight operation which was necessary was entirely successful and that he will return to his college work in the autumn with renewed strength. Prof. B. C. Deweese left on June 11 to spend his summer in England and Scotland.

The atmosphere about the College of the Bible is distinctly hopeful. Plans are being laid for a greater college and for one of greater usefulness. This sentiment is shared in alike by faculty, trustees and students, and definitely expressed by President McGarvey in his annual report to the trustees. It was the desire of the trustees that a part of this report be sent to THE CHRISTIAN-EVANGELIST for publication and an extract from it is consequently attached.

"I have on several occasions within the last year publicly announced as my hope and expectation that the College of the Bible shall eventually become the greatest seat of Biblical learning in the world. This may appear to some like an idle dream; but some institution is destined to occupy that high position, and why not ours? The institution which shall occupy it shall do so, not as a result of accident, but as the result of strenuous effort wisely directed. It will be the result of ample financial resources supporting a succession of teachers endowed with brains, heart and industry in no ordinary degree.

"Hitherto such financial support has not appeared within our reach; but now, with the prospect of large additions to our endowment funds in the not very distant future, we can begin to look forward to it with confidence, and we shall begin to prepare for a corresponding enlargement of our work.

"I have had a conference with my junior colleagues on this subject, and have charged them each to select a branch of Biblical learning in which to make himself a specialist and a master, so that in this no man anywhere shall be his superior. They are all young enough, if a goodly length of life shall be granted them; they all have sufficient preparation in a general knowledge of the Bible, and they all have brains enough to accomplish this grand purpose. They have pledged themselves to it and have selected their lines of work. In order that progress toward the final goal may continue after their decease, they are to keep watch for young men in their classes from year to year, who shall be capable of pushing this high aim still higher, to incite them to it, and to see that all needed aid and encouragement shall be given them.

"The part which the board of trustees will take in pursuit of this great purpose will be to avoid overloading the professors with work in the class room, to free their minds from the distraction in reference to their financial affairs; to assist, when need be, the young men whom they may select for advanced studies; to elect these to suitable chairs in the college, some of which are yet to be created; and to keep guard incessantly lest any incompetent and unsafe men shall be selected as professors. * * *

"The purpose is that in the good days of our future, whatever is known or can be known by mortals about the Bible, its contents and its history shall be known and taught by the faculty of the College of the Bible; that skepticism, in its present forms and in all the protean forms which it will yet assume, shall be here encountered and overthrown; and that students of the Bible from every quarter who wish to add to the Biblical knowledge imparted elsewhere shall flock to this college for fullness of information. * * *

My own part in the feeble beginning of this effort will soon terminate, but I trust that like the patriarchs of old, though I shall not receive the promises, my dying eyes, like theirs, shall see them and greet them from afar. As one step toward the final attainment, our faculty has resolved to prepare and propose, before the close of another year, a post graduate course which shall justify those of our students who can, in remaining with us one or two more years, and shall offer to the graduates of other colleges and seminaries additional incentives to finish their Bible studies with us." W. C. Morro.

College of the Bible, Lexington, Ky.

Cotner University.

The year just closed has brought new interest and encouragement. A substantial brick building, 40 by 80 feet, with cement basement, costing about $4,000, was opened for physical training at commencement time. It has a partial supply of equipment to be added to soon and also bathing facilities. As soon as pledges are collected it will be entirely paid for. More than a thousand dollars was quickly subscribed to build and equip an outside heating plant to be in use next year. It is hoped to collect what is further needed this summer. All other expenses of the year were met. The attendance was doubtless affected somewhat by the financial fear and stringency at the opening of the year. A good attendance, however, was secured. Three hundred and seventy-five different students were enrolled, a small increase over last year. The prospects for next year's growth are encouraging.

The medical school will hold a somewhat closer relation to the college of arts next year. The work in this department consists hereafter of four years of nine months each. The first two years will be nearly all conducted in the science department at the university and the remaining will be given in the medical college building in the heart of the city where better clinical facilities can be had.

The conservative management and splendid progress of Cotner have done much to bring its business needs to the front. The feeling is growing that no investment is safer or more worthy than such a school standing for the educational interests of the brotherhood.

The supreme interest of the hour in our plans is the better equipment and adequate endowment of this work. It is felt that this help can not be looked for mainly nor at first from the rich, but must be the outgrowth of sacrifices of the many. A fund has been raised to make as thorough a canvass as possible during the coming year to this end. Surely Cotner University has demonstrated its right to live and be sustained in its career of usefulness in this great field so rapidly developing.

A church edifice, suited to the needs of our large congregations, is soon to be added to our equipment on the religious side of the work. No encouragement is greater than the healthy growth and prosperity of the university church. Bespeaking the good will and prayers of the brotherhood we face another year.

W. P. Aylsworth.

Cotner University's commencement exercises marked the close of a very successful school year in every way. The work done was of high order and in the Inter-collegiate contests Cotner won honors, also succeeded in capturing the Rhodes scholarship and won all debates in the state triangular contests, in the oratorical contest received honor and in athletics standing in most cases at the head.

While all the exercises of the commencement week were of commendable order there were some that deserve mention. The baccalaureate sermon was preached by Chancellor Aylsworth on Lord's day morning, June 1. The theme was, "Things New and Old." The sermon was classic in style and a thing of merit with regard to the thought. After the sermon five young men of the graduating class were ordained to be ministers. In the evening the missionary sermon was delivered by H. O. Pritchard, the minister of the university church.

The rendition of Shakespeare's Merchant of Venice by the school of expression deserves a place of honor. The rendition of the oratorio by the school of music was commended very highly by critics. The commencement address by Charles Medbury, of Des Moines, Ia., on "The Test of American Democracy," was a masterpiece. Every one felt that it was perhaps the best address ever delivered at a Cotner commencement. There were twenty-three graduates besides those of the medical department, who had a commencement themselves. Everything bids fair for a great year at Cotner in 1909.

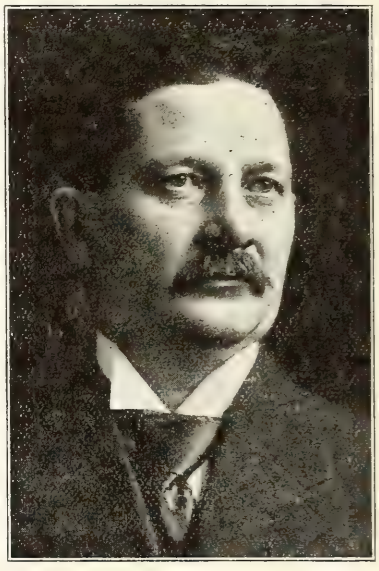
H. O. Pritchard.

Drake University.

Drake University closed a most successful year, graduating 230. The commencement day address by Dr. Frederick D. Power, of Washington, D. C., was highly praised and constituted a fitting close for the year.

The attendance for the year, including that at the summer school, was 1,864, a substantial increase over that of the previous year. The attendance during the regular school year was 1,446, an increase of 200 over that for the same terms the year before. We had 21 students from Australia, Canada, Chili, China, England, Japan and New Zealand. Four others will be here next year from Australia, and two will come from the Philippines. From 27 states outside of Iowa 240 enrolled. From Iowa we had an attendance of 1,585, representing 88 of the 99 counties of the state; 703 of these came from Des Moines and the county in which the university is located. Of the 1,846 attending, 598 did not report their church affiliation, or were not members of any church, 657 were members of the Christian Church, 212 of the Methodist, 127 Presbyterian, 78 Catholic, 63 Congregational and 50 Baptist. Many other denominations were represented by smaller numbers.

The university has been constantly advancing its standards in recent years, until to-day no institution in the Middle West stands higher. In the classification of colleges in the state of Iowa the state board of educational examiners gave Drake rank "A." The institution is recognized by the North Central Association of Colleges and Secondary Schools, and has been placed upon the accepted list of institutions by the Carnegie foundation. The professional schools of the university are recognized by the standardizing agencies throughout the country as being in class "A."



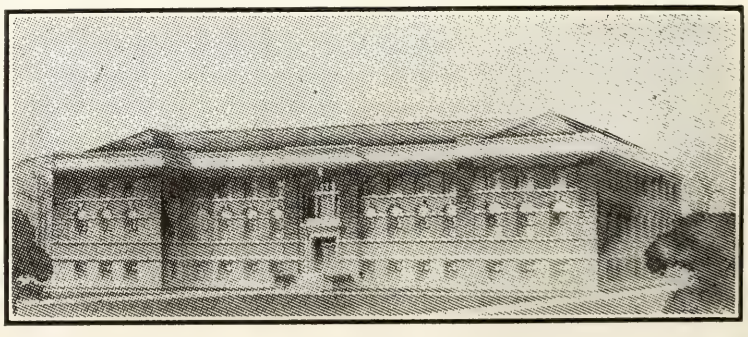
President H. M. Bell.

Additional faculty members have been elected: Professor Isaac Franklin Neff, recently of Bethany College, elected to the chair of mathematics; Miss Armenella Black, an instructor in Smith College at Northampton, Mass., to have charge of French and Spanish, and Dr. Florence Richardson, who recently received her degree from the University of Chicago, to instruct in psychology and education.

During the year the current expense income amounted to $125,000, the receipts from fees alone reaching the sum of $91,995.05. Many gifts were received, totaling more than $45,000. Among these may be noted $25,000 from Mr. and Mrs. B. E. Freeland, of Corydon, Ia., to endow a chair of Greek; $5,000 from Mrs. Martha Johnston and $3,000 from Mrs. Flora Keith Vawter to endow scholarships for ministerial students. The chairman of the board, Mr. T. P. Shonts, made gifts amounting to more than $5,000; Mrs. Eva Goss, $1,500, and many other gifts of smaller amounts.

On June 16 the new library building, costing $50,000, the gift of Mr. Andrew Carnegie, was dedicated. This library has stack room for more than 150,000 books. In addition a number of splendid recitation rooms are provided. The reading room is one of the best appointed and best lighted to be found anywhere. During the year a large $20,000 heating plant has been constructed, adding very much to the efficiency of the equipment at the university.

A friend of the university recently gave the following figures which indicate more clearly, perhaps, than any other one thing the growth of the school in the last twenty years. In 1888 the



Music Conservatory of Drake University (one wing yet to be completed).

salary of a professor in Drake University was, for the highest, $1,000, and the lowest $500. In 1908 the highest was $1,900 and the lowest $1,000. For the year ending June, 1888, the total amount received from tuition and fees was $7,890; June, 1908, about $92,000. The total income for expense purposes for the year 1887-1888 was $13,100, while for the year 1907-1908 it was $125,000.

The Bible college of the university during the past year enrolled 173 students, as against 137 for the previous year. The work in that college has been of a very high order. The college of liberal arts has had a splendid growth, 558 students being enrolled. Dean Frederick Owen Norton is justly regarded as a man of unusual ability, both as to scholarship and executive capacity. The medical college and law college have both been very successful. It is, no doubt, well known to our friends that Drake University has, unquestionably, the leading school of music in the Middle West. Nearly 500 students were enrolled in the conservatory this past year.

Plans are completed for the enlargement of every department of the university for the year beginning September, 1908. The authorities of the university take more pride in the maintenance of high standards than in the attainment of a large attendance and a big current expense fund, much as the latter is needed.

Eureka College.

The most important movement of the year just closing is the shaping of the Centennial campaign. Over eighty friends of the college have united in the support of a field secretary for five years. H. H. Peters has entered vigorously upon this new work. By general consent he is an ideal man for such an undertaking. He is a graduate of the institution, class '05, and has held successful pastorates in Illinois. He knows the brethren and they have confidence in him.

The Centennial campaign includes three specific aims: (1) To increase the student body to 400. (2) To enlarge the membership of the Illinois Christian Educational Association to 5,000. (3) To raise the endowment to $250,000.

To assist in the first of these aims the students organized at the end of the college year the Boosters' Club with a membership of about 100. The Illinois Christian Education Association has been doing aggressive work through the field secretary, Miss Mary Monahan. It is with general regret that she gives up this work. The executive committee is fortunate in securing Miss Cora Carrithers as the new secretary. She is exceptionally well qualified for this position and begins her work immediately. Through the untiring efforts of the president, Mrs. Sarah Crawford, the I. C. E. A. has been a potent factor in extending the usefulness of the association and the board of trustees appointed at the semi-annual meeting a special campaign committee consisting of Ashley J. Elliott, chairman, Peoria; F. W. Burnham, Springfield, and W. B. Stroud, Eureka. Through these various active agencies the loyal friends of Eureka College will work in the coming months for the building up and strengthening of the institution.

In addition to the usual work in the ministerial, collegiate, preparatory and commercial departments, manual training and domestic science are added.

The work in the sacred literature department is more extensive and better arranged than in former years. It requires three years to complete this course, which includes the training of young men and women who are to be leaders in the churches, as well as preparation and equipment of the ministerial students. A course in Sunday-school pedogogy makes it possible for young men and women to prepare for efficient service in the teaching ministry of the church. There is constant emphasis upon the value of service. The whole college is dominated by the spirit of consecration. During the commencement week two of the strongest young men of the graduating class became volunteers. Another member of the class, a noble young woman, sails to Japan in the early autumn, and another member of the class is a volunteer and expects to go to the foreign field after teaching for a time. Among our undergraduates there are eight members of the volunteer band. The spirit of devotion which has given 24 of our graduates to the foreign field will continue to grow with the coming years.

The Y. M. C. A. and Y. W. C. A. are important factors in the spiritual life of the college community. These have had during the past year 35 and 50 members, respectively, which in prayer, Bible study and social life lay the foundation for worthy character.

The religious atmosphere of the college contributes to Christian character and culture in such a way that our young people become active in every department of our Master's kingdom.

The second annual assembly of the Eureka Chautauqua Association is held on the campus July 2-12. The program is a strong one, including such speakers as Folk, Talbot, McGuire, "Billy" Sunday, George R. Stewart, Lane, Colonel Bain, Carmack, Petitt and the usual good music, entertaining features, and class work. While the Chautauqua is not a college organization, we are glad to furnish it a home and to help it along in every possible way, as it is in harmony with the work we are trying to do.

Eureka, Ill. Robert E. Hieronymus.

Eugene Bible University.

The thirteenth year of the Eugene Bible University, located at Eugene, Ore., closed May 18. There were 53 students in the Bible college and a total attendance in all departments of 125. It is expected that the new $35,000 school building will be completed in September. The Bible university comprises the Bible college, the preparatory school, the school of oratory and school of vocal music. The students may also avail themselves of all the advantages given by the University of Oregon.

For catalog or other information address E. C. Sanderson, president, or Walter Callison, secretary.

Hamilton College.

Hamilton College, at Lexington, Ky., closed its thirty-ninth session with a brilliant week of programs. Several excellent programs of music were given, the high water mark being reached in the concert given by the pupils of Fraulein Ida P. Scudo, the director, assisted by pupils of the vocal department. The program showed the splendid achievement of a number of students who made music their major course. There will be no change in the faculty of the school of music for next year, with the exception of the election of Mme. L. Young Kloman as head of the vocal department. She has spent the past ten years in Europe being the founder and director of a successful school for girls in Rome, Italy.

Two strong programs were given by the School of Expression during commencement week, and the exhibit of the school of art was given during two afternoons. The baccalaureate service was held at the Broadway Christian Church, the sermon being preached by Charles R. Hudson, pastor of the Frankfort (Ky.) Christian Church. It was an able and masterly presentation of the subject of "Growth," from the words of the Master, "Consider the lilies of the field how they grow." It was an occasion of genuine inspiration. Commencement was held in the opera house. Dr. Henry Churchill King, president of Oberlin College, was the speaker of the evening, giving a scholarly address on "The Fine Art of Living." Mr. St. Clair, the president of Hamilton, awarded several handsome gold medals offered in a number of the departments and closed the program with a brief address along educational lines, presenting the certificates and diplomas. There were 24 academic graduates.

Among some points of interest from the president's report for the year are: The increase in number of matriculates, the attendance having doubled in the past five years, the number this year being 290 from 20 states of the union. Another point of interest is the growth in religious organized work among the students, the Y. M. C. A. numbering 137, the auxiliary to the C. W. B. M. having a membership of 89 with the addition of four mission study classes which have done excellent work. Contributions from student organizations to missions and other worthy cause have amounted to $240.

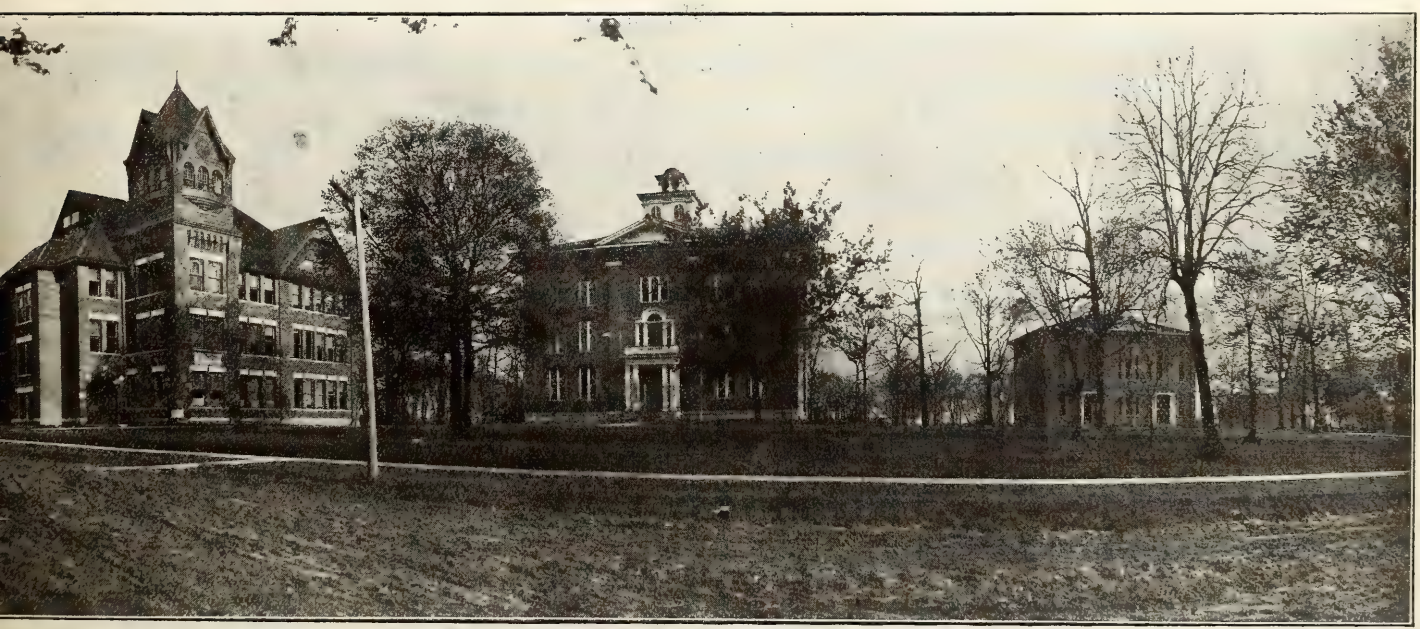
A number of the 1908 graduates will enter institutions of higher learning in September and the ambition of the faculty is expressed in the fact that four of the teachers are spending the summer abroad in travel and study.

Last September the demand for resident accommodations was so great that a residence next door to Hamilton, the former home of President Robert Graham, was used for an additional dormitory for Hamilton and is now known as Graham cottage. The outlook for a prosperous year in 1908-'09 is most promising.

Hiram.

The year just closing has been an exceptionally happy and prosperous one. There has been an increased attendance; and the spirit of the student body has been unsurpassed. Hiram's representative, Mr. David Teachout, won first place in the intercollegiate oratorical contest, and the Hiram debating team won in the debate with Denison University. In athletics our boys have won more battles than they have lost. The outgoing class of twenty-five—eighteen young men and seven young women, are a vigorous company of young people, who will give a good account of themselves. Eight of the young men enter the ministry, several as missionaries. Miss Eva Row, who takes the Master's degree, is under appointment to go to India.

Hiram has been exceptionally blessed the past year with the presence of veteran missionaries. Mrs. Wharton and Mrs. Morton D. Adams have been resident here with their families for several years. Brother Adams is now home on furlough. G. H. Brown and wife have just arrived from India. Brother Hunt and family, from China, are spending some weeks with us. The following have also made visits of longer or shorter duration: F. E. Meigs, from China; F. E. Hagin and wife and C. S. Weaver and wife, from Japan; Miss Mary Graybiel and Miss Olivia Brown, Miss Emma Lyon, from China; Royal J. Dye, from Bolenge, Africa; Miss Kate Johnson



THE CAMPUS OF EUREKA COLLEGE.

and David Rioch, from India. Never, in a single year, has Hiram been permitted to see and hear so many of our missionaries fresh from the triumphs of the mission fields.

Including those now under appointment Hiram has about 40 representatives on the foreign field. Of the 50 new missionaries the Foreign Society proposed to send out during the present missionary year Hiram was asked for twelve. Eight of the twelve are already on the field or under appointment. In the last thirteen years Hiram has sent forth 56 to do service in "the regions beyond." F. W. Norton is still pressing on in the work of raising funds for the Wharton Memorial

Hiram College, Main Building.

Missionary Home at Hiram. Every year the demand is more urgent for such an institution for the education of the children of our devoted missionaries.

These notes are penned on the eve of commencement and home-coming week. Everything betokens the largest gathering of alumni and friends of the college in its history. The advance guard are already arriving. The election of Miner Lee Bates to the presidency was everywhere received with enthusiasm. Since he took up the work in March the tide of enthusiasm has been steadily rising. There is certain to be a very large increase in the attendance next year.

During the last few months an endowment campaign has been going on quietly. Mr. Carnegie promised the last $25,000 of $100,000 new endowment; $44,000 of the $75,000 needed to secure the Carnegie offer has been secured; and it is expected before the year ends to reach the full $100,000. B. S. Dean.

Hiram, O.

Kentucky Female Orphan School.

This school is intended for orphan girls who have not the means to attend other institutions of like grade. Its object is to make of its pupils educated, self-sustaining, Christian women. The majority of our graduates become high class teachers. Applicants must be over 14 years of age, and must be well recommended as regards health, character and ability to learn. An endowment is provided to assist in defraying the expenses of the school, but every pupil is expected to pay according to her ability or that of her friends. Churches, societies and benevolent individuals can do a good work in helping worthy girls to a place in this noble institution. Application blanks will be sent upon request, and, when filled in, they should be returned as early as possible. All letters relating to application for admission should be addressed Orphan School, Midway, Ky. Every application should be accompanied by a letter of recommendation from some responsible person, preferably from some individual known to one of more of the trustees of the school. Mark Collis,

Chairman Board of Trustees.

Milligan College.

The twenty-seventh commencement of Milligan College was a complete success. The baccalaureate sermon was preached this year by A. I. Myhr, secretary of the Tennessee Christian Missionary Society. He took as the central idea of his sermon the phrase, "One New Man," in Ephesians 2:15, and made a powerful plea for loftiness of character ideals and the infinite worth of manhood, pure and simple.

The annual literary address was delivered by the new president of the college, Frederick D. Kershner. President Kershner spoke on the ideal education, interpreting in its light the special aim and mission of Milligan College, as it has been and will be. His principal thesis was that the most important phase of education, though the one most sadly neglected in modern institutions of learning, is the ethical side, the proper culture of the moral nature of the student. At commencement President Garrett, in a brief but impressive and touching address, bade farewell and god-speed to the college and the work for which he has done and sacrificed so much. On account of enfeebled health he will remove in a short time to the West, whence all hope he will shortly return, his oldtime strength restored. The last seventeen years have been for President Garrett one period of continuous, unflagging, faithful service to the college, much of the time under circumstances the most adverse and trying. He will take with him when he goes the gratitude and hearty good wishes of scores whom he has directly helped to better life, and indeed, of all who know of the work he has done, and who appreciate the value of Christian education.

Life ever springs from death, and new hopes blossom in the ashes of the past. President Garrett leaves Milligan, but he has the satisfaction of seeing her at last come into her own and of viewing the prospect of a larger fruition of his work. With the official endorsement of the representatives of the Christian Church of Tennessee, the rechartering and reorganization of the

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J. B. Jones, Pres. Fulton, Mo.

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II. College of the Bible.
III. College of Business.
IV. College of Music.
V. School of Oratory and Expression.
VI. School of Fine Art.
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EXPENSES MODERATE.

There is no better place in which to be educated than in a school located as this is in the heart of this great and rapidly developing southwest that offers better opportunities to young people than any other place in the United States. Preachers, Lawyers, Doctors and Business Men by the thousand are needed.

Next session opens September 15, 1908.

Send for catalogue to MISS EMMA FRANCES HARTSHORN, Registrar, Oklahoma Christian University.

E. V. ZOLLARS, President, O. C. U.

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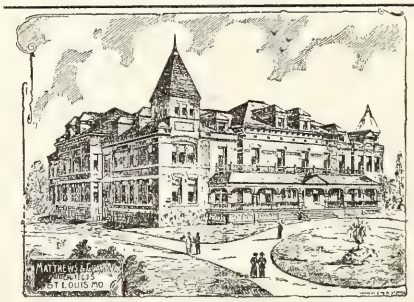
CLINTON LOCKHART, A. M., Ph. D., President



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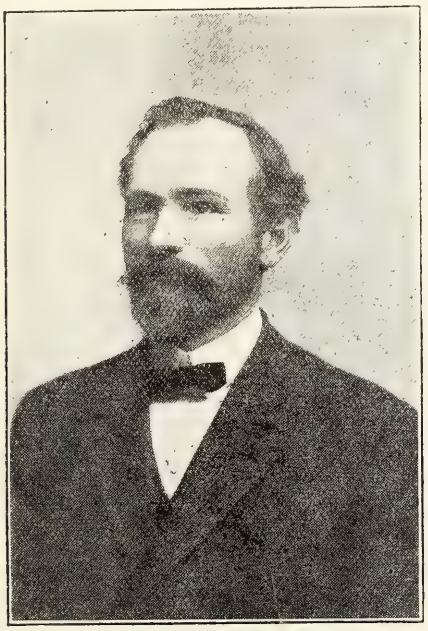
school, and the general awakening of interest in her work, she seems assured of a greater share of the patronage and support to which the principles for which she stands and the records of what she has done entitle her. When President Garrett resumed his seat, State Secretary Myhr arose, and in a few vigorous words conveyed to the school the good wishes of the state board, and assured the new president of his and its hearty co-operation in all possible ways. President Kershner then took a few moments to make announcements for the coming year, speaking briefly of important changes to be made, the section of the new dormitory, now building, the refitting and refurnishing of the old buildings, strengthening of the faculty, and improvement of courses of instruction. F. H. Knight.

Missouri Christian College.

The fifty-ninth session closed with a class of 11 in the academic department, one in voice culture, one in expression, and one in post-graduate piano. Governor Joseph W. Folk delivered the commencement address to an audience conservatively estimated at 2,000. The baccalaureate sermon was preached by L. O. Bricker, and the address to the undergraduates was delivered by John



President E. L. Barham.

P. Jesse. No commencement of this old institution ever passed more happily or satisfactorily.

The year has been one of marked success; the attendance has been fully equal to the capacity of the building, and work in every department has been unusually strong; the income of the year has been ample to meet all expenses and to complete the laying of granitoid walks about the building and premises. Many churches and friends, among the latter the beneficiary and senior classes, made donations during the year which were gratefully received and are thankfully acknowledged.

Among the improvements to be made the present summer are the addition of physical, chemical and biographical laboratories; enlargement of the library; rearrangement and improvements in each of the special departments, especially the art; new maps and charts for the departments of language and history; and an electrical program clock and new furniture for the study hall and chapel. Renovation and improvements will also be made in the boarding department.

At the meeting of the board of incorporators T. H. Capp was commended for his devoted and untiring labor and splendid success as financial agent, and sent forth in his work another year.

All rejoice in the strengthening of our institution in its equipment and appointments, in the enlargement of its patronage, and in the confident expectation of coming to our Centennial free from incumbrance.

Camden Point, Mo. E. L. Barham, President.

Oklahoma Christian University.

Oklahoma Christian University has had a very successful year. We have three fine new buildings, having a combined floor space of over two acres, all completed and well equipped; and as fine as are to be found in the brotherhood. We have a fine campus, street car facilities, commanding location, good water and many of the other modern conveniences. The university will open

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Sixty-two in other ways than by preaching have earned sums varying from $5.00 to $300.00, average earnings $91.00.

Seventy-three have preached for one hundred and forty-five churches. Their remuneration has varied from $50.00 to $600.00.

Seventy have received loans without interest from the two Educational Associations connected with the College of the Bible. The sums loaned vary according to the need of the student, from $16.00 to $150.00.

Write for a Catalogue or Information. Ask for the Leaflet, "Aids to Self-Help in the College of the Bible." Address THE COLLEGE OF THE BIBLE, Publicity Department, Lexington, Ky.

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its second year on September 15, with ten schools and colleges and a well-equipped faculty of sixteen men and women. E. V. Zollars is president.

The university opened on September 17, 1907, under many disadvantages, but the work went on, and the class work was not seriously interrupted. During the year a total of 257 different students enrolled, coming from 17 different states. Over 90 enrolled in the college of music, and 54 were ministerial students. A splendid year's work emphasizes the need as well as the opportunity that faces the Christian churches of this rapidly growing region. Many of the agencies that help to develop student life have already been formed, among which may be mentioned the Y. W. C. A., Ministerial Association, Athletic Association and Literary societies.

The aim of the university is: (1) To adapt the work to the needs of its constituency, rather than follow ideals long proven to be inadequate to our day and time. (2) To make the school religious, and to give to it a distinctly religious atmosphere. (3) To make it a brotherhood school, in a very real sense. The result of a period in school life is often to take the student away from the people and to inculcate the caste spirit. We hope to avoid this. (4) To train young men for the ministry. We are eminently qualified for this by having men as teachers who are characterized by the evangelistic spirit. Men who go out from under their instruction will go with a passion for humanity. In other words, the university will seek to prepare the student for service in the highest sense.

A card to Miss Emma Hartshorn, registrar, addressed in care of the university, Enid, Okla., will bring you a catalog. Randolph Cook,
Minister First Christian Church, Enid, Okla.

Pastors' College.

A new college for preachers is proposed by George Thom Smith, Ph. D. It is to be located at Champaign, Ill., and it is said that the student who can comply with the conditions is offered unusual opportunities. Some cherished studies, such as evidences of Christianity, are boldly omitted; while hitherto unused text-books are to be introduced. Dr. Smith evidently is prepared to break traditions. Ample material for sermons, we learn, are the key to actual practice in preaching, while he proposes to offer sane evangelism and individual power to think accurately and gracefully as an inducement for young men to enter the ministry.

School of the Evangelists.

During the year we have put the finishing touches on our new buildings and paid off every cent of indebtedness. We have enrolled 140 students, representing 30 states and countries. We are working seventeen young preachers on the farm this summer. We have started a big hennery for the school which is already profitable. We are planning to enroll at least 200 ministerial students next year. We are rejoicing in a splendid outlook for every department of the work. We are sending out catalogues free and shall be glad to send you one.
Ashley S. Johnson, President.
Kimberlin Heights, Tenn.

Temple Seminary.

The Christian Temple Seminary closed its fourth session in the commencement exercises covering five days, from June 14 to 18, and was the best commencement in our history. This institution has no rival in its field and is doing a work in Bible study that is attracting general attention throughout the city. One hundred and nineteen students matriculated last session and next session promises to have a still larger patronage. These students are from various religious bodies and all are in the work for study and service. The baccalaureate sermon was preached by the dean. Monday and Wednesday evenings were given to class exercises and they indicated close application. Tuesday was field day and one of the handsomest launches in our harbor was tendered for the use of the seminarians and they spent the day twenty miles south of the city. On commencement evening twelve students were graduated and two others received additional seals on their diplomas as a reward for post-graduate work. B. A. Abbott delivered the address, which was strong and beautiful. O. B. Sears and L. B. Haskins took part on the program.

Our fifth session opens October 2 and we are looking for the largest enrollment in our history. This work is practically free and furnishes the beginning to preachers and missionaries.
Baltimore, Md. Peter Ainslie, dean.

Texas Christian University.

One of the most prosperous years of this university has just closed. The attendance was larger than formerly, though the financial depression cut off the influx of new students in the middle of the year. In many ways the school has proved stronger than in former sessions, and especially is its strength better understood. Only a few years ago it was regarded by many in this state and other states as simply an academy or as doing a low grade of college work. Now it is understood by all to rank with institutions of the first-class, requiring precisely the same grade of scholarship for the degree A. B. as the state universities.

The Bible college has won a recognition that it did not formerly have. Since the enlargement of its faculty and the raising of its course of study it is coming to be known as offering a curriculum of ministerial studies quite the equal of any other in the brotherhood and as having a faculty second to no other. The B. D. degree here marks a higher scholarship than A. M. in the largest universities. The Bible college faculty has seven professors.

Financially the university has made progress during the year. It has learned that it has large resources in the churches in Texas. The receipts from education day alone have more than equaled the income on a $100,000 of endowment. Many gifts for endowment and other purposes have been received. The secretaries are now in the field for all their time. The plan of the endowment company is regarded by business men as the best that has been used for colleges so far as known. While the times have been for many months most unfavorable, the work of raising money, though somewhat retarded, has gone steadily on.

The new gymnasium and natatorium, built by student enterprise, and now being fully equipped, will give a better foundation for athletics, for which the university is famous throughout the state. The new college of fine arts will include music, oratory and painting. These departments last year had a total attendance of nearly 250, not counting names more than once. The combination of these departments into one college means a strengthening of all and an attention to these accomplishments that is more worthy of the age in which we live and of the aspirations of American students.

It is often urged that a college of business hardly belongs to an institution like this, and in some respects this is true. Nevertheless, it is certain that young people preparing for business circles need Christian education as much as young people preparing for any other activities of life. It is further true that a college of busi-

SCHOOLS AND COLLEGES.

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The religious life of Hiram is virile, genuine and sane. The life of the Christian Associations is dominant. Missionary enthusiasm is intense. The Student Volunteer Band numbers 25 members and has held successful meetings in many of the churches of Northeastern Ohio. The study of missions, both in the class-room and in the Mission Study Class, is conducted by Prof. Paul. Courses for ministerial students are strong, and are being materially strengthened for next year.

The fall term opens September 22, 1908. For catalog and further information address PRESIDENT MINER LEE BATES, HIRAM, OHIO, mentioning The Christian-Evangelist.

ness in connection with an institution of many other departments has notable advantages over those business schools which are entirely separate in their management.

By organization this university includes two colleges outside of Waco, Hereford Christian College and Carlton College, both of which prepare students for the freshmen or sophomore classes of the college of arts. These institutions are in excellent condition, and are valuable parts of the educational forces of the state. They are not situated near enough to Waco to become in any sense competitors, and they exert a wide influence for good in their respective portions of the state. Two other colleges in Texas are conducted by the Disciples, the Add-Ran-Jarvis College at Thorp Spring and the Carr-Burdette College at Sherman. While these are not immediately connected with the university, they are conducted in perfect harmony and sympathy with it, and are in the hands of excellent directors and teachers. The latter is strictly a female college, and has excellent facilities for the culture of young ladies. These young ladies are advised to take a more extensive course of study in the university, and thus perfect their education.

Thus, while Texas has several institutions of learning, it has this one crowning virtue, that its forces are able to work in perfect harmony with each other and so to distribute their efforts as to meet a wide variety of needs, and to cover fairly well a broad extent of territory. As yet Texas has less than four million inhabitants; but the time is coming when it will have forty millions.

Waco, Texas. Clinton Lockhart.

Transylvania University.

On June 11, in historic Morrison College, were held the forty-ninth annual commencement exercises of Kentucky University, closing the last session of the institution under that name. The

Carnegie Science Hall (now nearing completion).

baccalaureate sermon was preached on Sunday, June 7, by Hugh McLellan, of Richmond, Ky. (A. B. '95), and long-time president of the Alumni Association. The commencement address was delivered by Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary of Louisville, Ky. Forty-four young men and women received degrees and diplomas. The honorary degree of doctor of laws was conferred on President Clinton Lockhart (A. B. '86, A. M. '88), of Texas Christian University.

As already announced, the old name of Transylvania University was reassumed on June 12. The change of name has met the hearty approbation of the faculty, the student body, and the alumni everywhere, and it is believed that the old Transylvania with its long and honorable history and traditions will be of distinct value to the new.

The year has been one of progress and success. There was a marked increase in the number of strictly collegiate students, the faculty has been strengthened, the work in all departments has been of high standard. The $50,000 Carnegie Science Hall, work on which has been for sometime delayed, is now nearing completion and will be equipped and ready for use at the opening of the next session. With its spacious class rooms and laboratories for physics, chemistry, and the biological sciences, it offers facilities that are hardly excelled by any college laboratories in the South.

Student interests have prospered unusually this session. The successes in athletics have been far surpassed by the success of the representatives of the literary societies in contests with other institutions—a series of victories almost unparalleled in the history of the literary work of this university. A. L. Henry.

Virginia Christian College.

Virginia Christian College has closed its fifth school year. The first year it enrolled 155 students. The enrollment has steadily increased each year, and closed with 228 the last session. F. M. Rains made a full house glad by his address on "Faith, Vision, Love." He will find a hearty welcome whenever he returns. The graduating class numbered sixteen, an equal number of young men and young women. The senior class for next year numbers thirty. The college plant as it now stands, containing 86 acres of land, is worth from $80,000 to $90,000. After two years of faithful work Professor Davis has secured $30,000 in bankable notes and cash, and after a little further technical arrangements with Mr. Carnegie we will be ready to put up new buildings to the amount of $50,000. This will provide a distinct college building and new dormitory for boys.

For three years past the school has firmly declined to enroll students who use strong drink or tobacco, or follow such habits as will undermine character. This decision is sent to parents and young people in letters and literature the year round. In brief, the same standard is held for young men and boys as is held for the young ladies, and we see no reason why Christian education does not require this. Nine-tenths of the young men of the institution to-day would entirely refuse to fall back to the old methods. The students, unless there be some under 15 years old, and teachers are united in a college government association. The whole body elects 12 of the students to what is called the board of directors. The faculty constitute an advisory board. The president of the school is president of the association and has veto power, but under the advice and co-operation of the faculty four-fifths of the students may carry a point of government over his veto. Many very valuable and helpful things have come out of this co-operation even in its experimental stage, and we have seen nothing of evil. It unifies the whole body, develops a spirit of co-operation and tends to the betterment of college life.

Many of the citizens of Lynchburg have proved their good will by giving money to help establish the school. This year for the first time we are making a canvass in the city for students. Lynchburg has fine public schools; their graduates are well prepared for our junior class.

God has given his blessings to the college and we seek its further development in true harmony with his will. J. Hopwood.

Lynchburg, Va.

William Woods College.

The session of 1907-8 of William Woods College, located at Fulton, Mo., was marked with signal success. Our articulation with Missouri University and endorsement by the Northern Central Association of Colleges, have, in some measure, toned up the literary and scientific departments and we have reaped the benefit of an enlarged teaching force. The management will continue to secure the services of the very best teachers. The enrollment was 249—of which 173 were boarding pupils. The beneficiaries numbered 53 and one missionary's daughter was among the students. There were 27 graduates in the literary department, 16 other graduates and four post-graduates.

The introduction of student government has put the institution upon a higher plane. We are delighted to recognize the spiritual tone that prevails. The students and teachers continue to unite with the Fulton Church in forming a living link with the foreign field, Miss Rose Johnson, in Japan, being their representative. The old chapel has been transformed into living and school rooms and an assembly hall, hardwood floors placed in a number of the halls and other improvements and repairs made. Special assistance was received through the will of Mrs. Lucinda Powell, while Mrs. Mary Dulany cancelled an annuity bond of $7,500 which now becomes an actual gift to the college. Dr. W. S. Woods was again the kind friend of the school, meeting a considerable amount of deficiency, as well as donating money for improvements. The need for further endowment is more pressing as the years go.

J. B. Jones.

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1798 **TRANSYLVANIA UNIVERSITY** 1908

CONTINUING KENTUCKY UNIVERSITY

On recommendation of the Board of Curators, and by authority of the Kentucky Legislature, the name Kentucky University is given up, and this historic Institution, on the very site and with the memories of the oldest seat of learning west of the Alleghenies, reassumes the name Transylvania. Kentucky Univerisity has done noble work and the new Transylvania will preserve the best inheritance of the past and grow with the larger work of this new time.

Transylvania University is a standard institution with elective courses, modern equipment, a strong faculty chosen from some of the best universities of America and Europe, and those surroundings which make for thought and culture. First semester begins September 14, 1908. Send for catalog to-day. PRESIDENT, TRANSYLVANIA UNIVERSITY, Lexington, Kentucky.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, June 21.—One additional confession and baptism not heretofore reported.—J. W. Ellis.

Winslow, June 22.——Meeting closed last night with large audiences and fine interest to the end. Five more baptisms yesterday. A fine site for a building has been secured and the erection will be begun a little later. My next meeting will be at Choctaw, Ark.—D. T. Stanley.

California.

San Diego, June 24.—Two additions at University Heights Church last Lord's day.—Volney Johnson.

San Francisco, June 23.—Herbert Yeuell's meeting with the West Side Church resulted in 205 responses to the invitation. We have been greatly helped. A fuller report will be sent.—Robert Lord Cave, minister.

Canada.

Charlottetown, P. E. I., June 24.—Mitchell and Bilby are in a good meeting here with fine audiences and two accessions. We are having strong sermons and good music.—John McQuerry, minister.

Georgia.

Atlanta, June 24.—Revival at Howell Church, in this city, has opened auspiciously. Evangelist "Sunshine" Shaw is leading us. There is a splendid interest, notwithstanding hot weather. Baptisms to-night. The meeting will continue until the Yeuell tent services at West End, which begins July 5. Both churches are in difficult fields.—Dean L. Bond, minister.

Indiana.

La Fontaine, June 21.—Two added since last report, one by letter and one from the Baptists.—A. L. Martin.

Tampico, June 24.—We had one addition by confession and baptism at my appointment at Surprise, while at my last meeting at Honeytown there was one by baptism.—Jesse Reynolds, minister.

Iowa.

Waterloo, June 18.—C. L. McKim, of Oelwein, closed a good meeting here with 23 added—12 of them by confession.

Kansas.

Abilene, June 22.—There were two added yesterday—one by confession and one by letter—C. A. Cole.

Tyro, June 22.—Four added at regular services by confession and baptism, all highly esteemed citizens.—C. W. Yard.

Lyons, June 22.—I dedicated a new church at Lakin, Kan., June 14, free from debt. I preached six nights and had 27 additions. The work moves forward here at Lyons.—W. L. Harris, minister.

Sharon, June 22.—Two added here yesterday by primary obedience, also one baptism at Hazelton last trip. We are making arrangements for a revival in October with E. A. Newby as evangelist. —S. E. Hendrickson.

Minnesota.

Pleasant Grove, June 22.—We have closed a two-weeks' meeting. We held cottage prayer-meetings a week in advance and these were helpful and generated a beautiful spiritual fervor. We had six added on June 14 and immersed four in the River Root in the presence of several hundred spectators. Four others are to be immersed next Lord's day at the same place. The District Union of the W. C. T. U. comprising several different counties, met in our church building recently. The winner of the golden medal reciting contest was the little daughter of Brother and Sister Flathers of this church.—Richard Dobson, pastor.

Missouri.

Louisiana, June 22.—Two made the good confession here yesterday and two united by letter.—E. J. Lampton.

Glenwood, June 23.—I closed a successful meeting with 21 additions—11 baptisms. The strength of the church has quadrupled. The pulpit supply committee is in correspondence with a good preacher. I go to Wyocena for a meeting beginning July 5.—Joel Brown.

Nebraska.

Rising City, June 22.—Plans were laid for a great meeting which began here May 22 with bright prospects. Storm followed storm, leaving only eight services up till June 14, when the weather was good enough for people to attend. Samuel Gregg, the evangelist, presented the plea in a masterly way. The church has been greatly strengthened and a good feeling exists. New lights were installed in the building. We were favored with a visit from our honored state secretary, Brother Baldwin. His aged mother and sister are among the staunch workers here. Grandma Baldwin sustained a broken arm from a fall one evening. We are glad to report, though, that she is making good progress toward recovery. —A. O. Swartwood, minister.

Ohio.

Montpelier, June 24.—Seven additions to the West Unity congregation since last report—three by baptism and four by letter and statement.—F. M. Pitman.

Toledo, June 22.—At the regular services at the Central Church yesterday 16 came forward. There were seven confessions and baptisms.—Grant W. Speer, pastor.

Oklahoma.

Claremore, June 24.—I recently resigned as pastor of the church in North Little Rock, Ark., and have again entered the evangelistic field. I have held a short meeting near Adair and have had 12 additions by confession and baptism since last report. Will my friends please address me here for two weeks?—Morton H. Wood, evangelist.

Oregon.

Enterprise, June 19.—One baptism at Wallowa last Lord's day. I shall be glad to answer all inquiries concerning the opportunities in the growing towns of this fertile valley.—W. S. Crockett.

Gladstone, June 22.—Brother Berry's meeting closed last night. There were four confessions and 50 persons are ready for the charter organization. The Tabernacle debt was provided for, and we address ourselves to the future with new hopes. Brother Berry's visit is much appreciated. We expect to organize on the first Lord's day in July at least 60 members, and arrangements are shaping to commence the erection of a handsome church building in the early autumn.—A. H. Mulkey.

Newberg, June 22.—Nine added since last report—six by confession—three by statement. This makes 70 since November, the beginning of my pastorate here. This is a mission church helped by the O. C. M. C. I preached in the basement of the Tabernacle for the first time yesterday, and used the unfinished baptistry. Prof. A. W. Shaffer spent his four weeks' vacation with us and served as assistant pastor. He helped us very much in song and many other ways.—George C. Ritchey.

Tennessee.

Union City, June 19.—John L. Brandt and C. H. Hoggatt closed a two and a half week's meeting with us recently. There were 50 additions—44 of them by confession and baptism. We were greatly hindered by political agitation, heat and rain.—J. J. Castleberry, minister.

Clarksville, June 24.—We report two baptisms to-night. We are getting ready for decision day.—Dan Trundle.

Texas.

Waxahachie, June 22.—Eight additions here yesterday.—J. B. Boen.

Hubbard City, June 23.—We had a crowded house at both services yesterday. I am to begin a meeting at Mertens July 6.—W. M. Stuckey.

Bryan, June 24.—I have associated with me W. D. Parnell, of Dallas, who, until recently, has been with J. B. Boen. Brother Parnell is a splendid chorus leader and cornet soloist. We hold our first meeting at Yarrellton, a tabernacle meeting, beginning July 10, and afterwards a camp-meeting at San Gabriel, July 31, a famous camp ground of Central Texas.—James A. Challener.

Laredo, June 20.—I recently closed two short meetings with home forces, one at Devine and the other at Laredo. There were 14 baptisms beside other additions, and helpful results.—D. D. Boyle, minister.

Hamlin, June 26.—I have just closed a good meeting here in the Methodist church. There were seven additions with six baptisms, but other things must be reported more fully.—Percy G. Cross.

Washington.

Seattle, June 17.—Thirteen added to the Queen Anne Church since the last report and during the last three Lord's days—10 by letter and three by confession.—J. L. Greenwell, minister.

Colville, June 24.—I closed a fifteen-days' meeting here with 18 additions. The first week we held a Bible school rally, getting 36 new scholars and a cradle roll class of about 20 little people. Have organized a teacher training class of about 26 members. Brother and Sister N. M. Field, of Dean Avenue Christian Church, rendered valuable assistance with the singing. I am to be at Ritzville next Lord's day and then return home to Carthage, Mo., to do evangelistic work in the state.—S. J. Vance.

NERVOUS WOMEN

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Sunday-School

July 12, 1908.

SAUL CHOSEN KING.—1 Sam. 10:17-27.

Memory verse: 24.

GOLDEN TEXT.—He that ruleth over men must be just, ruling in the fear of God.—1 Sam. 23:3.

Read chapters 9, 10 and 11 to get the full story of the calling of Saul to the kingship over Israel. It is not a simple matter, even among a simple people, where all men have been upon a common level in matters of government, to choose one man who shall thereafter be supreme. The approval of the old leader must rest upon him; he must be the choice of God; he must be a man who can win his way and be as big as his office; and he must command the support and allegiance of the people.

Accordingly we see these several steps in the calling of Saul to be king. First, Samuel anointed him when he was looking for his lost cattle (9:1; 10:16). This was done by divine authority, and there is no hint in this part of the narrative that the people's desire for a king was in the nature of rebellion against the direct authority of Jehovah. In fact, 9:16 gives the impression that the granting of a king was an act of mercy on the part of Jehovah for the better protection of the nation. God says to Samuel: "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines; for I have looked upon my people because their cry is come unto me." This distinctly contemplates the monarchy as primarily a device for more efficient government and leadership than could be secured under the system of judges, and not as essentially a wicked revolt from the authority of Jehovah.

Then, secondly, Saul was chosen by lot from among all the people (10:17-27). Here again, as in chapter 8, the idea is presented that the desire for a king is a rejection of God. Nevertheless, God grants the wish and assists in the choice of the king; in fact, makes the choice, for a selection by lot was considered as equivalent to a direct choice by God. The Hebrews, like many other peoples of antiquity, notably the Greeks and Romans, conceived that the hand of God controlled the dice when any important matter was put to the arbitrament of chance. So, to select by lot was only a way of having Jehovah designate the man whom he had chosen for the office. Saul's hiding among the baggage at the time of the casting of lots could not have been because, in his humility, he had no idea that he would be chosen, if he had already been anointed "to be a prince" (10:1), and was treasuring in his heart and concealing from his family the words which Samuel had spoken to him regarding the kingdom (10:16).

After this selection of a king by lot, the people all went home, and Saul went home, too. There was no coronation or inauguration, no oath and no robes of office. It was a very simple and primitive state of society. The newly-chosen king went home and got to his plowing. He was, as yet, a king without a court, without an army, without a country. God had made him king, but he had yet to make himself king. The place which had been given to him was simply an opportunity. Then the Ammonites came up against the men of Jabesh, and the people who were in peril sent messengers and appealed to Saul. It was at this time that Saul showed his qualities of leadership, raised an army, won a great victory, delivered Israel from a peril and a reproach,

and made himself king by showing that he had it in him to be a king.

After all these events—after Saul had been secretly anointed by Samuel, after he had been publicly chosen by lot, after he had proven himself to be a leader in battle—then the people came together in Gilgal, "and there they made Saul king" (11:15).

Christian Endeavor

July 12, 1908.

CHARACTER AND COURTESY.—1 PET. 3:8-12.

DAILY READINGS.

M. Rooted in Christ.	Col. 2:1-7.
T. Courtesy in Speech.	Jas. 3:1-8.
W. Courtesy to Enemies.	Acts 26:24-26.
T. Courtesy in Letters.	2 John 1:1-5.
F. Courtesy in Salutations.	Luke 10:5-8.
S. Courtesy to Rulers.	1 Kings 1:28-31.
S. Topic.	

The first word of the Scripture lesson is the central point for the consideration of this subject. It is the word "finally." It calls our attention to what precedes, and introduces a summing up of the subject of courtesy and character. In looking over what leads up to this lesson paragraph we notice in the seventh verse, and also in the first verse of the third chapter of 1 Peter, the words, "In like manner." Following the indication of these words we find ourselves in the second chapter contemplating the example of Christ, for we are told in the twenty-first verse of the second chapter that "He left us an example that we should follow his steps."

Beginning with the example of Christ and following the thought through the remainder of the second chapter and the verses of the third chapter up to our lesson portion, we have set before us as an example the character and the courtesy of Christ for our imitation, and summed up in the lesson portion, which begins at the eighth verse and closes with the twelfth.

Jesus has been named as the first gentleman of his times. We might say that he is the world's first gentleman, and the only true gentleman in whom the truest character and the finest courtesy have their sweetest and highest expression. If this were not so we could not feel at the end of these centuries that he was still our example. The fact that we are willing to accept him as our example, and turn our feet to walk in his steps indicates that the judgment of the centuries is that he has been, and is still, the first gentleman of the world. Coming to the lesson portion we note that the character and the courtesy which we are to acquire in imitation of Christ are summed up in the words like-minded, compassionate, loving, tender-hearted, humble-minded, not rendering evil for evil, nor reviling for reviling, but contrariwise the blessings.

What a beautiful world it will be when the followers of Christ with sweet sincerity and strong patience accept joyfully this character and courtesy in Christ as their model and strive to work it out! Truly, then, we shall, as Peter says, "inherit a blessing."

Having led us from the example of Christ through the illustrations of it to this conclusion in the lesson paragraph, Peter introduces another word which invites us a little further. He says, "for." What follows is very significant; "he that would love life and see good days." What Christian Endeavorer does not love and wish for good days? But Peter would have us to know that life which may be loved, and days that are good, depend upon the character and courtesy defined in the previous verses, and also in the careful observance of the words which follow: We are to keep our tongues from evil and our lips from guile, and must turn away from evil to the doing of good, and to the pursuit of peace.

Courtesy is the coin of character. Such a character naturally expresses itself in such a courtesy as is indicated in the lesson verses. Peter has another use for the word "for" in the twelfth verse, in which he indicates that we are to acquire this character and courtesy not only for its own sake, but because the eyes of the Lord are upon us, and if we need help in this realization we have comfort and hope in the further fact that "his ears are open to our supplication."

If we despise the character and do not value the courtesy which comes from this following in the steps of Christ, we must tremble before this further word of Peter, "the face of the Lord is upon them that do evil."

Midweek Prayer-Meeting

By Charles Blanchard.

THE BODY THE TEMPLE OF THE SOUL.

Topic, July 8: 1 Cor. 6:19, 20; Luke 12:23-33.

The body was not made simply for itself. Man is not simply a machine, though "fearfully and wonderfully made." The body is a machine, but the mind is intended to be its master. The spirit is to the body what the current of mysterious electricity is to the wire. The human body is a marvelous system of electrical wires strung over and through another system of bones, wrapped up in another system of muscles, which are wrapped up in still another series of delicate tissues called skin. It is a marvelous body, and has well been called the "House Beautiful." But the body without the spirit is dead. It is one of the pathetic and heart-breaking facts in human experience. We know it's true physically. Strange we are so blind that we often fail to recognize that it is just as true spiritually. "If any man have not the Spirit of Christ he is none of his." This is the declaration of a simple fact in the realm of the spiritual.

Man's body was made for the dwelling-place of his own spirit, primarily. It is every man's high calling of heaven, first of all, to be himself. Get that, and there is nothing in the religion of Jesus Christ to interfere with the independence of the man that lives in the body. We can do as we please with these bodies of ours—wreck them if we will and suffer the calamity; for all of which it is hardly fair to blame Providence—the Power that made us so wonderfully and endowed us so marvelously and mysteriously. But to have made us otherwise would have been to make us less than men. It is better to be a man than an angel, according to the hint given us in the Psalmist's wonderful description of man and his creation. "Thou hast made him a little lower than (not the angels as in the old version) God; thou hast crowned him with glory and with honor, and didst set him over the works of thine hands." Man is as independent as God in the sphere of his activity; that is, in ruling over the works of God's hands with which we have to do.

It is a wonderful revelation that our bodies are the temple of the Holy Spirit. This sublime fact links us with the Divine. And somehow we feel that it is fitting. At our best we recognize, as Augustine said, that "Man was made for God and will not be satisfied until he finds him." And this is in perfect accord with the great apostle's declaration, that "God hath made of one blood all the nations of the earth, and hath appointed the bounds of their habitations that they should feel after God and find him, though he be not far from every one of us; for in him we live and move and have our being." "We are his offspring," the Greek poet declared. And our hearts assure us that it is so. We are the children of God by birth, though some of us are far descended, and it seems hard oftentimes to trace, even dimly, our heavenly ancestry. We have gone away from God. It is another of the pathetic and heart-breaking facts of our human experience.

Still may we all become the children of God by faith. Faith; what is it? The electric force that brings us and binds us to the Infinite, the unseen and the eternal. Faith is the wireless telegraphy of the soul. Why should it be thought credulous or even strange, in these days of wireless messages, as marvelous and mysterious as the researches and reaches and revelations and raptures and rejoicings of faith. And why should it be thought a thing incredible that God, our Father, should give his Spirit unto those that ask him? "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Spirit unto them that ask him?" It was the Master that said it, and our hearts leap up at the promise, though some of us are slow of heart to believe all that he has spoken, as the disciples of old. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father!" It is the child's cry, and the Spirit bears witness with our spirits that we are the children of God; and if children, then heirs and joint heirs with Jesus Christ to an inheritance incorruptible and undefiled, and which fadeth not away. Now are we the children of God and temples of the Holy Spirit; or else we are aliens from the covenant of promise and strangers. Sons or strangers—which?

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ADULT BIBLE CLASS MOVEMENT

The Adult Bible Class Movement at the Louisville Convention.

This great movement is only three years old officially, having received recognition in the Eleventh International Sunday-school Convention in Toronto in 1905. Though only three years old, you would have thought the movement to have reached maturity if you had seen it demonstrating itself at the Twelfth International Sunday-School convention at Louisville, Ky., on Friday, June 19.

W. C. Pearce, the Superintendent of this great work for the Association, had been preparing for this Convention. He had visited many cities in the interest of the organized work among adults, hoping to make the movement appear worth while at Louisville. On Wednesday preceding the regular sessions of the Convention a great conference was held in the Warren Memorial Presbyterian Church. A whole day was given to this department and the meeting was planned to hold simultaneous sessions for men and women. The whole range of problems of this department was covered in the discussion.

On Friday morning Superintendent W. C. Pearce gave the report of the movement from its organization three years ago. The present status of the movement may be seen from the following extract from his report:

ORGANIZED CLASSES.

It is not possible to give a satisfactory statement of the number of organized adult Bible classes or their membership. All our statistics are gathered by the State and Provincial Associations through the county associations. The statistical blanks used for gathering the information for this convention were printed and distributed before the adult department was organized. We can report that 1,632 certificates have been issued by forty-nine associations, and an application for a certificate has been received from the Philippine Islands. This guarantees that each class is organized according to the international standard and registered with its state or provincial association. These certificates have been issued by the following associations:

ASSOCIATIONS IN ORDER OF THE LARGEST NUMBER OF CERTIFICATES OF RECOGNITION ISSUED.

*New York	310	Texas	13
Pennsylvania	189	Vermont	12
Ontario	160	Nova Scotia	12
Ohio	117	California (North)	11
Kentucky	95	North Dakota	10
Indiana	82	North Carolina	9
Illinois	81	Louisiana	8
Kansas	57	Manitoba	7
Michigan	45	New Hampshire	7
Rhode Island	34	Idaho	6
District of Columbia	30	Georgia	6
New Jersey	30	New Mexico	6
Maine	28	Oklahoma	6
West Virginia	25	Arizona	5
Iowa	21	Minnesota	5
Missouri	21	Washington (West)	5
Virginia	21	Connecticut	4
Nebraska	19	Wisconsin	4
Delaware	17	Maryland	2
Colorado	16	Quebec	2
Massachusetts	16	Wyoming	2
New Brunswick	16	Tennessee	1
Arkansas	15	British Columbia (West)	1
California (South)	15		
South Carolina	15		
Alabama	13	Total	1,632

*The number issued in New York includes those receiving the New York certificate. New York standard required is the same as International.

None Reported: Alaska, Florida, Mississippi, Montana, Nevada, Oregon, South Dakota, Utah, Washington (East), Hawaii, Philippines, Porto Rico, Mexico, Newfoundland, Alberta, British Columbia (East), West Indies.

A public demonstration gave convincing evidence of the power and popularity of the Adult Bible Class movement among men. On Friday evening, June 19, the members of men's classes who were attending the convention at the Warren Memorial Presbyterian Church met at 7:15 and organized a great procession. Representatives of the police force of Louisville headed the procession, the first of the kind they had ever led, perhaps. Prominent leaders of the great International work were at the front, Justice McLaren of Toronto, Mr. Hartshorn, of Boston, Marion Lawrance and W. C. Pearce, and others. A bugler and a man with a megaphone marshalled the host. Banners were plentiful, and one of them announced that the men of America were for the Man of Galilee.

Five abreast the host marched, singing as they went, toward the great armory. The sight was moving and inspiring and compelled deep emotion when you stopped to consider what it indicated. One thousand and five hundred men were in line, men who were proud of the fact that they were banded together to study the Word of God, men who were not ashamed to sing hymns of praise as they walked through the streets. It may be safely ventured that no procession will pass through any city's streets this year that will mean so much for the world as this procession meant.

The center section of seats in the great armory was reserved for them. They marched in singing, and the audience inside sang with them as they waved their Chautauqua salutes in welcome. The great choir, under the leadership of E. O. Excell, stood to welcome them with singing. It was an overwhelming sight. As one lady expressed it, when she tried to sing a lump in her throat choked back the song as she looked upon a regiment of Christian men marching in.

When the men had all entered and before they were seated, W. C. Pearce, the International Superintendent of Adult Bible Class work, stood before them on the great platform and asked them:

"Men, what is our aim?"

"The world for Christ," came as one voice from 1,500 men.

"What is our means?" was the next question.

"The word of God," was the response like the sound of many waters.

"What is our purpose?" was the next inquiry from Mr. Pearce.

And you should have heard the reply which came like a peal of thunder, "We mean business."

The Value of the Adult Class.

The organized Bible class has had for us a value that is inestimable. It has proven itself a great factor in solving some of the most difficult and perplexing problems of the church and its work. As I have had to do with the young people and organized class work among them, I speak out of this experience.

There is nothing unusual in the situation here. It is a town of twenty-five hundred people and six churches. The Bible schools had very little hold upon the young people. The average attendance of the young people's class in our school was seven, with an enrollment of twenty; other similar classes in town about the same. The dance hall and the pool room seemed the center of attraction to many, while marked indifference to the church and its claims characterized others, the situation itself being but a tacit confession on the part of the church of its inability to direct the life of the young people.

In view of these conditions, it [illegible] teresting to any who are as [illegible] as to the value of organized Bible cla[illegible] fort, to know what it has accomplished for us. We have at present 150 active members in our organized Bible class, and they are the very best young people in the community. The average attendance is 100 each Sunday, 75 per cent of which also attend one or other of the church services. The class grows steadily. The older boy or girl brings the younger and helps to build up other classes. Accessions to the church are frequent. One hundred and one of the number are now Christians and members of the church. The class gives us a tremendous leverage in the community. We find an introduction to, and are brought into sympathetic contact with, many homes otherwise closed. We have the prayers of many anxious hearts who are concerned for those boys and girls. Such an organization becomes almost irresistible when directed to given ends. My class added at least $500 to the physical value of the church last year in building their own class parlors, when their former room became too small. [illegible] sider the moral and spiritual influence [illegible] great band of young people, "organized around the Bible" in a town of this size, and you get an estimate of what this organization means to the church and pastor.

To take this life out of its old channels of indifference and apathy, and command it for the King; to organize and direct it to the glory of God and the upbuilding of his church fills the heart with joy and satisfaction. F. M. Field.

Geneva, Ohio.

A Delta Alpha Class.

What is now known as the Delta Alpha Class of the First Christian Church, Atlanta, Ga., was originally Class No. 7 In the beginning, probably in the year 1901, there were two young women in the class and others joined from time to time until at the end of the year the total membership was probably ten or twelve. We continued to grow steadily but moderately up to the time of our class organization on October 9, 1904, and at that time we had present 23 and a total membership of 45. The record of our progress would be about as follows:

TOTAL MEMBERSHIP.

1901		2
1902		10
1903		20
1904	(October)	45
1905	(December)	73
1906	(December)	144
1907	(December)	220
1908	(April)	330

In our present total membership we include those who have been members of the class and for various reasons are no longer active members and are now entered as honorary members. There are now 75 on this list, leaving 255 active members.

On July 28, we moved into a new and very commodious church building where we have had favorable opportunities for growth and usefulness. Before this time we had no Sunday-school room and [illegible] laboring under serious difficulties, w[illegible] it was almost impossible to do good work or make much progress. We are now a well-organized force of Christian workers and are trying to do all we can for the church, the Sunday-school and the cause of Christ generally. F. M. Robinson.

Atlanta, Ga.

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People's Forum

A Protest.

To the Editor of The Christian-Evangelist:

As an evangelist of the Christian Church, I wish to enter my protest against the article by Earl Marion Todd, on "Evangelism for the Times," recently published in The Christian-Evangelist. Other evangelists are capable of speaking for themselves, and may do so; but, as for me, I do not purpose to allow such an uncalled-for and unjust criticism to go by unnoticed. I am surprised that such an article found space in one of our religious papers. It would be scarcely permissible in a Monday morning pastor's meeting where the faults of pastors and evangelists might be discussed with some degree of profit. But to offer such an absurd thing to a "Congress of Disciples" and then publish it broadcast to be read by hundreds of unsuspecting people, is more than I can harmonize with good judgment. Even if the writer was requested by the program committee to be "critical," he should have confined himself more closely to facts, and not have built up a mere man of straw in order to have something to knock down with his criticism. Such articles do much more harm than good, and many people will be unduly prejudiced against good evangelists. If the author knows of even one evangelist who is guilty of the faults he criticises, he should name him out, and let the churches be warned against his impositions. Evangelists, like other preachers, are not perfect, but these criticisms are too indiscriminate, and the many *good* evangelists are made to suffer instead of the few *bad* ones. It is a general onslaught against evangelism.

They are spoken of as "uncultured," "dogmatic," "superficial," "dealing with dead issues," "ill-informed in matters of church history and contemporary science," "often wholly neglectful of intellectualism on the one hand and true emotionalism on the other;" "reliant on evangelistic clap-trap and machine methods." They are said to have a "feverish desire to get results," "make records," and "run to send on telegraphic reports." With them "prayer has often the smallest place in the meeting, and is often almost wholly neglected by the evangelists in private life and visitation." They are classed by this distinguished writer as men of brass and bluff, rather than men of brains and heart." They are accused of "commercializing the evangelistic profession." Whilst these are mentioned as "notable exceptions," yet he received these criticisms from "a large number of our most prominent pastors," who are supposed to secure the very best evangelists when they have revival meetings. "His sermons are a mere hodgepodge of wild and reckless and ignorant speculation and mossback conservatism, adorned with historical sketches in caricature, punctured with coarse jokes and enlivened by quixotic attacks on sectarianism, higher criticism and Darwinism, and, if the church be not more than ordinarily strong, must lower almost irremediably the ideals of Christian life and service in the congregation, and completely destroy the laborious and painstaking work of the conscientious pastor." Such a tirade is simply ridiculous, and a reflection on evangelists that the writer should be good enough to retract. I know most of our evangelists personally, but I do not know of a single one that is guilty of even a few of the faults here criticized. I suppose, however, that we will all plead guilty to the charge of discussing "dead issues," if he means by that Christ's plan of salvation as set forth in the New Testament. I have known a few "conscientious pastors" that did not care to have these "dead issues" mentioned, for fear some of "the other denominations" might take offense at it. We will also plead guilty to trying to "count numbers." Jesus wants us to convert the whole world, and the evangelist that can not lead souls to Christ is a failure, and should quit the field at once. The churches and pastors are right in calling evangelists who can "get additions," but they are wrong in not trying to feed and care for the lambs that are born into the fold, and blame the evangelist for doing for them what they call him to do. We may be considered "ignorant," but we evangelists do believe the Book, and preach Christ and His plan of salvation, instead of Darwinism and higher criticism. After the "laborious work" of the "conscientious pastor," who has been feeding his flock on "live issues," until it is about dead, he then usually sends for one of these "ignorant," "uncultured," "ill-informed" evangelists to come and raise him and his dead church to spiritual life, and use his "clap-trap," "machine methods" to set every department of the church in active working order.

Let this criticism of evangelists and their methods cease. Perhaps their peculiar methods are the secret of their power. Do not rob them of it. Let the evangelist do the work the way he can do it best. As a class they are among the most spiritual men I know, and they are doing the work that only a few pastors can do. The life of the evangelist is short because his work is arduous and heavy. Do not try to kill him too soon.

Roger H. Fife.

Kansas City, Mo.

[It is highly confirmatory of the truth of some of Brother Todd's criticisms, that a heated "protest" like the above is allowed to take the place of calm, rational arguments or statements dealing specifically with some of these criticisms. It is charged or implied, for instance, in Brother Todd's paper, that commercial considerations sometimes enter too prominently into the work of popular evangelism. Is there any ground for that statement—any exceptional instance of that kind? It is charged that some evangelists discuss "dead issues," and do not adapt their preaching to present-day conditions, which keep men out of the Church. Is Brother Fife prepared to "protest" that there is no such preaching by any of our evangelists? Again it is said that evangelists sometimes deal in jokes that do not harmonize with the spirit of an evangelistic service. Did Brother Fife never hear anything of this kind? He may say he does not indulge in such jokes, but does he know that all others are guiltless? This is what we mean by being specific.

It is easy to call these criticisms "ridiculous," but that convinces no one. The people want *facts*. Brother Fife knows, too, or should know, that no criticism of Brother Todd is intended against the evangelists for believing in "the Book" and teaching "the New Testament plan of salvation." Indeed, his contention is that all our evangelists do not give the same prominence to prayer, to the work of the Holy Spirit, to salvation by grace, through faith, and not by the works of the law, and to the nature and necessity of repentance which the New Testament gives to these things? Does Brother Fife know that all our evangelists do this? Unless he does, he has no right to "protest" in behalf of others.

Brother Fife questions the "good judgment" of the Editor in publishing Brother's Todd's paper. He may know better than we what ought to be published. We do not propose to discuss that question. But it seemed to us and to other brethren who heard it, that such a public document should be given to a wider public, that its merits might be tested in the crucible of fair and just criticism. Is it to have such treatment? If not, silence would be better than denunciation.—Editor.]

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And bite them you must not,
For if you do it's no excuse
To say that you forgot.

Go straight away to mother,
If nails are long or rough,
Then she will take the scissors out
And cut them just enough.

It doesn't hurt to cut them,
Yet children often cry
When mother fixes finger nails—
I wish they'd tell me why.

Woodlots in Japan.

In these times of great drains on the timber supply, caused by the heavy demand for forest products of all kinds, Americans may see in Japan an example of what can be done in growing wood on small plots. That country contains 21 million woodlots, about three-fourths of which belong to private persons and one-fourth to communes. The average size of the plots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains. From Japan's woodlots, the yearly yield of lumber is about eighty-eight feet, board measure, per acre, and three-fourths of a cord of firewood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut for lumber and fuel.

"You have three pairs of glasses, professor?" "Yes; I use one to read with, one to see at a distance, and the third to find the other two."—*Christian Work and Evangelist.*

Household Pests.

Cupboards and closets can sometimes be rid of mice by stopping up the holes where they come in with corks dipped in carbolic acid; but if you want to keep out the pests, you must keep the house and surroundings clean, well-aired and dry. During the winter season the cockroach, or water-bug, is apt to put in an appearance, and if they can find plenty of moisture, coupled with darkness and warmth, they are content. These conditions exist especially around sinks, bath-tubs and in cupboards that are not carefully dried after cleaning, and it is wise not to keep kitchen garbage, wet cleaning-cloths or dishcloths in the kitchen. A good way to get rid of the large black ants is to mix half a teaspoonful of tartar emetic with sweetened water and place it where they will find it. The woodwork of kitchen closets and cupboards, as well as that around inclosed sinks, harbors roaches. Wash the shelves at least once a week with gasoline and water, about equal proportions, letting it run into every crack and crevice; then, when this has dried, sprinkle powdered borax around freely and blow it into the cracks and crevices in the walls and behind shelves. Some housekeepers sprinkle equal parts of ground pepper and borax in the places they infest, and to prevent moth from getting into carpets sprinkle with equal parts of borax and salt. Even if you dislike seeing the powder about, do not wipe off or sweep away; it is cleaner than bugs, especially the roaches, as they spoil whatever they come in contact with. It is said that this is due partly to their excrement, but more largely to a dark-brown liquid which is exuded from their mouths and from certain glands about the body; so it is a wise plan to take every precaution to destroy and get rid of these household pests.

Missionaries Go to Lapland.

Several woman missionaries have started for Lapland to hunt up nomadic tribes during the summer and to preach to the adults and teach the young. In the warm season the camps of the Laplanders are often hundreds of miles apart, and travel in the desert is full of dangers, particularly for women. Yet male missionaries have never reported for duty in these high northern latitudes, and so the women go.

Insane Blame Alcohol.

The annual report of Superintendent Atkins of the St. Louis City Insane Asylum declares that of about 950 patients cared for during the fiscal year, alcohol liquor or drugs figured in 696 cases. Of that number, 217 males and 100 females were burdened with excessive personal or ancestral use of alcohol, while 203 other males and 110 other females were victims of moderate personal or ancestral use of it. Excessive or moderate drinkers numbered 128, of which 23 were women. The fathers of 127 more were excessive or moderate drinkers. The total number of insane patients whose insanity was traced to excessive or moderate use of alcohol numbered 420 males and 210 females, or 630 in all. Sixty-six owed their insanity to personal or ancestral use of drugs.

The report shows the average number of patients in the asylum to have been 637, and the cost per patient $162.18 a year, or 44.3 cents a day. New patients numbered 303. The total annual expenses aggregated $108,402.40, of which $5,403 was special and not included in the maintenance expense. Salaries aggregated $38,345.40 and groceries $50,326.98.

Dr. Osler is of the opinion that half the nervous wrecks are caused by eating soup. The other half, we presume, are caused by being pushed into it.—*Washington Post.*

Eat Less—Live Happier.

Dr. W. A. Evans, health commissioner for Chicago, gave a talk to the Presbyterian ministers of the city on eating and drinking. Like most advisers on this subject, Dr. Evans thinks that people eat too much, especially in the summer, and they could save money and health by eating less. How much and what the health commissioner himself eats we do not know; but he makes the following prescription for Presbyterians and other people:

Breakfast—Berries or some fruit, a cereal, coffee or tea.

Luncheon—Boiled rice, bread and butter, more fruit.

Dinner—Thin soup, one slice of meat, two vegetables, more fruit.

"The largest part of meat eaten goes toward heating the body," said Dr. Evans, "therefore meat should never be taken oftener than once a day in warm weather. People who live in warm countries live largely on fruits, vegetables and rice, and in hot weather people of all countries can duplicate this diet to their own advantage."

EAT TOO MUCH.

"Practically everybody eats too much at all times. We manage to get along more or less comfortably in winter, but our eating makes us uncomfortable in summer. If the average man would cut his food in half in warm weather he would be far better off.

"And as for drinking, I think nearly everybody drinks too much. Do not drink too much of anything, even water, in warm weather, or at any other time. The man who drinks to keep cool in summer is taking long chances. Drink as little of everything as possible and do not have the drinks too cold.

ABOUT BABIES.

"The most important thing of all, though, is the feeding of babies. Far more babies suffer and sicken from overfeeding than from insufficient nourishment. Too much milk is just as harmful as bad milk is."

A well-known minister was called to the telephone by a representative of a local paper, who inquired the subject of the next Sunday morning's discourse. "Wise as Serpents, Harmless as Doves," responded the clergyman. When the paper came out, the minister was electrified to read that "Mr. Blank will preach on the subject 'Why Is a Serpent as Harmless as a Dove?'"—*The Congregationalist.*

There once was a person named Beauchamp,
Who wrote sermons and tried hard to preauchamp;
But his voice had a crack,
And he cried out, "Alack!
Why can't shout loud enough to reauchamp?"

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CHAPTER IV.

The Long Last Mile.

The last long half of that undulating stretch of road lay before us. Southwestern Missouri was a memory and Illinois a prospect, but that yellow stony road was a reality present and tangible. Our team, fresh from two weeks on pasture, was ready, even eager for the start. A little incident that might have ended in something more serious than the hearty laugh it gave us, served to impress this on our minds. Our young driver one day attempted to flick a fly from the rump of Old Dick, the spirited "blue pony;" not understanding the benevolent motive of the boy, that vindicative beast promptly planted three vicious kicks on the front end-gate of the wagon, splitting it in as many pieces. It so happened that the hoofs landed each time safely between the pair of bare brown legs dangling down in front, but the full-moon eyes of the lad that scrambled back to safety were a sufficient guarantee that the experiment would not be repeated. Poor old Dick, before we reached our journey's end he had not the spirit left to resent even greater indignities than that.

Under the influence of the bright sunshine and the open air of our out-door life the buoyant spirit of childhood began to assert itself anew. Not even my mother, with all her sorrow and anxiety, could wholly withstand the persistent call to brighter thoughts. Our story thus far, when interested questioners drew it from us, failed not to rouse the hearty and genuine sympathy of the simple folk along the way. Often we were urged to stop and make our home among the hospitable people of some pleasant neighborhood. Various reasons were urged. One man whose wife had died leaving him a family of small children to care for, was specially insistent. One inducement he offered gave rise to some levity among us children behind the wagon cover. His wife, before her demise, had made two kegs of soft soap, "Fustrate soap," he said, and one of these should be ours if we would but occupy a vacant log house not far from his own and do baking and mending for his family. But none of these things, not even the bonanza above mentioned, could move my mother from her determination to return to Illinois.

We had not traveled far when we began to hear of another family in like state which was but a few days ahead of us. They, too, were bound for Illinois and, as in our own case, the father was under the pall of the incurable white plague. Our grave was behind and theirs ahead, that was all the difference; we hoped for their sakes that theirs might be so far ahead as not to be among strangers. There was but one main road leading from the southwest into St. Louis, and as we were both following that, we heard of them almost every day. The condition of the man grew more and more serious. All who had seen him said he was very, very ill and could not live many days. And so the end came at last. Though we were expecting it, we were shocked and depressed above measure when we found the grave one day. It was on a green bank in the woods near where the road crossed a small stream. We came upon it unexpectedly—a little ridge of clay—and our own wound was opened anew by the sight. We wondered if the family had prepared their dead for burial and filled the grave with their own hands. If so, then in this, at least, their lot was harder than ours. When we lost the trail of their wagon soon afterward, it seemed we had parted company with kin folks, though doubtless they never heard of us.

It is a long and uneven road the heart-broken travel! They are so far apart and so burdened that, at times, each one thinks himself traveling alone. But other wayfarers are always ahead and others ever follow. Could they but "speak each other in passing" it might be a brighter world than it is. There is but the wordless sympathy of unseeing sufferers; it is only through fellowship with him who suffered alone for us all and whose ministry has made of one blood all nations that the bruised heart of humanity can even come to throb as for one body.

Somewhere, in Illinois perhaps, that fatherless family ended their journey and a lone woman took up the task of caring for her orphaned brood. I should like to know how fared the folks we trailed so long on the return from our pilgrimage to the Ozarks and who, after we had tasted the gall of bitterness, took up the cup in turn and drank deeply from the other side.

We lived almost wholly in the wagon day and night, taking care to stop not far from some village or farm house each evening. We could have been comfortably housed each night, no doubt, and often did the good people where we went for water to prepare our meals, chide us that we had not asked lodging with them. But this queer quality we call independence is a thing to be reckoned with, and my mother had her share of it. Six years later when the "bad year" came in Southern Illinois, able-bodied men men who owned their homes asked aid from the county, but no crumb of assistance from that source was permitted to enter our house, though we tasted no wheat bread in the six months of distress.

Somewhere southwest of St. Louis we passed through a settlement of foreign people—Germans, I think. They were new in America and clannish. During the three or four days we spent on their roads, we had to drink creek water chiefly, for they asked no favors and granted none. Whether from pure selfishness or native suspicion, they would not let us have water from their wells either for the team or to drink. One evening, when we had had no water since noon and had camped for the night with no prospect of drink for man or beast, two men traveling together stopped near us. They, too, had had trouble getting water and were in no mood to be trifled with. Learning that we had been denied at the house nearby, one of them called to my brother to bring the horses and a bucket. He led the way and asked courteously to be allowed to water his team. This being curtly refused, he produced a large and dangerous-looking pistol and coolly repeated his request. A key to the padlocked well was forthcoming, and there was water a plenty for that night. A few steps backward would bring me to German ancestors, and I have wondered if they had this trait of exclusiveness so well developed. Perhaps so, and therefore I will be charitable with our Missouri friends and cherish a hope that a younger generation has smashed the padlocks ere this.

Old Rover, the dog, was our faithful guard and vigilant scout for the entire expedition, but he too fared sadly among the foreigners. They had big dogs and bad ones, so that visits to back doors, where a morsel of food might sometimes be found, had to be made with caution. Rover was not afraid; indeed, he vanquished several ferocious fellows who disputed his rights, but to tackle a fresh specimen at every house proved too much for our leg-weary canine; he learned to follow the wagon more closely, turning aside only when some venturesome rabbit seemed to promise a repast.

This great shaggy friend, who had voluntarily espoused our cause, and who deserted us within two weeks after we were settled, proved a friend indeed. We had little to give him for his faithfulness, but that seemed to make no difference with him. I smile now as I think of an incident in which he had a prominent part one evening. We were preparing to eat a lunch in the wagon and my mother placed her hand, in which she held a long loaf of bread, on the edge of the wagon bed. Rover, lying on the ground below, caught sight of the protruding loaf and laid hold with all earnestness. Of course, we scolded and threatened, but a taste of the bread seemed to deepen his determination to dine with us and he held on. Right doggedly did he pull and tug in spite of harsh protests from the wagon, and members of the juvenile trio looked on with anxiety and amusement till the loaf was torn asunder, leaving us a scant supply for our meal. But the look of satisfaction that

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shown from the dog's countenance as he licked his chops, with the hearty laugh we had, was splendid sauce for what was left.

Among the dreads and dangers of the trip, our passage through St. Louis was the direst of them all. For many days we made careful inquiry as to every detail. As we came closer, evidences of the nearness of a great center of population began to be seen, like bits of drift cast out into still water by the force of a whirl-pool. The rigs we met were of a different type and the loads of teamsters were not such as farmers usually haul, while the people themselves were more of a ring-streaked and striped appearance. We had been told by many that it was "ten miles through St. Louis," and this appalling intelligence staggered minds to which Springfield was the climax to bigness.

Not many miles from the city we camped by the turn-pike one evening. We wanted to be fresh for the trying trip of the following day, but we dreaded to come nearer the, to us, fearful maelstrom of dangers, and so we went into camp early. Lulled by the sense of security so easy to children, we were soon sleeping soundly except my mother. Her sensitive ears missed no sound and when, in the middle of the night a horseman rode up, she had been listening to his hoofbeats on the stony road for miles. He drew rein by our wagon and began to hello at us. Though terrified and trembling, my mother managed to ask him what was wanted, shaking her eldest son into consciousness meanwhile. A scattered conversation of questions and answers ensued while the boy was being roused, and our visitor showed a disposition to loiter and give trouble. Presently my mother hit upon a happy stratagem. She let down the flap of the wagon-cover she had raised, and called out, "George! George! wake up here and answer this fellow's questions for him." The name would fit for a man as well as a boy, and the broom-stick that was thrust out about this time was a good enough substitute for a rifle barrel when seen in the dim moonlight. At this psychologic moment Old Rover, on guard under the wagon as usual, let off a groan that would have done credit to a grizzly, and our friend of the horse lost no time in moving on. Of all this I knew nothing, else I too might have distinguished myself. When they pulled me out of the wagon over the double-trees I dimly felt that something unusual was on; the impression deepened as we went straggling up the few rods of road to a farmhouse and when I awoke the next morning to find myself within the four walls of a house I was thoroughly convinced of it. The good woman who received us with astonishment wept over my mother when she heard the story of her fright and petted and pampered us children as only a good woman will do when her emotions are enlisted.

We were off early the day we were to move on the great city. How far it seemed to the real town after we got to where the houses were close together! How our eyes opened wider and wider as each new wonder appeared! How our mother trembled at the prospect of things that might happen to us! How our driver watched his mustang team as he guided them among street cars and vehicles and along the crowded thoroughfares! But straight through the great city and across the long bridge into Illinois we went without a single mishap, going from our course but once and then by but a single block, so well had the way been learned beforehand.

I have seen St. Louis a good many times since then and on some gala occasions. I reveled in the marvels and beheld the crowds at the great World's Fair. But one never sees the miracle of a great city through the untaught eyes of childhood a second time. The bewilderment of attractions on every side, in the windows above and on the pavement below, the multiplicity of sights and sounds and smells fairly foundered our senses and furnished food for fervid remembrance during many a day that followed. I have seen many wonderful feats performed and been glad at times to add my note of applause to the huzzas of the crowd at exceptional displays of skill, but, all things considered, I do not know of one more wonderful than that of my elder brother who brought that team of mustangs and our ramshackle wagon through those miles of crowded streets, picked his way across the great bridge and landed his cargo safely on the Illinois side when he was barely turning thirteen. And this, too, is as it seems to me after thirty years.

Roads were better on the Illinois side and we made better time. A few days' travel brought us to that section of the country from which, one day six long years ago, we had gone forth in quest of a home. Just now as I write there comes to me the words of a woman of old returning to her kindred from a sad sojourn in the land of Moab. As never before I can feel the force of her lament, "Call me not Naomi" (that is pleasant), "but call me Mara" (that is bitter), "for the Almighty hath dealt bitterly with me." Human life is the best interpreter of the sacred scriptures.

One evening our tired horses were turned into a little lane with persimmon trees on either side. At the end there was a home-like farmhouse with a great Honey-locust in front. It was Uncle David's, and when we drew up on the chipyard by the gate our journey was ended. A great fat, good-natured woman who scolded incessantly but kindly and coaxingly came out to greet us, and a serious-looking man came in from the fields for a glimpse at this batch of battered flotsam cast up at his door by the ebb tide of immigration.

Uncle David! I speak the title with deference now. He was a poor man, though he seemed rich to us, for he owned a farm. But it was a rather poor farm in a rather poor township of a rather poor county of a rather poor part of Illinois. But, though he was a poor man, measured by his possessions, he was a man, and such a man as we find but two or three times in our three score years and ten. Politically he was a Democrat, fraternally a Free Mason, religiously a Universalist and socially the last court of appeal for the whole community. Uncle David! Gone from the earth these years, may the good Father of us all be kind to him where he is, for we were homeless and helpless in a world that knew not nor cared and he took us in.

(TO BE CONTINUED.)

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How the Minister's Cause Was Won

By Susan Hubbard Martin.

The congregation at Holland Center used many times to wish that they might get some minister who would please Matthew Fairbanks, but somehow none could ever be found. According to Matthew Fairbanks's ideas, they preached either too long or too short, visited too much or too little, were too much educated or else were not educated enough, were too narrow or too broad, and so on. And expressing his opinion as he did, freely and at all times, and being the successful man of business he was, he soon found followers. And somehow there was never good pastoral work done in that congregation at Holland Center.

The minister seemed to feel the chilliness of unfriendly eyes, and his sermons in some way fell to the ground. There being no one there to hold up his hands, he felt his helplessness. So, little by little, owing to Matthew Fairbanks, the critical feeling grew until each minister cut short his pastorate there with but small regret. The congregation dwindled more and more as time went on, and friction arose between the members.

"I'm sure I don't know what in the world is the matter with us," spoke up Mrs. Collier at prayer-meeting one evening. "Our members are growing fewer and fewer, the young people don't like to come, and even the people outside are beginning to regard us with suspicion. We have good members. Why is it?"

There was no minister present that evening, and this was a prayer-meeting just by themselves, but no one answered the question, and the little woman sat down. But the reason of the condition of that church at Holland Center was due solely to one man, Matthew Fairbanks, who, on account of his criticising, uncharitable, unjust, unChristian manner of talking, had brought things to just such an unhappy pass. The last minister had resigned and gone away, and a new one had taken his place. He was a clean-faced, ruddy young man, with frank eyes, and a decided, businesslike manner.

"Well, Matthew," asked old Caleb Powers, standing outside of his carpenter-shop one morning, as Matthew Fairbanks passed by, "I hear you've got a new minister. Like him?"

Matthew stopped. "No, I don't," he replied, testily. "Thinks just because he's out of college he knows it all. He's gone and done away with the old hymn-books we've used for over twenty years, and got new ones."

"Maybe they're better than the old ones," mildly suggested Caleb, but Matthew frowned.

"Instead of preaching Sunday nights, as he ought to, he's begun a series of lectures, too," went on Matthew, sternly.

"Guess he thinks you've been preached to enough," remarked Caleb, with a laugh. "I myself can't see that you're any the better for it. What you need," he added, with a shrewd look on his face, "is some one to get you out of the rut. You've had your way; let the new minister have his."

But Matthew deigned no reply, and went on his way. Old Caleb looked after him thoughtfully.

"There ain't a preacher in the whole of Christendom that could please that man," he said to himself. "A pity, too; Matthew Fairbanks has the makin' of a fine character, but that fault-findin', criticisin' way of his would kill any church on earth. I've always said," continued the old man, "if a church-member sees everything wrong under the sun in his own church, he'd better, for that church's good, be out of it."

Just about that time Matthew Fairbanks' only child fell sick. It seemed a trifling ailment at first, but as days passed, the slight cold developed into pneumonia. He had married late in life, and this little child, his only son, was the dearest object of his life. He was a sweet little boy of seven, with big brown eyes, a rosy mouth, and dimpled cheeks. How his father loved him! How he hung over him in speechless grief, as he grew no better!

"Matthew, you must rest," his wife would tell him, but none of her entreaties could move him from that little white bed.

"He has only a chance," the doctor finally acknowledged.

Matthew Fairbanks looked up. "I knew it!" he cried. "He will die!"

That afternoon the minister called. He had begged to be allowed to go up for only a minute.

Matthew sat by his child's bed, his eyes sunken, his face white. He scarcely looked up at his visitor.

The little boy lay flushed and worn among the pillows, his breath short. The minister took a seat by him.

"Well, Jamie," he began cheerily, taking up the little, wasted hand, "you're pretty sick, aren't you?—but see here, my boy. My wife and I have been thinking what would make you better, and finally we hit on this." He took up a package as he spoke, and opened it.

The child looked at it with interest. He had roused a little.

"It's a game, Jamie," explained the minister, "and it's called 'The Merry Men of War.' See, here are the soldiers, and you set them on this board on these pegs. At the end of the board opposite the men, is a little spring. Now you take this big marble and see if you can hit it. If you can, down goes your man—like this." With a dexterous move of his wrist he took a marble, touched the spring, and quick as a wink, over toppled the tall soldier.

Jamie laughed — even laughed. He reached out to take one of the fascinating men of war, but he was too weak.

"Papa," he said feebly, turning to his father, "come and see them. Will you play them with me?"

"Yes, my boy, yes," replied Mr. Fairbanks, huskily.

Jamie was worse that night, but he babbled of the toy soldiers, and how he was going to play with them when he got well.

As morning dawned, it seemed that the frail life must go out, but some little thread held him to life.

"It seems to be a mere matter of will power," spoke up the doctor, as restoratives were administered. "He's clinging to something."

And then Matthew Fairbanks thought of the toy soldiers, "The Merry Men of War," that Jamie and he were to play together when he grew better, and how, too, the minister had done his best to impress the child with the thought that they would make him better.

"He's living so he can play that game," thought the father.

Jamie did not die, but slowly and surely came back to life and during his convalescence "The Merry Men of War" were never off his coverlet except as his bed was made. He played with them at morning, he played with them at night, he played with them at all times.

One day while Jamie slept, with a soldier clasped in the frail hand, Matthew Fairbanks fell on his knees and asked the pardon of his heavenly Father. The scales had fallen from his eyes, and he saw himself as he really was, the one cause of all the discord in the Holland Center Church, from which so many bitter springs had sprung.

"I'll never, dear Father," he prayed, "never so long as I have life, speak one word against thy messengers again. O Lord, I've been wicked; I've been bitter; I've been censorious. And thou hast heaped coals of fire upon my head. When the minister brought my child that game it came to me: Would I have done the same in his case? He knew the unkind things I had said of him. He knew the seeds of strife I had sown, but he came, Lord, he came —came into the enemy's house because he had thy Spirit."

And down there by Jamie's bed as he wept and prayed, it seemed to him that, for the first time in his life, he felt the full sunshine of his Father's love. A new Matthew Fairbanks got up from his knees by that bed and went about his business. The first thing he did was to go to the minister, and, with tears in his eyes, ask his forgiveness.

"No matter what others attribute Jamie's recovery to," he said, brokenly, "I know—I feel sure—it was owing to you. And God revealed to me by that gracious act my own wrong-doing. Can you forgive me?"

The minister wrung his hand. There were tears in his eyes, too. "Praise the Lord," he said, brokenly. "Take ye away the stone. I've been praying for that, and he has."

The church at Holland Center grows now, the minister stays, and the right feeling prevails; and Matthew Fairbanks no longer finds fault, but is the minister's right hand in everything, and especially in all good works.

And why?—Because by a single loving act toward a little sick child that minister, through God, wrought—shall I say it?—almost a miracle.—*Advent Review and Sabbath Herald.*

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Once she was sick; I went to stay
At Aunty's house, oh, miles away!
Then I sent kisses in a letter,
She said they truly made her better.
There's never really one she misses,
Oh, I give mother lots of kisses!
—*A. V. L. Carrick, in Youth's Companion.*

The Kidnapping of Araminta Amelia.

By Effie Stevens.

Patty walked slowly down the front walk with Araminta Amelia, carefully wrapped up in grandma's gray knit shawl, in her arms.

Araminta Amelia was just recovering from an attack of measles, and one could not be too careful, Patty thought.

Usually Araminta Amelia indulged in the mumps—the measles were something new in her somewhat varied experience of diseases.

When Patty reached the big maple tree next to the street, she placed Araminta Amelia upon the bench that was built around its trunk.

"The sun is considered good for sick people," Patty said to herself, unconsciously imitating Aunt Kate's decided tones.

Then Patty ran over to the other side of the yard to see how her flower garden was growing. Alas! it was not growing very well. Patty was such a little girl that she often forgot to take proper care of it. While she was mourning, the minister came along. He lived near by and was Patty's very good friend.

"Hello! Who is this young lady?" he cried, picking Araminta Amelia up.

Patty came running to the spot.

"Oh, you mustn't!" she exclaimed, breathlessly. "That's Araminta Amelia, and she's got the measles. You might catch them."

The minister laid Araminta Amelia down upon the bench very suddenly, and pretended to look very much alarmed. The minister was splendid at make-believes, almost as good as Patty herself. That was one reason why they were such good friends.

"Why didn't you tell me before?" he asked. "I haven't had the measles since I was two years, three months and two weeks, to say nothing of days, hours, minutes and seconds, younger than you are, Miss Patty, and sometimes people do have the measles twice, you know."

Patty nodded her head wisely. She knew all about it.

"Araminta Amelia has had the measles four times since last Friday, she remarked, gravely. Friday was the day on which Patty had learned that there was such a disease as the measles.

"You don't say so!" cried the minister in well simulated astonishment. "Well, if you leave her out here all alone I am afraid some one may kidnap her."

Then the minister hurried away, and Patty sat down beside Araminta Amelia with a perplexed frown upon her chubby face.

Patty was just beginning to discover how many new things, especially words, a very little girl has to learn about.

She puckered up her tiny brows and pursed her rosy lips, as she had seen grandma do when she was in doubt about anything, but it did not help her to understand the meaning of the funny word.

"Kid-nap," she said slowly to herself "Kid-nap. I know what a nap is. Araminta and I take a nap every afternoon. But kid—kid"—

"Mamma wears kid gloves," she remembered after a moment. "Gloves and going to sleep. Oh, dear, that doesn't mean anything at all! This is a bad something that might happen to Araminta Amelia. I'll run and ask mamma."

So the little girl, forgetful of the possible danger that might befall her beloved dolly, left her on the bench alone, and ran into the house.

"Oh, mamma!" Patty cried. "What is a kid?"

Mamma was busy, but she stopped a minute to answer her little daughter's question.

"What is it about a kid?" she asked wonderingly.

"What is a kid?" Patty repeated, eagerly, an idea coming to her suddenly. "What animal is a kid?"

"O," replied mamma, "a kid is a baby goat. We saw one in the park a while ago, you know."

"I remember," replied Patty, her face fairly beaming with smiles. "Thank you, mamma," and away she trotted.

"I suppose the minister meant that a kid might come and trouble Araminta Amelia while she was taking a nap," she mused, "though why he didn't say so, I can't see."

When Patty reached the bench she stopped and stared and stared.

Araminta Amelia was gone.

Patty looked on the ground; she looked up and down the street; she even looked up into the branches of the tree above her, although, of course, she knew better than to think Araminta Amelia had walked off or climbed a tree by herself, but no Araminta Amelia could she find.

Patty began to cry as if her heart would break.

Just then her big brother, Tom, came along.

"Why, what's the matter here?" he asked, picking his small sister up in his strong arms.

"A—a—kid's carried off Araminta Amelia," Patty sobbed, despairingly.

"Who was it?" inquired Tom, fiercely. "I'll attend to any youngster who troubles my little sister."

"You're my dearest brother!" Patty cried, hugging him ecstatically. "But it wasn't any youngster, it was just a kid—a baby goat."

At that moment Rover, the dog, came running to meet them with something long and gray dragging behind him.

"Why—why," said Patty in amazement, "that's Araminta Amelia's shawl."

"It looks very much like grandma's shawl," observed Tom, dryly, setting Patty down and unfastening the shawl which had caught upon Rover's collar.

"I borrowed it," said Patty. "Grandma said I might."

"All right," said Tom.

"Rover, old fellow," addressing the puppy coaxingly, and showing him the shawl, "where did you get it? Show us, that's a good dog."

But Rover only wagged his tail and barked joyously, as though he thought he had done something very smart indeed.

By this time the entire family, with the exception of papa and the baby, had arrived upon the scene.

Finally, Rover, evidently tired of keeping his great secret to himself, ran into the vegetable garden, behind the house, and began digging down into the soft earth. The others followed.

All at once a bit of pink silk appeared above ground. Patty did not wait any longer. She dropped down upon her knees beside Rover and began digging as hard as she could. Between them both it did not take very long to unearth poor, abused Araminta Amelia.

"I guess your kid was only a puppy after all," said Tom, laughing.

"Yes," replied Patty in a puzzled way, "the minister said a kid woulld do something bad to her while she was taking a nap if I didn't take care. And I—I ran off and forgot her. I'll never do it again. But I guess he meant Rover, though it was funny for him to call a dog a kid."

Every one looked puzzled. What could Patty mean?

"Just what did the minister say, dearie? Tell mother," said mamma, putting her arms around Patty, who was beginning to cry once more.

"He didn't say exactly those words," sobbed Patty; "but he meant them. He said kid and nap, anyway."

Tom laughed. "Kidnap," he shouted as soon as he could speak.

At that the others laughed, too, and even Patty smiled through her tears, though she did not know what they were laughing about.

Mamma, seeing her puzzled face, explained softly that when the minister said some one might kidnap Araminta Amelia, he only meant that some one might carry her off.

"And Rover did kidnap Araminta Amelia," returned Patty. Thus Patty learned a new word.—*Congregationalist.*

Paying the Fiddler.

"If you dance, you must pay the fiddler." That is very old, and very true. It is one way of saying, "If you have your fun, you must pay the cost of it."

As a young man was leaving college for the summer vacation, an older man quoted that to him. "Yes, you must pay the fiddler," he repeated. "And sometimes his charges are very high. Count the cost; ask his price before you dance."

Quite true. You'd better think of it. Sometimes he charges you your good health, and you go through the remainder of life's way wearily dragging a diseased body. Sad handicap. And you paid it all for just a short dance, just a brief "good time." Sometimes he charges you your virtue and honor, and you are a moral leper after that, infecting every one you are allowed to touch. Big price to pay for a dance.

Sometimes he charges you the respect and confidence of your wife, the welfare of your children, the sweetness and happiness of your home. I'm sure you would never have danced had you first asked what you would have to pay the fiddler.

My poor girl, you gave him the roses in your cheeks, the fragrance of your thoughts, the glory of your life. You gave him all; and you are left poor indeed. I'm so sorry for you. Why did you not ask his charge?

People, think. Look about you, and think. See the old dry orange shells, the pulpy sweetness all gone, all squeezed out to satisfy the fiddler. See the bloated bundles of putrid badness; the goodness all gone under the crooked fingers of the fiddler. Hell's highway is trodden smooth by the pauperized dancers. People, do think.—*Cumberland Presbyterian.*

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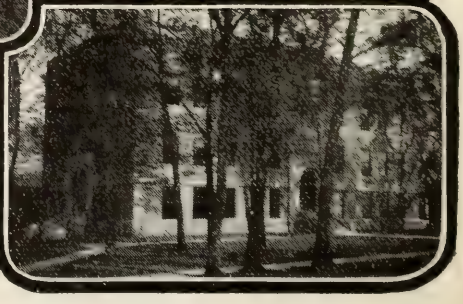

THE CHRISTIAN-EVANGELIST

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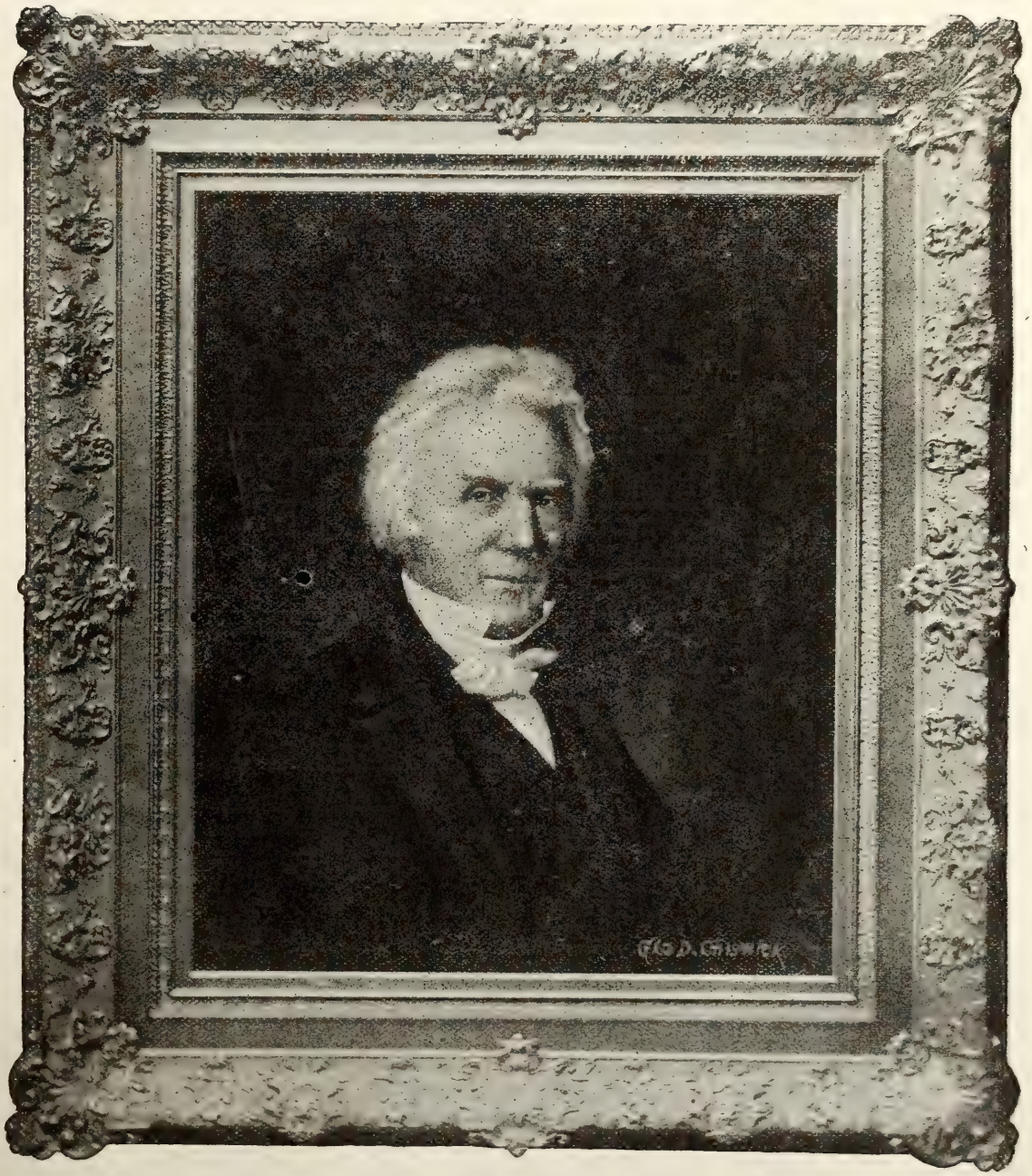

Alexander Campbell, from a photograph of the new portrait just presented to the Iowa Historical Building by our convention. See page 881.

The Christian-Evangelist

J. H. GARRISON, Editor
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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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The New Orleans Convention

OCTOBER, 1908

Since our communication on this subject in the last week's issue of The Christian-Evangelist we have received information to the effect that the round trip rate, by rail, from St. Louis to New Orleans, and return, will be $18.25. To this must be added the sleeping car charge of $2.25 each way for a single berth, or $4.50 each way for a double berth.

As yet, we have not selected our route, but hope to do so in the very near future, and will then make definite announcement concerning every detail of the trip, including Hotel accommodations at New Orleans, for those who prefer to go to the St. Charles Hotel (the headquarters of the Convention) rather than some boarding house. The Hotel rate will not be expensive, considering the accommodations furnished.

We hope that many will decide to go to this Convention, and will join The Christian-Evangelist family in whatever arrangements it may make. In this connection, we are pleased to announce that the National Benevolent Association will join with us on this occasion, so that the party from St. Louis will not be divided. Therefore, the friends of The Christian-Evangelist, and also of the National Benevolent Association, will please report to us their intention to join us, and to all who send in their names and addresses, we will send special information in the form of circular letters that we may not have space for publication in full, in The Christian-Evangelist.

Sincerely,

W. Daviess Pittman

Business Manager.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, JULY 9, 1908. Number 28.

Current Events

This paper goes to press too early in the week to give any report of the doings of the Democratic convention which meets in Denver on Tuesday of this week. The interest centers in the choice of a candidate for vice-president and the formulation of a platform. The nomination of Mr. Bryan for first place on the ticket seems so certain that there is little room for excitement on the subject. His campaign managers claim to have already pledged 25 more than the two-thirds which the rule of a Democratic convention requires for a nomination. The platform is awaited with interest. This much, however, can be predicted in advance. It will be a campaign in which it will be extremely difficult to state the positions of the two parties in a way which will clearly show the contrast between them without using terms which one or the other of them would repudiate. There will be a tariff plank in the platform which will differ rather widely from the Republican statement, which calls for a tariff adjusted to cover the extra cost of production in the United States "plus a reasonable profit." There will be an anti-injunction plank which will try very hard to please the labor unions better than the Republican element without alarming capital. Beyond that—let us wait and see.

Democrats at Denver.

The Mexican government is being harassed by a joint movement of insurrectionists and bandits. The former want a more liberal government; the latter want no government. But for their present purposes they find it easy enough to join hands in rising against their common enemy, the strong government of Diaz. The storm center of the insurrection is at Torreon, in the northern part of Mexico. It is difficult to believe that, with the almost perfect system which Diaz has developed for the control of the country and the putting down of the slightest incipient uprising, the insurrection can assume very alarming proportions, but the government evidently takes the situation seriously and is preparing to meet it by both military and diplomatic measures. Ambassador Creel, the Mexican representative at Washington, who had been preparing for an extended absence, has been ordered back to Washington. The United States has always furnished a convenient base of operations for leaders of insurrectionary movements in Mexico, and more than one revolutionary junta has been discovered from time to time actively at work. With the degree of freedom of speech and of the press which is allowed by our laws, it is possible for a band of active agitators to do a good deal of effective and pernicious work without actually rendering themselves liable to punishment, and it has not always been easy to convince our Southern sister that we were dealing fairly with her when we have failed to break up and deliver over to her tender mercies these companies of agitators. The Diaz regime has done wonders for Mexico. Its iron-handed style of government has brought peace and a reasonable degree of prosperity where in the old days every man did that which was right in his own eyes. And in the main it has been a wise and beneficent hand as well as a strong one. But the time has come for a more liberal government. A republic composed of subjects can not permanently endure, and Mexico's troubles with insurrectionists will increase rather than diminish unless her government becomes republican in fact as well as in form.

The Mexican Insurrection.

The death of Mr. Cleveland calls to mind the fact that he was one of our greatest political phrase-makers. He had the gift of hitting, oftener than other public men, upon a phrase which caught the public ear and fancy and attained wide currency. Some words he rescued from the oblivion in which they had reposed in the unabridged dictionary and put upon the tongues of men. Other words, ordinary enough in themselves, he coined into phrases which became part of the currency of common speech. Here are a few notable phrases and sentences which have been culled from his public utterances and writings:

Public office is a public trust.

After an existence of nearly twenty years of innocuous desuetude, these laws are brought forth.

Party honesty is party expediency.

It is a condition which confronts us—not a theory.

I do not believe that nations any more than individuals can violate the rules of honesty and fair dealing.

If the wind is in the south or west, so much the better, but let's go fishing wherever the wind may be.

Cleveland as a Phrase-Maker.

We failed to comment, a week ago, on the very interesting reply which President Eliot of Harvard made to President Roosevelt's telegraphic request that he permit a couple of boys who were under discipline to row on the Harvard crew in the Yale-Harvard race. The two boys had violated an important college rule in connection with the use of the library and had been suspended in consequence. This put them off of the crew, and it seemed quite important for the winning of the race that they should be reinstated. The President of the United States and the Assistant Secretary of State, both Harvard alumni and eager sportsmen, wired to President Eliot asking if he could not find some other punishment and let them return to their places in the boat. The reply was a little homily on college ethics and honor such as few people have the temerity to give to the President of the United States. President Eliot said: "Each man did a dishonorable thing. One violated in his private interest and in a crooked way a rule made in the common interest, while the other gave a false name and did not take subsequent opportunity to give his own. The least possible punishment was putting them on probation, but that drops them from the crews. A keen and sure sense of honor being the finest result of college life, I think the college and graduates should condemn effectively dishonorable conduct. The college should teach that one must never do scurvy things in the supposed interest or for the pleasure of others." This is a tolerably pointed observation. It makes it very clear that there is one great educator in the country who considers that winning a boat-race is not nearly so important for his college as maintaining its ideals of honor and the discipline which is essential to the proper maintenance of that honor. One feels pretty sure after this that there is not going to be at Harvard one sort of treatment for athletes and another for common students who contribute nothing but their scholarship to the honor of the college. It is a very wholesome lesson. Under the circumstances, it was not without a certain sense of satisfaction (even to a Yale man) to observe that Harvard won the race after all, and without the services of the two supposedly indispensable lads who had been dropped from the crew. College discipline and college are at an end when the athlete becomes so indispensable that special consideration must be shown to him by the college authorities.

President vs. President.

The noiseless gun is an accomplished fact—and a very deadly fact it will probably prove to be if its manufacture and sale are unrestricted. Hiram P. Maxim has perfected a weapon in which the noise is eliminated, very much as the noise of the gasoline explosion in an automobile is eliminated, by the use of a muffler which allows the gas produced by the explosion of the powder to escape slowly from the barrel of the gun instead of escaping with a rush all at once. The noise which ordinarily accompanies an explosion is produced not by the actual explosion, that is, the generating of gas by the ignition or concussion of the explosive material, but by the sudden escape of the gas. In a test made in-doors in the presence of a number of scientific men, the gun sent a thirty-two-calibre soft-nosed bullet through a city directory and yet made so little noise that some of the observers thought that the gun had not gone off at all.

The Noiseless Gun.

Editorial

A Work of Disintegration.

We called attention recently to some circulars which seemed to point to a movement in antagonism to our present organized missionary work. We are now in receipt of a letter from a brother in the western part of the United States in which he says:

"I am writing for information on missionary plans and methods. We have here in ——— a little group of men advocating the adoption of the missionary plan proposed by Russell Errett, viz.: each church to select the field it desires to help and send its missionary offering direct, without passing through the hands of any Missionary Board. Of course, you know all about the plan. I want you to write me frankly and as fully as you feel able, just what you think about it."

There is more of the letter, but the above will suffice. We think it better to tell our brother and others what we "think of it" through THE CHRISTIAN-EVANGELIST. Observe that we are asked to give our opinion of "the missionary plan proposed by Russell Errett." *When* and *where* was this missionary plan proposed? It is assumed by the writer of this letter that we know all about it. We have seen nothing of it whatever, except what this letter states. What new method of proposing a new missionary plan for the adoption of the brotherhood is now being used? So important a matter as a change in our missionary methods as is indicated in this extract ought to receive open and fair consideration. No other policy can win among us.

If we are to write "frankly" concerning what we think of this "missionary plan," we must say distinctly and unequivocally, that it means disintegration, division and anarchy in our religious work. It means going back more than half a century to the disorganized condition out of which we have been steadily growing. It means undoing the work of more than three score years, under the leadership of such men as Alexander Campbell, David S. Burnett, Isaac Errett, Thomas Munnell, Robert Moffett, and a host of others who have gone before, and of those still living, who have given their lives to the great work of bringing the churches into line for co-operation in the conversion of the world. It means shutting our eyes to the tendency of the age, which is toward union and co-operation, and going back into the individualistic and haphazard plan of every man and every church acting independently of all others. Were this plan to meet with any general encouragement, it would bring shame and confusion into our ranks at a time when we should be united, harmonious and enthusiastic, moving together as a great disciplined army to the celebration of our approaching Centennial.

This, in brief, is what we think of it. When we come to look for the motive that lies behind a movement like this, which would turn back the hands on the dial of our progress for more than half a century, we must say, distinctly and unequivocally, we hesitate to speak. Admitting that the motive may be all right, is there not a policy advocated and a spirit manifested that can but work mischief to our unity and co-operative work? We would not charge our anti-missionary brethren with dishonest motives, but we do know that their policy and principles, should they prevail, would mean utter disaster to the great cause we represent. Unity and co-operation are one and inseparable. To oppose the latter is to strike a blow at the former. For this reason, and other obvious ones, we urge the brethren everywhere to stand by our present missionary organization. God has greatly blessed us, so co-operating, and we ought not to turn back now.

We have never doubted for a moment that the great heart of the brotherhood beats soundly and in sympathy with our great and growing missionary work, and with all that we have gained in the way of better organization and discipline in our missionary methods. The danger has been, and is, that brethren will allow themselves to be led, unwittingly, into measures and movements whose effects will be disintegration and division. "What we say unto one, we say unto all, Watch."

"Is Our Protestantism Still Protestant?"

The above is the title of a very thoughtful article in the first number of the "Harvard Theological Review," which began with the present year. The article is by William Adams Brown, of Union Theological Seminary. The writer mentions two answers to this question by two distinguished authors. Prof. Harnack in his book, "What Is Christianity?" holds to the view that modern thought has introduced "no new phase in the history of the Christian religion." On the other hand, Sabatier, in his work entitled "The Religions of Authority and the Religion of the Spirit," regards both Protestantism and Roman Catholicism as outgrown forms of Christianity, representing religions of authority, while a new and distinct type of Christianity is being introduced, which he calls the religion of the Spirit. The writer of the article agrees with Prof. Harnack, that Protestantism is capable of adjusting itself to the new conditions, by being true to its original principles; but while he admits the force of Sabatier's position, he thinks Prof. Harnack minimizes too much the changes which have occurred in modern thought. Moreover, he thinks that many Protestants have indeed lost the Protestant spirit.

In order to answer his question, the writer of the article asks what it means to be Protestant, "and especially what is the distinctive mark by which Protestantism is separated from the type of religion which we call Catholic." After denying that this distinctive mark is the difference of experimental and traditional religion, as some think, or an individualistic and social religion, which others have affirmed, the writer holds that the real difference is found "in its view of the nature and ground of faith. To Protestantism in all its forms, faith is a personal act involving the whole man—reason, as well as feeling and will. To Catholicism this need not be the case. * * In Catholicism we have a rational system erected upon a foundation which is nonrational. In Protestantism credence is asked for dogmas surpassing reason in the name of a rational faith." In this connection the author has this significant paragraph on faith which is well worth studying: "Where faith is understood in the Catholic sense as belief upon testimony, it is manifestly inadequate unless supplemented by works. Indeed, it is itself of the nature of a work; since it is one among other conditions which the Church prescribes, upon the fulfillment of which a man's salvation depends. But if faith means trust in a person worthy to be trusted, carrying with it the inner response of the whole being to the ideals and purposes which he reveals, then it is clear that it must be the all-comprehending Christian virtue including within itself all else, and of itself alone sufficient for salvation." Here is where modern Protestantism has erred, as relates to faith. Using the term in its narrower sense as excluding what St. Paul calls "the obedience of faith," it has predicated salvation on it alone, without that surrender to "Christ's ideals and purposes," which is an essential part of that faith on which justification is based in the New Testament.

Coming to the question, "What is the distinguishing characteristic of the thought which we call modern?" the writer answers it thus: "It is the extent to which it recognizes, and the consistency with which it attempts to apply, the principle of development." This idea, he says, has modified every department of our thought and life. "It has reconstructed our science, rewritten our history, and is transforming our social, our economic and our political ideals. It would be strange, indeed, if it did not leave its traces on our theology." The writer adds: "What differentiates modern Protestantism from its predecessor is not the fact that it has abandoned the earlier faith in a rational revelation of universal authority, in order to take refuge in some vague religion of the Spirit without definite content, but that, whereas the older Protestantism found that revelation in an unchanging system once for all communicated, modern Protestantism finds it in living principles incarnated in a person, and therefore a free and expanding life, and progressively applied and verified in the course of an enlarging experience." As there are two types of Catholicism, the Greek and the Roman, the one stagnant and the other progressive, so the writer holds, "What is needed is a like discrimination between the different types of Protestantism; between the Protestantism which turns its face to the past, and finds God's revelation in an unchanging system contained in an infallible book, and the Protestantism which looks toward the future, finding God's rev-

elation in living principles, incarnated in a person, and hence needing ever new application to the changing conditions of a changing world." The writer holds that these fourfold divisions, viz.: the two types of Catholicism and the two types of Protestantism, present the real situation as it exists to-day. Under the dogma of papal infallibility, Roman Catholicism finds the opportunity of cutting loose from the dead past and adapting itself to new conditions as they arise, which, the writer holds, is the real significance of that dogma.

But Christianity, the writer holds, is larger than any of these types. These different influences are in Christianity because they are in life; but Christianity itself is something different from these. "It is the new impulse imparted to the life of humanity by the life of Jesus of Nazareth—the new insight he brought, the new stream of tendency which, beginning from him, has entered into the strife of human forces, playing upon and being played upon by them all." While Christ may be found in all these historic forms, "it does not follow that he is found in all with equal clearness and adequacy." "The Roman religion of progress is truer than the Greek religion of stagnation, and the Protestantism which insists upon bringing all so-called progress to the test of reason represents a step beyond both." We take it that the author means by "the test of reason," the reason enlightened by revelation and the light of Christian experience. The closing sentences of the article deserve careful consideration: "We should belie our spiritual ancestry if we did not recognize the great contribution of the Reformation to human progress, and jealously guard the truth which the Reformation won. But there is work still to do, and that is to present the Christ whom all Christians know as Lord, and whom the earlier Protestants recognized as their individual Saviour by his direct appeal to each man's heart and conscience—to present this living, spiritual Christ in his larger social relations as the inspiration to the goal of progress. This is the task of the theology of the future."

So much for the article. It is, then, according to the author's last statement, simply the question whether Protestantism can be true to the Christ of revelation in his demands upon the Church. That it has not been in the past is evident. That it is coming to be more conscious of its disloyalty to Christ, in its zeal for denominationalism and sectarian tenets, is equally evident. We believe, with the writer, that if the principles of Protestantism be carried to their legitimate conclusion, it need not be succeeded by a different type of Christianity. It remains to be seen, however, whether it is sufficiently plastic for Christ to mold it into that church, which is to be without spot and without blemish. Will Protestantism respond to Christ's prayer for the unity of his followers, and close up its divided ranks so that it can make common cause against common foes? Will it maintain an open mind for the reception of the ever-increasing knowledge of truth, while holding fast to Christ, and adjust itself to the new conditions as they shall arise, making the church the obedient agent of Christ's will, and the willing instrument of social service to mankind? These are the questions which confront our modern Protestantism, and the answer which it gives will determine the question whether our Protestantism is still Protestant.

Union in Chicago.

We referred briefly in our news columns last week to the union which has been consummated in Chicago between the First Christian Church in that city and the Memorial Baptist Church. The prominence of these two churches, and their location in the heart of a great city like Chicago, give unusual importance to the event. Some of the conditions which led to this union, and on which it was effected, are worth mentioning as a guide in similar situations.

1. The local situation made it desirable. These two churches were working in the same community, among the same people. One of them had a church building and no pastor. The other had a pastor and no church building.

2. The fact above stated, standing alone, would not have justified union; but in connection with another fact, namely, that the two churches were standing practically for the same things, both holding to "the one Lord, one faith and one baptism," discarding human creeds as authority and holding the New Testament as their sufficient rule of faith and practice, to unite seemed to be the wise and Christian thing to do.

3. Something must always be conceded in order to union, but nothing that is vital or important should be conceded. They must have a common name. "The Memorial Church of Christ (Baptist and Disciple)" was agreed upon, because both claimed to be Churches of Christ before the union, and neither was ashamed of having connection with the bodies known as Baptists and Disciples. Their missionary offerings are to be divided between the two bodies, as heretofore. The united congregation meets in the Baptist building and has elected Dr. Willett as pastor. All the details of worship and work will be amicably settled by the united congregation.

We have not, at this writing, seen the pamphlets issued by the two churches when the union was consummated which, we learn, have been sent to the office by Bro. Richard Gentry, now in Chicago, who, in a personal letter, says that "The united church met on Friday last and unanimously chose Dr. Willett as its minister. The question of an associate minister is to be decided later. Last Sunday the united church began its existence with a very happy day, a large Bible school and a large congregation, with splendid interest."

We are not able to see why the cause of Christ is not strengthened in Chicago by this union. It seems to us that in all similar circumstances such union might be effected to the glory of God and the advancement of his Kingdom. In many other cases there may be union; that is, practical co-operation as brethren, without the merging of local churches. In other localities, however, union must wait for the removal of prejudice and misunderstanding. In all cases let the brethren seek to be guided by the spirit and teaching of Jesus Christ.

Notes and Comments

Brother Carpenter, whose communication will be found in "Our Forum," needed not to assure us of his own loyalty to our missionary organizations, nor that of the members of his Board, and of many others whose names appear on the program at Bethany Park. That is not the question. How does Brother Carpenter explain the contents of these circulars that are being sent out by the Standard Publishing Co., and by Brother J. V. Coombs, in which the Evangelistic Congress is set over against our missionary conventions, and the Congress, which has been held for a number of years, as of a different type and having a different spirit and aims? Brother Carpenter's letter explains nothing, except that he, and the Board of Bethany Assembly, are not aware of an ulterior aim behind the active propaganda that is being carried forward by these circulars, and through one of our papers, in behalf of the National Institute of Teacher Training and National Congress of Evangelism. Let the authors of these circulars express their friendship for, and hearty co-operation with, our missionary organizations, as Brother Carpenter has done for himself, and let them assure the public that nothing will be said or done in these meetings to prejudice the brethren against our present co-operative missionary work, and we will gladly publish it and the brethren will feel assured that, in going to Bethany Park, they will not be lending their influence to a divisive and opposition movement. Brother Carpenter mentions frequently the name of Brother Moninger. He is not a principal in the matter. These circulars emanated from the Standard Publishing Company. We await an explanation from the author of these circulars as to their meaning.

"The Southern Presbyterian" mentions, as a noteworthy fact, "the hunger of the people for instructive preaching, for that which evokes vigorous thinking. People seem to be wearying of mere illustrations and entertainment in the pulpit, but eager for that which evokes thought. Doctrinal preaching, if well presented, is heartily welcomed by large numbers." This is certainly a healthy sign so far as it exists. When we learn to discriminate between "doctrinal preaching" and *sectarian* preaching, there will be far less prejudice against the former than now exists. Preaching that is not doctrinal, that is, that does not *teach,* lacks an important and essential element.

Our real progress as a religious body began with learning to co-operate through voluntary organizations. Every advanced step among us has been marked by more thorough organization of our forces. Our great missionary organizations are the crown and glory of our work. They represent to the world the concrete result of our zeal for the conversion of the world. Through co-operation, by means of these organizations, our churches have grown in liberality, in spirituality, and in devotion to the general interests of Christ's kingdom. Any attempt to oppose or undermine these great organizations that are accomplishing so much for the conversion of the world and for the spread of the plea which we are making for Christian union, should be discountenanced by every lover of the cause of Christ.

Current Religious Thought

"An exchange asks: 'What shall it profit a church if it sell its oysters and ice cream and lose its spirituality?' Let those churches answer that neglect the prayer-meetings and the class-meetings, and have 'leap year socials,' lilliputian weddings and ecclesiastical cake walks."—*Methodist-Protestant.*

It is a fatal mistake, thinks "The Presbyterian," to ask a man to join the church before inviting him to be united to the church's Head. "One belongs to the church because he belongs to Christ. He belongs to the Master by right of purchase. He belongs to the church as an element of its life. The church-sponge does not truly belong to the church. He is a parasite and a poisoner."

The "Western Recorder" comments on the tendency that will be specially noticeable in the dog days as follows:

"The 'Congregationalist' is right in saying that the advertisements of Sunday services of several Baptist churches in Boston are signals of distress. It adds: 'Such topics, 'The kind of a girl a young man should marry,' etc., indicate desperate need of an audience. One church announces 'a unique stereopticon service,' 'young lady ushers,' 'no other service like this in Boston.' Thank heaven for that.'"

Says the "American Israelite": "The spread of the anarchistic spirit is in the main due to the casting out of religion from the souls of the malcontents. The increase of suicide is based upon the removal of faith from the heart of man. Drive religion out of the world and humanity would soon lapse back into a barbaric state. The world can not get along without God and religion."

In an article on Brotherhood the "Advance" says:

"When analyzed to its bottom principle, the organization of the Brotherhood means a revival movement. Its essential purpose is to revive the religious life of the men of the churches and to keep them revived. And this may be expected to lead on to a more general evangelistic movement for the conversion of men. The more the organization takes this direction, the greater will be its influence and permanent efficiency. As an evangelizing agency the Brotherhood may become such a power for good as can not be easily measured. With converted men and women, it will not be difficult to bring in the reign of social righteousness and of kindly relations which some of the speakers urged with intense eloquence."

To the man who depends on novelties, here is a word of sound warning from the "Southern Presbyterian":

"What 'draws' may not build up. The novelty seeker will go to the novelty giver. Attendants caught by novelties seldom last long. It is against their nature to hold on long, or to be held on long. The pure, simple, old-fashioned gospel, simply, lovingly, sympathetically told, is, after all, the true and permanent attraction."

"A great deal is getting into print and otherwise being given publicity about how the farmer is going to be affected by prohibition. Secretary of Agriculture Wilson pronounces it all rot. He says if every distillery and brewery in the country were to close its doors the American farmers, as a class, wouldn't know it, so far as the effect would show itself on the markets for grain."—*National Daily News.*

Bishop Doane joins issue with "the narrow church" in the following fashion and the "Churchman" has some comments:

"'If the Church is to be kept in turmoil and unrest by a few turbulent spirits, if she is to be made ludicrous by an attempt to tie her, under full sail, to anchorages of narrow isolation, then the fight is on, and timidity and time serving must give way to the recognition of "the depth and length and breadth and height" of the awakened love and life of our aroused and real Catholicity.' In these great words Bishop Doane in another column forces the issue between sectarianism and Catholicity.

"Here is the crux of the whole matter. Are Christians to work together for the saving of the world, or are they to continue to force Christians to strive against Christians, and to do it in Christ's name? Shall the Church follow Christ, and claim them as brothers in him, and thus, fulfilling the apostolic mission, slowly but surely establish apostolic order? Or, shall it follow men by forbidding, and condemn those who do not in all things follow with us? The Church can never forfeit for any reason apostolic order. That would involve the unity and continuity of the Church. But, equally, if apostolic order is not used in the spirit of our Lord for the accomplishment of the apostolic mission, it can never fulfill and thereby commend apostolic order to mankind."

"The South is very conservative—so everybody says—but it oddly enough gets ahead of the North in some examples of progressive innovation. Thus, for an ecclesiastical instance, the action of the Northern Methodist general conference, just held at Baltimore, in abolishing probation for converts received into the church, was but tardily following a precedent long ago set by the Southern Methodists. The Methodist Episcopal Church South years since abandoned the practice of 'keeping the prodigal son six months on the porch of the Father's house,' as the probation custom has been not inaptly described. Similarly the Southern Methodists have taken the initiative in the matter of securing a new 'brief statement' of Methodist doctrine, and though for the present the Northern Methodists refuse to follow, they will undoubtedly in the long run have to admit that in this, too, their Southern brothers blazed the path of progress.—*Interior.*

The "Christian Endeavor World" has an editorial on the privilege of confession. We, as a people, have always practiced the public acknowledgment of a belief in Christ. The writer in our Boston contemporary has, perhaps, more in mind than this simple acknowledgement. He says:

"The duty of confessing Christ is often urged. The motives of gratitude, the strengthening of one's own resolution, the possibility of making the way easier for others, are presented again and again. On decision days in Sunday-schools and Christian Endeavor societies, and in times of special evangelistic work, as well as on ordinary occasions, the appeal is made again and again.

"Doubtless there is need of all this, and the arguments used are sound. But is enough made of the privilege of confession? Is it found necessary to exhort athletes to wear the initial marking them as having represented their colleges in great contests? Does it take much pleading to persuade the boy or girl to wear the badge of a society telling of the realization of years of ambition? Does a Grand Army man try to conceal the fact that he served in the ranks? Why should discipleship of Christ be treated as the one association of which it is natural to be ashamed? If it means all that it should, what could be more natural than to wish to express the joy that it brings? Why should the emphasis be put on the thought of confession as an ordeal?

"We do not half know the blessedness of confession because we seldom have to pay a price for it that shows its worth. Because it costs so little we value it the less. Influences are all around us that make the step of confession easy. Friends expect it; home training makes it natural; the church influences lead toward it. There is a suggestion of cowardice in refusing to act. If we were in India, where considerations of caste have their great force; or in China, where loyalty to parents makes a change of religion seem undutiful; or among the Moslems, where embracing Christianity threatens one's life, we should know something of confession that costs. We might also know more of the blessedness of confession. Because we have not such experiences must we allow ourselves or others to lose the sense of the privilege of acknowledging the Saviour and Lord?"

"Are you going away for the summer? Well, don't part company with your conscience."—*Epworth Herald.*

"There is a story of a potter in China who received from the emperor a command to make a rare set of porcelain ware for the royal table. With greatest pains he began his work, desiring to make it the finest achievement of his life. Again and again, however, when the pieces were put into the furnace they were marred. At length another set were ready for burning, and the potter hoped that this one would be successful. But as he watched it in the furnace he saw that this, too, would be a failure. In despair he threw himself into the fire and his body was consumed. But when the pieces of pottery were taken out they were so wondrously beautiful that nothing like them had ever before been seen. Not until the potter sacrificed his own life in the doing of it was his work successful. The old heathen legend has its lesson for Christian life. Our work never reaches the highest beauty, is never fit for our King until love's sacrifice is wrought into it. Things we do for ourselves, to win honor for our own name, to make profit for our own enrichment, are never the things that are most beautiful in God's sight. The greatest things we do are those that are wrought in utter self-forgetfulness, for Christ's glory."—*Forward.*

A distinguished German scholar who had devoted his faculties to what he claimed to be the demonstration of atheism came consistently to his death bed. He was prepared, he said, to prove out of the expiring sparks of his own life that it must become a quenched and blackened flame. He observed the processes of dissolution calmly, with the long habit of the scientific method. Friends, themselves unbelieving and unhoping, stood about him, waiting to catch the last flicker of defiance from a soul to its God. For some hours he had lain unexpectedly silent, and with eyes closed. He had very dark, large eyes, piercing and powerful. Suddenly he opened them, and from their caverns shot out a fire before which the coldest scoffer in the room shrank back. With a loud voice the old scholar cried out:

"'There *is* another world!'" and fell upon his pillow, dead.—*Elizabeth Stuart Phelps, in "Harper's Bazaar."*

Editor's Easy Chair.

Or, Pentwater Musings.

This is a memorable day in our domestic annals. July 2, 1868—July 2, 1908. These dates span a period of forty years, and this is the fortieth anniversary of our wedded life. We count it among the happiest events of our lives that our lines, hitherto running so far apart, converged in our college life, and were made one very soon thereafter in a covenant which we have regarded as solemn and inviolable as our baptismal covenant with Christ. We were in life's young morning then, full of youthful hopes and ambitions. To-day we are facing the westering sun, which is well on its way toward the horizon. We have had our sorrows, as well as our joys, but we have shared them together, and so have lightened the one and multiplied the other. This has been a cloudy, lowering day, but this evening the clouds have lifted from the west and the glorious sun, coming out from behind the clouds, is painting a golden pathway across the lake as bright as the pathway of the just, which is to grow brighter unto the perfect day. What matters it though the day of our brief lifetime be shadowed with clouds, if at the evening time the clouds shall lift, and there shall come the bright shining of the sun? "At evening time it shall be light." Neither of us has ever raised the question as to whether marriage is a failure. It has brought its own vindication every mile of the journey we have walked together. And here, on the shores of this northern lake, far from the friends we have known and loved these many years, we feel like sending out our joint benediction, with a prayer for God's blessing on all the homes of our readers, that the sacred ties which bind the family together may grow sweeter and stronger with the passing years, and so purified and spiritualized as to become bonds of unity in the life that lies beyond these mortal shores.

Speaking now of marriage in the abstract, and not in connection with this special anniversary, is there any institution among men which bears upon it more clearly the marks of its divine origin? It is the only institution now in existence that has come down to us from the very beginning of the race. It lies at the foundation of our civilization, and of all other institutions which bless mankind. But, like every other divine institution, it has been sadly abused, and the laws governing it have been ruthlessly violated. Not only have polygamy and polyandry defiled and perverted the divine institution, but more subtle, but scarcely less disastrous evils, have served to make, what God intended to be a fountain of purest joy and divinest blessing to mankind, a source of misery and corruption. We have not succeeded in clothing marriage with the sacredness and divinity which belong to it by right. We do not begin early enough to teach our children the sacred nature and meaning of marriage, nor do we sufficiently guard them, as they grow older, against such associations as are likely to lead to unhappy marriages. The subject is often treated with a lightness and jocularity that deprive it of its sacred character in the eyes of the young. The divorce evil, of which we all complain, must find its true remedy much farther back than in divorce laws. Thoughtless marriages inevitably make business for the divorce courts. If the home and the church will do their duty in teaching the young, and in guarding them against unholy wedlock, it will greatly simplify the work of our legislatures and courts. To the extent that we can succeed in ruling out false motives that so often enter into marriage, such as material gain, social position, not to mention the grosser passions, and permit mutual love between kindred spirits to be the ruling motive, we shall succeed in bringing marriage to its original purpose as a fountain of unmixed blessing.

Those who come earliest and stay latest at these lakeside resorts receive the greatest benefit from that quiet and restfulness which tired people long for. Only a few of the cottages on this shore are yet occupied, but in a few days more they will probably all be opened. Garrison Park, which last year had but one cottage completed, this year has three completed and another approaching completion, while two or three others probably will be begun later in the season. One of the handsomest cottages on the shore is that just completed belonging to Dr. and Mrs. W. T. Moore. Brother Moore is expected in a few days, and his wife will follow a little later. The cottage approaching completion on the hilltop south of "The Pioneer" is that of F. P. Arthur, now corresponding secretary of the Missionary Society of Michigan. The beautiful cottage adjoining us on the north is still awaiting an occupant, and is the only available cottage in our park, though our neighbors on the north, the Oceana Beach Company, have two or three vacant cottages for rent. All these, however, will be occupied very soon. Many of our friends find accommodation at the clubhouse—an excellent little hotel on the beach only a few minutes walk from us. T. P. Haley and wife have engaged rooms there, we understand, and are expected soon. Mrs. Agnes Hodgen and her sister, Mrs. Craig, our close neighbors in St. Louis, have taken one of the two cottages known as "The Heavenly Twins," on one of the highest summits on this shore. H. T. Morrison, Jr., who was recently married to Miss Mary Logan Coleman, of Springfield, Ill., came over with us on the boat with his bride, and they are quartered in a newly-erected cottage of their own in Campbell Park, north of the channel. The family of H. A. Denton has been located here in a cottage on Lake Pentwater for several weeks. Brother Denton has been making them a flying visit, and preached for the little congregation here last Lord's day, greatly to the edification and delight of all of us who heard him.

Now that the summer season is on, it does not follow that the work of winning souls should cease, but there will have to be a wise adaptation of means to ends in order to accomplish the best results. In many of the smaller towns and villages the churches will hold union services in a grove or park in order to get at the people. Tent meetings will be held in many parts of the country. Individual work can be done by the Disciples who are scattered abroad on their summer outings, and many can be reached in that way which would be inaccessible by the regular services of the church. One can nearly always catch fish if he has the kind of bait that they want, and goes where they are. Yesterday, while out on the pier, we saw literally thousands of fish, as if there were a mighty migration of the piscatorial tribes. The water was fairly black with them, and we supposed, at first, that we had a bonanza in fishing. But on throwing out our lines with hooks baited with minnows we found that they were wholly indifferent, and paid not the slightest attention to what we had to offer. Perhaps something else would have appealed to them; but we had nothing else, and so missed our opportunity. It is possible, too, they were not hungry and were bent on sport rather than feeding, for many of them were leaping out of the water, as if they were enjoying a sort of picnic or a day off. People get in that mood sometimes, and often the choicest bait of gospel truth which you can offer them fails to attract them. But neither fish nor men stay in that mood permanently. All men have their thoughtful moods—times when they are led by certain events to think soberly of life and its meaning, and of their own personal relations to God and to their fellowmen. As the successful fisherman must have different methods of catching fish, suited to different times and places and conditions, so the successful church must adapt its methods to conditions and times and circumstances, so that by all means, and any means, it may save men.

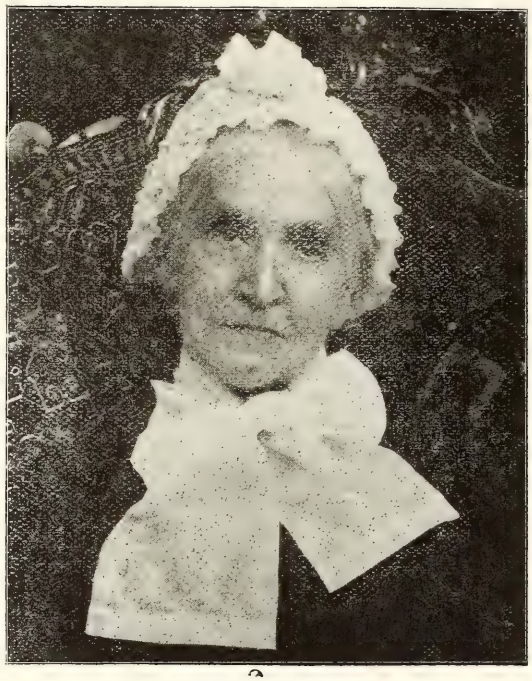
A little later on we shall start our vesper services here by the lakeside, on the sand, known as our beach service. Many of the people of the village come over to these evening services, and many visitors, not accustomed to attend church at home, hear the old gospel songs sung at these services, which takes them back to childhood days, and recalls the memories of youth-time when they attended church. They listen to the short talks concerning Christ and His love for men, and many of them will catch a new vision of life, and will silently resolve, when they return to their homes, to attend church, and to live better lives. In this way a summer resort of the kind we are establishing here is a co-worker with the church in its great mission. For some reason, men will listen to informal talks about religion and things eternal, under the starry dome and beside the murmuring lake, who at home avoid the church and the stated sermon as something foreign to their taste. Nature herself is a minister of God speaking, through her myriad voices, of God's goodness and wisdom and love. God is not dependent upon any one means for winning men to His love and service, but in a thousand ways he is calling to men and appealing to the highest and best there is in them that they may make the most of themselves, and of the life that now is. All the relationships and callings of life, all its experiences, whether of joy or of sorrow, all the beauty and sublimity of nature, and all the goodness we see in men, are intended to appeal to our higher nature, as deep answereth unto deep, and to bring our lives into harmony with that Supreme Will that lies behind all these varied phenomena.

A Noble Woman, and Wife of our First Missionary.

Mrs. Julia Ann Barclay

By PHILIP JOHNSON

"Grandma Barclay" fell asleep April 19, 1908; and had she lived until June 30, would have been 95 years old. She was more interesting and attractive prior to her last illness than many women thirty years her junior. If she had lived until the Centennial—and there seemed to be, until this winter, no reason why she should not—she would have been far and away the most interesting figure of that occasion, both because of her intimate and long relationship to the history of the movement in connection with the Campbell and Barclay families, and also because of her own remarkable personality. In practically perfect bodily health and in almost full possession of her mental faculties, with some impairment of memory, she was indeed a living voice from the dead past. Born the very year in which the Brush Run Church took fellowship with the Redstone Baptist Association, and only four years after the appearance of the "Declaration and Address" of Thomas Campbell, her interesting life spanned practically the entire historic period which is to be rounded out so fittingly in the Centennial celebration at Pittsburg in 1909.



"Grandma" Barclay.

Mrs. Barclay was the daughter of Captain John Colson Sowers, of Staunton, Virginia, where she was born on June 30, 1813. She carried till death the stamp of refinement and rearing received in this cultured little town of Old Virginia. She had the soft voice, the southern accent, and engaging manners of the old Virginia matron. Staunton is yet a sort of Athens to Virginia. Mary Julia Baldwin, niece to Mrs. Barclay, founded and conducted, for about forty years, a most flourishing female seminary in this same seat of learning, which lives to-day, a monument to its founder and a blessing to humanity.

A part of the education of her girlhood days was obtained from the schools in Wheeling, away out west on the Ohio River, whither she went as a girl of thirteen to visit her sister, Mrs. Heiskell. This far-distant city was reached necessarily by the old stage coach that did service in those good old days on the Cumberland Pike. However, most of her training was gotten from the then famous Sheffy School for Girls, located in her own home town.

Mrs. Barclay married Dr. J. T. Barclay just before she was seventeen years old, and might have married him sooner but for the advice of older heads to the contrary. His people were well-to-do, and so were hers. To Dr. Barclay she gave her first and only love. The marriage was consummated in 1830 at Staunton, Va.

Dr. Barclay's mother was widowed early in life, and married again to a Captain John Harris, a large tobacco planter, and lived at Viewmont, Albemarle county, Va. Thither the bride and groom withdrew after the wedding at Staunton, taking with them a large bridal party to spend the honeymoon with Dr. Barclay's mother. After the honeymoon was over, they repaired to Charlottesville, where they set up housekeeping close to the home of Dr. Barclay's mother, and right in the atmosphere of the university from which he had received his education.

Soon Dr. Barclay's eye and heart fell upon Monticello, which was for sale. The next year (1831) he purchased the fine estate of Thomas Jefferson and Mrs. Barclay became the mistress of Monticello. The business transaction was made with Jefferson Randolph, grandson of Thomas Jefferson. Dr. Barclay bought the beautiful home, with three hundred acres of land, for $7,500. He paid $3,000 cash, and put into the trade a brick house in Charlottesville which had cost $4,500. It was entirely natural that Dr. Barclay should want Monticello for his home, both because of its intrinsic worth as an estate, and also on account of the long and intimate relationship between the Barclay family and the name of Jefferson. Dr. Barclay's grandfather, Thomas Barclay, was a devoted personal friend to Washington and Jefferson, and was sent by Washington as first Consul-General to France, when Jefferson was Minister to France, in 1785. Thomas Barclay was sent as Commissioner to the Emperor of Morocco to make a treaty of peace between Morocco and the United States, which treaty was concluded in 1786. Thomas Barclay went as first Consul-General to Morocco in 1791, and took a little ebony writing-desk given to him by Thomas Jefferson. This desk is yet in Mrs. Decima Barclay's possession, as is also the commission signed by George Washington, President, and Thomas Jefferson, Secretary of State.

The estate of Thomas Jefferson has long been considered one of the most beautiful old homes in the United States. The house at Monticello was thirty-two years in building. It was begun in 1770 and finished in 1802, and cost, all told, according to Jefferson's books, $7,200. The bricks were made on the ground, and the nails were made on the place by hand, forged by Jefferson's own negro boys.

The Marquis de Chastellux, an accomplished Frenchman, who visited Jefferson, gives a beautiful description of Monticello in "Travels in North America." "It was a debt nature owed to a philosopher and a man of taste, that in his own possessions he should find a spot where he might best study and enjoy her. He calls his house Monticello (in Italian, "little mountain"), a very modest title, for it is situated upon a very lofty one, but which announces the owner's attachment to the language of Italy; and above all, to the fine arts of which that country was the cradle, and is still the asylum."

Another distinguished Frenchman writes that Monticello "is infinitely superior to all other houses in America in point of taste and convenience, and deserves to be ranked with the most pleasant mansions in France and England."

Dr. and Mrs. Barclay lived at Monticello four years, from 1831 to 1835. Their two oldest children were born during their residence at this place, Robert and John, and both were rocked in the Jefferson cradle. Dr. Barclay took great pride in restoring the serpentine walks, terraces, and in planting new trees in the yard, and Mrs. Barclay was a model housekeeper. It was often said by "Jeff" Randolph, who was a frequent visitor at Monticello during their stay in his grandfather's old home, that Mrs. Barclay kept the floors in a far more beautiful condition than they were kept during the lifetime of this grandfather. The elegant floors of beech and cherry she kept polished by waxing and dry rubbing. The old gong clock which Jefferson had imported from Europe had ceased to go, and it was inevitable that the mind of Dr. Barclay should accept the challenge as an opportunity to exploit his extraordinary mechanical genius. He went to Charlottesville, purchased about one hundred dollars' worth of suitable tools, began his work, and at length set the old clock a-going. According to latest reports, it is still ticking.

Mrs. Barclay was always industrious and continued to be even until the end came, old as she was. She was proud of her distinction as a good housekeeper and of her accomplishments with the needle. She often said that she was not like a Mrs. Carpenter of her acquaintance, whose husband was a pay-master in the navy. This Mrs. Carpenter, it seems, was so occupied with her social functions in Washington society, that her husband's socks suffered from lack of attention. He adopted the plan of throwing the worn ones into a barrel arranged for that purpose. When it became filled, he sent them to his mother down in Virginia to be darned. Mrs. Barclay was jealous of this distinction in her own home.

Dr. and Mrs. Barclay were forced to give up Monticello on account of the constant stream of visitors. Mrs. Barclay told me that her mother visited Monticello during her residence there and advised them to sell and move elsewhere, saying to her: "Julia, I wouldn't live at Monticello if you'd give me the place." A special servant was detailed whose particular duty it was to meet and take charge of the visitors that daily presented themselves to be shown through the house and grounds. Visitors came every day to see the place where the immortal Jefferson had lived and entertained. The habit was formed in his day. Monticello had been for years the home of hospitality. One of Jefferson's granddaughters has written a description of the daily life at Monticello. She says that "Visitors came of all nations, at all times, and paid longer or shorter visits. I have known a New England judge to bring a letter of introduction to my grandfather and stay three weeks. The learned Abbe Correa, always a welcome guest, passed some weeks of each year with us during the whole time of his stay in this country. We had persons from abroad, from all the states of the union, from every part of the state, men, women and children. In short, almost every day for at least eight months in the year brought a large number of guests. People of wealth, position, men of office,

professional men, military and civil, lawyers, doctors, Protestant clergymen, Catholic priests, members of Congress, foreign ministers, missionaries, Indian agents, tourists, travelers, artists, strangers and friends. Some came from affection and respect, some from curiosity, some to give or receive advice or instruction, some from idleness, some because others set the example; and very varied, amusing and agreeable was the society afforded by this influx of guests.''

Bacon says that Jefferson knew that this great hospitality was using up all of his income, and more, as it actually did, but notwithstanding this prescience of bankruptcy, he was so kind and polite that he received everybody with a smile and made them welcome. They literally ate him out of house and home. They were there at all times of the year; but about the middle of June, the travel would commence from the lower part of the state to the Springs, and there would be a great throng of visitors.

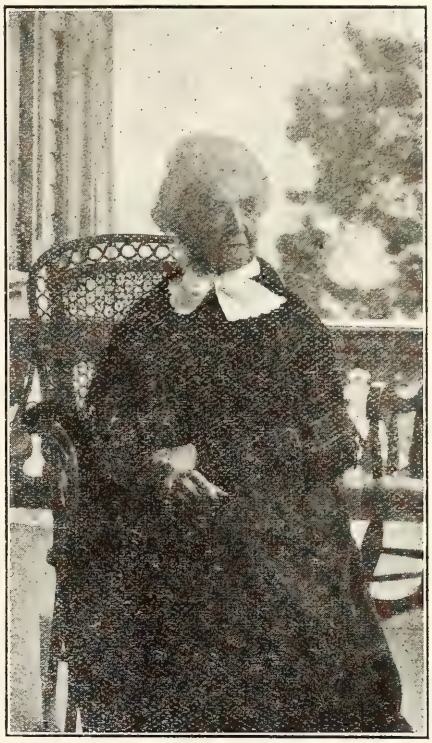
Dr. Barclay sold Monticello in 1835 to Capt. Uriah P. Levy, for the modest sum of $7,000. They moved thence to Scottsville, Va., and afterward for a short time to Staunton, during the last illness of Mrs. Barclay's father, then at length to Washington, D. C. It was during this stay in Washington that the church was begun there by Dr. Barclay and family—meeting first in his own home, then in a nearby engine house, and at length in the City Hall. Soon after leaving Monticello Dr. and Mrs. Barclay were seized with the desire to go to China as missionaries. Mrs. Barclay sent all her jewelry, including the ring given her by Dr. Barclay, to a Dr. Converse, a Presbyterian minister of Richmond, Va., and had it sold for the missionary offering. They also freed their slaves (before they left for Jerusalem), and were at this time ready to go to the foreign field. But the grief of his mother was so great, at the thought of parting with her only living child, that her earnest remonstrance and his filial affection prevailed, and not until after the death of his mother did he carry out the great desire of his heart.

It is a well-known fact among us that Dr. and Mrs. Barclay kindled the first missionary fires within the ranks of the Disciples. By their generosity, by his pen, and by their example we began to be a foreign missionary body.

In October, 1848, Dr. Barclay writes, prior to the organization of the Missionary Society and promises pecuniary aid and further says: ''The time has come when we not only may, but should and must attempt immediately to disseminate the truth as it is in Jesus among the benighted pagans, both by colporteur operations and regular foreign missions. Would that I had the wealth of Crœsus to consecrate to this all-important enterprise! But of silver and gold I have little—very little—but I have a heart to attempt whatever such feeble instrumentality can be expected to accomplish, and should we organize as a missionary body, as I trust we shall, and some be found in our ranks to 'hazard their lives' for the purpose of declaring the name of the Lord Jesus to them that sit in darkness and in the shadow of death, cheerfully will I say: 'Here am I; send me.' ''

In October, 1850, Dr. Barclay and family started for Jerusalem. During this first stay in the Holy Land Dr. Barclay preached the Gospel to the high and low, healed the sick, and busied himself in collecting data for his book, ''The City of the Great King.'' This book was illustrated by his only daughter, Mrs. J. Augustus Johnson, a gifted artist. She was the only Christian of modern years who, up to that time, had entered the ''Tomb of David.'' This she did at the risk of her life, to make the only picture of the tomb yet given to the public.

Dr. Barclay crawled through the sewer underneath the ''Mosque of Omar,'' built on the site of Solomon's temple, from the ''Holy of Holies,'' to the ''Valley of Hinnom,'' through which the blood of the sacrifices once flowed, and made accurate measurements of it. He also discovered a cave under the city of Jerusalem, from which, as he believed, stone had been quarried for the building of the temple, and where they could have been dressed without the sound of the hammer.



From a photo by Paul Moore, taken on the porch of Bethany Mansion, June, 1907.

Dr. Barclay did the first printing ever done in the city of Jerusalem. Among his converts there was a Dr. Zimple, a German naturalist of some note, whom he baptized in the River Jordan. He also baptized an American woman M. D., in the pool of Siloam. For several years she practiced medicine among the poor Arabs on Mt. Olivet. Mrs. Barclay kept the home, looked after the children, and, much to the delight and ofttimes to the astonishment of visiting missionaries, frequently prepared the meals in true American style.

Dr. and Mrs. Barclay returned to America in 1854, at which time he completed the arrangement and, at length, the publication of his book. In 1855 he was appointed by the President of the United States to take special charge of the Philadelphia mint to make experiments to prevent counterfeiting and deterioration of our metallic currency. In this he was so successful that the lower house of Congress passed a bill awarding him a gift of one hundred thousand dollars. This bill the Senate failed to endorse, by one vote only.

In 1858 Dr. and Mrs. Barclay went the second time to Jerusalem to renew their labor of love with greater zeal than ever. This work they continued until the outbreak of the Civil War in America, when, ''not to be a burden'' to the brethren at home, he resigned, and lived for a time with his children at Beirut, Syria, and on the island of Cyprus. He finally returned to America in 1865, at the close of the war, and accepted the proffered chair of Natural Sciences in Bethany College, which position he held until 1868.

From Bethany Dr. and Mrs. Barclay went to Alabama, where he spent the remainder of his days. During these last years he was occupied in preaching the primitive gospel at Wheeler Station, his own home, where he and his son, Dr. J. J. Barclay, succeeded in establishing a church. Here he passed away in 1874. From this time on Mrs. Barclay made her home with her son Judson and his good wife, Mrs. Decima Campbell Barclay. Mrs. Decima Barclay was the tenth and youngest daughter of Alexander Campbell, and had the honor of caring for both her own and her husband's mother. For twenty-five years Mrs. Campbell and Mrs. Barclay lived together at her home. Mrs. Campbell called Mrs. Barclay ''Sister Barclay,'' and Mrs. Barclay returned the compliment with ''Sister Campbell.'' They

Bethany Mansion, the home of Alexander Campbell. The room in which he and Mrs. Barclay died is shown above the x.

were very intimate, and very attentive to each other. Mrs. Campbell was eleven years the senior of Mrs. Barclay, so Mrs. Barclay assumed the care of Mr. Campbell's widow in a most natural and devoted manner. What a fine friendship that was, and what a beautiful picture it used to be to see Mrs. Barclay, along between her seventieth and eighty-fifth years, watching with tender solicitude every need of the still older matron than herself! Mrs. Campbell was so dependent upon her and so attached to her that her own daughters were wont to say that if all three should die, they believed that Mrs. Campbell would miss Mrs. Barclay more than she would miss her own children. It is said that on Sundays, when Mrs. Barclay would be at church, Mrs. Campbell would watch anxiously at the window for her to come back down the long walk under the tall fir trees, and would wistfully inquire if it were not time for "Sister Barclay" to return from church.

She and Mrs. Campbell moved with Mrs. Decima Barclay from Alabama back to Bethany some fifteen years ago, and lived here in the "Bethany mansion" until the end of their days. Mrs. Campbell died at the great age of ninety-five years. It seems a coincidence that Mrs. Barclay lived to the same ripe old age. Mrs. Barclay was entertaining and interesting up to the very last. Two years ago her grandson, Dr. Judson Barclay, brought his bride from Kansas to see the home-folks at Bethany. In the midst of the happy occasion accorded the bride in her presentation, "Grandma Barclay" was seated near her in the upper parlor, as entertaining and bright as any one, attracting as much attention almost as the bride herself.

Mrs. Barclay spent the last fifteen years of her life at Bethany in the Bethany Mansion—the old home of Alexander Campbell, the house in which he was married, and from which he and his father both were buried. She was laid out in the very sheets, brought from England in 1802, which were used at the death of Thomas Campbell, and also at the death of Alexander Campbell.

Her son, the Hon. J. J. Barclay, married to Alexander Campbell's youngest daughter, is the only child that survives her. They live in the old home at Bethany.

Mrs. Barclay was a queen among women, the center of any group in which she was placed, and a woman of remarkable sense and refinement. She read all the church papers week by week, and waited every day, with interest far younger than her years, for her turn at the daily newspaper.

Everybody loved her. The students at the College counted it a great privilege, when they went to the Bethany Mansion, to have a visit and a word with "Grandma Barclay." I have known the servants of the house to vie with one another for the privilege of serving in her room. To them, she was akin to royalty. She was generosity itself. She not only gave away her jewelry and slaves in her younger days, but on leaving Jerusalem gave her trunks of household linen to the converted Jews, and until her dying day she was constantly giving something to somebody. She often gave away the very clothes that the members of the family thought she should keep for herself.

It was beautiful to hear her talk of her religion. Her father's people were Presbyterians. When she became a Disciple he was so distressed that he offered her a large and valuable farm in the Valley of Virginia, if she would return to the Presbyterian ranks. Nobody could fail to be impressed with the sincerity and beauty of her devotion, when she talked of the "pure truth of heaven," or referred back to the time when "the light of heaven" shone in her heart. These were favored moments to her company. When she spoke thus, and her good old face kindled with the immortal glow, it was good to be near her.

We so often speak of the "grand old man," "God's gentleman," "a man among men," etc., that it is entirely fitting to think and speak of her as "God's noble woman." She had royal blood in her veins, whether her ancestors wore jewelled crowns, or lived in humble estate. Nature had so mixed up the elements in her that she was woman complete. The fine forces disengaged from her personality must count for good, and count for eternity. God bless her memory!

Bethany, W. Va.

Promoting the Summer Slump

By W. R. Warren, Centennial Secretary.

According to the proverb "it is the unexpected that happens"; but as a matter of fact it is the expected that happens. The church expects a reaction after the revival, and it comes. The preacher expects most of the people to stay away from prayer-meeting, and they refuse to disappoint him. The members go to church expecting a dull sermon, and they get it. At this season of the year preacher, superintendent, teachers and everybody else unite in expecting a summer slump in the Bible school. In most places it has already put in an appearance.

Nine times out of ten the only reason for this annual depression in the Bible-school is simply this expectation. Only a few of the members are away for vacation at any one time, and most of these can easily be induced to attend the Bible school where they are visiting. Their number can also be more than balanced by an extra attendance of aged persons and invalids who are shut in at other seasons.

The summer is just the time when the largest number of persons can be brought together for any purpose. It is the time of big conventions, both political and religious. It is the time of picnics, social, religious and commercial. Hundreds of Bible schools have demonstrated that it is the best season in which to build up and double attendance.

Plan for improvement, talk of growth, expect an increase, enter into a summer contest with a neighboring school, hold an out-of-door session, utilize the interest aroused by your annual picnic, join the seven schools that have reached the Centennial aim by making their Bible school enrollment twice the church enrollment. "All the church and as many more in the Bible school" is the Centennial aim. Make it your watchword for the summer of 1908.

Waiting Sixty-Three Years for the Harvest

By William Oeschger.

To the end that some one may be encouraged to continue to sow the good seed of the Kingdom, even though there is no visible promise of an immediate harvest, this little incident is related. Some years ago the writer was sent for by an aged citizen in the community who was hardly ever known to step into a church. The writer was greatly surprised at the request, for the certain person in question never attended the writer's church services; neither was he known to attend any other. He was a man of the world. He was chiefly interested in making money and living for the pleasures of the world. When the writer called he found him ill and quite feeble. He had not been with him long until he made the discovery that he was much interested in his own salvation. He soon made it known that what he wanted was to confess Christ and be buried with him in Christian baptism. Now, the thing that puzzled the writer was, what was it that made this aged pilgrim so set in his determination to be baptized? He had lived in the neighborhood in which he was then living for more than sixty years. During all this time he had been surrounded by members of the Methodist, Congregational and Presbyterian churches. His own wife was a member of the Methodist church. When he informed his family that he wanted to be immersed, they raised all kinds of objections. But he could not be turned from his purpose. As soon as arrangements could be made for his immersion the writer baptized him in a near-by stream. After his baptism the writer requested him to relate what it was that induced him to take this step. With trembling voice he related that sixty-three years ago he had heard Alexander Campbell preach a sermon in Washington, Pa. He felt at the time that he ought to obey the Gospel, but for some reason failed to respond to the invitation. A few days after he heard Mr. Campbell preach he left Pennsylvania to make his home in the West. But that sermon never left him. Its truth continued to haunt him. For more than half a century he carried its truth in his heart. He could not dismiss it. Though the seed thus sown remained dormant for so long a season, it finally germinated and brought forth a harvest. The harvest came sixty-three years after the sowing. Mr. Campbell went to his reward, but the seed sown by him bore fruit long after his death. Surely, the Word of God abideth forever. Let us never weary in our sowing. God will take care of the seed. Let us never be discouraged, even though we should not see the harvest in our own lifetime.

BETTER POSITION

And Increased Salary as a Result of Eating Right Food.

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kan. school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmare.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally, a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Ten Knickerbocker Parsons

By William Durban

On the eve of departing for England, I will undertake the task of reciting some of my recent experiences during this visit to America. These are personal experiences, for they relate of my conversations with various ministers with whom I have talked during the past few weeks—all eminent preachers in New York. As I write I am in Washington, which wears the same grandiose and pompous aspect as when I first saw it nine years since. And because of a certain personality still resident at the White House, I chose all the more readily to use the word "Knickerbocker" in the caption of this article. For the wonderful President whom most all Americans appear to covet in continuity if he would have considered self first and country afterwards, reminds one in his name of the stock of New Amsterdam, of the Dutchmen who planted that persistent stock on Manhattan, and of the splendid influence which blended with Saxonism to constitute the germinal elements of real national greatness. I am old-fashioned, notwithstanding my radicalism as a British Progressive Liberal. I love dear little Holland, though it is suggestive of quaint and gaudy tulips rather than of fragrant roses, and though the Zuyder Zee Scheveninger bring up memories of stiff and stubborn outlines of dyke-dams, of dunes, and of Dutch sturdiness as it persists to this hour. Holland has forever taught mankind that a little nation of men and women who fear God and fight priestcraft, may save the world. It seems to me that an American gentleman was right who said to me the other day, "Yes, this is a great country indeed, but its greatness alone can not save it from the fate that has overtaken other great nations." I understood his implication and applied his admonition to the British Empire as well as to this great Republic. Now for my ten Knickerbocker parsons, whom I name thus because they are either in Manhattan or in its environment.

In Greater New York are nearly five millions of human beings. My ten clergymen have dwelt on the conditions in which they are toiling among these. As they belong to various denominations their talk covered the whole ground. I went one morning to see Dr. Junius Remensnyder. Now, this gentleman is of a peculiarly persistent type and of a very noble type, too, for he is a leading Lutheran—eloquent, learned, popular, experienced, and conservative. He took me from his study into his beautiful church adjoining his parsonage — a fashionable sanctuary "up town." Thus I quickly discovered that Luther's grand old reforming program of faith is the creed of a multitude of cultured and respectable citizens today, in the very position where modern developments might be supposed to have swept it away. C. Remensnyder told me how mightily the Lutheran communion is increasing in America. He claims that it is growing faster than any other denomination. Of course, immigration has much to do with this increment, but he maintains that his own and other Lutheran churches in the United States are being immensely strengthened by the reaction from reckless criticism and destructionism.

Another day I called by appointment on Dr. Huntington, the famous rector of the celebrated Grace Church, Broadway, one of the most beautiful edifices in the great city. I shall not soon forget this venerable and delightful Episcopalian's talks. He is the author of the memorable proposal for Christian Reunion known as the "Lambeth Quadrilateral," and now that the Pan-Anglican Congress is being held in London he had much to say on the topic. But Grace Church is the scene of a magnificent system of ecclesiastical sociology. It is a people's church, a center of complex institutionalism. A great cluster of buildings on three sides of it comprehends a college for thirty choir boys, a restaurant for working girls which I saw crowded, a great nursery for little children whose mothers are at daily work, a school for about a hundred older girls, a fine electrical plant for all the buildings, this church being the only one on earth which makes its own electricity, and an annex to the rectory for accommodating the curates. Also Grace Church carries on a great East Side Settlement amongst the poor. I should add that in one of the Broadway buildings is a chapel where a Spanish Evangelical Church worships with a Spanish pastor supported by Grace Church. The Episcopalians of New York are a great, wealthy and beneficent community.

To interview a famous Baptist was the work of another day. This was Dr. MacArthur, who gave up a long morning for me. His claim is that the scene of his preaching is the most beautiful Baptist church in America. I think that it may be unrivalled. But the man is unique also. He gave me a vivid account of his ministry. "I began here and I shall finish here," said he. Concerning the American Baptists, he spoke in enthusiastic terms as to their astonishing progress, and he furnished statistics which prove that they are marching on with leaps and bounds. I spent another morning with my kind old friend Dr. Akel, who has been recently causing a sensation by a sermon on a somewhat different view of the outlook. He has in eloquent admonitions voiced a warning to all the churches because organized ecclesiastical Christianity is steadily losing ground. But he was misrepresented as having declared that Christianity was waning through the world. He told me he had said nothing of the kind, and he has published the sermon *in extenso*. His criticisms relate to the churches, not to Christianity itself.

Dr. Goodell, who is perhaps the most popular Methodist preacher in New York, and is said to preach regularly to the largest audience in the city, next entertained me. He dwelt on the secrets of his success, and I was forcibly reminded of the style in which the late C. H. Spurgeon used to descant on his methods. Dr. Goodell narrowly escaped at the recent convention the process *episcopari*. He will inevitably become a bishop of the Episcopal Methodist Church. He explained to me that he had for some years abandoned the use of manuscript in the pulpit, speaking to the people from heart to heart. With him I find, as in other cases where success crowns a preacher, a winning and magnetic personality is a leading factor in the case.

Not soon shall I forget my talk at the most important of Dutch Reformed churches, with its famous pastor, Dr. Burrell. This versatile and genial minister had just come back from a little trout-fishing excursion. He is also a unique personality. The ten men of whom I am writing are all dissimilar individualities. Not one of them takes any cue from any other living being; each is purely *sui generis*. Dr. Burrell writes a new book every year. I knew that, for I possess and read his books, which teem and glow with illustrations and recitals of experience. He is, like Dr. Joseph Parker, a preacher first and last, and the people flock round him. His sermons as printed read easily, but he elaborates them with immense care and pains. The pastoral work he organizes by using three capable assistants and the results are very valuable. Again I was reminded of Spurgeon, who preached and organized and so ran on a double line of rails with mighty speed and wonderful efficiency. [An article by Dr. Burrell appeared in THE CHRISTIAN-EVANGELIST last week.—EDITOR.]

Dr. Parkhurst, forever honored as the conqueror of Tammany, received me at his house where I had sat listening in the same room nine years before to his recital of his conflict with that "Wigwam Tiger." He was preparing to start for Europe, but spared me an hour, during which he dwelt feelingly on his career. He asked me to advise young aspirants to the ministry not to take regular preaching too soon. He did not commence till after his thirtieth year, and has ever since been thankful for his previous long experience and study. Next Dr. Hillis talked awhile with me. My frequent intercourse with this eloquent Congregationalist has endeared him to me. He also was on the eve of leaving for Europe, to preach both in Paris and London. His mind has just been severely exercised by the demonstration at Carnegie Hall of the Christian Socialist Fellowship, and he preached a sermon on the "Foes of Our Country," in which he pointed out how at that vast gathering at which many ministers attended on the platform, the talk before the proceedings were over generated into the accent of revolutionary anarchism. That sermon appears in the "Brooklyn Daily Eagle," and should be studied by all preachers.

On Christian Sociology I enjoyed a talk

WIFE WON

Husband Finally Convinced.

Some men are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience.

A very "conservative" Ills. man, however, let his good wife find out for herself what a blessing Postum is to those who are distressed in many ways, by drinking coffee. The wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

"Common sense, reason, and my better judgment told me that coffee drinking was the trouble. At last my nervous system was so disarranged that my physician ordered 'no more coffee.'

"He knew he was right and he knew I knew it, too. I capitulated. Prior to this our family had tried Postum but disliked it, because, as we learned later, it was not made right.

"Determined this time to give Postum a fair trial, I prepared it according to directions on the pkg.—that is, boiled it 15 minutes after boiling commenced, obtaining a dark brown liquid with a rich snappy flavor similar to coffee. When cream and sugar were added, it was not only good but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed during which I drank Postum two or three times a day when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And now we are coffee-slaves no longer."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

with Dr. Bliss, who has for some years been investigating conditions with definite results embodied in a great volume just issued, a Cyclopædia of Sociology. This monumental work is indispensable to the preacher, and as Dr. Bliss is an experienced and eminent minister, the volume is compiled under genuine Christian auspices. He takes an optimistic view of the religious and social outlook.

Last, not least, was my entertainment at their residence by Dr. S. T. Willis and his admirable wife. Brother and Sister Willis are always to me amongst the chief attractions of New York. From them I learn always the status of the Disciples of Christ in Greater New York. The outlook is very encouraging, but the work is almost as difficult as in England. We are constantly being told that New York is not America, but it certainly is the real key to America, and success there must react on all America. Dr. Willis has been and is a hero. He has for nineteen years stuck to his post, has seen the cause grow, has led his people on, has built a beautiful new sanctuary in a beautiful district, and confessed to me that the strain had at one time almost cost him his life. Dr. and Mrs. Willis are amongst the finest incarnations I know of the doctrine of "conservation of values." May they and I be spared to meet again. And now the Mauretania sails in a few hours, and I must say once again farewell, but not finally farewell, to America.

Increase of the Ministry

The report of the committee on increase of the ministry in Missouri was prepared for the convention by J. P. Pinkerton. It was a very fine document, going into the situation in much detail. It began by mentioning the note of alarm sounded by the committee on the "state of the cause" at the Sedalia convention last year.

The special committee then appointed, of which Brother Pinkerton was chairman, realized the seriousness of the problem and sought first to diagnose the case. It found that many other religious bodies are suffering from the same trouble. The Presbyterians in Missouri needed forty more preachers last October, while in thirty of their theological seminaries it was reported that there were 400 men less to-day as students for their ministry, compared with ten years ago. This, despite the fact that the population of the country has increased 8,000,000 and the membership of the church 300,000. Methodists and Congregationalists, likewise, lament the decrease of ministerial students. After careful investigation the committee came to the conclusion that first in its influence on the minds of young men is the inadequate support of the ministry. It was stated in the Congregational council that the allurements of the commercial life and fear of the dead line are the reasons of the alarming decrease in the number of young men entering the ministry. Increased pay for the ministers, it was urged, was the only solution. The committee quoted from an article by Cephas Shelburne in THE CHRISTIAN-EVANGELIST in 1904, in which it was pointed out that while the cost of living to-day is 36 per cent higher than for the year 1904, and wages in nearly all lines of work have been increased, the salaries of preachers have not increased to meet the demand upon their pocketbooks.

At a Methodist conference in Indiana the bishop said: "If you want more men and better preaching you must pay better salaries and put up more money." The committee quoted from an article in THE CHRISTIAN-EVANGELIST by the Hon. Champ Clark, in which he pointed out that the ministers need money as well as other men. Among his large acquaintance with ministers he did not know of one that was extravagant. Yet, not one in ten owns his own home or is able to lay up a dollar for the accidents of the future. Mr. Clark made a very strong appeal for us to live up to the scriptural doctrine that the laborer is worthy of his hire, and thus prevent the future pulpit being turned over to dullards. "And so," says the report, "we could go on quoting from addresses, articles and personal interviews." And it adds to this that the fact that the ministry is underpaid is a mighty cause in deterring men from devoting themselves to it.

A second cause is the "dread of the dead line." Experience and reason teach that a well-balanced man is stronger, especially for intellectual work, at middle life than at any other period. And no man is willing to choose a vocation the exercise of which is beset by so many contingencies, not the least of which is that they may be compelled to retire long before decline or abatement of mental and physical powers, well knowing there are other learned professions in which age and experience are a badge of ripened powers, mature thought and increased ability. The preacher's heart may beat strong and hopefully, but a white head, in many cases, will beat him out of the pulpit. This fear of retirement by loss of mental and physical powers is intensified by the fact that after a man serves as a minister of the gospel for many years, he is practically disqualified for any other profession or vocation. It is pathetic to witness a preacher of power who has held high places and performed successful work, trying to eke out a precarious living in some secular calling, when he is yet capable of serving Jesus Christ as a preacher of the everlasting gospel.

The third cause is the uncertainty of the tenure of pastorates. The young man considering what he shall do in life sees lawyers, doctors, farmers, merchants, starting their business and settling down in a given locality and continuing until they choose to retire or change of their own accord. Not so the minister. He is subject to the meanness of littleness and the caprice of ignorance.

The fourth reason is the inadequate provision made to assist young men to procure the necessary education. The curriculum to-day for the preacher who would be abreast of the times embraces far more than it did a few years ago. A large majority of the young men entering the ministry are from the poorer families, and they have to maintain themselves during the time of preparation. For many it is a hopeless task, unless they have timely and wise assistance.

Considering some of the remedies for these sad conditions, the committee (1) asked the question whether we realized that God will be the loser if the human grain is left ungathered. (2) The matter of ministerial supply should be pressed upon the conscience of parents. A preacher recently made the startling statement in his pulpit, that should any considerable number of young men of the community announce to their parents that they had decided to become preachers, it would create consternation, arouse bitter opposition and lead, in some instances, to disinheritance. Not merely the wealthy, but the poor also, dissuade their children from the ministerial career. A third suggestion was that the churches be stirred and listed in the cause. It ought to be a cause for shame that not one preacher has ever gone from the ranks of a congregation. Every congregation alive to its privileges and responsibilities should feel it a sacred duty as well as a high honor to send forth an ambassador for Jesus Christ from its fellowship. A fourth suggestion was that the need should be pressed home to the hearts of young men themselves. Under this head the committee report quoted THE CHRISTIAN-EVANGELIST'S editorial, "Why More Young Men Are Not Entering the Ministry."

TO THE EVENING STAR.

A Twilight Meditation.

Bend low thy wing, oh, star,
And bear me hence, afar,
To home and love and rest,
Among the sainted blest.

How swift thou speed'st along,
Trilling thy even-song;
Trailing thy robe of light
Into the silent night!
Now hid by cloudy veil,
Lost is thy golden trail;
Amid the dark and gloom
Lone is thy way, but soon
Forth from grey deeps thou glidest,
Into the blue thou ridest.
Unquenched, undimmed, thy light,
Illumes the silent night;
And on thy 'splendent way,
Thou movest toward the day,
As rides a ship o'er sea,
Fearless and strong and free!

Oh, soul, keep thou thy light,
As stars the starless night;
Somewhere the gleam and glow,
Engild the earth below.
Press on thro' storm and strife,
And stress of mortal life;
Hope's star presages dawn,
Heaven opens with the morn!

Mettie Crane Newton.

New York City.

Voices of the Dead.

Dr. Orville Dewey once said: "The world is full of the voices of the dead." Did you ever listen to the voice of a departed human being? No, you will not hear it in the cemetery. Not even the voice of love can provoke the silent dust. Neither will it pay you to waste time and money in visiting the so-called spiritualistic seances. Nothing has come out of such assemblies to make the hungry soul wiser or better.

But listen to the rustle of the tree and hear the voice of the one who set out the sapling years ago. Look upon the old homestead and see the lives of loved ones, written everywhere. Or else go to the house of God and hear once more the voices of those who toiled, in season and out of season, to bring perishing souls to Christ.

Or, perhaps, alas for some, you must listen to the cursing of lips that were not taught to pray, or to the click of the intoxicating glass that exists because of the greed or cowardice of those who have gone to share the doom of him who puts the bottle to his neighbor's lips.

You can scarcely hear or see anything in all this world that does not tell a story of dead men's lives. And more important to us is the fact that our own lives will speak long after our tongues are silent in the grave. What voices, think you, will those who come after hear from us?

Uhrichsville, O. Charles Darsie.

Our Budget

—Summer is here.

—"Fret not thyself."

—We received the next installment of "Down in Old Missouri" too late for printing in this issue.

—Every one should read Professor Philip Johnson's fine account of dear old "Grandma" Barclay, one of the remarkable women of our country and intimately associated with our religious movement.

—For an editorial comment on Brother Carpenter's communication in "Our Forum," see "Notes and Comments."

—Anent the circulars in relation to the Evangelistic Congress at Bethany Park, recently mentioned in THE CHRISTIAN-EVANGELIST, W. E. M. Hackleman, who is a member of the board of Bethany Assembly, writes: "I can assure you that our board is not a party to such procedure as those quotations indicate." Certainly not, knowingly. And yet the prestige of the Bethany Assembly is evidently being used in behalf of an enterprise that, by its circulars, is shown to be an opposition movement to existing organizations. Now that this fact is apparent, it remains to be seen what action the assembly board of managers will take.

—The Editor wishes to thank all the college men for their contributions to our education number, and especially President Bates, of Hiram College, for his excellent statement of the work of a Christian college. Conducted in that spirit and with that aim, our colleges ought never to lack for students or endowment. Let the "whirlwind campaign" for college endowment be organized.

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—F. M. Lindenmeyer has accepted the work for half time at Baxter, Ia.

—Wallace M. Stuckey and his daughter are in a promising meeting at Mertens, Texas.

—L. E. Sellers has resigned at Terre Haute, Ind., to enter upon evangelistic work September 1.

—L. H. Otto preached the baccalaureate sermon to a large class of high school graduates at Ottumwa, Ia.

—E. L. Powell has sailed for Europe, to be gone until September 1. We regret to hear he is not at all strong.

—The Brooks brothers, with J. Wallace Tapp, are in a revival at Olean, Mo., after which they go to Bethany Park.

—The Third Sunday-school, Philadelphia, Pa., apportioned $250, sent an offering of $319.69 to the foreign work.

—The Third District missionary convention of Nebraska met in Ashland. S. D. Dutcher, of Omaha, was the president.

—Edward Clutter is to hold a meeting at Latham, Kan., beginning July 19. The church there is making good preparation.

—J. B. Boen has received tokens of appreciation from the membership at Waxahachie, Tex., where he recently took up the work.

—The International Sunday-School Association met at Fremont, Neb., where I. H. Fuller is minister of the Christian Church.

—R. E. McKnight has, we notice, closed his pastorate in San Francisco and entered upon charge of the church at Gilroy, Cal.

—The Bible school at Lebanon, Mo., has a teacher training class of twenty-four already started. Edwin L. Ely, the pastor, is leader.

—Any church within reasonable distance of St. Louis needing supply work on Lord's days during the summer may communicate with THE CHRISTIAN-EVANGELIST.

—At Clarion, Ia., an indebtedness of over $1,200 has been paid off, while improvements have been added to the church property. H. C. Littleton is the minister.

—A new house of worship was to be dedicated at Newton Falls, Ohio, June 21, with F. M. Rains as speaker of the day. J. C. Archer has charge of the work there.

—The receipts of the Foreign Society for the month of June amounted to $42,035, a loss of $17,808 as compared with the corresponding month one year ago.

—The Harvard summer school of theology meets July 1-18 of this year, the subject being Comparative Religion. Some of the ablest men in the country are lecturing.

—W. D. Endres, who took the A. M. degree at Chicago last month, will preach for the church at Harvey, Ill., living there and continuing some studies in the university.

—John Grimes, of Drake University, has been called to take charge of the work at Tarkio, Mo., which pulpit was vacated by C. G. Brelos moving to Texas the first of the year.

—The church property at Stanhope, Ia., has been improved by the laying of cement walks. The work goes along well under John I. Nicholson, who has been in demand for special memorial and other addresses.

—Prof. W. C. Payne recently attended the Y. M. C. A. conference of college students at Cascade, Colo., and gave instruction on the "Life of Paul." This conference is attended by about 400 students.

—The work is in excellent condition at La Fontaine, Ind., where A. L. Martin is pastor. We have not heard the average attendance of the school for June, but on one Sunday it was 196, as against 177 for May.

—It is very gratifying to know that, aside from the Methodist Sunday-school in America, the Disciples of Christ give the largest amount for foreign missions through the Sunday-schools of any religious body.

—J. H. Bryan is now associated with J. H. Hardin in the Bible school work of Missouri. Brother Bryan was formerly in the state work in the same cause in Iowa. He is a Missouri boy and will, we feel sure, do good service.

—One hundred and eighty-eight individuals sent offerings to the Foreign Society during the month of June, a gain of fifty-two over the corresponding month last year. These offerings amount to $1,429, a gain of $454.

—R. H. Sawyer, of Carrollton, Mo., has just given a stereopticon lecture on "Ben Hur" to an audience that filled his church to overflowing on Sunday evening. Brother Sawyer has a collection of more than a thousand slides on various subjects.

—George L. Snively preached in his old home church at Cuba, Ill., last Lord's day, where the church, under A. Immanuel Zeller, is enjoying a prosperity such as it has never had before. Brother Snively, his father and his sister, were all born in the same room there and baptized in the same baptistry.

—The work at Wayland, Mich., moves along apace. There is both growth in the membership and in the Bible school. There is a teacher training class of fourteen. A. M. Soay is the superintendent. Improvements to the extent of $500 have just been put on the building.

—Dr. Hiram Van Kirk, late dean of the Berkeley Bible Seminary, at Berkeley, Cal., but who, with his wife, has been spending a few months at Marburg, Germany, has been appointed lecturer on systematic theology in the Yale Divinity School for the coming year. They will travel in August and return to this country in September.

—David H. Shields has been called for the twelfth year, with another advance in salary, by his church in Salina, Kan. By the way, we see that this popular preacher has just been doctored, the Kansas Wesleyan University at its recent commencement having conferred upon him the degree of Doctor of Divinity.

—O. L. Adams takes a month's vacation at Akron, Ia., after more than five months' continuous revival work. At his recent meeting at Westmoreland, Kan., while there were only two baptisms among those added, these were the first in over five years, for the church had been without preaching for four years.

—By his meeting at Sparta, Mo., E. H. Williamson is able to have a salary of $600 assured for a minister. The Bible school was doubled, as well as the church membership. There are three churches in this town of 350 inhabitants. Brother Williamson is the living link evangelist of the South Street Church at Springfield, Mo.

—The brethren at Chapmansville, W. Va., are feeling good over the dedication of a new church building by J. Green McNeely, who was assisted by Brethren Crites, Pearce and W. Garrett. The attendance was good and money was raised to cover all the debt. Brother McNeely is to dedicate the new house at Griffithsville, in the same state, July 19.

—Earle Wilfley is to be pastor of the First Christian Church, St. Louis. He announced his resignation at Crawfordsville, Ind., last Lord's day, and his acceptance of the St. Louis pastorate was announced at the same time to the congregation there. Mr. Wilfley is expected to make the change not later than October. W. Daviess Pittman will supply the pulpit of the First Church during the summer.

—Dr. Royal J. Dye sent the following telegram to the office of the Foreign Society from Seattle, Wash.: "Queen Anne and First Churches became living links. Great rejoicing." This means that the new church on Queen Anne Hill, Seattle, becomes a living link in the Foreign Society. The First Church supported its own missionary last year.

—Information reaches us of the marriage of S. P. Spiegel, state evangelist of Alabama, and Miss E. Settle, organist of the Christian church at Owenton, Ky., at the home of W. J. Clark, our minister at Sparta, Ky., on June 5. The wedding came somewhat as a surprise to the many friends, but that did not prevent the newly-weds from being showered with congratulations.

—J. E. Wolfe, who for a brief period was one of the state evangelists of Missouri, has, we understand, located with the church at Weston for full time and is now settled in the minister's home there. He was greeted in a way that good-hearted people like to greet the minister they love, and there was an abundance of things for kitchen and other parts of the house provided.

—The National Benevolent Association was recently favored with two more good annuities. One of these brings the investment of the donor up to $2,000. He is not a man of large purse, and does not desire his name to be made public. The other annuity is for $4,500 from a man and his wife who desire to benefit aged and dependent Disciples, the preference in their gift being for ministers and their wives. This name, too, is withheld.

—C. A. Polson has been a year with the church at Exira, Ia., during which time the attendance and interest in all the departments has doubled. Men who have not attended church for years have become regular attendants. Brother Polson's work has been so appreciated that he has been invited to stay at an increase of salary. B. J. Gallagher, city superintendent of the schools, writes us that he "wears well, and the longer he has been here the better he is liked by every one."

—The next quarterly meeting of the Disciples of Cleveland and vicinity will be held at Bedford, Monday, July 13. Sermon at 10:30 a. m. by Geo. Darsie, of Akron, dinner at the church. In the afternoon the C. W. B. M. of the district will have the program. A large attendance is expected.

—Arrangements have been made so that A. A. Doak, late of Oakesdale, is to take the work at Colfax, Wash. This is the county seat of Whitman County. W. J. Wright, we understand, urged the State Board to see that a capable leader should be sustained in this important center. Brother Doak accepted the work on the understanding that he can hold three meetings of three weeks each during the year. Those wishing his services should address him at once.

—D. H. Carrick, who has been a member and preacher among the Congregationalists, was recently received into the fellowship of our church at Argenta, Ill., after a sermon by L. B. Pickerell. Brother Carrick preached for the church on two Lord's days, and is anxious to secure pastoral work among us. His wife is a daughter of Elder J. A. Brennan, for many years prominent in the Argenta church. Because of her musical ability, she will be of assistance in the ministerial work.

—A news item about the second quarterly meeting of the Disciples of Philadelphia has been delayed. This was the best meeting, it is said, that has been held for many years in the city. The Kensington Church was crowded and the enthusiasm was great. Among those who made addresses was E. M. Gordon, our missionary, who has since passed away, while H. L. Willett spoke on "The Bible, the Word of God," his address being received with great applause.

—At Auburn, Neb., a teacher training class of 15 has just graduated. Hugh Lomax, the minister, presented the diplomas. Mrs. J. O. Redfern has been the faithful teacher for the past four months. Professor E. L. Rouse, of the state normal at Peru, was the speaker of the evening and emphasized that in view of the great price that had to be paid for us, our highest service is demanded and the highest service that we can give the world is to teach the truths of Christianity.

—The laying of the corner-stone of a new $15,000 church was celebrated with appropriate services on July 4 at Chester, Neb. J. E. Davis, of Beatrice, was scheduled for the principal address, assisted by Brother Harding, of Belleville, Kan., and Brother Davis, of Hebron, Neb. Since Charles E. Cobbey entered upon the ministry there the net gain to the church has been nineteen in a period of nine months. The Bible school is in prosperous condition, having increased about 50 per cent the past year. Arthur Dry, of this church, is the devoted superintendent at a mission school four miles from Chester. At the Children's day program a missionary offering of $11.39 was taken. For this information we are indebted to Deaconess Grace Steward.

—It will be gratifying to the friends of Dr. W. E. Garrison to know that he has just been elected to the presidency of the New Mexico College of Agriculture and Mechanic Arts, located at Las Cruces—one of the largest and most important educational institutions in the Southwest. It is supported jointly by the territory and the federal government, and has an annual income of over $100,000. President Garrison has just finished his first year as president of the New Mexico Normal University at Las Vegas, but resigns the work there to accept the position at Las Cruces, which is 300 miles south of Las Vegas, and 3,000 feet lower in altitude. The higher salary and lower altitude were both motives for the change.

—The "Christian Standard" denies with some heat that there is any ulterior motive in the meetings to be held at Bethany Park under its auspices. We are glad of that. It does not explain the meaning of those circulars sent out to certain men, purporting to rally a great gathering there to rebuke our congress and missionary conventions. That explanation seems to be due. Reference to "the Campbell Institute" does not meet the case, as The Christian-Evangelist alone is responsible for its request for the meaning of those circulars. We asked for information in the interest of *unity*, as God knows our heart. Will not our brethren of the "Standard" give information in the same spirit?

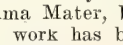
—After almost seven years' service in the mission fields of the Philippines, W. H. Hanna, with his family, arrived in San Francisco on June 20. For some weeks he will be in residence in California, and he will be glad to present to the churches life on the island and mission work therein. He is prepared to give stereopticon views, showing Filipino scenery, life and missions. These are at the disposal of the churches. Brother Hanna may be addressed at 1144 East Twenty-seventh street, Los Angeles, Cal.

—Tissot! This is a name which at once arrests the attention of those familiar with art and Biblical literature. Not since the days of Dore has there appeared an artist who can be compared with Tissot as a painter of Biblical scenes and characters. Tissot spent a long time in the Holy Land making the sketches and getting the impressions for that wonderfully fine series of paintings, reproductions of which are now being offered on very easy terms by the management of the Christian Publishing Company. There are in all 240 of these fine Bible pictures, beautifully colored. You can either buy them outright, or get them without money upon some special terms as detailed on the last page of The Christian-Evangelist this week.

—We understand that R. H. Crossfield, of Owensboro, Ky., has been elected president of Transylvania University, at Lexington, Ky., and has accepted the position. We have had no official notice, but we believe that the report which reaches us is trustworthy. The University compliments itself as well as Brother Crossfield in this appointment. He can not only claim this University as his Alma Mater, but nearly all of his ministerial work has been in the state of Kentucky, though he has held occasional evangelistic services very successfully in other states. His post-graduate work was at the University of Worcester. Brother Crossfield has made a great success also of his organization and conduct of the Owensboro Bible-school. Readers of The Christian-Evangelist will remember the two photographs recently published in our columns, representing his great school and his large men's class.

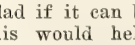
—Lone Jack is a rather odd name for a Christian church. Of course, the church takes the name from the place, which is a town in Missouri. Here there has been a Christian church since 1840. An interesting history of this church has been written, and we shall be glad if it can be widely circulated, for this would help a deserving young man who has had more than his share of misfortunes. Romelus L. Travis suffered an attack of spinal disease when a boy, which so affected his nervous system that he has lost all use of his lower limbs, and has slight control of his body and arms. He is an orphan and makes his home with aged grandparents. In spite of his unequal struggle he has an ambition to be independent. Setting about to educate himself, he has published some writings, the last of which is the "History of the Church of Christ at Lone Jack, Mo." This contains a picture of the church building, an account of what has occurred in the church from the time of its institution, a list of the members during all this period, and the biography and portrait of the present pastor. We believe there are many who have been members of this church, who would like to have this history, and we are glad to make this announcement for their benefit, as well as in behalf of a young man who needs the encouragement which the sale of his book would give him. The price is 30c, postpaid.

—Telegraphic dispatches bring news of the death of Simpson Ely, due to a street car accident. It appears that he was on his way to Joplin, Mo., to hold an evangelistic meeting, and was just alighting from the trolley when he either fell or was jolted off the car, striking his head on the street. He was picked up and proceeded to his destination, but arriving at the house of one of the church members, complained that he felt ill and asked for rest. He ultimately passed away at the Wakefield Home, Villa Heights. We regret to record this sudden death of a man who has, in his day, accomplished much good. He had been in the ministry for about thirty-nine years, and had traveled extensively in evangelistic work through the country. For two or three years he was president of Christian University at Canton, Mo. He was also president of the Bible College at Fairfield, Neb., for a year, but it could hardly be said that he was a leader in educational work, for his equipment did not qualify him for this. His best work was in the evangelistic field, while he made quite a success in the distribution of tracts. His most fruitful work, perhaps, was at Kirksville, Mo., where he preached 700 sermons and had 735 additions. Of late years he has been identified with the more conservative of our brethren, and, in his opposition to some movements which he did not favor, has taken himself, perhaps, more seriously than those did who were advocating the onward movement of the Christian churches. He was the only man, for instance, at the recent Kansas City convention who did not come forward and take his stand in the Brotherhood circle. His mother recently died at the advanced age of ninety-one years. His wife and two daughters were present when he died. His son, Marcellus Ely, is pastor of the Christian Church at Charleston, S. C.



Bethany Day.

Do not forget that Bethany day for the great Centennial offering for the Endowment of that College is *the third Sunday in September*, or September 20. Every church should get into line for this great occasion. The preachers should preach a sermon on the subject, and a great offering should be taken in every congregation. Will the elders of the churches as well as the preachers look after this matter as early as possible? Individuals should continue to send in their special contributions to the St. Louis Union Trust Company, St. Louis, Mo., or to the Mercantile Trust Company, Pittsburg, Pa. All such contributions will be acknowledged by the banks and the names of the contributors entered in a book, which will be on exhibition at our Centenary in 1909.



Five Thousand Facts About Canada. By Frank Yeigh, Toronto. Price, 25c.

A glance over this booklet reveals an astonishing amount of information about the Dominion. Each sentence contains a fact, and there are chapters on every conceivable subject. From the fact that 250,000 Americans have in the last few years found homes in Canada, the chapters dealing with the natural resources and products are of greatest interest. Canadians in America will find this volume of interest; Americans who look Canada-ward will find it of value.

A Kansas Dedication.

The writer dedicated a neat little church home for the congregation at Tescott, Kansas, on June 28. Every cent of debt had been paid before the day of dedication. Money was raised for the expenses of the day and for current expenses. A union communion service was held in the afternoon.

A Sunday-school was organized with W. E. Park as Superintendent. Alvin E. Hottell was called to preach half time. S. R. McGavran is the elder. This is a small band of Disciples, but they are heroic and success is before them.

Salina, Kan. David H. Shields.

A Working Church.

The Rushville (Ind.) church is making some records of late that are signs of gratifying progress. The Auxiliary of the C. W. B. M. has just added over fifty new members to the roll, bringing the membership up to 215, which makes our society the banner auxiliary in Indiana. The society supports W. C. McDougal at Calcutta, India, and is intensely enthusiastic. A contest in the Sunday-school has brought the record up to nearly double its former average, which is now near the 400 mark. On June 7 we had 452 present and an offering of $358.00. The Sunday-school and church support Brother Leslie Wolfe at Manilla, P. I.

The Rushville and Little Flat Rock churches have just had a union service and Roscoe Smith was formally ordained to his life work of the ministry by the writer, assisted by representatives of both congregations. Another of our splendid young men has recently entered the ministry, Charles Vail, who is now in charge of the cause at Stockwell, Ind., and doing an enthusiastic work. We are glad to introduce Brother Vail to the churches as a true man of God. He has been a reporter on "The Daily Republican" and has taken a correspondence Bible Course and is an excellent worker and speaker. We are preparing for a great meeting to be held the first of the coming year with Herbert Yeuell as leader. Our Ladies' Aid Society is raising a fund of $500 for redecorating the auditorium. This will likely be done in the month of August.

R. W. Abberley.

What Came of a Sermon.

I am very greatly interested in what the Editor said recently of Bro. William Dowling in THE CHRISTIAN-EVANGELIST (Easy Chair, May 28). I often meet with evidences of his consecrated work. I want to speak of one in particular. He was once holding a meeting in a country schoolhouse in Northern Ohio. A young man from that community who had been reading the Bible, but who found his conception of its teachings to be very different from all the preaching that he had heard, happened to attend one of the services. That night Brother Dowling's sermon gave a clear expression to the dim thoughts that had been in the young man's mind. In one short hour they all became tangible and definite to him. When the invitation was given he walked to the front to make the good confession. There had also been slowly forming in his mind the determination to start a school. He came to Valparaiso thirty-six years ago with $500, and leased an old college building that had been abandoned by the Methodists. He acted as janitor and president and filled all the professors' chairs. He gathered together about forty pupils. That school continues to-day as the largest university in America. Last year it was second only to Harvard in attendance. This year it is ahead and has enrolled over 6,000 students, with 165 professors and 22 different colleges or departments, with more than a million dollars invested in buildings. Through all these years the man who made the school has been most devoted to the church. From this university 100,000 young people have gone out to the uttermost parts of the earth, and each one has gone out with an abiding impression made by the steadfast character of the president.

The young man who heard Brother Dowling long ago has stood for thirty-six years in the door of this church fifteen minutes before Sunday-school begins, shaking hands with every one who comes, and he is the last one out at night, having spoken a word of encouragement to all. He never misses a prayer-meeting when he is in the city. I heard him say a few weeks ago that Christ, as he heard him preached in those days gone by, has made his life.

If Brother Dowling can look down from heaven, as I believe he can, he knows that all his sacrifices would have been richly rewarded had he never done more than to have preached that sermon that reached the heart of President H. B. Brown.

Bruce Brown.

MY LAST SUNDAY IN THE HOLY LAND.

I began the study of the international Sunday-school lessons the first day of their appointment, January, 1872, and have kept up with them ever since, and have enjoyed the past quarter's study of the book of John as much as any of the lessons during the thirty-six years of their use. In fact, I have become very much attached to the series, for the increase in Bible study and general knowledge of the scripture has become so marked that I have become a Sunday-school enthusiast. But the cause that has led to the writing of this article was one of the last lessons, being the one that I last heard in the Holy Land. We had turned our faces toward the setting sun as we left old Damascus and began to sing "Home, Sweet Home." But turning to Baalbec and from thence over the Lebanon Mountains, many of the party became restless to get to the Mediterranean Sea and several took passage on the "diligence" as it came along. One friend turned his palanquin outfit over to me that I might approach the sea with the dignity of a Syrian prince.

The evening sun was reflecting the blue waters to us as we entered the old city of Beyreut. Sunday morning came and at 11 o'clock we attended service at the Presbyterian church. Dr. Marquis, president of the McCormick Theological Seminary in Chicago, preached for us. He was with another party but we were together at Jerusalem and Jordan and Nazareth and had conversations on the "Land and the Book." His text was John 13:7: "Jesus said unto him, What I do thou knowest not now, but thou shalt know hereafter." His sermon showed that he was full of knowledge of this great historic land and its prophetic lines. The preachers and tourists present were all benefited. When the governor of the city heard of the arrival of our American party he said America had done so much for their city that he wished to give us the privilege of the city. After our noon meal we were placed in charge of his deputy with carriages, that we might visit the "halls of justice" through its various departments, thence to the reception room and take a cup of oriental coffee. We were taken to the homes of several prominent citizens, thence to the Protestant Syrian College, in the city suburbs. It is a fine school and doing a good work. In the campus is a neat chapel. Being informed that a Sunday-school was then in session, I left the party and hastened to the church. The superintendent rose up before the Sunday-school —all young men with "fez" on each head. He said, "My young friends, I can say but little to you in regard to this lesson, because it is on the crucifixion of our Lord. Its sadness shrouds the human heart in deepest gloom, but an American has written some beautiful lines. Then it was that my heart bounded when I learned that an American had so impressed that Palestine Sunday-school superintendent in poetic measure. He then quoted the following:

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

"We may not know, we can not tell
What pains he had to bear,
But we believe it was for us,
He hung and suffered there."

I was delighted to hear him recite that familiar hymn, but my delight reached a climax when, at the closing song, "I Gave My Life for Thee," the deep-toned organ joined in the human melody. They sang in Arabic. I did my best in English with spirit and understanding. I hastened forward at the close with extended hand to that superintendent. He said, "Oh, why did you not make yourself known so I could have you talk to these young men? They would have been so well pleased." I replied that his closing was more pleasant to me than anything I could have said.

But while our party were enjoying so richly this lovely Sunday Ameid Racheid Bey, the deputy governor of the city, a learned young Turk, was in a high fever and heart burnings from a sudden attack of love sickness, caused by meeting our bright Chicago girl. We had all taken our meals at the same table and the young Turk soon joined in conversation with the young people. By nightfall he began to express his adoration with a beautiful bouquet of Palestine flowers, but this was not enough. The disease intensified so that he could think of nothing but that beautiful American girl. My advice to guard the girl till we could get on our steamer for Constantinople was followed. The Turk tried to head us off by a telegram a week later when we anchored in the Golden Horn, but our young folks headed him off. What an eventful day was "My Last Sunday in the Holy Land!"

Irvington, Cal. J. Durham.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Turner, Oregon, July 5.—Dr. Dye and wife created great enthusiasm; thirty volunteers for foreign field and over $2,000 for boat on Congo to be called "The Oregon."—Oregon Christian Missionary Convention, per D. Errett, president.

Special to THE CHRISTIAN-EVANGELIST.

Olathe, Kan., July 5.—Closed here tonight with 65 added; great meeting; 11 today. De Soto, Kan., next.—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Louisville, Ky., July 6.—The Third Church's $25,000 building was dedicated yesterday, with all indebtedness provided for. F. M. Rains was with us.—W. S. Gamboe.

Special to THE CHRISTIAN-EVANGELIST.

Pasadena, Cal., July 6.—Closed with 1,500 added at Danville. We are here to dedicate a $90,000 building and lot with Bro. F. M. Dowling and hold a three weeks' meeting; 57 added at first invitation yesterday.—Scoville, Ullom and Vancamp.

Special to THE CHRISTIAN-EVANGELIST.

Cincinnati, O., July 3.—All indications are that Christian Endeavorers broke all their records in American Missions on Inland Empire day. The campaign is still on until September 30. Gather up the fragments and send in your offerings at once. Fort Smith, Ark., $300, and will become a living link; Waco, Tex., $33; the Central, Springfield, Mo., $25; New Boston, Mo., 10; Vermont, Ill., $10; Wilmington, Ohio, $10; Memphis, Tenn. (Linden Street), $10; Bethel, Ill., $10; First, Springfield, Mo., $10; Third, Philadelphia, Pa., $11; Central, Des Moines, Ia., $10; First Ch., Covington, Ky., $10; Hamilton, O., $10; Carthage, Ill., $10; Dallas City, Ill., $10; Elyria, O., $10; Rockville, Ind., $10; Fairfield, Ia., $12; Beaver, Pa., $10; West Side, Springfield, Ill., $15; Wilson, N. C., $10; Osceola, Ia., $10; St. Louis (Compton Heights), $10; Lancaster, Mo., $11. This is something like it should be. Praise the Lord.—H. A. Denton.

Report of the International Lesson Sunday-School Committee

(American Section.)

In making its last report, the sixth international Sunday-school lesson committee appointed at Denver, in 1902, desires to record first of all the loss which we sustained in the death of Rev. John Potts, D. D., who had acted as the chairman of the committee since 1896.

The members of the committeee bear him in affectionate remembrance and never can forget his kindly, genial presence, his courtesy and consideration in all matters of debate and difference of opinion which manifested themselves, and his skillful leadership through many difficult times of storm and stress. We are glad that it has been our privilege to co-operate with him for so many years, and we can truly say in the words of Holy Writ, "The memory of the just is blessed."

Since the last triennial convention held at Toronto, the lesson committee has had four regular meetings, the first of which was held immediately after their election. The next meeting was held in Buffalo in 1906, the next in Boston in 1907, and the last is the one which was convened just before the beginning of the present convention. Sub-committees on various courses have also held meetings during the past three years, and so far as lay in their power the committee as a whole have endeavored to fulfill their duty to their constituency. In general, it may be said that since the adoption of the beginners' course and the authority to move forward in preparation of advanced courses, the work of the committee has greatly multiplied. Indeed, it is not an exaggeration to say that the present committee have had at least double the amount of work laid on their shoulders that any of their predecessors have borne.

It will be remembered that at Toronto permission was given to the committee to issue advanced courses of lessons for such schools as had felt the need of them. The whole field of adult class teaching was new, not to the committee alone, but to other Sunday-school workers as well. The committee had little experience of others by which it could be guided, and, therefore, was thrown upon its own resources very largely for the conduct of this work. The committee began by issuing a three-years' course for advanced scholars without consultation with lesson writers and teachers. This was done partly because of the cry for rapid preparation of advanced courses. It proved, however, to be a mistake. Editors, well nigh universally, refused to accept and prepare lessons on this three years' course. Another and different three years' course was then presented to the lesson committee by certain members of the Editorial Association, which course the lesson committee in turn did not feel it would be wise to adopt as their own.

The committee then issued a one year's course on "The Ethical Teaching of Jesus," on which criticisms from various sources were requested before the lessons were put in their final shape. This single year's course has been somewhat used, though how extensively we are not able to say. The course on the ethical teaching of Jesus was followed by another running parallel (so far as possible) with the regular international lessons for 1908. This course, too, has been used somewhat, though again we are in the dark as to how widespread its use has been.

A third year's course has now been prepared, running, so far as possible, parallel with the regular lessons for 1909, which lie in the Book of Acts. The only departure from this general parallelism is, that this advanced course begins by taking up the life of the Apostle Peter as set forth in the Gospels, so that when he is introduced to the class at Pentecost they may have some knowledge of his previous life. The committee ventures to think that this last course is possibly better adapted to the needs of the average advanced class than any of the courses that they have produced heretofore. At the same time the committee recognizes that teachers of advanced classes are generally persons of some experience and of positive views, and that to suit the main body of these teachers in the best way possible will require still longer experience and much of that virtue which has for centuries been thought to be Job's highest attribute.

At the meeting of the committee in Boston, April 24-26, 1907, after prolonged discussion, the committee decided to recommend to the triennial convention at Louisville, that they be authorized to prepare a fourfold grade of lessons as follows:

1. A beginners' course, permanent, for pupils under 6 years of age.
2. A primary course, permanent, for pupils between 6 and 9 years of age.
3. A general course as at present planned for pupils over 9 years of age.
4. An advanced course parallel with the general courses to be prepared by each lesson committee for such classes as may desire it.

On June 19-21, 1907, a conference was had between the British and American sections of the lesson committee in London. There were present: Members of the British section, 10; members of the American section, 6; British Sunday-school leaders, 10; American Sunday-school leaders, 6. Total, 32.

The object of this conference was to discuss matters relating to the Sunday-school work at large, especially as bearing upon the choice of lessons to be prepared for the whole Sunday-school constituency.

The findings of this conference are already widely known. The chief "finding" of this conference is expressed as follows:

"That the international lesson committee undertakes to provide schemes of lessons for the whole range of Sunday-school teaching, including primary work (ages 3-9); general or intermediate work (ages 9-15); and senior or advanced work (over 15 years). That the lesson for the general or intermediate division shall be uniform, and that primary and advanced lessons may be prepared by the American and British sections of the lesson committee acting jointly or independently, but with a view to securing uniformity as soon as possible."

There was some difference as to the nomenclature of the different departments in the Sunday-school organization, but that did not affect the trend of opinion on the part both of our British colaborers and of those from our side of the water who attended the conference.

At the invitation of Mr. Hartshorn, the chairman of the international executive committee, a special conference was called in Boston, January 2, 3, 1908, of editors, lesson writers, publishers, lesson committee and members of the international executive committee. The theme to be discussed was, "The International Lesson System—How May It Be Improved?"

There were present at that conference fifty-four persons coming from twelve states and two provinces in Canada and representing eleven denominations. To go somewhat more into detail there were present: Members of the international executive committee, 6; members of the lesson committee, 7; Sunday-school teachers and lesson writers, 29; publishers, 9; others, 3. Total 54.

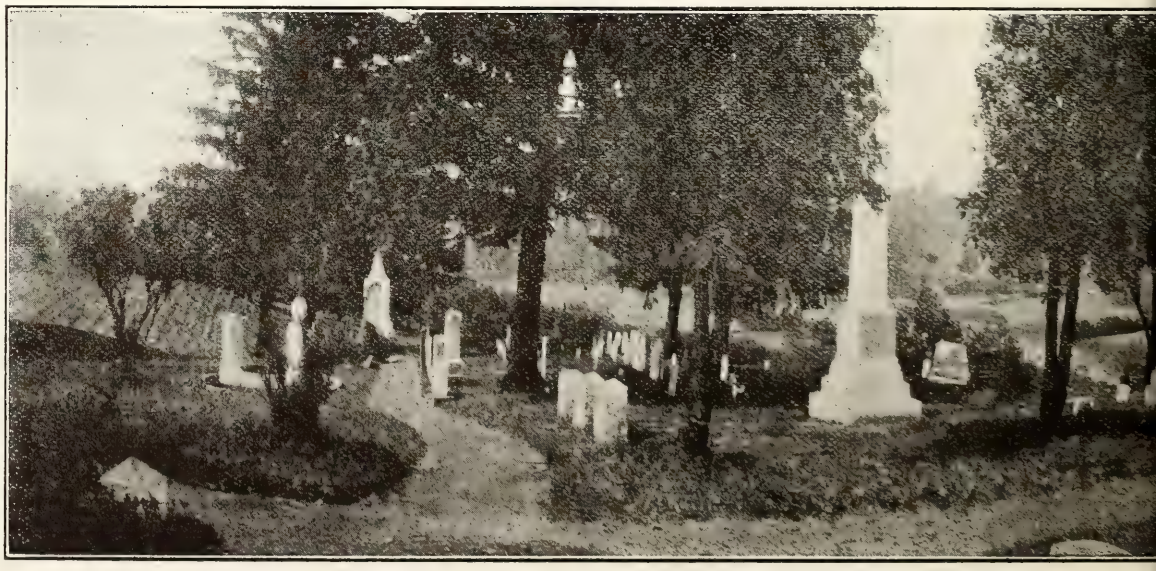
After two days spent in prolonged and friendly discussion, the following resolutions were adopted:

1. That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

2. That the need for a graded system of lessons is expressed by so many Sunday-schools and workers that it should be adequately met by the International Sunday-school Association, and that the lesson committee should be instructed by the next international convention, to be held at Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-school.

Your lesson committee have thus been compelled to face the fact that we are in the presence of wide and impotant movements in the world of Sunday-school work. They believe that this association ought to continue in its leadership of the vast Sunday-school system, and unify under one banner all who are seeking to win our scholars for Christ. Your committee have just spent long hours in reconsidering the whole situation, and now recommend the adoption by this convention of the following statement of facts and resolutions based thereon:

1. A new situation has been gradually brought about: (a) by the action of this association in providing for the beginners'



The cemetery at Bethany, W. Va. In front of the large monument marked by the two crosses are the graves of x and xx. grave is an unmarked one near the single cross, and now beside him has been laid

course at its Denver convention in 1902, and for the advanced course at its Toronto convention in 1905; (b) by the action of the lesson committee in April, 1907, favoring graded lessons; and (c) by the actions of the conferences between some members of the American lesson committee and the British lesson committee in London, 1907, and of the Boston conference in January, 1908.

2. It being evident that the very large majority of the Sunday-schools on this continent and in the British Isles, and practically all the schools in foreign lands, are now, and must be for many years to come, dependent upon the uniform lesson system, we rejoice to affirm with the Boston conference the necessity of continuing that system, which is rooted in the affection of many millions of people.

3. There is a large and increasing number of Sunday-schools which earnestly desire and are able to establish a thoroughly graded course of Sunday-school education, and many of these are looking to this association and its lesson committee for leadership in that new and difficult work.

4. There are a large number of Sunday-schools which are able and anxious to use graded courses among the younger and among the advanced scholars, while continuing to use the uniform lesson in the school, and they, too, look to us for guidance: Therefore, be it re-

1. That this convention of the International Sunday-school Association instruct the lesson committee which is to be appointed for the next six years, to continue the work of arranging and issuing the uniform lesson as heretofore.

2. That this convention authorize its lesson committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part.

3. That this convention instruct its lesson committee in the fulfillment of these tasks to seek the continued co-operation of the British section of the lesson committee.

The committee are glad to note that at the present meeting of the lesson committee the British section of the lesson committee is more largely represented than it ever has been before, there being four present, and we look upon this as an omen of a more perfect co-operation in Sunday-school work between the two great branches of the Anglo-Saxon peoples than has ever yet been realized.

In laying down the task taken up six years ago, the committee is conscious of many deficiencies in their work. At the same time they are equally conscious of an earnest effort to meet the needs of Sunday-schools the land over, both of that vast majority of schools that for many years will not be able to go beyond the uniform lessons for all grades, and of those schools which desire lesson material furnished for a complete grading of the school from the beginners' department to the adult class. Doubtless, future lesson committees will be able to perfect the work, building on foundations already laid, erecting a superstructure that shall be to the praise of God and to the vast advantage of the millions represented in the Sunday-school army the world over.

A. F. Schauffler, Secretary.

Louisville, June 20, 1908.

The Iowa Convention.

The convention of 1907 decided to hold its session for 1908 on the assembly plan, at the Des Moines Chautauqua grounds, lasting one week. But the board of man-

J. M. Van Horn.

agers were unable to secure the grounds at the proper time, and was obliged to make other arrangements. Accordingly the convention was held with the Capitol Hill Church, in Des Moines, of which J. M. Van Horn is pastor. It began Thurs-

Alexander Campbell. Dr. Barclay's
ay. See page 872.

day, June 18, at 2 p. m., and closed Wednesday evening, June 24. Many doubted that so long a convention could hold up in interest until the end, but the doubts were not justified. The convention held up well in both interest and attendance, and will go on record as one of the very best conventions ever held in Iowa.

The first day and a half were devoted to the C. W. B. M. of the state. The work of this splendid organization is in fine shape. The officers elected were as follows: President, Mrs. A. M. Haggard; vice-president, Mrs. Alice Peak; recording secretary, Mrs. S. C. Slayton; treasurer, Mrs. Leta Page Ashley; corresponding secretary, Miss Annette Newcomer.

Friday evening and Saturday were used by the Bible school and Christian Endeavor interests. The Friday evening addresses by Arthur Long and C. S. Medbury, the one on the Bible school and the other on the Endeavor work, were great inspirational addresses. The various addresses of Saturday were efficient in arousing great enthusiasm for the two interests represented. C. L. Organ, the new leader in the Bible school and Endeavor work, made an excellent impression in all his convention work, and the people are convinced that he is the right man for the work. The address at night of Finis Idleman on "Evangelism" was a worthy climax to a great convention day. Perhaps the most significant event of the day was the unveiling of a fine oil portrait of Alexander Campbell in the Iowa Historical Building. At 11 o'clock the convention repaired to the Historical Building, which is in the same block, and there occurred a most impressive service, consisting of prayer by S. H. Zendt, the unveiling, by B. S. Denny, the presentation address by Dr. D. R. Dungan, a fine solo by DeLoss Smith, and an address of acceptance by Hon. B. F. Carroll. Thus Iowa takes the lead in placing the portrait of Mr. Campbell among the portraits of other illustrious men in its state historical building. [See the reproduction of this portrait on our front page.—Editor.]

Sunday was a great day for our people in Des Moines. The pulpits of our churches and of several other churches were filled by visiting preachers and about 400 delegates attended church. The feature of the day was a great communion service at 3 o'clock in the Auditorium. It was attended by about 2,000 people and was a very impressive occasion, under the direction of the veteran D. R. Dungan.

Monday forenoon was given to hearing appeals from the several national boards. A. McLean, G. W. Muckley, J. H. Mohorter, W. T. Moore, for the American Board, and G. B. Van Arsdall for the Board of Ministerial Relief, made most excellent addresses and won the hearts of the people for their causes.

The remainder of the I. C. C. was occupied by many excellent addresses, too many to be specified, some of which were remarkably good and deserve special mention. There was but one discordant note in the convention, and that was safely met and disposed of. Noah Garwick, minister of the church at Waterloo, came before the convention with a grievance against the State Board, and asked that a com-

Finis Idleman.

mittee be appointed to examine into the matter. The convention yielded to the request, and magnanimously permitted the aggrieved party to appoint the committee.

The election resulted as follows:

Officers of the convention: President, Arthur Long; first vice-president, J. K. Ballou; second vice-president, C. H. Morris; recording secretary, S. B. Ross.

Officers of the Board: President, S. H. Zendt; vice-president, J. D. Corbett; recording secretary, J. J. Grove; correspond-

ing secretary, B. S. Denny; treasurer, J. M. Lucas.

The following standing committees were appointed:

Auditing.—I. M. Leiser, D. B. Byers, J. B. Burton.

Obituaries.—J. Mad. Williams, Miss Annette Newcomer, J. H. Ragan.

Tracts.—J. T. Nichols, C. L. Organ, C. H. Strawn.

Temperance.—D. R. Dungan, D. H. Buxton, Hill M. Bell.

Plan of Work.—J. D. Corbett, H. I. Prusia, Arthur Long, B. S. Denny, W. E. Brandenburg.

Union.—J. Mad. Williams, C. H. Morris, S. H. Zendt, O. M. Pennock, H. D. Williams.

The annual report of the Board, as made out by Cor. Sec. B. S. Denny, is an excellent printed document of twenty-three pages, giving a most thorough view of the work of the Board and the condition of the cause in the state. The total receipts of the convention for the past year were $13,478.19.

Here follow some figures of interest to men of every state:

Total number of churches	446
Preaching full time	164
Preaching half time	160
Preaching fourth time	27
Preaching occasionally	10
No preaching	85

The convention of 1909 will be held with the church at Davenport.

The State Ministerial Institute, as the closing part of the convention, began its work Tuesday evening with an address by Burris A. Jenkins, of Kansas City, on "The Plea of the Disciples, the Ultimate of Protestantism." It was certainly a great address in every way—great as an apologetic for the plea, great as a sympathetic criticism of the past advocacy of the plea, and great in its hope and help for the future of the plea. His next address was delivered Wednesday forenoon, and was on the theme, "Lawyer or Prophet; or, Shall the Disciples Be Legal or Free?"

These two addresses raised quite a storm. At the conclusion of the second address there was an extended demonstration of disapproval, and for a time it looked as if there would be an ugly discussion. The discussion came, but it was in good humor. C. H. Morris, of Marshalltown surrendered his place on the program for Dr. D. R. Dungan to review the two addresses. Dr. Dungan availed himself of the opportunity, and did the work in splendid spirit. After all, the differences were chiefly concerning terms used and viewpoints occupied. Brother Jenkins spoke Wednesday morning on "Our Education." It was a magnificent address, full of valuable suggestions for our people. I must not fail to mention Brother Jenkins' address of Wednesday afternoon on "The Order of Services in Our Churches." This address met the hearty approval of the entire body of ministers.

Other valuable features of the institute were a review of Forsythe's new book, "Positive Preaching and the Modern Mind," by C. C. Rowlison, a paper on "Things in the Church to Help the Preacher's Message," by R. W. Lilly, and the president's address by G. B. Van Arsdall.

The institute placed itself on record as favoring the organization of a national ministerial association during the New Orleans convention. It also instructed the executive committee to provide that all leading papers be carefully reviewed in future meetings. The next meeting will be in the second week of February next and with the church at Drake University.

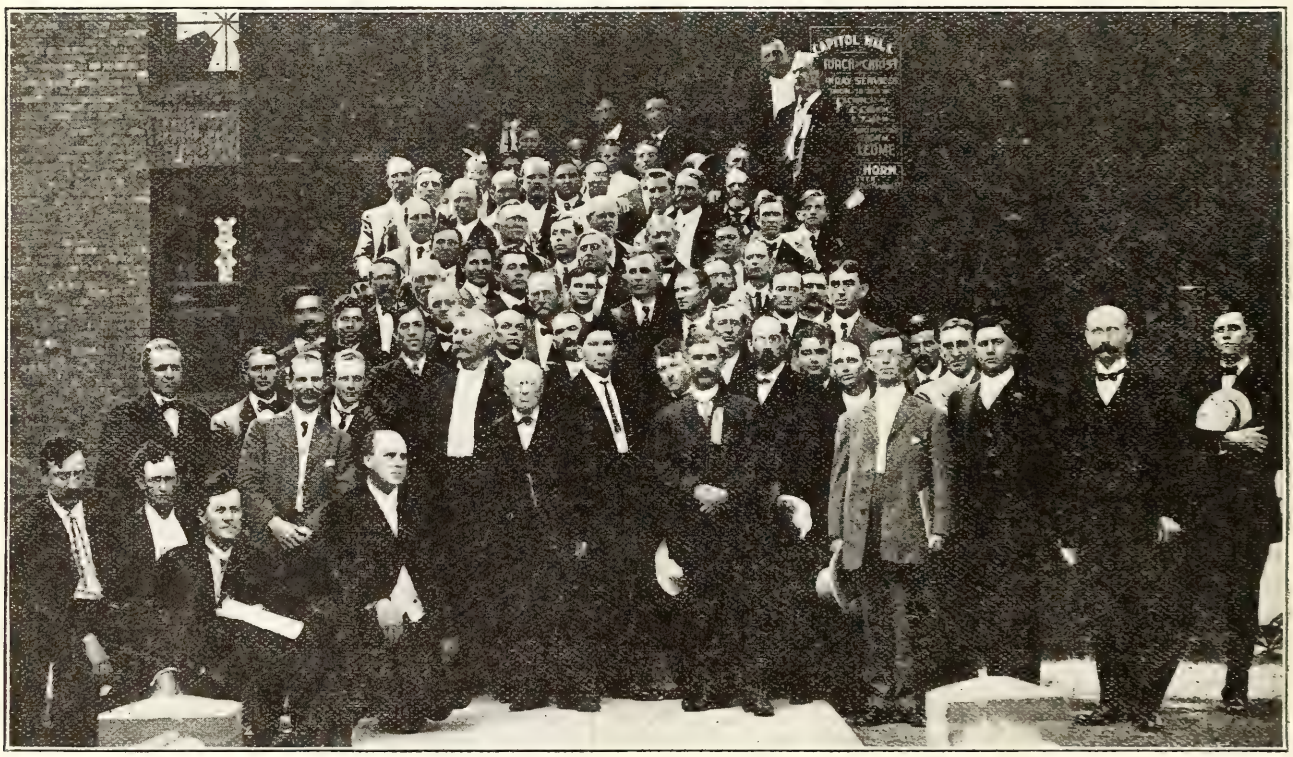
The following officers were elected: President, Finis Idleman; vice-president, S. H. Zendt; secretary-treasurer, H. D. Williams. Members executive committee: Prof. F. O. Norton and R. W. Lilly.

The Capitol Hill Church looked after the entertainment of the convention in fine shape. The church is at present in excellent condition under the ministry of H. E. Van Horn, who is proving himself a worthy companion with Idleman and Medbury.

C. S. Medbury, who presided over the convention, did it in an admirable way. He is as gracious and earnest in the chair as in the pulpit, and that is saying much. His spirit seemed to imbue the convention with goodwill and activity. At the most critical period in the convention, when Mr. Garwick made his attack on the management, Arthur Long was in the chair. It was a trying time for a chairman, but he held the reins nicely. Brother Long is one of the universally loved young ministers of Iowa and the convention honored him with the presidency for the coming year.

The ministerial institute was presided over by G. B. Van Arsdall. He had a difficult task, and, while his rulings were not all universally approved, his tact prevented any disorder. His successor is Finis Idleman, whom the institute delights to honor.

H. D. Williams.



Iowa's Ministerial Association in attendance at the State Convention.

Sunday-Schools and Missions.

The third annual conference on the Sunday-school and missions under the auspices of the young people's movement will be held at Silver Bay, Lake George, N. Y., July 15-23, 1908.

The purpose of the conference is to bring together persons interested in missionary education in the Sunday-school for nine days of uninterrupted conference and prayer. The conference will endeavor to extend its ideals and plans by the training of missionary leaders and workers in local Sunday-schools.

Officers of the various state and other Sunday-school associations, representatives of the Baraca and Philathea movements, superintendents of Sunday-schools, members of missionary committees in local Sunday-schools, teachers, young pastors, business men, state superintendents and all others interested in the growth and development of Sunday-school work should attend this conference.

It will be held at beautiful Silver Bay, on the west side of Lake George, twenty-two miles from the southern end and eight miles from the northern end.

We have not been represented at these conferences as we should have been. We have an excellent opportunity of getting in touch with a movement which means incalculable help in the practice and permanent development of our Sunday-school work.

For information concerning rates, programs, etc., write at once.

George B. Ranshaw.
Sunday-School Department, American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, O.

ADULT BIBLE CLASS MOVEMENT

A Great Children's Day.

Two months before Children's day the Bible school of the First Church at Washington, Pa., began the most aggressive campaign for this day it has ever conducted. My story shall be especially of Class 17, an Adult mixed class enrolled in the International Bible Class Association, December, 1907. N. M. Abbott is president and E. A. Cole the teacher.

At a called meeting of the officers and committees it was decided to take for our motto for Children's day, 500 scholars and $300 as a class. In order to do the most systematic work there were twenty committees chosen with five members to assist each chairman.

To inspire all to their best effort, and to enable them to see what each was doing, we secured the services of Paul C. Thielman, who, as you may easily conclude, is an artist and one not afraid of hard work, and he drew us a tree. The trunk represented the class, the large limbs, each with five branches, the twenty committees. Each member's name was upon a limb or branch. With enrolling cards saying, "I, ———, promise to attend the Children's day exercises of the First Christian Church, June 14, 1908," these workers started out. Each name signed was reported and a leaf drawn upon the branch of the person securing it. As the leaves multiplied the enthusiasm grew. The photo shows the tree as it appeared June 14. There were 710 names enrolled, and many who could not be put on at the last hour. Not only did each one get five others, but some as many as 75 and others near that number.

We secured the Salvation Army barracks across the street from the church, for our class had two special numbers, and all the regular program was also given in the main church. We had 564 in attendance and $230 offering. The main school packed our large auditorium and school room. The motto for the entire school was, 1,200 scholars and $800. We had 1,259 present, and the offering was $601. Our superintendent, B. E. Tombaugh, and the splendid corps of teachers assisting him, have led the school to its greatest victory in this Children's day attendance and offering. Our greatest problem now is to find room.

Class 17 has 180 enrolled, and for a month preceding Children's day kept above 140 in attendance. W. R. Warren, our Centennial secretary, was present and said it looked as though the Centennial was beginning and that at the right place.

When the present pastorate began (seven years ago), this Adult class had 23 enrolled. There were nine present the first Lord's day we came. It has done many other good works in the church. The moral to my story is to organize your Adult class and work the organization. Mrs. E. A. Cole.

Washington, Pa.

Iowa Adult Classes.

As far as I have been able to ascertain, the following is a full and complete list of all of the Organized Adult Classes among our people in the state of Iowa:

Class Name.	Place.	Members.
Forward Adult	Adaza	15
Training for Service	Missouri Valley	46
Berean Class	Prairie City	10
Ruth Class	Davenport	16
Twentieth Century	Davenport	22
Leader Class	Burlington	50
Mother's Round Table	Sac City	26
Bible Class	Clarinda	8
Who Do Class	Newton	32
Berean Class	Davenport	16
Inner Circle	Sac City	25
Bible Study	Clarinda	14
Ruth Class	Burlington	85
Young Men's	Wapello	36
Brotherhood of Andrew and Philip	Clarinda	35

In addition to the above classes, possibly we should number the "Baraca Classes," for they are fully organized, though they are not generally recognized as under the International Sunday-school management. Here are given the "Baraca Classes" of Iowa, as far as I have been able to know:

Place.	Secretary.	Members.
Arlington	Dale Rice	20
Cedar Rapids	Glen Holden	18
Centerville	Lester Philips	65
Clearfield	Ray Stevenson	18
Fort Dodge	Lewis P. Kopp	75
Fertile	Carlos Robinson	20
Marshalltown	A. R. Welker	
Goldfield	Allan Wilson	26
Oskaloosa	Fred White	20
Panora	L. Brower	10
Vinton	Wilson Harper	15
Mason City	L. O. Newcomer	
Zearing	George Guthrie	25

Now, in addition to the two lists given, I am confident that many other classes are organized somewhat, but can not be counted because they have not sent in the application. Iowa folks, ask me for the application blanks.—C. L. Organ, State Superintendent B. S.

Des Moines, Iowa.

The Englewood Church Bible school, Indianapolis, Ind., O. E. Tomes pastor and superintendent, has an organized adult class known as the "Opportunity" Bible class, now the largest class in the school. This class was regularly organized according to the International Association requirements, February 23, 1908, with an enrollment of eighteen, and now numbers fifty-two. The class is doing good work, and we are determined on one hundred members before the heated season is over. Then—well, we will report later.—A. L. and M. A. Orcutt, teachers.

A Promising Movement.

"The Adult Bible class movement has more of promise in it than anything I remember in the history of the church. We have forty in a teacher training class just organized."

The above note is from J. N. Jessup, of Little Rock, Arkansas. He has two organized Adult classes in his school besides his teacher training class. He is another of the rapidly increasing number of wide awake preachers who see the value of the organized Adult class. The teacher training movement and the Adult Bible class movement are the two notable things in the Bible school world.

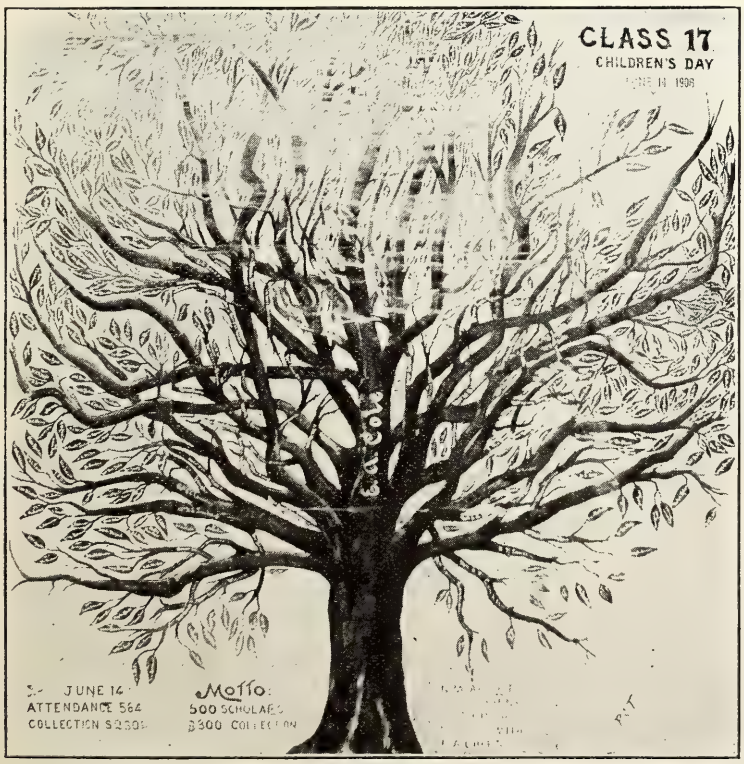
A Large Class in a Small Town.

The class of young men in the Christian Sunday-school at Kansas, Ill., has organized itself into a class, ready to work for Christ, with D. H. Ross as teacher. It has a president, secretary and treasurer and three committees. May 3 there were 73 young men in the class. Kansas has a population of 1,400, with three churches. This is the largest young men's class known of for the size of the town.—Mrs. Cleo Brown.

A Helpful Visit.

In the pressure of business and the desire to carefully observe results, I did not write you concerning the visit of Brother Stevenson. Our Bible school has increased forty in regular attendance since he was here. We have enrolled 120 in teacher training, making now 150, which is the largest in any church in Pennsylvania. His visit emphasized Bible study, in its importance and the ease by which it may be undertaken among the people here, as never before. He did our teachers and officers great good in bringing them to understand the graded school. Our hearts are filled with gratitude for his aid in our work.—Howard Cramblet.

McKeesport, Pa.



A Class Tree for Enlisting New Members.

NEWS FROM MANY FIELDS.

Hiram Home-Coming and Commencement.

If perfect harmony means music, then there was much music at Hiram at the home-coming and commencement time. Everybody was in best of spirits, enthusiastically hopeful, and best of all, ready to work for Hiram as never before. The attendance was large. The estimate for home-coming day was 1,200 to 1,500. Many more came for commencement day the day after. Sunday, June 21, marked the baccalaureate sermon by President Bates. At night was the anniversary of the Y. M. and Y. W. C. A. Monday night was the commencement exercises of the literary societies. Tuesday night the Hiram Society gave a fine musical program, "The Prodigal Son," under the direction of Professor Sadlier.

At the forenoon session on Wednesday—home-coming day—Mr. Clinton Young gave a talk on, "Pioneer Days in Hiram." Professor Wakefield read a paper on "Early History of Hiram." C. C. Smith was at his best, when he told of "The Days of the Old Eclectic." These three addresses will be published in the "Garrettsville Journal" and can be had for 5 cents per copy. On Wednesday afternoon Mrs. Jessie B. Pounds read a poem, "The Voice of Yesterday." It was characteristic of the authoress and greatly enjoyed. Professor Paul spoke on "Some Hiram Ideals." He is always interesting, but this was one of his very best efforts. President Bates briefly told of "The Call of the Future." It was a clear, definite note that showed him to be a man who had a program and a way to bring it to pass. The reception given him was practically an ovation. Many brought just a word of greeting during the day, among whom were J. H. Mohorter, W. H. C. Newington, G. W. Brown, of India; Henry Derthick, Professor Treudley, Hon. A. H. Pettibone, et al. The music was furnished by the Vocal Society, the Glee Club, Professor Sadlier, Mrs. Allie Dean Waldo and Mrs. Ellis. Miss Claudia Page, a granddaughter of President Zollars, charmed all by her wonderful execution on the violin. On Wednesday night the Hesperian Society gave "She Stoops to Conquer" to an audience of 1,200 people. It was a faultless piece of work.

Thursday was commencement day. How much that means to so many of us! The weather was ideal. At 10 a. m. the tabernacle was jammed full. The class did no speaking. Prof. W. M. Forrest, '94, now of the University of Virginia Bible chair, made the address. It was a great address, worthy in every way of the man and the occasion. The theme was "The Student's Obligation." Three things were mentioned: 1. The obligation of reverence toward the Alma Mater. 2. The obligation to scholarship and literature. 3. The obligation to society and the body politic. A happy custom at Hiram is for each class to have a class professor who becomes an advisor to the class in a special way. The class of '08 chose Prof. E. E. Snoddy for this relationship to them. He made a short but very excellent address to the class. President Bates then conferred degrees on twenty-seven graduates.

Thursday afternoon was given to a short meeting of the Educational Society and the alumni meeting, at which George A. McFarlan, of South Dakota, made the address, and the alumni banquet. It was not the writer's privilege to stay for these, so I can not report them definitely. Thursday night the Alethian Society gave a good entertainment.

President Thomson, of the State University, sent a representative to attend the commencement in the person of Professor Vivian, who made a very happy speech and commended Hiram and her work very highly. Among other things he said, "Get all you can at Hiram first. We do only technical work."

There are many things at such a gathering as this outside of the regular program that are as interesting as the main program. Society reunions were very happy occasions. Then the class reunions. On every hand one might hear the sounds of a class yell from a group of people representing some class. Then, of course, all the old escapades and jokes had to be rehearsed. What would college life be without them? Several classes took $50 annual scholarships by which a student can be kept in school and render a service to compensate the fund. One of the most interesting things was to see those who had brought the children comparing and counting. At least two, "Jake" Baxter and Dr. "Nibbs" Calvin agreed with the Ohio man that his flock of three took the sweepstakes. The people came from everywhere, north, east, south and west. Mrs. Garfield and Mrs. Hinsdale were guests of honor. The hospitality of the Hiram people was all that could be asked.

A. G. Webb, of Cleveland, and Superintendent J. K. Baxter, of Canton, were elected as trustees. Three immediate and vital needs were emphasized by President Bates in address and pamphlet: 1. The early completion of the $100,000 of new endowment. 2. One hundred new students for next year. 3. Fifty annual scholarships of $50 each. Hiram never looked into a brighter future. Never was there a more hearty and unanimous support by alumni, students and the church constituency. Ohio Disciples, if you can take a $50 scholarship individually, as a church, as a Sunday-school, as an Endeavor society, write President Bates. If you know a young man or woman that ought to go to Hiram, write President Bates.

C. A. Freer.

A Good Meeting at Greenville, Texas.

Our pastor, W. T. Hilton, has just closed a very successful revival meeting for his home congregation. There were 91 additions. Leonard Daugherty had charge of the music and proved himself a most capable leader.

This is the second revival meeting Brother Hilton has held since becoming our pastor, a little more than a year ago, and the loyalty of the membership of the church and great audiences that attended the services attest his ability and popularity as both pastor and evangelist. Both he and Sister Hilton strive by precept and example to lead us into greater usefulness in the Master's service.

Mrs. T. A. Smith.

Yeuell in San Francisco.

On June 21 we closed the Yeuell meeting at the West Side Church. It continued 36 days, and 205 persons responded to the invitation. A few of these may not identify with our congregation,—perhaps not with any of our churches. A number came by letter, statement, or reclamation,—many of them from other bodies. But the great majority were by confession and baptism. Not a dozen of the 205 were under 16 years of age, even fewer between 16 and 20. Four-fifths of the entire number were full-grown men and women—and the men were in the majority. A number of both sexes were people over 45 years of age—a few even over 60.

As nearly as we can estimate, our resident membership has been increased 60 per cent and the real working force of the church doubled in number. The growth of pastor and people in faith and love, in wisdom and zeal, none can measure. Two things, however, are plain facts: Before the meeting it was impossible to make any large part of the church confidently expect even half as great a meeting; now they unanimously declare that we can do all things through Christ, who strengthens us.

Our time was brief for preparation, but events proclaim the wisdom and thoroughness of that which we made. While due regard was had to local conditions, our chief concern was to prepare the field for the special reapers we had called to leadership. Yeuell and I had never met, but each knew the other through correspondence and careful investigation. In him I was in nowise mistaken except that he is a brainier, broader, better preacher and a more earnest, fearless, consecrated man than I even thought him to be. His character and conduct are unexceptionable. Never have I seen rare power and real humility, compelling confidence and sincere modesty, more happily blended. Our personal relations from the beginning were intimate, our conversation frank, our understanding cordial. In public and private, before my people and the general community, he upheld me and my work, the church and its officers, and to the end of life he will credit us with a larger share in the success of the meeting than our most loyal friends would claim.

Ralph Boileau sang his own sweet, cheerful, Christian spirit of sacrificial service into every heart. The character of our church music, and the lives of our singers especially, must always be brighter and better for his work among us.

We are already planning to have them back again in two years, when we will pray and work for two thousand souls in two months.

Robert Lord Cave.

Michigan Disciples.

At Mt. Pleasant, Michigan, Disciples met in the fortieth annual convention June 8-12. A splendid attendance and interest marked every session. Over 140 delegates represented the churches of the state. Muskegon was opened with R. E. Stevenson in charge. The addresses were all of a high order and were especially appropriate. G. W. Muckley and Dr. Guy, Mrs. Harlan and H. A. Denton all lifted our thoughts and spirits to the noble and the stimulating.

Then, from our own state, C. J. Tanner, J. T. McGarvey, J. A. Canby, O. W. Winter, C. E. Pickett, G. W. Moore and others did noble service.

J. O. Walton and wife, with the people of Mt. Pleasant, entertained the convention in a charming way. Brother Walton pronounced it the best convention he had ever attended, and having been a worker in Illinois, that meant a great deal. We meet in Dowagiac next year.

F. P. Arthur, Cor. Sec.

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Nebraska.

The Whiston-Longman-Wilson combination at Sterling have encountered bad weather in that it has rained so steadily that they did not put up the tent the first week at all. Now that the weather has apparently cleared they hope to get things swinging steadily toward a fine outcome. Let the brethren in the state pray that Sterling may have a revival indeed, and that this effort may bring about a complete re-establishment of the cause in that city.——Samuel Gregg closed the Rising City meeting and his nine months' work for the state board as J. H. Currie's living link. It has been a good year with his work, though this last meeting was practically rained out. The present board has recommended that the new board will employ Brother Gregg again as state evangelist. He is in a meeting at Curtis with John Olmsted as singer, and it is hoped that a new organization will result there. He will hold a meeting at Prosser in August.——R. D. McCance is hard at work on his new field at Sargent and an outlying point or two. A building committee has been named in Sargent and matters will be pushed toward a new building.——It is with deep regret that we shall say good-by to Brother H. C. Holmes. He has been so long identified with our whole state in several ways and his work has been so pleasant and so efficient that we shall miss him greatly. The church at Fairbury has done great things under his leadership. Yet we would not be selfish, and thus we bid him God-speed in his new work. Just who will lead the ministerial association to its annual bath at the Sulpho-Saline, is a question. But doubtless some one can be found brave enough to undertake it. Indeed it may not be as difficult as it once was. It is reported that at least Doward, and possibly Harmon, have been in the water since last July.——The Third District had a fine convention at Ashland in spite of the floods. The attendance was excellent and the spirit and grace of the meeting was practically faultless. The district voted to seek to put an evangelist in the field under the state board as a living link. If the arrangements can be made and the money pledged it will be undertaken.

There are a number of vacant church houses in that district and it is especially needy at this time. The South Omaha work was reported in excellent working order; 46 were received during the Coombs-Dawdy meeting in the Tabernacle. The rains so interfered that the hearing was limited. However, the church is meeting in the Tabernacle regularly and the Bible school has practically multiplied itself by three. F. T. Ray is pushing toward a new house.——District officers elected are: S. D. Dutcher, president; F. T. Ray, vice-president; J. E. Chase, secretary-treasurer; H. J. Kirschstein, corresponding secretary; C. W. Fuller, Jr., Bible school superintendent; I. H. Fuller, Fremont, Christian Endeavor superintendent.——The secretary spoke at the First Church, Lincoln, for state missions on June 21, and at Bethany on June 28. This will close the campaign for the current year practically, and what will have been written by June 30 will be the record for the year. Thus far the returns from the last appeals sent out have been meager. At the present rate the close of the year will find us in debt. This, too, in the face of a very conservative outline of work for the year. Once more we appeal to the delinquent churches to come to the rescue and line themselves up with the other churches that have stood by this work through the year. Many of the pledges made at the convention last year are yet delinquent, which practically throws back upon the board the shortage at that time, including as it did nearly $300 of Tabernacle debt. This does not properly belong to general expense account. There is yet time after reading this to send in the pledges and help out with this matter.——Edward Clutter supplied at Vesta on June 21 for R. G. Aylsworth.——Chancellor Aylsworth will preach at the University Church at the morning hour during Pastor Pritchard's absence during July and part of August. Brother Pritchard will return in time to attend the state convention.

W. A. Baldwin.

Ohio.

Geo. B. Evans is the new parson at Chagrin Falls, having come from Big Run, Pa. We bid him a most hearty welcome to the Buckeye fellowship and pray for his success at the Falls.—S. C. Pierce now occupies the new parsonage at Hebron. He will find here a royal people. He has served well at Lynchburg and Fair View.—Clarence Mitchell, one of our Ohio evangelists, has shown himself to be a wise man in that he has taken unto himself a wife. The happy bride was Miss Bertha Sprague, daughter of Chester Sprague, pastor at East Liberty. All who know Miss Bertha will heartily congratulate Brother Mitchell, as she is one of earth's choicest characters. The wedding took place at Gloucester, Mass., at the home of an old schoolmate of the bride. The honeymoon will be spent in Prince Edward's Island, where Brother Mitchell is in a meeting.—The Cleveland preachers held their annual picnic at Wade Park, June 22. It was an exceedingly hot day, but all had a royal good time.—The next quarterly meeting of the United Auxiliaries of the Cleveland District will be held at Bedford, Monday, July 13. There will be a sermon in the forenoon and the C. W. B. M. session in the afternoon.—We approach that time of the year when there is much talk of vacation. Everybody who works hard at one task for a year ought to have a vacation. But is it not becoming somewhat of a fad? Is it not approaching dissipation rather than recreation in some instances? Christian people ought to seek spiritual upbuilding as well as physical. If you will send a post card to Stephen J. Corey, Box 884, Cincinnati, Ohio, and ask him for circulars on the Alliance, Ohio Missionary Conference, August 11-19, you will find one of the best places on earth for a Christian to spend his vacation. Some of the foremost missionary leaders of the world will be there. Moving pictures will tell of the story of actual work on the fields. The spiritual tonic will be rich indeed. Go to Alliance.—This letter is written on the eve of departing for the Home-Coming and Commencement at Hiram. Look out for a full report in THE CHRISTIAN-EVANGELIST of the doings there.—Union of Baptists and Disciples is in the air at Bedford, Ohio. Committees have been appointed to find a basis for union. What the harvest will be, deponent saith not at this time. Brethren, pray for us.

C. A. Freer.

Northern California's Convention.

All over Northern California the clans are gathering for the greatest convention in the history of Northern California. The rallying place will be delightful Santa Cruz by the sea. The time is July 28 to August 9. George Hamilton Combs, of Kansas City, will be the principal speaker. Charles S. Medbury, of Des Moines; Louise C. Kelley, of Kansas; Charles C. Chapman and Frank M. Dowling, of Southern California; J. J. Haley, now of Lodi, California, and I. N. McCash, of Berkeley, wil be among the speakers. The year, notwithstanding all the obstacles, has been the greatest in the history of Northern California. Herbert Yeuell and S. M. Martin, J. A. Brown, S. T. Martin and others have held great meetings. Many conversions have resulted. Seven or eight new churches have been built. Shirley Shaw will lead the music, assisted by a splendid chorus. Let no one miss this greatest of our conventions. The Business Men's Banquet alone promises to be worth going to Santa Cruz to attend.

P. C. Macfarlane.

Changes.

Darsie, Lloyd—Hiram, O., to Chautauqua, N. Y.
Growden, A. M.—McMinnville, Tenn., to Siloam Springs, Ark.
Head, T. J.—West Plains, Mo., to Mountain View, Mo., box 33.
Matthews, George B.—Chandler, Okla., to Perkins, Okla.
Nance, Thomas G.—Barton, Texas, to Texico, New Mexico.
Oathout, John F.—Cedar Rapids, to Kinross, Ia.
Priest, Edwin S.—Des Moines, Ia., to Defiance, Iowa.
Stephens, W. O.—from Mineral Wells, Texas, to 405 East Twenty-second street, Austin, Tex.
Stivers, John T.—1343 West Twenty-second street, to Kenwood Avenue, Los Angeles, Cal.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Illinois.

Marion, June 29.—I closed my work here yesterday, there being large audiences and 15 additions. Twelve will be baptized Tuesday. I begin at Blue Mound, Ill., Lord's day, July 5.—W. W. Weedon.

Mattoon, July 1.—We have just closed a three-weeks' meeting with home forces. There were 43 additions. The unique features of the meeting were two union baptisms—one with the Methodist minister and the other with the Presbyterian. I am in my third year in this work, which is in the best condition since I came. T. J. Clark, of Bloomington, Ind,, and I exchanged pulpits last Lord's day. Brother Clark is greatly loved by all his members.—D. N. Wetzel.

Indiana.

La Fontaine, July 1.—We have had one confession, a young man.—O. L. Martin.

Kansas.

Abilene, June 29.—Four added—three by statement and one confession. We are in a union meeting with Pratt and Briscen, of Kansas City.—C. A. Cole.

Galena, June 30.—Three additions last Sunday—one reclaimed, one from the Baptists, and one confession. Two others by letter during the month, making five for June. Our audiences are good, the Bible school growing, and we have a training class with 38 enrolled. The prayer-meetings are well attended.—R. H. Love, minister.

Minnesota.

Pleasant Grove and Simpson.—On June 28 I baptized two young women and an old gentleman, the latter, father of O. V. Geer, an elder of the church at Simpson. He confessed his faith in Christ at the baptismal services, and was immersed straightway in the River Root.—Richard Dobson, pastor.

Mississippi.

Corinth, July 3.—We closed a meeting of ten days, in which there were 15 accessions. R. L. Mobley, of Dyersburg, Tenn., did the preaching in an able manner. Our cause is awakening here. The churches are prospering where they have a regular ministry. Brother Mobley is a splendid young preacher with a message for today. He won many friends among the best informed people of different communions. Mississippi needs men of his vision and power. I have been with this church a year, but only seven months in residence, and for full time. We have had 42 additions to the congregation, and are planning for larger things.—W. O. Wagoner.

Missouri.

Flat River, June 30.—One addition at regular service. The Y. P. S. C. E. observed "Inland Empire Day" last Sunday and raised $10 for that great district.—J. W. Van Dewalker.

Sparta, July 1.—Our meeting at Sparta closed with 52 confessions and 18 otherwise.—E. H. Williamson and wife, evangelists.

Kansas City, June 29.—There were two confessions at Highland Church, Livingston county, June 21, and two at West Line, Mo.—J. W. Monser.

Higginsville, June 30.—Three by statement and letter June 21, and one baptism last Sunday.—James N. Crutcher.

Nebraska.

Falls City, June 29.—One added by statement yesterday and one by baptism not reported.—D. L. Dunkleberger.

Oklahoma.

Guthrie, June 30.—Six added last Lord's day.—T. L. Noblitt.

Frederick, June 29.—In a revival seven miles east of here in the big pasture; only two members to start with. I would like to hear from small churches—will come for freewill offerings.—Charles P. Murphy.

Oregon.

Half Way, June 22.—Meeting is progressing nicely despite opposition. There have been 23 additions—15 baptisms—six reclaimed and two from other religious bodies; of the number 13 are young men with whom Brother Titus seems to have special power.—Leon Myers.

Pennsylvania.

Washington, June 28.—Three confessions from class 17, which is the minister's class, this morning.—Mrs. E. A. Cole.

Tennessee.

Nashville, July 1.—W. P. Crouch closed a fine meeting at the Nineteenth Street Church recently. About 20 persons were added, half of whom made the good confession. Despite the political campaign, hot weather and other attractions, the interest was good to the close. No man has made a better impression upon the people here than Brother Crouch.—J. T. McKissick.

Clarksville, June 30.—Decision day resulted in eight baptisms and one added by letter. The work looks very promising and the congregation soon expects to have a new pastor. I return to St. Louis and Columbia for a few weeks rest, and then back to the Golden West.—Dan A. Trundle.

New Mexico.

Deming, July 1.—Three months spent at Albuquerque resulted in 16 additions—five by baptism, the election of several officers and the call of W. E. Bryson as minister of the church. I am now at Deming, organizing a church.—Frederick F. Grim, corresponding secretary.

Texas.

San Marcos, July 1.—Five additions last Sunday—three by baptism. I go north this week for my vacation.—A. M. Harral.

Waxahachie, June 15.—Three added yesterday—two by confession and one by statement. There was one confession following last sermon at the state convention at Thorp Springs.—J. B. Boen.

Dallas, July 1.—Cephas Shelburne reports seven additions to the East Dallas Church last Sunday, making 11 since his last report, and 27 since he took charge of the work.

Cleveland, July 1.—During the past six months I organized at Batson with 15 members, at Cleveland with 13 members, at Silsby with 18 members, at Devers with 13 members. There were five baptisms, eight restorations and 10 came from other religious bodies. This is a vacated section. The people are poor, and many are uncultured. My home for the present is Cleveland.—J. N. Gibson.

Fort Worth, June 29.—I have just closed a good, short meeting at Elgin. I begin at Cooper next Sunday, and I am to do the preaching at Fentress camp-meeting, near San Marcos, beginning July 29. I have a good singer and can arrange for an October meeting.—A. E. Dubber.

Utah.

Salt Lake City, June 22.—Two added June 14 and one confession yesterday.—Dr. Albert Buxton, preacher.

Virginia.

Portsmouth, June 27.—In a ten-days' meeting at Oak Grove, Matthews county, five were added to the church—three by baptism.—William Burleigh.

Richmond, June 22.—There were two additions at our regular service yesterday at the Third Christian Church. I closed a meeting with the Fairmount Christian Church last week. There were four additions.—Gerald Culberson.

Ministerial Exchange.

Singing Evangelist H. S. Saxton will hold a meeting in July or August. Address Troy, O.

Allen T. Shaw, minister at Pontiac, Ill., would like to exchange meetings in the autumn with some evangelistic pastor. His church will pay liberally in addition to the regular salary.

Guy L. Zerby, of Tampico, Ill., writes us that an efficient young minister of four years' experience, with the best of references, will consider a call from a good church, preferably in Illinois. He will probably close his present work August 1.

D. D. Dick and wife are ready for evangelistic engagements. Their terms are entertainment and offerings. They may be addressed at Cuyahoga Falls, O.

F. F. Dawdy has an open date as singing evangelist for July. Address him 317 Lake street, Topeka, Kan.

David Music, of 1228½ McGee street, Kansas City, Mo., desires correspondence with some one who has a stereoptican outfit for rent to an evangelist who may need it from August 1 to January or longer. He could use a medium size tent also.

V. E. Ridenour has an open date for July, as either pastor or evangelist. Address 920 Buchanan Street, Topeka, Kan.

F. M. Morgan will be ready after September 1 to hold meetings, or would locate with a good church. Is at present at Toluca, Ill., L. B. 431.

Mart Gary Smith writes that the church at Walter, Okla., needs a good minister. A married man preferred. Salary about $900. Write Brother Smith.

Wanted—A preacher. I can get the right man a splendid work among some four or five different congregations, in close touch with each other, three of them on the Santa Fe railroad, in northwest Oklahoma. Write Ed. S. McKinney.

Wanted—The address of all preachers who use the stereopticon. I have something of interest for you in return for post card address. R. H. Sawyer, Carrollton, Mo

The church at Payson, Ill., wants a minister for full time. Salary $600; also parsonage. Address Dr. W. L. Hollembeak.

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Sunday-School

July 19, 1908.

SAMUEL'S WARNING.—1 Sam. 12:1-5, 13-25.

Memory verses, 23, 24.

Golden Text.—Only fear the Lord and serve him in truth with all your heart, for consider how great things he hath done for you.—1 Sam. 12:24.

Saul had at last been made king, by the anointing of Samuel, by the casting of lots, and by the prowess of his good right arm when the Ammonites had made their attack and the men of Jabesh had called for help. At Gilgal, where the children of Israel had crossed the Jordan and entered the promised land under Joshua three or four hundred years before, where the stones of remembrance had been set up, where the general headquarters of the tribes had been and where the ark had been kept during the first years of the conquest,—there at this sacred spot the people had gathered and made Saul king and offered sacrifices. It was on this occasion —we might call it the formal coronation of Saul, for it corresponded fairly well with that ceremony in modern times— Samuel delivered his farewell address and uttered his solemn warnings.

First of all, Samuel called all the people to witness that he had been an honest judge. Combining in himself the functions of the legislative, judicial and executive departments of government, he had had large opportunity to use his office for his own aggrandizement and enrichment. But he could defy them all to mention any instance in which a penny of any man's money had stuck to his fingers. It is worth a great deal for a man to be not only innocent but visibly and transparently honest; so honest that any accusation against him is dismissed by the public mind as preposterous. Not only evil, but even the appearance of evil is to be avoided. Samuel's record was as clear as his conscience. He had no graft investigations to fear.

It is also notable, though Samuel does not mention it, that the retiring judge made no effort to hold to his office after the people wanted to choose a king. He had been in supreme authority for many years. It is the way of kings and rulers not to give up office until they are compelled to do so. The people of Europe were surprised when Washington retired from office. They did not understand why a man who was commander-in-chief of the army and navy should yield to his successor without a struggle. Samuel retired with dignity although he believed that the new form of government was a dangerous and a backward step. It requires the graces as well as the virtues of character to enable a man to step down gracefully from a position of dignity which he has held.

It was a custom among the religious leaders of Israel to recite at frequent intervals the story of the wonderful blessings which the Lord had given to them and the marvelous deliverances through which he had led them. This recital was the basis both of the appeal to gratitude and of a prudential argument to convince the people that it was worth while to continue to serve a God who had so uniformly rewarded the fidelity and punished the defection of the tribes.

This was the burden of Samuel's appeal: Serve the Lord and it will be well with you. Sow disobedience and you will reap calamity. It may sound very trite and commonplace to us, but it has become familiar to us largely because of the effectiveness with which Samuel and men of his stamp taught it in the days when it was less commonly accepted. Even to-day there are those who profess to believe that virtue does not pay, that trickery is the royal road to success, that an honest man can not succeed in business. While it is true, as Job contended in his argument with his friends, that disaster does not always immediately follow sin and that the righteous do not always get an instant visible reward, it is abundantly true that the victory, in some form that is worth while, awaits those who work in harmony with the eternal purposes of right, and that whoever is found working against God is working toward failure.

Midweek Prayer-Meeting

By Charles Blanchard.

CONTINUING IN THE FELLOWSHIP.

Topic July 15.—Acts 3:42-47.

This simple narrative of the founding of the first church in Jerusalem has a perennial interest to all that would follow the divine pattern. "They all continued steadfastly in the apostles' doctrine and in the fellowship, and in the breaking of bread and in prayers." It is worth while noting that "doctrine" comes first in this specification. It is put there by inspiration. Before there can be steadfastness in "fellowship" there must be a unity of faith, a common basis of belief. We are what we believe—not always what we profess; but always what we believe. So the importance of right doctrine can hardly be exaggerated. True, we may magnify molehills and minimize mountains in matters of faith and make a mess of the whole business. But real faith lies at the foundation of all character and consistency. There is no real fellowship without real faith at the bottom of it. The fellowship of faith is the only sort that will stand the test of time and trial. The old and oft repeated saying, "It don't make any difference what you believe so your heart is all right," is a delusion of the devil, or of loose thinking. In the first place, the heart can not be all right without a right faith. What is commonly called good-heartedness is not infrequently a source of evil to the person. Some of the best-hearted folks you ever knew could, on occasion, be about the biggest fools in the kingdom, or out of it. Such folks are like those of whom the apostle speaks—"always learning but never able to come to a knowledge of the truth." Such are frequently "tossed about by every wind of doctrine, after the craftiness of men wherein they lie in wait to deceive." All unity worth the having must be a "unity of the faith."

The very idea of fellowship presupposes a oneness of thought and purpose and plan. We have fellowship only as we enter heartily and sympathetically into the work in hand, whatever that may be. This is true in the church as in the lodge. The fellowship is not exhausted in eating of the ice-cream and cake. Perhaps a good many of us may have that notion of it. Somebody has to furnish the ice and the cream and the cake. How is it, any way, with "you-alls"? Do you let the other fellow furnish the cream and his wife bake the cake, while you fellowship in the eating? There are not a few folks in the churches I have known who fellowship in that way. The trouble with too many of us is that we are perfectly willing to fellowship in the eating of the ice-cream, but are rarely around when the freezer is to be turned. All of which is a parable for the summer season. But the truth of it is good for all the year 'round.

The "fellowship" includes more than the breaking of bread from house to house. Indeed the fellowship has to do with providing the bread. If you want to know what is meant by "fellowship" read: "And sold their possessions and goods and parted them to all, as every man had need." The fellowship was in the common spirit of self-sacrifice and giving. "All that believed were together and had all things common." Out of this common faith and common possession grew the beautiful fellowship of the apostolic church. The fellowship was but the expression of the spirit of brotherhood which prevailed. Must we then, in order to have this fellowship and continue therein, have this common possession? It is a perplexing problem. We must, at any rate, have the spirit of self-giving and the disposition to spend and be spent for the sake of others. This is the very spirit of the Christ. And if any man have not the spirit of Christ he is none of his. He came not to be ministered unto but to minister and to give his life a ransom for many. "He gave himself up freely." "He saved others, himself he could not save"—and be the world's Saviour. God spared not his own Son. Our fellowship is with them in self-giving.

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Christian Endeavor

July 19, 1908.

TOTAL ABSTINENCE.

DAILY READINGS.

M.	Appeal to Civic Motives.	Prov. 31:1-5.
T.	The Example of the Nazarites.	Num. 6:1-3.
W.	Denying Lusts.	Rom. 6:12-14.
T.	Christ's Example.	Matt. 4:8-10.
F.	For Better Warfare.	2 Tim. 2:3-5.
S.	Surrendering Lawful Things.	1 Cor. 10:23-29.
S.	Topic.	

The Christian soon becomes conscious of an inner struggle between two opposite dispositions. In the case of the apostle Paul it was so fierce that he cried out in agony, and in his quieter moments he was conscious that evil was ever present in him and frequently defeated his purposes to do good. This experience of Paul is written at length in the seventh chapter of Romans, and appeals to every man who, like Paul, is trying to walk after the Spirit.

The Christian is one who had been living after the desires of his flesh. He had sought to please himself, and had consulted his own wishes first of all. But he has, as a Christian, accepted a new philosophy of life and submitted himself to other ideals and pledged himself to their pursuit. At once he finds himself in turmoil. The old life insists upon having its old-time recognition and proposes to fight for it. This is the demand of the flesh.

The Christian man recognizes the power of a new life within himself, and has accepted its ideals. He begins to recognize the power of the new life to make its way, if he will allow it to do so and if he will co-operate. This is the meaning of the exhortation of Paul in the lesson portion indicated.

"Walk by the Spirit." How can we do that? First of all, we must recognize that for a professed Christian it is the only rational and safe thing to do. We must commit ourselves thoroughly to its necessity and value. Then we must learn how.

To many Christians "walking by the Spirit" is an obedience to a mysterious impulse which is accepted as an inner voice. One who has that idea can never be sure what the Spirit will say, and can not be sure that he has been following the Spirit rather than the promptings of his own judgment.

It will help us to know that the Holy Spirit has left us very definite instructions in regard to following him as he leads us in the new way. Thus we can enjoy uniform and unmistakable instructions and can proceed with confidence. These instructions are in the word of God, especially as relates to the Christian life, in the New Testament. The lesson portion is an example of plain and unmistakable instructions to those who wish to walk after the Spirit.

Note first of all the warning in reference to the tendencies of the flesh in verse 17. "Forewarned is forearmed." Who desires to become a bondman? Yet such is the inevitable consequence of yielding to the flesh.

"The works of the flesh are manifest," Paul says, in verses 19-21. No man need be in doubt as to whether he is walking after the flesh if he will read and believe those three verses. And from his own observation he may know that such things bring men into bondage, and more to be dreaded—they shut men out of the kingdom of God.

The difference between walking after the flesh and after the Spirit is the difference between bondage and fruit. Only a fool would prefer bondage to fruit.

We may know when we are walking by the Spirit by the fruit which appears in our lives. A beautiful cluster is named in verses 22 and 23. How many of this cluster are found in your life? Beginning with love, trace your progress in the life of the Spirit.

The African's Faith in God.

In the June number of the "Journal of the Royal Geographical Society" there is a very interesting lecture by Rev. Thomas Lewis, F. R. G. S., on "The Old Kingdom of Kongo." His position in reference to the African religion will be of the greatest interest to the missionary as well as to the student of comparative religion. According to this eminent author, the most important thing to the savage is his religion. It is a matter of life and death to him, and I pity the superior and more enlightened man who laughs him to scorn and holds his superstitious rites up to ridicule.

The author now uses language that affords much food for reflection: "I have satisfied myself, after twenty-five years among them, that at the bottom of African fetishism there is the fundamental belief in the existence of God and in the reality of the human soul. No missionary has yet, to my knowledge, been compelled to introduce the name of God into any of the Bantu languages. The name 'Nzambi,' for 'Supreme Spirit,' is of native origin, and not introduced by the Portuguese, and has been adopted for 'God' by all missionaries in their literature."

The following statement will attract attention: "The oft-repeated statement made by missionaries and travelers that the untaught native has no idea of the existence of God is not correct; what they mean to say is that he has no knowledge of what God is, which is quite a different matter. The lack of this knowledge about God, while firmly believing that God *is*, accounts for the wonderful and complex system which we, in our ignorance of the inward meaning of it all, call 'fetishism.'"

After all, it appears to be the most natural thing to man to ever live in the presence of the supernatural.

J. W. Lowber.

Austin, Texas.

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People's Forum

"What Does It Mean?"

To the Editor of THE CHRISTIAN-EVANGELIST:

I have just read the editorial in THE CHRISTIAN-EVANGELIST of June 25, intimating that Bethany Assembly ought to explain its attitude with regard to a movement looking toward injuring the organized missionary work of the Christian Church.

It seems that some friend has sent the Editor two circulars, one from Brother Moninger and one from Brother Coombs, and that these circulars indicate that Bethany Assembly is working to destroy our organized missionary work.

We desire in the most emphatic way possible to assure Brother Garrison and his friend, as well as the readers of THE CHRISTIAN-EVANGELIST, that their fears are wholly groundless as far as Bethany Assembly is concerned. The simple facts are these: Each year Bethany Assembly invites the Indiana State Missionary Society, the State Sunday-school Association, the State Y. P. S. C. E., the State C. W. B. M., the State Ministerial Association, the Educational Society, etc., to hold their annual conventions at Bethany Park during the sessions of the Assembly. Each society furnishes its own program, pays its own speakers and conducts its business without any interference on the part of the Assembly. This year our board invited Brother Moninger to hold his evangelistic and teacher training institute at the park during our assembly, they to come on the same conditions as all the conventions come. He accepted, so the arrangements were made for the holding of these institutes. Had there been the slightest intimation on his part that he was trying to organize a movement to injure our organized missionary work, Bethany Assembly would not have consented, or even considered, the holding of these institutes during our meetings, or at any other time, on our grounds. We do not believe that Brother Moninger ever dreamed of such a movement. We are sure that both these institutes are for the purposes announced—evangelistic and teacher training—and that THE CHRISTIAN-EVANGELIST may dismiss its fears of any such movement as all of us would greatly deprecate. We can not conceive that such brethren as Marion Lawrance, J. W. McGarvey, M. M. Davis, F. M. Rains, J. H. Hardin, or any other person on the program of these institutes could be induced for one moment to be made a party to such a movement.

As for the managers of Bethany Assembly, the president of the assembly has hanging in his library a certificate of membership in the American Christian Missionary Society, nearly fifty years old, signed by Alexander Campbell, president, and D. S. Burnett, secretary. For fifty years he has attended the national conventions, when not so far away that he could not afford the expense. He helped organize the Foreign Missionary Society, and was the first person to take a life membership in it. For many years he has been a life director. If any one doubts its loyalty to it he refers him to A. McLean. For years he was the state evangelist of the Indiana State Missionary Society and the State Sunday-school Association. A. L. Orcutt, the president and general manager of the ministerial fund, and A. B. Philputt, one of our most devoted workers in our missionary organizations, are both members of the Bethany board, while the other eleven members of the board are just as devoted to our missionary organizations as the four named. How any one can conceive how these brethren could arrange any exercise to injure our organized work is more than we can conceive. Bethany Assembly always has been, is now, and, as long as the present management controls it, always will be true to our organized work. Bethany Assembly boasts of two things: First, supreme loyalty to the old gospel, the gospel that was revealed by the Holy Spirit and first preached by men whose tongues were fired with the inspiration of God; second, unshaken and unalterable devotion to the organized missionary work of the church—national, state, district and county. Brother Garrison, you and the friend that you speak of come over to Bethany July 17 and stay until August 17, and if you find heresy cropping out let us know and we will stamp it out.

L. L. Carpenter,
President of Bethany Assembly.

Wabash, Ind.

[For comment on this letter see "Notes and Comments." Also read carefully, in the light of further development, the editorial, "A Work of Disintegration."—EDITOR.]

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the mouey with the copy.

NORTON.

Dr. Richarl C. Norton was born at Hiram, O., June 16, 1840. He died at Trenton, Mo., May 18, 1908. His early life was spent in the country where he attended the public schools, but at a later date he graduated from Hiram College, then under the presidency of James A. Garfield. He began teaching when he was only 16 years of age, his first work being done in his native state. He was married in 1864 to Mariah L. Mason, who survives him. Soon after his marriage he moved to Trenton, Mo., where he organized the public schools of that place and spent ten years of his life immediately following. In 1875 he was called to a chair in the State Normal school at Warrensburg, Mo., where he gave special attention to the teaching of natural science subjects. Here he established himself as a skillful instructor and a wise and efficient educator of youth. After remaining here for five or six years he accepted the presidency of the State Normal school at Cape Girardeau, Mo. He served in this position until 1894, making an enviable record for wise management and exhibiting a broad view of the educational needs of the state. The school grew in popularity with the people of that section of the state, and soon took rank with the best normal schools in this part of the country. Dr. Norton was a good speaker on educational subjects and his addresses before educational bodies and before other assemblies of the citizens of the state, did much to bring about a fuller appreciation of the needs and importance of a correct training for the teachers of the commonwealth.

In the summer of 1894 Dr. Norton resigned the presidency at Cape Girardeau and returned to Trenton, where he had real estate and other interests, with a view to looking after his investments. But after a few months, at the solicitation of leading citizens of the place, he accepted a chair in the State Normal school at Kirksville, Mo., and a few years after he again retired to his home at Trenton, where he remained until the time of his death. Dr. Norton's standards of conduct and character were high. In all of his school work he kept before the pupils exalted ideals of manhood and womanhood and he was always watchful of the best moral interests of those committed to his care. He took a lively interest in the young, as many can testify whom he has helped to better things.

He was long a member of the Christian Church and he always held some important post as an officer in the congregation. While he was an unostentatious giver yet he contributed to many of the departments of the church. When he made his will he remembered the church of his home town with a good sized contribution. J. U. B.

THOMAS.

Mrs. Amanda Ellen Thomas, wife of John O. Thomas, of Rushville, Ind., passed into life eternal Lord's day, May 10, 1908, aged 54 years. She was born near Rushville and when about 4 years old lost both her parents. She made her home for many years with Brother and Sister L. L. Carpenter, of Wabash, Ind., who loved and treated her as their own child. December 4, 1868, she confessed her Saviour and remained a faithful member of his church until her death. Besides the husband two sons and a daughter mourn her departure. The funeral services were conducted by L. L. Carpenter, assisted by J. W. Conner, W. S. Smith and the writer. Mrs. Thomas was loved by all for her noble life of Christly spirit and service.

R. W. Abberley.

Rushville, Ind.

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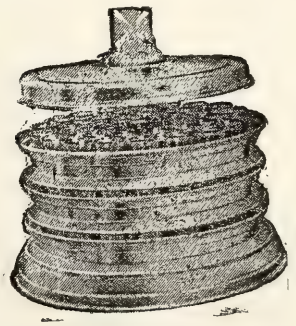

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The Home Department

The Glorious Fifth.

BY JESSE T. CRAIG.

A weary wight was the medical gent,
(Oh, the sun was low in the sky,)
Yet work well done bringeth sweet content,
And weariness fits with a day well spent,
(And the day was Fifth, July).

"I am not averse to the natal day
Of this government," said he,
"It liketh me well when the bands do play,
When flags are bright and streamers gay,
Yet the Fifth is the day for me.

"On the Fourth let the bald bird of Freedom brush
The milky-way with his wings;
By mountain peaks let him wheel and rush,
Be the torrents mute, let the thunders hush,
While he sings, and sings, and sings!

"For that is the day when the patriot bold
Swings high the exultant hat:
But the Fifth is the day of the compress cold,
Of the soothing lengths of the lint unrolled,
When science comes to bat.

O day of the splint and adhesive patch,
(May the tetanus germ pass by!)
When the dread pyaemia meets its match!
(Ho! ambulance, bring us another batch!)
Hail! Fifth of the great July!

How Robert Fulton Helped on the Celebration of July 4, 1778.

It was mid-afternoon on July 3, 1778. A group of a dozen boys sat in the long grass that grew close down to the banks of the narrow, twisting Conestoga River, in eastern Pennsylvania. All of the boys were hard at work engaged in a mysterious occupation. By the side of one of them lay a great pile of narrow pasteboard tubes, each about two feet long, and in front of this small boy stood a keg filled with what looked like black sand. Each of the group was busy working with one of the pasteboard tubes, stopping one end tightly with paper and then pouring in handfuls of the "sand" from the keg and from time to time dropping small colored balls into the tubes at various layers of the sand. These balls came from a box that was guarded by the same boy who had charge of the tubes and the keg, and he dealt them out to the others with continual words of caution.

"Be very careful of that one, George," he said, handing him one of the colored balls, "those red ones were very hard to make, and I haven't many of them, but they'll burn splendidly and make a great show when they go off."

"How do you stop the candle when all the balls and powder are in, Rob?" asked another boy.

"See, this way," said the young instructor, and he slipped a short fuse into the tube and fastened the end with paper and a piece of twine.

"There's something 'll let folks know tomorrow's the Fourth of July," he added proudly, as he laid the rocket beside the keg of powder.

"What made you think of them, Rob?" asked one of the boys, looking admiringly at the lad of 14 who had just spoken.

"I knew something had to be done," said Robert, "as soon as I heard they weren't going to let us burn any candles to-morrow night 'cause candles were so scarce. I knew we had to do something to show how proud we were that they had signed the Declaration of Independence two years ago, and so I thought things over last night and worked out a way of making these rockets. They'll be much grander than last year's candle parade. They wouldn't let us light the streets, so we'll light the skies."

"I wish the Britishers could see them!" said one of the group; another added, "I wish Gen. Washington could be in Lancaster to-morrow night!"

Just before the warm sun dropped behind the tops of the walnut grove beyond the river the work was done, and a great pile of rockets lay on the grass. Then, as though moved by one impulse, all the boys stripped off their clothes and plunged into the cool pool of the river, where it made a great circle under the maples. They had all been born and brought up near the winding Conestoga, and had fished in it and swam in it ever since they could remember.

The next evening the boys of Lancaster sprang a surprise on that quiet but patriotic town. The authorities had forbidden the burning of candles on account of the scarcity caused by the war of independence, and every one expected the second Fourth of July to pass off as quietly as any other day. But at dusk all the boys gathered at Rob Fulton's house, just outside town, and as soon as it was really dark proceeded to the town square, their arms full of mysterious packages. It took only a few minutes to gather enough wood in the center of the square for a gigantic bonfire, and when all the people of Lancaster were drawn into the square by the blaze the boys started their display of fireworks. The astonished people heard one dull thudding report after another, saw a ball of colored fire naming high in the air, then a burst of myriad sparks and a rain of stars. They were not used to seeing skyrockets, most of them had never heard that there were such things, but they were delighted with them, and hurrahed and cheered at each fresh burst. This was indeed a great surprise.

"What are they? Where did they come from? How did the boys get them?" were the questions that went through the watching crowds, and it was not long before the answer traveled from mouth to mouth: "It's one of Rob Fulton's inventions. He read about making them in some book."

The father of one of Robert's friends nodded his head when he heard this news, and said to his wife: "I might have known it was young Rob; I've never known such a boy for making things. His schoolmaster told me the other day that when he was only ten he made his own lead pencils, picking up any bits of sheet lead which happened to come his way, and hammering the lead out of them and making pencils that were as good as any in the school."

The fireworks were a great success; for the better part of an hour they held the attention of Lancaster, and when the last rocket had shot out its stars every boy there felt that the Fourth of July had been splendidly kept. For a day or two Rob Fulton was an important personage, then he dropped back into the ranks with his schoolmates again.—*From Rupert Sargent Holland's "Historic Boyhoods," in July St. Nicholas.*

Two little youngsters shambled penitently into the classroom long after the school had opened for the morning session. "Boys, come to my desk immediately," said the teacher. The meek little lads walked to the teacher's desk and stood looking helplessly at their feet. "Tommy, why are you late this morning?" asked the teacher. "I overslept myself, ma'am," began Tommy. "You see, teacher, I dreamed I was going to take a railroad trip. I just got to the station when I woke up an' found it was 'way past school time." "Freddy, why were you late?" inquired the teacher, turning to the other boy. "Please, ma'am," replied the trembling Freddy, "I went to the station to see Tommy off."—*The Circle.*

Dwell Deep.

Dwell deep! The little things that chafe and fret,
O waste not golden hours to give them heed!
The slight, the thoughtless wrong, do thou forget;
Be self forgot in serving others' need.
Thou faith in God through love for man shalt keep.
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep!

—*James Buckham.*

It is easy to fail. All it needs is the inability to say, "No."

There is a subtle leakage of power in a man who is inconsistent with his best self. He may not show it, he may seem as devoted and earnest as possible, but there is a loss of the dynamics of spiritual force, and the devil knows it and says, "I need not worry; his sins are sufficient antidote for his work."—*F. B. Meyer.*

A minister in Florida had been laboring hard to raise money for a church. Finally a friend from the North sent him the last $100 needed, and the day he received it he was presented with a son and heir. The Sunday following the congregation shook with suppressed laughter when the poor man, thinking only of the donation, thanked God for the *small succor* that had just arrived.—*W. H. McElroy.*

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THREE RULES OF HAPPINESS.

When Mrs. Alice Freeman Palmer was living in the peaceful retreat at Boxford, Mass., almost every week through the hot summer she went to Boston to talk to children in the slums at a vacation school. The children bring the babies of their homes with them, and many could not come otherwise. Here is the story as Mrs. Palmer told it, and as it is given in the story of her wonderful life published by Houghton, Mifflin & Co.:

"One July morning," wrote Mrs. Palmer, "I took an early train. It was a day that gave promise of being very, very hot, even in the country, and what in the city! When I reached my destination I found a great many girls in the room, but more babies than girls, it seemed. Each girl was holding one, and there were a few to spare. 'Now,' I said, 'what shall I talk to you about this morning, girls?' 'Talk about life,' said one girl. Imagine! 'I am afraid that is too big a subject for such a short time,' I said.

"Then up spoke a small, pale-faced, heavy-eyed child, with a great fat baby on her knee: 'Tell us how to be happy! * * And the rest took up the word and echoed, 'Yes, tell us how to be happy.'

"'Well,' I said, 'I will give you my three rules for being happy; but mind, you must all promise to keep them for a week, and not skip a single day, for they won't work if you skip one single day.' So they all faithfully and solemnly promised that they wouldn't skip a single day.

"'The first rule is that you will commit something to memory every day, something good. It needn't be much, three or four words will do, just a pretty bit of a poem or a Bible verse. Do you understand?' I was afraid they wouldn't, but one little girl with flashing black eyes jumped up from the corner of the room and cried, 'I know; you want us to learn something we'd be glad to remember if we went blind.' 'That's it, exactly!' I said, 'something you would like to remember if you went blind.' And they all promised that they would, and not skip a single day.

"'The second rule is: Look for something pretty every day; and don't skip a day, or it won't work. A leaf, a flower, a cloud—you can all find something. Isn't there a park somewhere near here that you can all walk to? (Yes, there was one.) And stop long enough before the pretty thing that you have spied and say, "Isn't it beautiful!" Drink in every detail and see the loveliness all through. Can you do it?' They promised, to a girl.

"'My third rule is— now mind, don't skip a day—do something for somebody every day.' 'Oh, that's easy!' they said, though I thought it would be the hardest thing of all. Just think, that is what those children said, 'Oh, that's easy!' 'Didn't they have to tend babies and run errands every day, and wasn't that doing something for somebody?'

"'Yes,' I answered them, 'it was.'

"At the end of the week, the day being hotter than the last, if possible, I was wending my way along a very narrow street, when suddenly I was literally grabbed by the arm and a little voice said, 'I done it!' 'Did what?' I exclaimed, looking down and seeing at my side a tiny girl with the proverbial fat baby asleep in her arms. * * * 'What you told us to, and I never skipped a day, neither,' returned the child in a rather hurt tone. 'Oh,' I said, 'now I know what you mean. Put down the baby and let's talk about it.' So down on the sidewalk she deposited the sleeping infant, and she and I stood over it and talked.

"'Well,' she said, 'I never skipped a day, but it was awful hard. It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I thought sure I was going to skip, and I was standin' at the window, 'most cryin', and I saw'—here her little face brightened up with a radiant smile—'I saw a sparrow takin' a bath in the gutter that goes round the top of the house, and he had on a black necktie, and he was handsome.' It was the first time I had heard an English sparrow called handsome, but I tell you it wasn't laughable a bit—no, not a bit.

"'And then, there was another day,' she went on, 'and I thought I should have to skip it, sure. There wasn't another thing to look at in the house. The baby was sick, and I couldn't go out, and I was feelin' terrible, when'—here she caught me by both hands, and the most radiant look came to her face—'I saw the baby's hair!' 'Saw the baby's hair!' I echoed. 'Yes, a little bit of sun came in the window, and I saw his hair, an' I'll never be lonesome any more.' And catching up the baby from the sidewalk, she said, as the sun played on this baby's hair, 'Isn't it beautiful?' she asked. 'Yes, it is beautiful,' I answered. You have heard of artists raving over Titian hair. Well, as the sun played on this baby's hair, there were the browns, the reds, the golds, which make up the Titian hair. Yes, it was truly beautiful. 'Now shall we go on?' I said, taking the heavy baby from her.'"

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From articles by Hiram students in Hiram College Advance.

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The **"Home-Coming" issue of the Advance,** containing this and other articles of students, the **inaugural address of President Bates, poem by Jessie Brown Pounds,** articles by **Judge F. A. Henry, and Professors E. B. Wakefield, B. S. Dean and G. H. Colton,** sent free on application, also catalog. Address **J. O. Newcomb, Secretary, Hiram, Ohio.**

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A RELATIVE QUESTION.

By Stella Dysart.

"Aunt Mary is just impossible, that's all," Mildred declared. "We're entirely uncongenial, for one thing. I can not sit comfortably and listen to her talk about chickens and kinfolks, and kinfolks and chickens, for five minutes at a time, let alone being shut up in the same house with her for nine months of the year."

"But you wouldn't exactly be shut up in the house with her," remarked the gentle mother, who, withal, had a sense of humor.

"The cows and chickens will not be in the house."

"And cows and chickens are just about as interesting to me," said Mildred, "as Aunt Mary herself."

"Of course, I know, dear," said Mrs. Hayes, "that it would be very hard for you to go and live with Aunt Mary, and help her; but it seems to be the only way for you to go to high school. I wish you did not have to work your way. Perhaps we can pay your expenses in a year or two, but you should start now."

"Mother, dear," Mildred exclaimed, "don't I know how much you'd like to send me through school without the help of Aunt Mary and her chickens, and how hard it is for you and father to keep all of us children, without paying school expenses? I suppose I ought to feel glad of this opportunity, but I'm not. I don't believe I could stand it. I just hate chickens! And think of helping to take care of hundreds of them! And then to milk every night and every morning! I do believe I would carry the smell of the barnyard to school with me in spite of scrubbing."

"Well, daughter, I do not want you to go unless you feel that you could be contented," Mrs. Hayes said presently. "Your Aunt Mary has failings, but I would feel that you were in good hands with her."

Mildred did not say anything. She turned away to the window to hide the tears that would come at the thought of giving up going to high school.

"I think," her mother went on, "that aside from your board being cheaper than a chore boy's wages, your aunt really wants you to come. She is a very lonely old woman who has always loved to be with her relatives."

Mildred was seized with the fear that if she listened to mother any longer she would yield and go to Aunt Mary's.

"If she only would talk about something besides chickens and kinfolks," she protested defensively. "And she thinks girls ought to be just like they were twenty years ago—and I—I should be just miserable," she ended rather weakly.

Mildred's mother looked at her attentively for a moment. "Very well," she said, "we will write Aunt Mary that you do not care to come."

But after all it was Mildred herself who carried the message to her Aunt Mary. It was a bright afternoon, scarcely a week later, that she tripped gayly up Aunt Mary's flower-bordered walk to where that lady sat in her little front porch.

"I've the greatest news," she called, "and mother said I must come right out and tell you about it as soon as I got to Asheville."

Mildred felt like she wanted to hug somebody. Even Aunt Mary might do at a pinch.

"Did you come to stay, already?" asked Aunt Mary, with a little nervous emphasis on the "already." Aunt Mary liked to be prepared for things—even kinfolks. And school was not to begin for two weeks.

"Oh, no," said Mildred quickly. "I didn't come to stay at all—not here. I have a position in town as relief girl at the telephone office, and I just came out to tell you about it. Jennie got it for me. You know Jennie Blair who works there."

"But I thought you wanted to go to high school," said Aunt Mary.

"And that is just what I'm going to do," cried Mildred, airily. "And going like a real lady, too. No dirty drudgery about it. There is a regular day girl and night boy beside me at Central," she went on more soberly. "I only relieve them. My hours are from six to nine mornings and evenings, and a half hour at noon; and I get four dollars per week for it."

"And your mother and father consented to this plan?" questioned Aunt Mary.

Mildred's pretty face flushed. "Oh, yes," she said, and added after a moment, "mother thought it would be pretty hard for me with the school work, but I am sure that I will like it."

"If there were only some of the relatives for you to stay with," said Aunt Mary, considering. "I suppose it would be too far for you to come away out here, and do the telephone work."

"Oh, yes, indeed," said Mildred quickly. "I am to stay at the boarding house with Jennie. What I make at the 'phone will just pay expenses there."

"It would be so much better," Aunt Mary persisted, "if you could be with your own kin. And I don't see," she continued energetically, "how anyone could choose to sit with both ears fastened to a telephone and 'hello' for hours at a time, rather than be out in the fresh of the country helping about chickens."

"Oh, well," rejoined Mildred, "it depends upon the way one thinks about it. I don't like poultry." Then she added, with the assurance of sixteen, "And I don't believe in thinking any more of people just because they are related to you."

"Child, child," said Aunt Mary, "you shouldn't say that. Blood is thicker than water. You'll think differently when you get older."

Mildred was silent. It was irritating to her that Aunt Mary—yes, and even mother regarded her as such a child. Well, Aunt Mary should see how nicely she, Mildred, could manage her own affairs!

"How is your mother?" her aunt asked after a moment. "Tell me about the folks."

So the girl told her of the details of the home life since her last visit to them, while the afternoon slipped quickly away.

Before Mildred went back to town, Aunt Mary took her out to show her some new chickens. "It seems to me," she said, as she showed off their merits, "that there are few things so interesting as chickens. You're making a mistake, Mildred, in not coming here where you can have country air and food and healthful work, and be with your own folks like your mother would like to have you."

But Mildred did not think so. It seemed to her that there was a silly fuss made over the mere accident of being related. She did not say this, but she listened to Aunt Mary and looked at the Barred Plymouth Rocks with a distinctly bored expression, and as soon as she could get away, hurried back to Jenny and the boarding house and the new duties at the office.

Mildred never knew before how much it is possible to enjoy school. The tasks accomplished, the friendships formed, and the delightful opening up before her of new and broader visions, enriched each day.

Among Mildred Hayes' new school friends there were two who took special places in her heart. Annie Green, one of her classmates, was one, and Maud Stacy, an upper class girl, was the other.

It was not strange that Mildred should have been drawn to Maud Stacy. Maud was a general favorite. She was a girl possessed of rare accomplishments and personal charms, and she belonged to one of the best families in Asheville. She was the impersonation of Mildred's ideal.

But Lucy was Mildred's familiar companion. She was an orphan who had recently been left all alone by the death of an aunt; and during the school term she was working for her board at the house where Mildred stayed. Perhaps it was a

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mutual bond between Mildred and Lucy that they were the only girls in school who were working their way; or perhaps it is true that like attracts unlike, and that this was why quiet, shy Lucy and gay, impulsive Mildred were fast friends before they had known each other for a week.

For the first few weeks the telephone work went on very pleasantly, but after that it began to drag a little. It was hard for Mildred to drive herself down to work every day as soon as she was through dinner in the evening, and to rise at five so that she might be at the office on time. She had led an active life on the farm, and sometimes when she had walked the few blocks that lay between the boarding house and the telephone office, she felt that she would give a great deal to be free to walk on and on far out into the country. Her cheeks lost some of their color under the confinement of her double duties, and her appetite was not so keen as it had been out home. But who would not have an appetite for such cooking as mother's? And as for red cheeks, Mildred had always considered a pale complexion more artistic looking. Still, she was not quite ready to wholly give up comfort for artistic effect. And after all, it must be confessed, that dark rings under the eyes are even less artistic than rosy cheeks.

Oh, well! There was always school upon which to fasten one's thoughts if one got a bit of down-hearted and lonely. In the delight of study there or in the joyous relaxation of laughter and play at intermission, Mildred never thought of being tired or remembered that she had not been able to eat a bite of her lamplight breakfast.

And the Christmas visit home! Mildred began thinking about this before Thanksgiving. How she would tramp through country lanes then, and eat of mother's cooking! And how good it would be not to sit with one's ear to the 'phone from school time till bed time, and then from rising until school time again!

One afternoon, a few days before Thanksgiving, Mildred was one of a large group of girls that left school together. She usually walked home with Lucy, but Lucy had not been well for several days, and on this day had been unable to come to school at all. Maud Stacy was in the group, walking a little way before taking the car for her beautiful suburban nome, and an animated discussion of her recent election as president of a school society was going on.

As the group paused at the crossing to wait for Maud's car, a queer little farm wagon with a huge hen-coop in the back came slowly toward them. It was driven by a woman in a big sun-bonnet, and its coming was announced by a sudden cackling and squawking from the coop which caused all the girls to look toward it at the same time. A little ripple of amusement ran round the group.

"A rural concert in a box; no charge for admission," cried one.

"I don't seem to catch the tune," laughed another.

Mildred flushed. The woman might have been Aunt Mary, except that Aunt Mary did not own a horse and wagon.

The noise in the coop increased and the woman drew up her horse and peered back anxiously. As she did so Maud Stacy started forward.

"Why, it's Mrs. Weber," she cried, and in a moment was out in the street beside the wagon. Most of the girls followed, a little curiously. Maud was peering into the coop as anxiously as the owner herself.

"This is Mrs. Weber, girls, who lives next door to us," she called gayly, "and the inhabitants of this box have been friends of mine since they were little balls of fuzz."

"Can you see anything the matter?" questioned Mrs. Weber, after a brief nod to the girls.

Maud stepped around the box, peering

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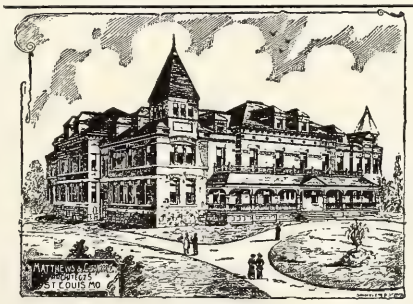

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through the cracks and reaching her fingers in here and there with the daintiness and precision that characterized her. The squawking had quieted down now.

"No, Auntie," she said at last, "I don't believe anything is the matter. Perhaps they got an inkling of what is coming."

With an affectionate "Thank you, dear," the woman drove on.

"She lets me help her with her poultry," Maud said, looking after her. "Sometimes she has hundreds of soft, downy, little chickens at a time; and she is showing me how to feed them."

In a few minutes the girls had separated, but the little incident came into Mildred's mind again and again during the evening. How interested Maud had seemed in the coop of chickens! Maud Stacy, of all girls! It has a lonely, depressing effect to find something unexpected in one's ideal. It made Mildred fairly homesick. She heartily wished that Thanksgiving were past, for it made the home-going seem so far away. She was glad when she found on coming home from the office at nine o'clock that Jennie, who shared her room, was dressed to go out; for Mildred wanted to be alone.

"We almost gave up going," Jennie explained as she pulled on her gloves. "We thought it would be too stormy. We're awfully late." Nevertheless she stopped at the door to say in a lowered voice, "The doctor has been in to see Lucy since you went to the office, Mildred, and he says that she has typhoid. They will send her to the hospital to-morrow. Poor girl! I'd have gone in to see her if I had had time." Then Jennie was gone.

Mildred had time. Within five minutes she had bathed her face and rearranged her hair, and was on her way to Lucy's little room at the top of the house. She met Mrs. Besner, the landlady, on the way. "How is Lucy?" she asked; and in the same breath, "May I go in to see her?"

"I don't suppose there would be any harm done by your going in," Mrs. Bresner answered. "I've just been in and fixed her for the night. She doctor said she wasn't to be excited," she added.

Mildred knocked softly at the door. "It is I, Mildred," she called. "May I come in?"

"Oh, yes," answered Lucy's voice and there was a glad welcome in the two words.

A dim light was burning in the room and by it Mildred could see Lucy half rise on her bed as she entered. She went up to the bedside and took the sick girl's hot hands in her own. "I'm so sorry you are sick," she said.

Lucy squeezed the hands that clasped hers. Her usual cheerful smile reassured Mildred. "I don't feel very bad," she said. "Please turn up the light and draw the chair up close to the bed. I'm hungry to talk to you."

"I think you shouldn't talk much," Mildred ventured. But she did as Lucy asked. She began to wonder whether Lucy knew that she was very ill, and that she was to be sent away to the hospital to-morrow. A hospital seemed a terrible place to Mildred. Lucy's next words enlightened her.

"Isn't it kind of Doctor Dunlap to take me to the hospital?" she asked.

"Oh, you want to go!" Mildred exclaimed, relief and wonder in her tones. "I thought—" But she stopped suddenly at the look in Lucy's face. "You don't. I know you don't!" she cried. "I don't understand."

Lucy lay back among the pillows breathing quickly. Her eyes were very bright, but now suddenly they dimmed, and she put up both hands to draw Mildred's face closer. Then her arms fell limply beside her. But the face that looked up into Mildred's put on its own sweet smile.

"I am glad to have some place to go," Lucy said. "Ever since I have felt that I should be quite sick I have been so afraid that poor Mrs. Besner would have me on her hands."

"But—but isn't there some place else?" Mildred faltered, "or someone we could send for? Why, you have so many friends here, Lucy!"

"But I couldn't be a burden to friends," said Lucy quickly, a shade of reserve in her voice. Then she added quite simply, "Besides, there is no one who would want me. Friends are not like your own folks."

Mildred was silent. She had come to comfort, and she feared she had only distressed.

"I have always had Auntie when I was sick before," Lucy went on after a moment. "I think that has spoiled me. I miss her so. It's very hard not to have your own folks when you're sick."

"I am coming to the hospital to see you often," Mildred said, "and so will the other girls."

"Oh, you are all so good!" cried Lucy. "I know you will. And I'll have good care there and may be well very soon and back into school again. I hate missing school. Auntie was always so anxious for me to keep in school."

"I hope you can be back soon," Mildred said soothingly. She could see that the flush on Lucy's cheeks was brighter and that her breath was coming faster. "You mustn't worry about missing, though. You will catch up all right. I can help you. But you are to keep quiet and get well first, you know."

She went over and turned down the light, and came and laid her cool hand on Lucy's hot forehead. "I am going now," she said, "so that you can sleep. But I will be in again at midnight to see if you need anything. Good night."

"Good night," answered Lucy weakly.

Mildred went out with a cheerful, noiseless step, and closed the door softly behind her. But once in her own room she cried a little. It did seem too bad for anyone to be sick and to be without home or kindred. Mildred picked up her alarm clock to set it at twelve, and there beneath it, in the usual place for Jennie to leave Mildred's mail when she brought it up, was a letter. Mildred hastily picked it up and turned it over. Her first thought was that it was from home. The writing was much like mother's, but Mildred knew in a moment that it belonged to another. The letter was from her Aunt Mary. She opened it with a curious warmth in her heart.

"In a few days Thanksgiving will be here," it read, "and I hope you can get out to spend the day with me. It is a day when kinfolks ought to get together, and be thankful for each other."

There was more of the letter, but Mildred did not read any more for a little while. She sat looking at the letter. It was strange how like mother's the writing was—and the love. Mildred felt that there was little Aunt Mary could find about her to be thankful for. But she would go. She did not go to the office at the noon hour on holidays, and that would give her almost the whole day. Somehow she did not dread a whole day with the Aunt Mary she was thinking about now—the Aunt Mary who was thankful for her, because she was mother's daughter. Mildred fell to thinking about Lucy and the aunt that Lucy loved. This was Lucy's first Thanksgiving without her.

Mildred did not need the alarm to awaken her at twelve o'clock that night, for when it rang out she was still awake.

Thanksgiving day dawned bright and beautiful. There was no snow, but the air was clear and cold, with the sting in it that makes brisk walks and cosy firesides enjoyable. Mildred's walk out into the country was delightful. She went by the hospital to inquire about Lucy, and was rejoiced to learn that the doctor thought hers would be a light case of the fever. The keen air put a color into Mildred's cheeks that was in harmony with her bright eyes and buoyant step. She felt as if she were going home. And when one has been away for months—and for the first time, too—going home means something.

Aunt Mary was out at the front gate watching for her. Really, there was something about Aunt Mary, at a little distance, that was wonderfully like mother. Mildred had never noticed it before. But of course they should look alike; they were sisters. Aunt Mary was ten years older than mother, and Mildred knew that she had often waited at this very gate for mother to come home from school.

Perhaps Aunt Mary was thinking of those times, too, for there was a more tender look on her face than usual, and it did not seem at all strange to either of the two, when they met, that they should find themselves in each other's arms.

"It's going to be a beautiful day," Aunt Mary said. And so it was.

Mildred petted the cow, and insisted on looking at all the chickens; although it must be confessed that while she did so her attention was divided between listening to what Aunt Mary was saying about them, and watching with her mind's eye a face, beautiful, refined—an ideal face—alight with interest in—a coop of chickens!

Well, there was one chicken that was of absorbing interest to Mildred for a time that day; and that was the well-browned and stuffed one that came to the dinner table. Aunt Mary was like mother in more ways than one. Mildred had not eaten with such relish for weeks. And such a jolly dinner as it was! Aunt Mary was good company when one was hungry for home; and many interesting things may be said about kinsfolk by one who remembers the good and forgets the bad. Mildred added some of her school experiences to Aunt Mary's stock in trade, and when she told of Lucy it was a bond between the one who told the tale and the one who listened, that Aunt Mary had known ever so lightly the aunt that Lucy loved.

After dinner, when they had put away the dishes, they looked through Aunt Mary's family photograph album, with many a pause at faces caught and held on paper in their youth and beauty, that long since had grown old and faded, or had been covered with the dust of earth from sight; and Aunt Mary told the girl more family history than she had heard in all her life before. Then Mildred played on Aunt Mary's old organ and sang hymns and school songs while Aunt Mary listened and praised as kinsfolk can. They were both surprised when the clock struck five.

"I must go," Mildred said, and, as she put on her hat and wraps a silence fell between them.

Aunt Mary broke it at last. "Can't you come back," she asked, "some Sunday, and spend the day again?"

Then it was that Mildred unburdened herself of something of which she had been thinking for several days.

"Oh, Aunt Mary!" she cried. "I want to come and stay, and help you if you will let me."

The look on Aunt Mary's face was good to see. "I'll be glad to have you," she said. "I've wanted you all along."

But the change could not be made in a moment. Of course, Aunt Mary's chore boy could stay on for a while after Mildred came, but they must be given a week's notice at the telephone office before she left.

Down at the gate, after they had talked it over, Mildred said, with a sudden softening of her gay voice, "It's the prodigal coming back, Aunt Mary. I've been wasteful of the privileges of kinship."

Aunt Mary smiled fondly. "Your mother will be glad you're coming," she said. "And here's where you should be; kinfolks are kinfolks."

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Poor Felix! You don't know how sorry I am for that cat! If he just knew that we are going on a visit up to his native town, the town in which he was born, in which he played as a kitten, strayed as a nameless quadruped, and finally drifted into our haven to be called "Felix"—that town where they won't have waterworks, and where the papers won't print who go to dances for fear of offending somebody's kinfolks—Let me begin this again. I say, if Felix knew that on this very day my father, mother and I (please notice that I do not say "myself" as if I thought I were a piece of merchandise)—I say, if he knew, this cat Felix, that we three are going to Plattsburg, Mo., wouldn't he stop purring and rubbing his old-gold hair off on my coat, and want to be put into his box and carried northward? We are going among all his old friends, those who were glad to see him leave, and those who were sorry, the birds he didn't catch, and the people who used to gaze upon him, and say, "What a large cat!" "What a handsome cat!" "I never saw so large a cat *in my life*," etc. And we will be among his old haunts; the cottage in which he lived, the church that he used to look at, across the street, the prayer-meeting that he attended fully as regularly as some of the old members who knew all about baptism, the streets (the unsprinkled streets, unsprinkled, I mean, save by the heavens) he used to prowl athwart. I just now turned to Felix and said to him, "Oh, yes, old Felix, we're going to Plattsburg, to-day, don't you wish you were going too?" Old Felix said, "Yih!"

As we will have to spend the day at Gravette, which is only a few miles from Bentonville,—in order to get articulated with Kansas City—in leaving Bentonville, one is usually provided with a nice day's waiting at some little town up the road, a lay-over, that you buy with your ticket—I'll take along some Advance Society letters to beguile the hours. When I went to Mexico, I had the privilege of staying at Gravette some thirteen hours, and though I remember the rush and roar of traffic there—when a freight train comes in—and the excitement along the broad streets—when that livery stable dog seized upon Morton's trousers—in which was Morton—still, one must not put in all the time enjoying such novelties. If I let the turmoil of city life pall upon me here, I'll not get my money's worth in Kansas City.

Here is a letter that simply fills me with glee and triumph. I want you to notice it, from Esther Vale Secrest, Marfa, Texas: "We live way down in Texas, right on the border of Mexico. There are more Mexicans than Americans here. That story about 'Agnes' and 'Clem' was certainly fine. Write another one like it!" (Is that a dare? Do you think I can't do it?) "How is Felix getting along? I have a cat named Smokie; he has so much curiosity in him, I don't know what to do with him." (Why not let it out? That's what we do, when it gets too smoky. Now we come to the part of the letter that makes me laugh with delight)—"I saw your picture in THE CHRISTIAN-EVANGELIST; you are certainly good looking." (After that, what care I for the rebuffs of fortune and the criticisms of friends!) "I send 25 cents for Charlie, and the same for Drusie." (Don't tell me Gravette is a dull little town; I'm having a fine time.)

"Dallas News," Texas: "Here is $5 for Drusie. Tell Felix that the next President of the United States will attend the Elks' Convention at Dallas, this month. We invite the old-gold cat to come to see him. Taft will be glad to shake his paw." (I delivered the message. Felix listened with a broad grin till I reached the last sentence, but when I said "Taft," he nearly fell off of his chair. I think he had in mind a name that begins farther up in the alphabet.

S. A. Seat, Hematite, Mo.: "25 cents in stamps for missionary Drusie."

Erville Olsen, Sunny Side Stock Farm, Ivanhoe, Minn.: "I send my first Av. S. report. I find in the society work remarkable instruction, and enjoy the Av. S. letters greatly. I expect to send some money for Drusie soon." (Remember our Ten Cent Shower!)

Ruth W. Munger, Watonga, Okla.: "I have read the Av. S. letters for a long time, and have decided to join. We organized an Advance Society of five members here, two weeks ago. The club meets Wednesdays, and the members make their reports. Then we read the Av. S. Letters, and 'Tales from Shakespeare.' How is the weather in Bentonville? It has been very hot here, and cyclones have been unusually frequent. I watched two near here, and then went to the cellar. I stood on the steps and watched another. I think Felix is a very interesting cat. We have an interesting dog, named Rudolph." (If he were here, Felix would be doubly interesting, and you could see a fourth cyclone. Our weather here is variable. It quickly gets hot, when interesting dogs drift across our sky.)

Earl R. Brown, Danville, Ill.: "When I sent in my eighth report, I called it the seventh, by mistake. I intended sending a quarter then, but Myrtle and Dorothy were sending their reports in the same envelope, and in some way, the letter got mailed before the money was put into it. I enclose one now which you may use for the Av. S. as you think best." (Hurrah for this faithful band of three—Earl and Myrtle and Dorothy!)

Raritan, Ill.: "Some time ago I sent $1 for Drusie; now I send two more. You speak of wishing to keep Drusie in clothes. I would be one to help, if there are any others to help. While I can't promise much, I would do what I could. Please don't print my name." (We may speak of this at another time. In the meantime, if any one has anything to say in that connection, let's hear it. And don't forget the Ten Cent Shower, August 12.)

Mrs. Buena Vista Roth, Nonchalanta, Kans.: "I believe the Av. S. can support Drusie in China. I send fifty cents, my first offering. My son is a minister of the Gospel; I wish to aid in good works. We feel very poor out here in Western Kansas, as the drought was not broken until May 31. Our wheat had about all perished. This sounds strange, when the country east was deluged with water. I hope the Av. S. letters will come pouring in, and the money also. I never fail to read the Av. S. department." (I omitted the line from Esther Vale's letter, stating that she is the daughter of a Christian minister. Glad to have two preachers' families represented this week. I like preachers. A card came to tell me that my old preacher at Plattsburg, Mo.—J. P. Pinkerton—has gone on a visit to Kentucky; so I won't get to see him; too bad!)

There are other interesting Av. S. letters received, but this is all I have brought with me to Gravette, so I suppose the rest of this article must be devoted to a brief sketch of my trip. I should have told you that Felix is in good hands. The daughter of Congressman Peel lives on one side of our Bentonville house, the daughter of Senator Berry lives on the other, and both have promised to see that Felix is cared for. They are almost as illustrious, in their way, as Felix is in his, and of unquestionable democracy. As for Felix's conveniences, we have a box on the back porch with a rug in it, where the rain hardly ever comes. If there is a storm, he can crawl under the house or go to the barn, where there's plenty of nice soft hay in the loft.

There's the hack—here we go! Toot, toot! Interesting pear orchards on the way to Gravette—the glossy trees look like so many green whiskbrooms with their handles stuck in the ground. The wheels groan and sing, each one in a key of its own, and all out of time. Perhaps it would be better to have a choir among the best-oiled wheels and keep the others from joining in. At Gravette we go to the hotel, but we have brought such a delightful lunch with us, and I have such a melancholy recollection of the hotel meals that I decide to carry off my lunch somewhere and eat it. Thus, also, will I save fifty cents. About supper time, I steal away with my fried chicken, veal loaf and apple pie, desirous of getting out of range of the hotel clerk. I stop, at last, breathless, before an old frame building, a church, with a strip of green in front. There the flies and I fought it out till seven o'clock. Someone told me that the house was the Christian church, and I thought the footworn doorsill, broken windowpane, and knife-hacked fence-rail, all assumed a homely smile of welcome. Did some religious instinct lead me to that spot instead of to some other? I know, at least, that I couldn't have felt more at home any other place. When I sneaked back to the hotel where my parents were maintaining respectability, the hotel force gave me a cold eye and no longer offered the daily papers.

On the train for Kansas City we met a stranger who, learning who we were, immediately wanted to know what had become of Felix. At Joplin the mines were hidden by the darkness, and at Pittsburg, Kan., the fat woman got off. At Kansas City we saw the river's overflow playing in the rooms of deserted houses, and as our train for Plattsburg carried us farther and farther from Felix, we saw more bluegrass running wild, than ever we saw caught and tamed in Arkansas. But the corn looked wet.

For they have had many showers here, and here started the Ten Cent Shower for Drusie. It was in this way. We three are out at Chas. Scearce's farm where we catch plain fish and crawfish, also frogs, and have sure enough ice cream; here we were visited by Mr. and Mrs. J. O. Johnston who have long been friends of the Av. S., and they started the rain with fifty cents for our missionary.

There is a cat out here on the farm that I feel sorry for, it has such a poor spirit. It hasn't any name, but it doesn't need one, for it is just *cat*. One ear is gone, but I can't see that it does much good with the one it has. I say "it," for really it is not individual enough to call for more particular reference. There is a dog here, also, and that cat will let the dog kiss it, which the dog does every once in a while. I'd like to see any dog kiss Felix! If I were a cat I should want to be a cat all over, shedding my hair and unkissed by dogs. But not being a cat, I don't dread water; I enjoy showers; and I hope we'll have a heavy one for Drusie. We have only about a month until August 12. Continue to address me at Bentonville, Ark.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

VOLUME XLV. NUMBER 29.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JULY 16, 1908.

MY FUTURE

CHARLES BLANCHARD.

WHY should I be envious of the little fame
That clusters 'round another's place and name?
'T is but a little while—the world is brief—
The end of gladness is the end of grief.

No matter! I forget it, let it pass—
As I forget the shadow on the grass
I walked on yesterday. To-day for me
Is a new future! I will hope and be
What yesterday I dreamed of! What to-day
I hold is worthless but to throw away!

Love lives forever in the rosy dawn—
I greet my future! Let the past be gone!

The Christian-Evangelist.

J. H. GARRISON, Editor
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B. B. TYLER,
W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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The New Orleans Convention
OCTOBER, 1908
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THE CHRISTIAN-EVANGELIST SPECIAL

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to send to us their names and addresses so that we may keep them fully advised, and otherwise keep in touch with them.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, JULY 16, 1908. Number 29.

Current Events

The only event of the past week was the Democratic convention and the nomination—perhaps one should say the renomination — of Mr. Bryan as the Democracy's presidential candidate. It was impossible to appreciate, until the actual moment of the nomination came, how complete was Mr. Bryan's hold upon the party, and how futile and artificial were the movements in opposition to him and in behalf of other candidates. Any one who is still prepared to claim that Mr. Bryan was forced upon the party, must be willing to credit him and his allies with a degree of political genius unparalleled in the annals of politics. Any one who has the ability to get himself so overwhelmingly nominated, ought to be his party's choice even if he were not. But there can be no reasonable doubt in any unbiased mind but that the selection of "Nebraska's gifted son," represents the actual wish of the vast majority of the Democratic party. The nomination was reached on the first ballot, after an unsuccessful attempt to stampede the convention into a unanimous nomination by acclamation before the platform had been reported by the committee. The vote stood: Bryan, 892; Gray, 60; Johnson, 46. Johnson carried no entire delegation except that from his own state, in addition to which he had scattering votes from Connecticut, Georgia, Maine, Maryland, New Hampshire, Pennsylvania and Rhode Island. Judge Gray got the entire vote of his own state (Delaware) and also of New Jersey, most of the vote of Georgia, and a few votes from Pennsylvania. The nomination of Mr. Bryan intensifies his unique distinction of being the most popular defeated leader that any party in this country has ever had.

Bryan Nominated.

The platform-makers experienced all the difficulty that was anticipated in framing a political creed which would present a clear-cut issue with the policies proposed in the Republican platform.

The Democratic Platform.

There is a timely denunciation of extravagance in federal expenditures and of the despotic power of the Speaker of the House of Representatives. Attention is called to the failure of the Republican platform to take a stand for publicity of campaign contributions or against contributions from corporations. The tariff plank is not particularly radical, demanding only the removal of the protective tariff upon trust-made articles, the free admission of paper-pulp and the materials used in its manufacture (as recommended by President Roosevelt) and the gradual reduction of duties to a revenue basis. The injunction plank provides that "injunctions should not be issued in any cases in which injunctions would not issue if no industrial dispute were involved." There is no provision for jury-trial in applications for injunctions.

John W. Kern, of Indianapolis, is the Democratic nominee for Vice-President. (As a memory exercise, try to recall who the defeated candidates for that office in the first and second Bryan campaigns were. If that is too hard, try to think of the names of the successful candidates for the vice-presidency in 1896 and 1900). His nomination was undoubtedly dictated by a feeling of the expediency of placing on the ticket a man from a doubtful and possibly pivotal state. It has been doubtful whether it is proper to consider Indiana a doubtful state, but if the negro vote is lined up against Taft by an ingenious appeal to prejudice based on the Brownsville episode, Indiana may easily slip into the doubtful column or beyond. Her large negro vote may easily wield a balance of power in a fairly close contest. Mr. Kern is a graduate of the University of Michigan, class of 1869, and his nomination completes the quartette of candidates, every one of whom is a college graduate.

The Vice-Presidential Nomination.

About a month ago we made note of the fact that Mr. Hearst had won a final favorable decision in his long legal fight to have a recount of the votes cast in the election for mayor of New York two years ago. On the face of the returns, Mr. Hearst was rather badly beaten by Mr. McClellan. Mr. Hearst claimed that there was fraud, and that there had been a false count of the ballots. He has been fighting for a recount under conditions which would insure an honest and accurate count, and this fight he has won. The votes have been counted again, and it is found that the former returns were substantially correct. So on this point Mr. Hearst loses. Still, the issue leaves him in a much better position than Mayor McClellan. Hearst always claimed that he was not fighting for the office of mayor, but for a fair count to determine whether or not he had been elected. He was not claiming the office, but he was claiming a right to have a fair count of the votes. In so far he was both correct and successful. Mayor McClellan's persistent opposition to the recount, which he obstructed by every known legal device and managed to postpone nearly two years, seemed to indicate a secret belief that the election returns would not bear looking into. It would have been rather a handsome thing—and entirely safe thing, as it has turned out—if, when Hearst called for a recount, McClellan had said: "By all means let us have the boxes opened and the votes recounted again if there is any doubt about it, for I do not want this office unless I have been honestly elected to it." Instead of that, he did everything possible to prevent a recount, and being defeated in that contest it can not be that he finds very great satisfaction in knowing now that he might just as well have courted investigation as to have obstructed it.

The Recount in New York.

The announcement of the death of Blind Tom will come as a surprise. Most of those who knew something about him have believed him dead many years, while the younger generation will wonder who he was. A Georgia slave, he was an idiot from childhood. But he was a human phonograph. He had the faculty of reproducing sounds which he heard. Especially remarkable was his ability to reproduce on a piano any music he heard. The expert musician might notice defects of omission or variation but the general effect was reproduced in a remarkable way. And it was not the simple strains of popular music that he remembered; he would imitate the difficult productions of Handel or Beethoven. And the notable thing is that he was always an idiot. His mind apparently had no development, and after a magnificent rendering of sublime music the performer would grimace and leaping from the piano stool applaud himself, seemingly just because the audience was applauding. One of the romances of life is that a blind, idiotic babe, considered of no value when his mother was bought as a slave, should bring to himself such fame and to a family large fortune.

Blind Tom.

Editorial

The Religious Newspaper for the Times.

Now that we have had a little breeze of criticism of our evangelism, which we doubt not will prove to be salubrious in the long run, it might be well to direct attention to our religious journalism, with the view of elevating its tone, and making it more efficient in accomplishing the work which it is seeking to do. We are sure that all our editors will agree with us that our journalism is far from perfect, and that it has by no means reached the true ideal—not even our own ideal. Not only is this true, but we feel equally sure that there is a strong desire on the part of those who are conducting our religious journals to make them better, and that they will welcome any suggestion looking to that end. What are some of the faults of our religious journalism?

We can imagine that some one occupying an independent position, so that he would be in no danger of incriminating himself by his criticism, and looking dispassionately at our religious newspapers from the point of view of the best interests of our Cause, and of the kingdom of God, might, in the spirit of perfect fairness, and even of kindness, point out some such faults as the following:

1. It is too limited in its scope. Nothing that has to do with the welfare of humanity should be foreign to the religious newspaper. It should take in the whole wide field of moral and religious activity, and all the great movements that have to do with human progress and human welfare. Our religious newspapers are too exclusively religious, in the narrowest sense of that word, and lack in human interest. Then, again, they are too exclusively concerned with that special type of religion, or with the special religious movement, which they represent, and they do not give their readers a sufficiently broad outlook of what is being done by all the forces of righteousness for the redemption of the world.

2. Very closely allied to the above is the next criticism, viz: that the *spirit* of our religious journals is not sufficiently broad, catholic and charitable; that they look too much each on its own things, and not sufficiently on the things of others; that they are not always willing to attribute equal honesty of purpose and sincerity of motive to those who differ from them in their religious convictions or theological conclusions. There is, therefore, sometimes, if not so much as formerly, yet too much even yet, a tendency to present others in a wrong light, or, at least, in the most unfavorable light, and to fail to give them due credit for the good they are doing in the world.

3. Then, again, our independent critic might say, there is often lacking that devout, reverential and deeply religious spirit that people have a right to look for in a religious journal. In spite of being too religious, as has been intimated, in the narrower sense of the term, that is, as dealing too exclusively with subjects called religious, they are lacking often in that real devotional spirit, when treating religious topics, which many readers find necessary to their spiritual life. The spirit of religion should pervade the discussion of all topics, whether known as secular or religious.

4. Religious newspapers do not have the appearance, to an independent observer, of being sufficiently divorced in their spirit and policy from the control of the counting room; in other words, commercialism seems to invade even the religious press, and one is often led to doubt whether the zeal manifested in behalf of a given movement is purely for the advancement of the Kingdom or has beneath it, as a controlling motive, financial considerations.

5. Again, says our independent onlooker, there is apparent a lack of the highest religious culture and the best theological training, even in the editorial writings of our journals. Their editorials do not grapple with the great living questions of the day in a manner that shows that the writers are acquainted with the best thought of the times upon these questions. If the religious press of to-day is to command the confidence of thinking people, it must show an acquaintanceship with the conclusions of the world's best scholarship, and thus deal in an enlightened manner with those problems which are challenging the attention of thoughtful men.

6. Finally, says our critic, our religious papers are not sufficiently popular. They do not reach, all of them together, perhaps more than half our membership. There are members by the scores in almost every church that take no religious paper. Besides, no religious journal ought to be content to secure only church members for its subscribers. It ought to go into hundreds and thousands of homes where the parents, though not religious themselves, are more or less interested in what is being done in the religious world, and feel the need of such literature for their children. Our editors, therefore, should popularize their papers, giving sufficient variety to make them attractive to a large class of readers who will want the paper because of what they find in it and will not have to be continually solicited to subscribe and then to renew their subscription.

These are some of the criticisms, stated very briefly, which we can imagine an intelligent and independent observer and reader of our religious journals might make. We confess, at the outset, that we believe there is truth in every one of them. And yet, looking at the problem from the inside, and in the light of long experience, we might say many things in extenuation of these faults on the part of our editors and publishers. It is one thing to have a great and splendid ideal of what a religious paper should be, and quite another, and much more difficult thing, to realize that ideal under actual existing conditions. For instance, do the people whom these religious papers represent want an ideal religious journal? People generally get what they want. Would it not require an ideal religious body to demand and support an ideal religious paper? These questions bring our heads out of the skies at once, and cause us to face actual conditions. Of one thing, however, we are sure, and that is that a religious paper should lead, and should constantly create a demand for a higher type of religious journalism, as well as a higher type of religious life, for it is the latter that controls the former.

Both our editors and publishers are especially interested in the last criticism mentioned above, viz: that our papers do not command a sufficiently wide patronage. That means, we suppose, that they are not sufficiently popular. How to popularize them without *pauperizing* them, religiously, is the problem. It does not suffice to point to journals that have attained popularity that make no pretensions to being religious. Some of these are filling useful fields, and are accomplishing good, but they do not answer the purpose of a religious journal. The moment a paper becomes religious in its character, it takes on certain unavoidable limitations. And yet we believe there is much to be done in popularizing religion, but chiefly in the way of making the people see that religion is a common, human interest, and has to do with our common, human nature; that all men have a religious nature, and that the cultivation of this nature is essential to the highest happiness, and the best development of every rational human being. This is one of the tasks of religious journalism, and of the pulpit. Meanwhile religious journalism has to face the prejudice and misjudgment of those who look upon religion as something foreign to their nature or interest.

But we are far more interested in correcting these faults, so far as it is possible to do so, than we are in extenuating them. Therefore, our gratitude will be due to any of our readers who, not in any spirit of faultfinding, but in the spirit of helpfulness, will tell us how we may make THE CHRISTIAN-EVANGELIST a more worthy representative of the religion of Jesus Christ, and a more efficient advocate in these days of a return to the Christianity of Christ with all its pristine purity and power.

"It is a popular delusion," says the Hon. Champ Clark, "that any one can run a newspaper or keep a hotel." Yet no real newspaper man feels that he "knows it all." As Walter B. Stevens, one of the most noted of these, says: "To err is as journalistic as it is human." But believing with Vice-President Fairbanks, that "it is impossible to exaggerate the value of the contribution to the progress of any community, large or small, which is made by a newspaper honestly and intelligently conducted," we are ready to do what we can, with the co-operation of our readers, to be more helpful. Fearless and without favor we go forward in service.

Paul Revised.

In his letter to the Corinthians Paul rebukes the church in Corinth for its divisions, in which one was saying, "I of Paul; and I of Apollos; I of Cephas; and I of Christ." He said these divisions came of their carnality and exhorted them to be "in the same mind and in the same judgment." In his Ephesian letter he exhorted the brethren to "keep the unity of the Spirit in the bond of peace," and then proceeds to mention the great unities of the church which make it one. He also likened the church in another place to the human body, with its different members co-operating under one head. So should the members of Christ's body co-operate under him, who is its living head.

So much for Paul; but now comes the "Christian Instructor," of Philadelphia, and *instructs* us differently. After referring to the different divisions in the church, it says:

"So we can not but think that this rivalry under proper control is very helpful to the progress of mankind in spiritual things. The great Head of the Church is making no mistake in permitting these things to exist in the church any more than rivalry and struggles in worldly things. 'Competition is the life of trade.' Where Rome rules with absolute power, progress is at an end."

This was not Paul's idea, as we have seen. Nor was it the idea of Jesus, who prayed that his followers might be one. "The great head of the church" is doing what he can, in view of our poor human nature, to heal these divisions and unite his divided church. All who believe on him should co-operate with him in bringing about this end. For the church to compete with itself would be about as sensible as a business house to compete with itself.

It is an old and outgrown apology for our divisions to refer to the despotism of Rome, as if there were but two alternatives —either a divided and competing Protestantism, or the absolute despotism of Rome. But too may Christians have caught a vision of something better than either a divided Protestantism or Romish despotism to ever be satisfied with either. We suggest that "The Christian Instructor" revise its view to harmonize with Paul, rather than to seek to revise Paul.

What Defiles a Man—Or a Church?

Jesus gave great offense to the Pharisees of his day by telling them that, "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth, this defileth the man." Even Peter was puzzled by the statement and asked an explanation. To him Jesus said: "Are ye also, even yet, without understanding? Perceive ye not that whatsoever goeth into the mouth passeth into the belly and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile a man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man."

It is the author of "Ecce Homo," we believe, who says that this distinction of Jesus alone is sufficient to mark him as vastly superior to all the religious teachers of his time.

This was a lesson on the *inwardness* of his religion, as having to do with the motives and purposes of the heart, which the Church has been slow to learn. There are yet those who would feel themselves "defiled" by eating meat on Friday, or during Lent, or in neglecting some other ceremonial requirement of the Church, who would not feel defiled by drunkenness, profanity and false dealing with their neighbors. Few of us have learned the importance of guarding the mind and heart against evil desires and thoughts, as the source of all sinful action.

We are led to wonder sometimes if we are not in danger of making the same kind of a mistake as to what defiles or brings into disrepute a religious body. Some good people resist all honest, frank self-criticism as likely to injure our cause. It is a club, they say, put into the hands of our enemies, by which they can do frightful damage to us. We wonder if Jesus would not say to such, "Not those evils which are condemned by a religious body, defile it or injure its standing with others, but those evils which are condoned, and which are looked upon with complacency, these defile and injure a church or religious body."

All honor to the man who has the courage to condemn his own shortcomings and errors. All honor to the political party or to the Church that closes not its eyes to its own faults, but seeks in the spirit of humility to point them out and then correct them. It is not the mere existence of faults either in the individual or in an organization that brings discredit, for we are all human and liable to err; it is the *attitude* of the individual, or of the organization, toward the faults that determines their character, standing, and destiny. To condone the evil, to lack the courage to point it out, to fail to see its evil consequences, these are the things that defile a church or a religious movement.

The eulogies which have been passed upon the late ex-President Grover Cleveland since his death, regardless of party lines, are another reminder that the tombs of the prophets are often builded by the sons of those who stoned them to death. But Mr. Cleveland did not have to wait so long for his vindication. Even before his death, but after he was out of politics, he enjoyed the confidence of the people of the country generally in his courage and honesty. This must have been some consolation to him, in his last days, for the bitter war that was made upon him, both within and without his own party. After all, it does not matter so much what one's contemporaries may think of him, as what is to be the final verdict of history as to his character and place in the world. It is *character* that *lives* and *registers* itself in the memory of mankind, when all else is forgotten.

Notes and Comments

"The Standard" (Baptist), of Chicago, has a significant comment on the action of the Northern Baptist Convention in its appointment of a commission to investigate the conditions and needs of the religious press of the denomination. It says:

"It is a rather significant fact that as soon as the Baptists at Oklahoma City realized that they had actually organized the denomination, and the Northen Baptist Convention was a reality, they began to consider by what means the denomination could express itself. Naturally, the convention turned to the religious press. One of the most noteworthy actions of the convention was the vote to appoint a commission to study the condition and needs of the denominational papers and to point out methods by which they can be made more prosperous and hence more useful. The convention also recognized the practical helpfulness of the denominational press by distributing the hundreds of copies of the papers containing the reports of the convention—*and paying for them!* If the commission, which has not yet been appointed, shall be rightly constituted and give the matter that careful investigation and consideration which the problem demands, and shall be able to suggest practical means for improvement, it will have performed a most needed and useful service for the denomination."

The only thing concerning which no religious body that values its reputation and its mission in the world can afford to be indifferent, is its religious press. The Baptists have acted wisely in appointing this commission. The Disciples of Christ did practically the same thing at their last annual convention in the appointment of a committee of twenty-five, though the scope of its action is a little wider.

Our same contemporary, from which we make the foregoing extract, is not wholly reconciled to the union which has been effected between the Memorial Baptist Church of its city and the First Christian Church. It thinks it has been accomplished with "undue haste," and that the "denominational relationship of the new church is not well defined." It fears that "a new denomination may be born which is both Disciple and Baptist, but neither Disciple nor Baptist." Well, if denominationalism is a good thing, what objection is there to a new denomination? If it is an evil which we are trying to get rid of, why not rejoice that these brethren have subordinated denominationalism to the best interests of the kingdom? And then the editor of the "Standard" (Baptist) is concerned to know "what relation our friend, the new pastor of the united churches, will bear to the Baptist denomination." "Does he become, by reason of his office, a Baptist, while he still remains dean of the Disciple Divinity School, and editor of the 'Christian Century'? Does he remain a Disciple?" These questions are based on the idea that we must keep up the distinction permanently between the two religious bodies hitherto known as Baptists and Disciples of Christ. If they are one in the essential things, why should we concern ourselves about such questions? If they are not one in essentials no union is possible. The one lesson we all need to learn is, to "seek first the kingdom of God," and let denominationalism take care of itself.

Current Religious Thought

"The next generation of preachers must be magnificently religious. Sin has decked itself in rich and superb costumes. Iniquity is jeweled and haughty. Nothing else can bear down upon the arrogant foe but a truly magnificent Christianity. This means that preachers should be girded and equipped as soldiers of the royal Christ. The pulpit has already made its failure when it has gone into competition with any factory for the production of pious essays, discussions of sociological schemes and even the maintenance of purely theological positions. The object of religion is God as revealed in Jesus Christ, commanding, wooing, warning, loving, saving."—*Dr. F. W. Gunsaulus.*

"Some folks are afraid to come out in favor of certain much-needed reforms, because they think it will hurt them. It will not do, they say, to imperil business. Social standing must be maintained. They are willing to forfeit their self-respect, but can not endure adverse criticism.

"Well, it never pays to do wrong: and it always pays to do right. When a man does his duty he is saving his life from destruction. Faithlessness to duty is what eats the heart out of many men. They know what is right, but will not commit themselves to the doing of it. The result is that their own character suffers, and the advancement of righteousness is hindered. Governor Hanly puts it in this wise: 'No man ever yet injured himself by getting on the right side of a moral question.'"—*Epworth Herald.*

In a recent address before the American Neurological Association, Dr. S. Weir Mitchell, who had just been elected president, had this to say of Eddyism:

"Although Eddyism, in one form or another, is as old as civilization, I am amazed that the disciplined minds of Americans, usually so skeptical, should be taken in in such increasing numbers by an elderly woman with a smile.

"It is not against psychotherapy that I charge you," the doctor went on, "but against the proneness to overstate its claims as an available remedy. No organic disease was ever cured by it, and its legitimate uses are circumscribed. The rational employment of it in some cases is without doubt of incalculable benefit, but its wanton misuse is inexcusable.

"I would not be understood as discrediting in any way the practice by influence on the mind. I knew of a woman who was obsessed with the idea that she could not eat and who when she was told that she was getting thin and ugly promptly recovered her appetite and her health. But there is nothing of Eddyism in these instances. These one might classify as 'imperative suggestion.'"

Apropos of an editorial on another page the following is illuminating. Under the title of "A Thing Impossible," the editor of "Word and Way" says: "If the editor were required to please all the readers of his paper he would have on his hands a hopeless task. Think of the variety of tastes among 150,000 men and women. Think of all the angularities, peculiarities, preferences, prejudices, standards, likes and dislikes. Please them all? Impossible! Some like doctrine and lots of it; others just can't endure doctrine. One wants a big per cent of poetry; another can't imagine why the editor should waste space with such stuff. The mind of one runs on missions. Another would have the paper filled with Sunday-school matter. And here is another who complains because more space is not given to moral reform. One takes the editor to task for allowing a given thing in the paper, and before the editor can recover from this drubbing, another dear reader flies into him for something he kept out.

"Subscribers have written to the editors of the "Word and Way," criticising the paper for being too strict in its exploitation of Baptist doctrine and practice. Others have cancelled their subscriptions because the paper did not come out strong enough on Baptist doctrine. We have had subscribers to order their papers stopped short because of some article that displeased them, while others were so pleased with the article that they induced their friends to subscribe on the strength of it.

"The editor has poured on him blessing and cursing, enough of blessing to inspire gratitude and courage, and enough of cursing to require a great measure of divine grace and keep him humble.

"The editor is glad when his readers are pleased and sorry when they are displeased, but he can not afford to try to please anybody. He knows how impossible it is to please everybody, so he has to make sure of his motives, risk his best judgment and bravely go ahead."

"The churches can save only those who want to be saved. And they stand ever ready to do that. They are constantly seeking sinners in the highways and byways, but they can not change the law that has endowed all men with free will and force salvation upon them in spite of themselves."—*The Pittsburg Leader.*

"The sharp debate on church union in the Canadian General Assembly this year was almost wholly monopolized by the opponents of union, but fortunately their speeches appear to have had little or no effect. The Assembly, as soon as the debate was closed, rejected by a vote of 156 to 32 an amendment that aimed to substitute the idea of fraternal co-operation for the pending plan of organic union with the Methodist and Congregational denominations. It then adopted a vigorous resolution expressing joy at learning that "in the judgment of the committee, so far as they have prosecuted their labors, the proposed union appears to be practicable." The committee was instructed to proceed with its negotiations. While this outcome is a pleasing testimony to the breadth of mind and earnestness with which the majority of Canadian Presbyterians have gone into this great effort at Protestant unification, the interested onlooker can not escape a sense of depression at the outbreak of even so much anti-unionism in a church which at one time seemed moving solidly into this splendid combination. It is exceedingly disappointing to find men of power and prominence in Presbyterianism alleging as arguments against union selfish and sectarian tendencies in themselves which they ought to be ashamed of rather than to glory in. In view of the quality of the arguments offered by objectors, we are obliged to conclude that the opposition to the union movement in Canada springs from a set preference for separation and division rather than for unity of God's people. We launch no reproach at any man for questioning whether a given plan for union is feasible. But when a man, industriously magnifying trifles, makes it his deliberate labor to erect new obstacles in the pathway by which different denominations are drawing nearer to common understanding, we dare to bring against him the solemn reproach of pleasing not God and being contrary to the best hopes of the kingdom of Christ."—*The Interior.*

"Bad boys can not be made good by giving them taffy. The more you give them the more they demand. Some men are like bad boys in this respect. Better withhold the 'taffy.'"—*Religious Telescope.*

"We do not share the opinion which we find expressed here and there that negotiations with the Methodist Protestants, United Brethren and Free Baptists have been fruitless because they have not reached the point of organic union and seem for the moment to be postponed in favor of perhaps more obvious proposals of alliance. We, for our part, have broadened our horizon in the process of negotiation. And we are assured that there has grown up in all these bodies a kindly feeling of sympathy toward us which we as cordially reciprocate and which will count for much in the future. Nor do we despair of a turn of affairs which may renew the hopes of a union. The reunion of all American Methodism on terms which will suit the convictions of the smaller bodies seems to us remote—more remote, indeed, than the renewal of the negotiations which were retarded by the action of the Cleveland Council. The opposition of many Free Baptists to absorption by the larger body of Regular Baptists in many cases, we are sure, leaves the way open for sympathetic consideration of the claims of brotherhood with the Free Congregational churches. We are at a moment when we must wait for the manifestation of God's purposes. But in this moment we should develop our own work diligently and cultivate a special feeling of sympathy and co-operation toward those who for one reason or other are nearest to us. There is a spirit of provincialism which is the enemy of all union. We shall do well to rid ourselves of that, while at the same time we deliver our own special message to the world."—*Congregationalist.*

Ernest C. Mobley, one of our young preachers, with a Southern training, but who in late years has had some opportunity to see how big is the world, writing to the Texas "Christian Courier," says:

"I used to spurn that statement: 'A disappearing brotherhood,' but since preaching in the leading cities of England, where denominational lines are minimized rather than magnified, and since studying the conditions in Canada where all evangelical bodies are tending towards union, I am thoroughly convinced that as these bodies come nearer the Christ and the New Testament ideal, we as a distinctive brotherhood must disappear. That is as it should be if we are really unsectarian. May God hasten the day when all of his people are one."

"The 'Congregationalist' gives an account of the seventy-ninth anniversary of the annual parade of the Brooklyn Sunday-schools. The public schools were granted a holiday. Half a million or more people lined the gaily decorated streets, while 317 Sunday-schools poured out in twenty-four sections of the city column after column of scholars, numbering all together almost 120,000, not including the endless array on sidewalks of cradle-roll babies, parents and others not able to participate in the marching. Gov. Hughes was whirled about the city to see different sections of the children's army, and said that he was exhilarated at the moral value of such a fine spectacle."—*Central Christian Advocate.*

Editor's Easy Chair.

Or, Pentwater Musings.

At this early hour the household in "The Pioneer" cottage slumbers, except the Easy Chair, which is up early to have a chat with its readers. The air is fresh and cool, and the swish of the waves has in it the spirit of soothing restfulness, so gently does the morning breeze stir the great lake that lies before our door. The past week has been an almost ideal one from the point of view of the resorter. The weather has been mild enough for us to sit upon the porch in the evening without wraps. The blueberries have been ripe on the hills, and the fish have been running in the lakes—aye, and *biting*, too. Ask Dr. Moore, the sage of Columbia, whose arrival during the past week has struck terror to the whole finny tribe in these parts, to tell you about the two six-pound pickerel he captured on one expedition, not to mention the string of silver, or white bass. These fish, we venture to say, will not shrink an ounce in weight under his recital of the story. Speaking of arrivals, a whole bevy of young ladies from St. Louis, professional nurses from St. Luke's Hospital, including a niece of the Editor's wife, blew in on us across the lake suddenly, one day this week, on one of the strong breezes from the southwest. Something has been doing since they landed. When a company of good-looking young women go to a summer resort, even as quiet as Garrison Park, in search of a good time, they are sure to find it. How they enjoy these hills and lakes, and the bathing, and the rowing, and strolling along the shore of the murmuring lake on these moonlight nights! Surely none deserve this change and outing more than these young women, who devote their lives to caring for the sick, the wounded and the suffering. To get away from the atmosphere of the sick room, where absolute quietness is required, to the fresh air and ozone of this lake region, where they can laugh, and even shout as loud as they please, without disturbing the serenity of the hills is, for them, a most happy change.

Referring to the work of these trained nurses, recalls a train of thought in which the Easy Chair has been indulging recently with regard to the different callings of life. The train of thought was superinduced by a feeling of weariness from the grinding and exacting toil of an Editor's life together with its responsibility and the criticism to which it necessarily subjects one. Why not choose an easier vocation? In the first place, one does not have in his own hands, altogether, the choosing of a vocation. If he be conscientious, and follows what seems to him the path of duty, there are circumstances and influences which determine the question very largely for him. Then again, why should one seek an easy calling? Is there not a certain satisfaction, and perhaps the deepest satisfaction of life, in feeling that one is doing his full share of the world's work, and bearing his part of the world's suffering and sorrow? How else can we account for the joy of those who serve the Lord in foreign lands as missionaries, or who, in our own land, give themselves to ministries among the poor and lowly? It is a great mistake to suppose that those who give their lives to the welfare of others in less fortunate conditions, and who sacrifice many of the things which others cherish so highly in order to render such service, are objects of our pity and commiseration. They have a joy in life, and a consciousness of its dignity and value, which those who seek lives of ease and comfort never know. What shall we say then of those who are seeking easy places, and who turn aside, even from the path of duty, when that path seems to be beset with perils, with hardships and with unremunerated toil? They are making the mistake, so common among men, of seeking happiness and pleasure as an end, and who are always disappointed in the search. Happiness is a by-product of honest, earnest effort in accomplishing some worthy end of life.

Some one who reads the foregoing may ask, Why does not the Editor of The Christian-Evangelist, then, resign his position and take up work among the poor in some social settlement, or work with the Salvation Army, or become a missionary to the slums in some of our great cities where he may minister directly to the needy and to the outcasts of society? The question is worth asking. He has asked it of himself. If he knows his own heart, he would gladly enter into any of these fields of service, and find joy in doing so, if he felt that that was the work to which God had called him, and that in doing so he could do most to glorify God and to bless humanity. While it would involve the sacrifice of certain things he now enjoys, it would, also, bring immunity from many things which are harder to endure than the hardships which would be involved in such service as we have described. In other words, he would not exchange his present position for that of a slum-worker with any view of getting a more difficult post of duty. On the contrary, it would be a much easier one. Who that has lived a public life and sought to serve the public good, has not at times felt oppressed with the burden of responsibility, and wounded with shafts of criticism, until he literally longs for the shades of obscurity and freedom from responsibility where he might rest and be at peace? So the psalmist must have felt when he exclaimed:

> "Oh, that I had wings like a dove!
> Then would I fly away and be at rest.
> Lo, then would I wander afar off,
> I would lodge in the wilderness.
> I would haste me to a shelter
> From the stormy wind and tempest."

So men in public life often feel, but if they are brave men they do not yield to such feeling, but stand at their post of duty until their work is done.

Last week we spoke of an anniversary. This week we have had another one, one which concerned the mistress of the household. Mrs. Eddy advises against observing birthday anniversaries, but we are not disciples of Mrs. Eddy, and as our custom is, made some slight recognition of this birthday anniversary. There was a little dinner party at the clubhouse in the evening at which fourteen of our friends, in and near the clubhouse, sat down at a common table in honor of the occasion. There were a few gifts from immediate friends, and a loving message by telegram from children far away, and at the close, though not on the program, W. T. Moore, out of the goodness of his heart, volunteered some words of appreciation of the good woman in whose honor the party was convened, which at least one of those at the table heartily indorsed, and all seemed to approve. The informal dinner party then adjourned, most of them to "The Pioneer" cottage, where the evening was spent very delightfully as indicated in one of the songs of Garrison Park:

> "There at eve upon the broad veranda,
> When the moon shines bright,
> We sit and sing the old songs softly
> Far into the moonlit night."

It was not noisy singing, but of that soft, gentle type, in which the heart feels more than the lips utter. The south wind, blowing softly through the pines and hemlocks, seemed to chime in with the low, sweet melodies of the songs of long ago. And the lake, too, joined in the refrain, as its wavelets broke upon the smooth surface of the beach. The half-full moon lent its softening influence to the occasion, as through the rifts of floating clouds, its beams fell upon lake and woods. Yes, we do well to mark these anniversary days, which, in one brief human life, are all too few. Too soon the time comes when these anniversaries must cease, and then it is good to remember that while our loved ones were yet with us, we paused in life's hurried march to celebrate the day in which God gave them to us.

We are writing this at the close of the week. To-morrow is the Lord's day. May it be a day of rich spiritual blessing to all the churches! May the spirit of God brood over all the assembled congregations, and over all the scattered saints with his life-giving and sanctifying energy! May the spirit of peace, of unity, of reverence and of worship, pervade all our churches, and may those who speak, speak with the power of the indwelling Christ, and those who hear, realize his presence in their midst, saying, as he did of old to the waves of Galilee, "Peace, be still!" Just now we seem to need the silence of thoughtfulness and of awe, as, in the presence of God, we think of our relations to him and to each other. We are sure that all of the readers of the Easy Chair will join us in the inspired prayer: "God be merciful unto us and bless us and cause his face to shine upon us and give us peace!" It was our privilege to speak to the little band of Disciples here, and a number of resorters, on last Lord's day, and we are hoping to have Brother Moore speak to us to-morrow. A Methodist brother has just called to request a union meeting in the absence of their pastor, and to this we readily consented.

The Glorious Liberty of the Children of God!

Romans 8:21.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage Galatians 5:1.

If the Son therefore shall make you free, ye shall be free indeed—John 8:36.

A BRIEF CONSPECTUS OF A SERMON PREACHED BY W. DAVIESS PITTMAN AT THE FIRST CHRISTIAN CHURCH, ST. LOUIS, SUNDAY, JULY 5TH, 1908.

Liberty, freedom, independence, is naturally the subject of the hour. Within the past twenty-four hours it has been shot into our ears, dazzled into our eyes, and burned into our souls, and I realize that I would do the occasion violence if I did not speak upon the theme now upon our hearts and minds.

Our national independence means much to every true American, and the Fourth of July, celebrating as it does the signing of that immortal document, The Declaration of Independence, ought to be fitly observed. The valorous deeds of our forefathers during those eventful days that tried men's souls, ought to be gratefully remembered by us who enjoy the glorious heritage of the sons of liberty. They sealed with their blood their noble resolve to throw off the galling yoke of bondage, and because of their heroic struggle and final victory, "Old Glory" now proudly floats o'er "the land of the free and the home of the brave!"

Our glorious liberty as the children of God is of still higher and greater importance, and it is to this phase of LIBERTY that I desire to direct your careful attention. "If the Son therefore shall make you free, ye shall be free indeed." This is the freedom worth while, and it should be the ardent desire of all Christians to appreciate and appropriate this glorious freedom that was bought with the price of the blood of our Lord and Savior, Jesus Christ.

Let us parallel our condition with that of the early colonists, and, as they threw off the yoke of bondage, let us see if we may not do so, in somewhat the same way. Instead of George III, who oppressed and harassed our forefathers, we will substitute SATAN, who is "the prince of this world," and as a reigning monarch, is tyrannical, despotic and relentless in his cruel sway over mankind. His personality, his power and his influence over his subjects is a reality we sometimes fail to take into consideration. The Kingdom of Satan is just as real as the Kingdom of God, and ofttimes many of us are so attracted by the allurements of the tinsel and show of his deceptions, that we become his abject subjects. He reigns supreme over our lives; we are completely under his dominion and power, and we do his bidding, even to the extent of going out to get others to join us in our obedience to his mandates. Our condition is even worse than our forefathers' plight, and there is just one way to escape the baleful influence and blight of his Satanic Majesty, and that is

Rebellion, rebellion, rebellion, and the first act of rebelling from his tyrannical reign over us is to write and sign a "Declaration of Independence" similar to the one herein printed, and then to seal that signed document with our noblest and best endeavor. At Trenton, Brandywine and Valley Forge, our early patriots fought and suffered after the signing of the Declaration of Independence, and at Yorktown they finally triumphed over their hated enemy. Even so we will have our battles after signing our Declaration of Independence, but the Captain of our Salvation never lost a battle, and he fought a hand to hand conflict with Satan himself, both at the beginning of his ministry, on the mountain, and at its close, in the tomb; but he triumphed over the archenemy to mankind and is now able to succor all who put their trust in Him, and follow His leadership. This is a glorious thought, that we may follow One who has never known defeat.

A DECLARATION OF INDEPENDENCE.

When, in the course of human events, it becomes necessary for a people to dissolve the bands which have connected them with a power unwholesome, tyrannical, despotic, and degrading; it seems but right and proper that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are ordained among men, and that whenever any government becomes destructive of these ends, it is the right of the people to throw off such government and come under another which will provide new guards for their future security.

Such is the case with the government of Satan, and is now the necessity which constrains them to throw off his government. The history of his Satanic Majesty is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over his subjects. To prove this, let facts be submitted to a candid world.

He has polluted the hearts of men, so that they hate, envy, scorn, curse, decry, lust, evilly surmise, and think all evil.

He has caused wars to extend over the face of the earth, bringing in their wake the sobs of the orphans, the wail of the widows, and the blight of the land.

He has caused selfishness to abound so that the unscrupulous prey upon their weaker fellow men, and grind out of them their very life's blood, for their own benefit and profit.

He has caused the ruin and downfall of countless thousands of men and women by that curse of all curses,—the drink habit. He has led our sons and daughters astray and into by and forbidden paths.

He has caused us all to sin and sin repeatedly, and filled our hearts with remorse and sorrow, and as a consequence of our sins, the death penalty has been passed upon all mankind.

For these, and a thousand other reasons and causes, we must, therefore, acquiesce in the necessity which demands our separation.

We, therefore, children of our Heavenly Father, to whom we appeal for the rectitude of our intentions, do hereby solemnly publish and declare that we of right ought to be free; that we are absolved from all allegiance to the Kingdom of Satan, and that all connection between us is and ought to be totally dissolved.

And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge our lives, our fortunes, and our sacred honor.

To proclaim liberty to the captives was the reason Jesus came into this world, and to help us in our struggle against Satan and his hosts. This was prophesied by Isaiah, and Jesus himself, reading this prophecy in the temple, declared that it was fulfilled in His coming.

The Apostle Paul, that old battle-scarred veteran of the cross, knew how to overcome the evil one, because he had met him in many a conflict; and in writing to the Ephesian brethren he sounded along the lines of Christian soldiery these thrilling words: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the DEVIL. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God."

In the midst of the battle's roar, when the conflict is pressing hard, let us hear anew the same old warrior's note of assurance, as he cries aloud in these words: "Thanks be unto God, who giveth us the VICTORY through our Lord Jesus Christ."

"We must fight;" I repeat it, sir, we must fight. I know not what course others may take, but as for me, give me liberty or give me death!" These were the cyclonic words of Patrick Henry that fanned the spark of rebellion into a glowing, consuming fire, which melted the chains of tyranny and oppression.

In the same spirit, Paul wrote to young Timothy: "Fight the good fight of faith!" No victory without a fight, and if we truly appreciate our situation, and follow the example and admonition of such illustrious and worthy men of blood and iron, we will be able to say with Paul, the most conspicuous hero that ever fought under the bloodstained banner of the Cross:

"I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight; I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Our forefathers fought an unequal fight, under many discomforts and disadvantages, but with a firm reliance upon God for ultimate victory; and their faith and courage pleased the eyes of the Infinite and He led them on to victories, even as he did Israel of old.

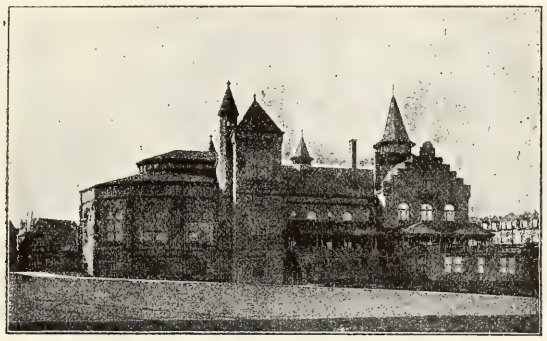
Are we worthy children of our gallant sires? Have we courage and faith equal to theirs? Ours is a righteous cause. God still lives and rules in the affairs of men, and He can help us to be "more than conquerors" if we follow closely our great Leader as He leads us on into the thick of the fight against the tyrannical, despotic Satan and his rulers of the darkness of this world.

With such a record behind us, as sinks the golden sun behind the western hills and the days of our years have been spent as a tale that is told, we will know more and more the true significance of the apostle's words when he refers to "The glorious LIBERTY of the children of God."

What One Railroad is Doing for Its Men

By Arthur Holmes

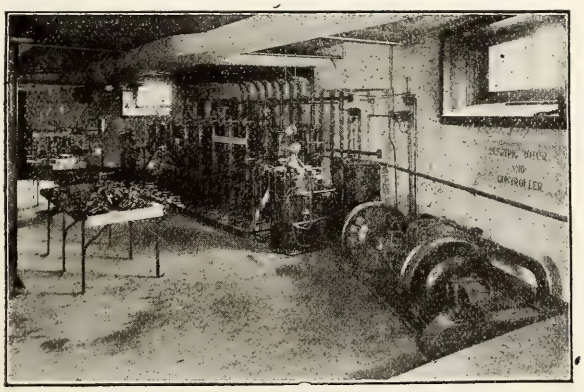
Automatic railroad devices all have practical limitations. At some point sooner or later, operation depends upon a man. The responsibility of this man increases as the automaticity of the operation increases. In other days, men applied hand-brakes. Now the engineer shoves an eight-inch lever one inch and every brake on the train grips its wheel immediately. Formerly, a minute's delay might not be unimportant. Now, a second may decide the difference between a safe stop and a pile of broken cars and mangled bodies.



Main Building, R. R. Y. M. C. A.

Understanding the ultimate importance of men, railroaders are wisely turning their attention to the improvement of this most important part of the equipment. The Young Men's Christian Association has been found to embody most of the elements going to make a practical, steady, efficient organization for developing the highest type of railroad men.

The Philadelphia Association has long been in the front ranks of such institutions. Its main building is a model club house, costing with its equipment about $175,000. Besides this, the Department has an athletic field, a club house at the seashore, another in the country, and a well-furnished branch on the top floor of an office building at Broad Street Station. The normal average membership is about 1,800. The equipment includes all the usual association appliances.



Air Brake Room, Pennsylvania Railroad.

The work naturally falls under heads: social, physical, educational, and religious.

Besides, the general atmosphere of sociability and games, series of social events with music, vaudeville, speeches, and eatables are arranged, at which 800 men sometimes may be found. Thirty-five hundred people entered the building last New Year's day. The president of the road has twice attended socials this winter.

The regular indoor gymnasium work is no longer a mere trap to catch the unwary, otherwise invulnerable to religious influences, nor yet a developer of specialists in athletics. Its mission is to the everyday worker, and it seeks to bring him to his highest efficiency in the work he is doing.

Summer work is divided between the athletic field and the seashore club house. Just how much the latter means to the youngsters can best be judged by seeing fifty of them turned loose on the sands or dumped into the rolling Atlantic, or, best of all, ranged around the tables in the dining room after an entire morning's unbroken romp.

As in most large Associations the physical director is a wide-awake graduate of a medical school, his office becomes a dispensary of advice for preserving health as well as regaining it. Young fellows learn how to care for wounds, how to eat, sleep, and that there is no forgiveness in heaven or on earth for the desecrator of the temple of the Holy Spirit. The bond between the physical director and the young man is so close and so valuable for the latter's moral well-being, that any minister might envy the potentialities for good thus placed in the hands of the man who pre eminently controls the ideals of these youths.

The educational activities cover a multitude of studies. Telegraphy and electricity are demanding increasing attention. Transportation problems have been treated by heads of departments themselves. Frequent trips are made to points of interest in the road and actual operations studied, like those in freight yards, terminals, New York tunnels, and electric power-houses. A complete air-brake plant, equivalent to thirty cars, is installed and ready for inspection and illustration. A steam-valve motion, motor and electrical apparatus is always on the ground. In one month the attendance in all classes runs up to 1,200, or about 5,000 for the active season, with an enrollment of about 750. Correspondence courses are also conducted.

Distinct activities for the development of men's religious natures are prominent. The Bible Department stands first. Clubs and classes are held in and out of the building. The shops have been invaded and men can be found, day and night, at their lunch-hour, studying under the direction of their comrades or ministers. Lessons are sent by mail to 275 men weekly. In the shanties along the tracks, in the night-vigils in the moving cabooses, men are studying the life of the greatest man who ever lived. Whiskey-drinking and card-playing are disappearing from such places, and men can now be found ready to utter a last prayer for a comrade caught in a wreck. Imagine the fortitude of that engineer, pinned three hours under his engine, comforting and sustaining his soul by reading the Testament sent him in connection with these lessons. The man who runs the course was once a drunkard.

A Bible study club for clerks includes four suppers and four lectures for $1.50. Dr. A. T. Clay, of the University of Pennsylvania, lectured on "Babylonian Excavations" this winter. Seventy men attended.

Sunday meetings are held in the building. Shop meetings are most popular. The men take part; reading, singing solos, playing the organ, and sometimes doing the speaking. A brakeman will run in from the yard-engine and give the music, a machinist will pass the books, a Roman Catholic blacksmith will sometimes sing a solo, a clergyman, doctor, business man, or evangelist will speak for ten or fifteen minutes. Men stand around, sit on benches, eat part of their lunches and smoke their pipes. The foremen, who are the best judges of the effects, are loudest in their praises.

Altogether 20 meetings and classes are held weekly, attended by 8,500 in Bible study and about 22,246 in meetings, or a total of 30,790 men annually.

Whoever thinks of the railroad associations as merely a bunk-house or lunch-room with a religious supplement, needs to revise his opinion. Here is a great institution with an equipment costing $200,000, with 1,800 members, touching 5,000 more, affecting the lives of railroaders from vice-presidents down to track-laborers, with 25 paid officers, with a school of 18 different courses of study, employing 50 lecturers and teachers, with a religious department reaching 2,000 weekly, with a physical department building up the bodies of 1,000 more, with 500 attending the rooms daily and with a committee force of 575 volunteers.

A Shop Meeting.

After all, its real work can not be stated statistically. The effect upon men can be observed only by those who mark the advances toward sobriety, steadiness, thrift, and efficiency as the years go by. The best evidence of such advance is the increasing willingness of railroad companies to put money into an enterprise which has demonstrated its usefulness in doing the noblest work on earth—that of making men.

Class for Studying Ticket Agent's Business.

The Church Out of Doors By William Henry Meredith

The open-air treatment is the popular and efficient remedy for consumption. Many a New Englander, smitten with this white plague, has been amazed on discovering what there is in the air, as a specific for that fell disease, so prevalent on that coast. Portable beds on piazzas and tents in gardens are frequently in evidence. "Live out of doors as much as you can," we are hearing on all sides. Not only the sick, but the well are taking this advice. The sick for healing, the well as preventive, believing that prevention is better and more economic than cure.

We claim to be an optimist of the optimists. The discovery of one drop of pessimism in our circulation would send us at once to the blood-letter's, but the fact remains that too many churches are smitten with consumption, and are in a wasting condition, growing weaker and weaker. Sometimes a glow is seen for a while, during special seasons, but it proves to be but the hectic flush of that baleful disease which slays its thousands. The beauty is not the beauty of holiness, but is the evidence which sometimes attends decay. After a while the feet grow too tired to walk to the church services, the hands too weak to do its work, the heart of the body too weak to send life currents into every member of the body. Public services are maintained with icy regularity, church bills are often promptly paid, but consumption is doing its deadly work in the body. The absorptions are gaining in the secretions, the body is necessarily weakening even unto death. The light under the bushel is being extinguished by its own smoke. It must have an outlet, or it will go out. At a wedding party awhile ago, we were suddenly brought almost into darkness. The lamps were going out. Some guests wondered, but the hostess at once opened doors and windows for awhile. The foul air went out, the fresh air came in, the lamps again shone brightly, and the guests rejoiced in the light. Some local churches are going into darkness because they have no outlets. Self-concerned, they are becoming self-consumed. "We won't pay for heating up all out doors," said a penurious school committeeman to a young teacher in a country school, who had the windows open to let in the good air, and to let out the bad. The local church which does not do its part to heat up out-of-doors home and foreign missions and other benevolences will soon suffer suffocation.

The local church should not only send out its light and heat to the ends of the earth; it should also carry them out into its own community. It should get out of doors, out into the open with its glad evangel!

How pitiful and painful is the frequent sight in our cities in the summer, to see only a small few in the congregation, and these mostly church members and Christians, whilst multitudes of the unsaved are surging past the church doors, or along adjacent streets! The classes are inside the churches, the masses are outside. How shall these be brought together to hear the saving Gospel? Said a successful merchant, in my hearing, to a young man who had just opened a store: "You must learn to draw the people through the glass" (windows). If the church can not draw the masses through its doors, she should go out of doors to them. If some half-empty city churches only knew "what is in the air!" Why not get out onto the front steps, if space will allow? Why not get a permit to go out onto the street corner, and hold forth the word of life, and there give forth the invitation to the house of the Lord? Why not go out into the near-by open square, or public park, and preach and sing the Gospel to the people where they are, and as they are? Many a dying church has been revived by such open-air treatment. Does the pastor say, "I am no kind of an open-air preacher." Did you ever try to be one? Try it, brother, and see how it agrees with you and with your church. Be an open-air preacher, not merely an open-air exhorter or testifier. Not only exhortation, and not only testimony is enough to gather and hold an open-air audience, but studied and specially prepared preaching and singing will do the business. Choose the right spot, where the fish abound, before you throw out your line. Have your singers well trained in Gospel hymns, mostly old-timers, which will awaken memories of past years in the hearers. Observe the way of the wind and stand so that it will carry your message to the people. Have a wall back of you if possible. Choose practical subjects, and clothe the very best thoughts in the simplest language, the language of the people, of the man in the street, not his slang, but his current speech. Be prepared for interruptions, and when they come, keep sweet, and try and turn them to good account. Be sure and see that some burrs, which will stick, are thrown out in the sermon. This kind of man-fishery needs barbed hooks. If the preacher has to "flog his brains" to produce sermons for out of doors, he must not be surprised. To extemporize in the open is very risky business, even, and especially for the naturally ready speaker.

The average man in the street thinks that the church, especially what he calls the "toney church," doesn't care for him, nor for his. He regards church-going as a luxury for the well-to-do, or as a pastime for the poorer. To see a "toney church" actually come out into the street, after him, to give him the benefit of their talented pastor and singers will convince him that the church cares for him and seeks his good, and not his goods. That preachers and people are doing things for him for which they are not paid to do, will have a good moral effect upon him. The English are far ahead of us in this matter of out-of-door preaching. Not only do the Free churches, but also the Anglican Churches and their ministers throw themselves heartily into this kind of work.

The Rt. Rev. Edmund Knox, D. D., bishop of Manchester, is famed throughout the north of England for his open-air preaching. He has conducted some very successful missions on Blackpool sands, and is immensely popular with the rough-and-ready natives of Lancashire. He is a tremendous worker, as indeed he needs to be, for Bishop Gore once said that he believed there was no single diocese in the Church of England where the work was so arduous as at Manchester. Although Dr. Knox is one of the hardest worked bishops in England, the good people of his diocese do not always realize this. During one of his recent missions on Blackpool Beach, two Lancashire mill girls were discussing the situation. "Who's that?" asked one, as the bishop got up to speak. "That's the Bishop of Manchester," was the reply. "Nay, lass," said the first speaker, "no bishop 'ud do that." "But it is the bishop, I tell 'ee." "Well, if it really is the bishop, let's go and 'ear 'im, for I thowt as bishops did nowt but draw their brass."

We saw some Anglican churches had out-of-door pulpits built into the walls of their city churches. We heard them preach from these to the crowds in the church yards, both before and after the indoor services. English cities and towns are busy hives of open-air workers, especially on Sundays. In classical Cambridge we followed a preacher and his people from the indoor evening services to "Parker's Place," an open space where people congregated; there they held services. A transparency told the crowd who they were, and where they carried on the regular business of preaching and worship. It also invited them to come to the church. The preacher was one of the front-rank preachers of his denomination. Although our city populations are not so homogeneous as are the English, yet good work may be done out of doors. A few concrete cases shall close this article. The pastor of a Massachusetts city church, with a few workers, went out into a popular resort, more than a mile from their church, and held an out-door service. Weeks after a man appeared at the church door, who had not been inside a church for worship for nearly forty years. The only sermon he had heard during that time was the out-of-door sermon of the pastor of that church. He became a member of that church and after years of Christian life and service the same pastor yoked up with a Swedish pastor of that city. He left his beautiful church, one of the finest in the city, and just before evening worship, they went out into a park not far off. They preached in both languages, and the Swede sang Swedish hymns, much to the spiritual profit of the strangers in the strange land, who, there, in their own tongue, heard the Gospel preached and sung. A good Swedish church soon became a necessity there, and the stately New England pile of the other pastor had 2 larger congregations, because of those preliminary open-air services.

In another city, where French people abounded, the same pastor yoked up with a French mission pastor. A teamster mem-

DIFFERENT NOW

Athlete Finds Better Training Food.

It was formerly the belief that to become strong, athletes must eat plenty of meat.

This is all out of date now, and many trainers feed athletes on the well-known food, Grape-Nuts, made of wheat and barley, and cut the meat down to a small portion, once a day.

"Three years ago," writes a Mich. man, "Having become interested in athletics, I found I would have to stop eating pastry and some other kinds of food.

"I got some Grape-Nuts and was soon eating the food at every meal, for I found that when I went on the track, I felt more lively and active.

"Later, I began also to drink Postum in place of coffee and the way I gained muscle and strength on this diet was certainly great. On the day of a field meet in June I weighed 124 lbs. On the opening of the football season in Sept. I weighed 140. I attributed my fine condition and good work to the discontinuation of improper food and coffee, and the using of Grape-Nuts and Postum, my principal diet during training season being Grape-Nuts.

"Before I used Grape-Nuts I never felt right in the morning—always kind of 'out of sorts' with my stomach. But now when I rise I feel good, and after a breakfast largely of Grape-Nuts with cream, and a cup of Postum, I feel like a new man." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ber gave the use of a large wagon. A small organ and a choir filled it. On the corner of two main streets of that city services were held in both languages, and the church and French Mission of that city were greatly invigorated by the open-air treatment.

Many of the people who throng the streets and surge past the church doors are ex-Sunday-school scholars. Not a few had Christian parents. The most of them have more than enough of thee Bible and of good Gospel hymns in their memories to save them, if they could only be moved to do as well as they know how to do.

Absent treatment will never bring them to decision. Out-of-door contact with sacred things and tactful open-air religious services may be blest to them, so that what they know they ought to do they will do, and they will say: "I will arise and go unto my father." Souls may be saved and churches also may be saved by getting out-of-doors. Bible preaching, in both testaments, is nearly all open-air preaching. Jesus was a matchless open-air preacher and teacher. Apostolic successes were gained out in the open. The church which brings the truth of God down from the stars into the streets, is a truly apostolic church. Let consumptive churches and pastors try the open-air treatment, and the healthy use this prophylactic method.

As Seen From the Dome By F. D. Power

Once a year generally I preach for the dumb animals. My last text was Jonah 4:11. I shall let the newspaper man report the sermon in part. Its lesson is specially needed in these canicular days:

"One of the hopeful signs of the times," the preacher said, "is the revival of interest in natural history. People have read about animals in the last two or three years who never before took the slightest interest in the subject. President Roosevelt's influence, no doubt, will give a mighty impulse to this awakening to the beauties of nature and the fascinating study of our fellow-mortals of the field, the forest and the stream. Bear and panther, lynx, hare and moose, dogs, wolves and foxes, horse and ox, crows and meadow larks, robins and sparrows, even the snake and the toad, the spider and the bug, are having their place in God's great temple recognized.

"The duty of man to the dumb creation is one acknowledged from the oldest history. 'Thou shalt not muzzle the ox that treadeth out the corn,' is a word of Moses, which Paul quotes again and again. 'A righteous man regardeth the life of his beast,' says Solomon. 'Blessed are the merciful, for they shall obtain mercy,' is a beatitude of Jesus, which reiterates the teaching of Moses and the prophets.

"The Bible is clear upon this subject, as upon all human obligations. The great lesson of Holy Scripture is the lesson of mercy. God is love. The gospel is for 'every creature.' In the perfection of the Kingdom the wolf shall also dwell with the lamb and the leopard lie down with the kid.

"Christianity is kindness, love fulfilling the law. Cruelty hardens the heart and is unlike God, whose tender mercy is over all his works.

"Atrocities perpetrated on defenseless creatures, fashionable cruelties to horses, birds, dogs and cats; starving, beating, overworking and needless whipping of domestic animals, are causes of crime, are in themselves crimes that call for the interposition of every disciple of the compassionate Christ.

"What do we see to-day in the animal world? Fish of the sea, birds of the air, beasts of the field, creeping things of the earth are all serving their heaven-given purpose, are full of life—happy, stirring, useful life. Where it is necessary for food or for protection to sacrifice this life man has the right to take it; but when God gave man dominion over all the works of his hand he did not mean the wholesale slaughter which we see for purposes of sport or fashion. Roosevelt and Cleveland may be named among true sportsmen, and they would not countenance the wanton slaughter of animals for the brutal pleasure of killing; but it is easy to find such examples. What of the wholesale butchery of buffalo on our western plains or the destruction of millions of song birds to decorate the hats of our women!

"Four men went out hunting quail. Each day before starting a heavy wager was made as to the number of kills each would make during the day. Quail were plentiful and the bag of each day became larger. The wages increased, and of course the bags were more troublesome to carry. Finally each man decided to wring the head from the bird as it was brought in by the dogs and toss the body aside. When the day's slaughter was over heads were easily counted, and, of course, the bags did not weigh so much. These men would feel affronted if told they were not sportsmen. They would feel still more affronted if pronounced butchers and blackguards who deserved ten years each in the county jail.

"Yes, an animal has the right to live and be happy in its brief life. Animals also are endowed with feelings and affections as other mortals. Who has not been touched by the joys and sorrows of our dumb friends? A barn was recently burned in Virginia. Some of those present noticed a dog's head sticking out from under the building. The owner of the barn tried to persuade her to come out.

"She turned appealing eyes to him and started back. Presently she came to the opening again, looked out as if for help, and again went back. Several times this act was repeated. Her puppies were under the barn and she wanted some one to fetch them out. Finally the flames were down to the first floor of the building, and the owner of the dog began to worry because she would not come out, and tried all manner of means to get her to leave her little ones, but she would not. At last she went back and came out no more, and when the fire was over they found her dead body beside the charred bodies of her offspring. When she found she could not get them out she determined to die with them. What a picture of maternal devotion!

"Go up to some disreputable-looking old horse, some cowed and beaten dog, and speak kindly to him, and see if he has not feelings like your own. See if he does not say, as plainly as words can speak: 'Thank you; you have made me happy!' Whatever has the capacity for loving has the capacity for suffering.

"The human animal in his egotism torments the cat to give pleasure to his great and lofty mightiness; the cat is nobler. He kicks the dog because it dares approach his sacred person; the dog is a finer creature. He subjects his horse to the cruel overcheck rein, the blacksnake whip, the Mexican bit, or the barbarous docking because it ministers to the ill-temper, the vanity and selfishness of his severe highness. He rebukes and crushes his wife or his child in the same spirit because they are not careful of his comfort. A man who would be cruel to animals is dangerous to his family; he is a menace to the community in which he lives.

"Animals are helpers and friends of man, and as such deserve kindness. To accept indispensable services from the horse, invaluable food from the cow, clothing from the sheep, and inestimable service from the birds, while refusing to protect them from the neglect and abuse of the ignorant, cruel, and avaricious, is not only shameful ingratitude, but repudiation of the cardinal principles of Christianity—justice, mercy and truth.

"Why not ask of yourself when you consider these dumb servants of yours, How would you like the treatment you accord to them? How would you like starvation? How would you enjoy a kick from one stronger than yourself? How would you like the lashing you gave your horse or your child yesterday? How would you like to be vivisected and left for days bleeding, bound and dying? How would you like to be a victim of the barbarism and injustice and insane temper which you mete out to this weaker and voiceless fellow-creature? Put yourself in his place.

"Our humane societies are to teach those who have not learned that the principles of righteousness and justice, of charity and mercy, are to govern here as in all the relations of life. But is there need of such teaching in this advanced age of enlightened and Christian civilization? Read the Washington society's report. Five hundred and sixty-one cases of cruelty to children and more than 3,000 cases of cruelty to animals! We are learning. A little while ago we retired a horse on a pension in this city. Bird day is kept by millions of children in the land, and bands of mercy in our city schools have over 20,000 members. President Roosevelt, in his message to Congress, asked that special provision be made for cavalry and artillery horses "worn out in the long performance of duty," and Congress passed a law against docking the tails of horses. Great states like Massachusetts have prohibited by law the sale of dead birds

MADE RIGHT

It Won the Banker.

"At the age of seventeen I was thrown on my own resources," writes the cashier of a Western bank, "and being low in finances I lived at a cheap boarding house where they served black coffee three times a day.

"At first my very nature rebelled, but I soon became accustomed to it, and after a while thought I could not get along without it.

"I worked hard during each school term (I was attending college) and taught country school between times.

"At the end of three years I had finished my course—my nerves, too, and I went back to the farm to rest up. This did me some good, but I kept on drinking coffee, not realizing that it caused my trouble, and later accepted a position in a bank.

"About this time I was married, and my acquaintances called me 'Slim.' On the advice of a friend, my wife began to serve Postum, and she made it right from the start (boiled it fifteen minutes after boiling actually starts). I liked it and have used it exclusively for three years. I am no longer dubbed slim, my weight has increased 60 pounds and I have nerves to stand any strain without a flinch. And I have increased my salary and shares of bank stock. I can work 15 hours a day, sleep soundly and get up feeling like a healthy boy." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

for millinery purposes, and there is some indication that lovely woman will stop the slaughter of sea swallows and bobolinks to gratify her vanity.

"We may not feel that Tray and Towser, Beauty and Blossom, Bucephalus and Traveler have immortal souls, but we are learning that creatures with souls can not treat with cruelty their weaker fellow-creatures without disgrace and injury to themselves; that we should walk carefully among all creatures that can see and hear and feel and love and think and die; that dumb animals have rights which those with the divine gift of speech must be ready to recognize."

Our Co-Operative Work

By J. H. O. Smith

In the early days of our missionary work very few churches could be enlisted, and individuals assembled in voluntary mass conventions, pledged their money and selected men to administer the funds. Most of our people at that time were not only indifferent but hostile to any general organization, the fear of ecclesiasticism overshadowing the desire for the systematic extension of the kingdom. The American Christian Missionary Society, realizing the need of a better method of administering our co-operative work, has invited a discussion of this very important and urgent problem.

What I have to say is not intended as a reflection upon the men who are charged with the responsibility of conducting our general enterprises, for I believe they have done about all that could be done under the present system. For twenty years I have thought that our work should be placed upon a spiritual, scriptural and business basis, and not upon a basis of money. The solution seems simple. In the New Testament church each congregation is a unit and must be represented in any organization which will receive the unanimous and hearty support of those who are intelligently striving to restore New Testament Christianity.

At present our conventions are representative only of those who attend, the attendance being determined by the locality in which the convention is held and assembled by inspirational methods. We are all familiar with representative assemblies. The political parties could not be induced to submit to such a method as ours. The initiative and referendum belongs to the churches. They make the contributions, the work is theirs and they would give more and do more if the whole responsibility was laid upon them.

Twenty years ago, as corresponding secretary and state evangelist of Indiana, I made a careful study of this problem and though I was then young, the convictions formed have been strengthened with subsequent experience and observation. I found the society in debt and the third year, after inaugurating what I have always believed was a scriptural plan, we raised $55,000 through the district organizations, grouped churches and assisted in locating preachers, had sixteen evangelists at work with over 3,000 conversions, organized churches and built houses and by wise council adjusted troubles in local congregations. I did not do this work, no one man could. I secured some one in the district to visit all the churches, to present the needs and ask the brethren if they were willing to co-operate with their brethren in the district and state. If they voted in the affirmative, as they did, they were asked to elect one of their best representatives to act with those elected from other churches on the district board. Pledges were taken. When the canvass was completed these representatives were called together and they organized for work. The action of this board was accepted by the churches as binding as is the transaction of a church board and for the same reason. We began with the churches and organized up instead of beginning with the secretary and organizing down. Many of the so-called anti-missionary churches joined us. The next year after my retirement, the state board doubled the districts in size, virtually asked the districts to disband, and asked the churches to send all contributions to the state board. Of course the money was not sent. If we trust the people they will trust us.

Any live secretary, after experience in the state, knows more than any one else about the needs of the field, but he does not know more than all others. All the brethren are wiser than any one of the brethren.

The state secretaries are opposing merging the state organizations into the American Christian Missionary Society on the ground that it would weaken the state and would not strengthen the general society. So merging the district work into the state work has practically eliminated the districts and the state work is struggling to exist. Our splendid state secretary in Indiana has for several years been showing up and down the state the picture of an eagle, the right wing representing foreign missions, and the left wing American missions, while the tail represented state missions. In the picture shown the tail feathers are pretty well all gone and the eagle practically bobtailed. Now the churches represent the eagle and when nature has its way there will be feathers enough to go all round.

There is as much scriptural authority for 3,000 or 3,000,000 people co-operating for the spread of the gospel and conserving the interests of the kingdom as there is for 300.

The Baptist held their first representative national convention in this city recently, having always transacted business upon the plan we have. They made it plain that the convention had no jurisdiction over the faith or practice of the churches and was simply a co-operation of the churches for missionary enterprise.

There would be no more danger of an ecclesiasticism with the churches represented in our assemblies than there is of a monarchy in America. Indeed the danger lies in the concentration rather than the distribution of power. I have not space to give the details of the organization. The brethren will work out the details when they have the opportunity. The state board could be elected by the districts, each district having a representative, the general board could be elected by the states and one board could transact all the business. The time has fully come to put our work on a scriptural and business basis. At present the pyramid is standing on the apex.

Oklahoma City.

[We agree with the writer of the foregoing that the time has come when our co-operative work should be based on the local churches co-operating, rather than upon individual members, which seemed to be a necessity at first. In our state conventions, at least, each local church that believes in co-operation and does what it can, should be entitled to representation in the convention which is held in the interest of that work. In national conventions, the same principle holds good, but a direct representation of all the churches would probably make too large a congregation to be serviceable or practical. Here the representation might be through the appointment of delegates by state conventions, and as these conventions represent all the co-operating churches, so the delegates appointed by them would be representative of the churches in that state.

We agree with Brother Smith, too, that the Baptists have done wisely in forming a national convention of Baptists that represents the entire body, to which the various missionary organizations report as parts of one common cause. This is the end toward which we are moving, and the sooner we arrive there, the better it will be for our co-operative work.—Editor.]

Centennial Bible Schools

CENTENNIAL AIM: All the Church and as many more in the Bible School.

Impossible as this goal appears, it had been left far behind by the church at Bolenge, Africa, before the aim was announced. Shortly afterward the Tabernacle Church, of North Tonawanda, N. Y., where W. C. Bower ministers, reported that it had reached the aim. In this apostolic church it is taken, as a matter of course, that one who comes into the church will want to be in the school of the church, and so immediately after baptism he is enrolled in the proper department. At the same time he makes a subscription to the current expenses of the church and receives his bunch of weekly envelopes.

In the course of last year's journeys I discovered that Bellefontaine, Ohio, and Santa Clara, Cal., were up to the mark, and recently, at the New York state convention, it developed that the Rowland Street Church, Syracuse, and the Third Church, Brooklyn, have reached it. Alexandria, Ind., passed it last winter, with 600 in the school, while the church numbers only 251. Then came the Fourth Church, Akron, O., and Cameron, W. Va.

Probably there are many others in the brotherhood that have not reported. We should like to have information at once regarding all such. We know of a number that are nearly up to the standard in spite of their large church membership. It is much easier for the young churches whose members have not become confirmed in indifference to the church's teaching service.

In its simplest terms, the aim is to make the Bible school roll twice as large as the church roll. The home department and cradle roll may be counted. Earnest and persistent effort should be made to enlist every church member, and to send him after some one else. It is astonishing how easy this apparently impossible task can be accomplished when we begin to work definitely for it with intelligence, enthusiasm and perseverance.

A great many of our schools should reach this aim before we come up to Pittsburg next year. Some of those that are near by will attend in a body as a living exhibit in the great celebration.

W. R. Warren, Centennial Sec.

Pittsburg, Pa.

Our Budget

—Some time ago floods
—and complaints.

—But now—

How beautiful is the rain!
After the dust and heat,
In the broad and fiery street,
How beautiful is the rain!

—Are you planning to go to school or send some one to get an education? Write for the catalogs of our colleges. These will give you fuller information than the advertisements.

—The religious paper ought to be a matter of interest to its readers. If it has any reason for existing this is to serve God's cause. You may contribute to the success. Read our leading editorial and if you have any suggestions we will be glad to hear them.

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—There is a growth at Plainville, Kan., under Clifton E. Rash.

—Jasper Bogue goes from Des Moines to Grand Junction, Colo.

—The excavation for the church at Bethany, Neb., has been finished.

—William Irelan, after several weeks' illness, is able to be out again.

—A minister will be wanted for half time at Indianapolis, Ia., after September 1.

—We regret to learn that A. R. Moore, of Birmingham, Ala., has been quite ill.

—We regret to learn that W. B. Berry, of the "Pacific Christian," has been ill.

—Robert Lyle Finch has taken charge of the work at 9th and Shaw Streets, Des Moines, Ia.

—B. S. Denny is to dedicate a church at West Side, Council Bluffs this month, and later at Ira, Ia.

—W. P. Bently gives a splendid report of the work and prospects of our California Oriental Mission.

—The church at Irving Park, Chicago, will celebrate its anniversary in September with special services.

—Late word from DeForest Austin indicates that his condition is very serious, dropsy having set in.

—C. C. S. Rush, of Canton, Mo., has accepted work with the Wythe (Warsaw), and La Crosse, Ill., churches.

—Dean A. M. Haggard, of the Bible College, Drake University, is spending his summer in the mountains.

—A. J. Bush is on a vacation. He will visit some of his children and enjoy the bathing at Corpus Christi.

—H. O. Breeden recently held an excellent meeting of eight days at Creston, Iowa, which resulted in 44 additions.

—Our Mexican Mission has entered upon a campaign for the re-establishment of our work in San Antonio, Tex.

—Prof. H. T. Sutton has moved to Eugene, Oreg., and will be a lecturer in the Divinity School there next year.

—C. G. Stout has been enjoying a visit to his home at Des Moines, after an evangelistic tour lasting many weeks.

—E. S. Bledsoe has resigned at Italy, Texas, which needs a preacher, and has entered upon the work at Big Springs.

—The brethren at Mackinaw, Ill., are building a handsome church home which is to be completed in the early autumn.

—E. Everett Hollingworth has given up his work at Conyers, Ga. We believe he has not yet decided upon his future plans.

—The church at What Cheer, Ia., has unanimously decided to have A. F. Van Slyke for full time after September 1. An addition to the church building is contemplated.

—I. H. Teel reports that every congregation of Disciples in his portion of California seems to be making steady progress.

—F. M. Rains dedicated the Third Church at Louisville, Ky., July 5, and the new building at Paragould, Ark., last Lord's day.

—Graham McMurray has associated with him Elmore Lucey for some special evangelistic work, while Roland A. Nichols is resting.

—A beautiful house of worship is to be dedicated some time in September at Paonia, Col., where J. K. Hester is doing a fine work.

—J. C. Howell has resigned at Thayer to take effect July 26. Brother and Sister Howell will make Hartshorn, Okla., their future home.

—As a result of a good meeting held at Tallassee, Ala., it is expected that there will have to be an enlargement of the church house.

—A training class has been organized at Pontiac, Ill., with over 50 members. All departments are prospering there under Allen T. Shaw.

—Improvements are being made on the church at Russell, Ia., and a meeting is planned for the fall. A. F. de Gafferelly is the minister.

—Perry J. Rice, of Minneapolis, is to occupy the pulpit of the University Church, Des Moines, during Brother Medbury's visit to the Coast.

Ranold McDonald is now at his former home, Athens, Tex., for a brief rest, after which he will be open to a call. He recently resigned work at Kaufman after two years of successful service.

—On the motion of P. J. Macfarlane, the Disciples' Ministerial Association of greater San Francisco expressed its appreciation of Herbert Yeuell's work.

—Milligan Earnest believes that at no distant day we will have a good modern church-building and a strong membership at North Birmingham, Ala.

—The work at Montgomery, Ala., gives S. P. Spiegel reason to feel that there is a great future for us in the capital city. At present we have only 22 members.

—Our little band at Fuente, Mex., is busily engaged in building their new house. From the pastor down to the children, all are taking part in the work.

—The church at Marysville, Cal., has found it necessary to enlarge its house of worship. It is no less a difficult field than others, but Brother Rhodes is succeeding.

—There is a union out-of-door evening service at Wellsville, O. Homer E. Sala, minister of the Christian church, preached the first sermon to about a thousand people.

—We received the program of the dedicatory service of the First Christian Church at Paragould, Ark. The date was July 12. F. M. Rains was leader on this occasion.

—Our American congregation at Monterey, Mex., has inaugurated Sunday night meetings, the first time it has ever been tried. The attendance has been beyond expectations.

—D. A. Russell, the corresponding secretary for Northern California, is supplying for the Tenth Avenue Christian Church, San Francisco, until a regular minister takes this work.

—All departments of the work seem to be thriving at Hollister, Cal., where Herbert F. Jones is glad to recognize the good work in building up the congregation done by Brother Meeker.

—News reaches us of the marriage of Walter M. Jordan to Mrs. Jeannie E. Coe, at Billings, Mont., on June 13. They are to be at home there after August 1. Our congratulations!

—Adam Byerly, lately ordained to our ministry, preached for Rochester Irwin's congregation at Washburn, Ill. L. B. Pickerill, of De Land, occupied the pulpit on the following Sunday.

—Harvey H. Harmon, of the First Christian Church, Lincoln, Neb., has been asked by the Centennial campaign committee to deliver an address on "Evangelism" at the New Orleans Convention.

—There is only one Christian church in the great state of Utah. This is at Salt Lake City, and is under the care of Dr. Albert Buxton. Ogden, with 35,000 people, has no Christian church.

—F. A. Ross has been called to serve the congregation at Elkton, Ore., for half time. This will be his first pastorate, but E. C. Wigmore believes that he will have a very successful ministry.

—The State Convention of Iowa, following the suggestion of the Missouri Board, recommended that all of the conventions—county, district, and state—next year partake of the centennial features.

—At Craig, Neb., G. H. Schleh has been unanimously called for another year. There were about 25 additions by baptism, and a few by letter. The church will strive to support all our co-operative work.

—Our congregation of 40 members at San Luisito, Mex., has purchased property for a church. This is the first time property has been bought for religious purposes in this town for any evangelical body.

—The church at San Jose, Cal., was ready to break ground, and probably now has, for the new building. M. W. Harkins leads the brethren there. This church was one of those seriously injured by the earthquake.

—We are glad to learn that M. M. Davis is slowly recovering from his serious illness and it is hoped that he may be removed North, to a cooler climate before long, in order to facilitate his restoration to health.

—The Centennial Class at Wellsville, O., of which H. E. Sala is the teacher, gave him recently a happy surprise, some hundred of the members going to the parsonage, bringing with them a handsome writing desk. Of course, there were refreshments.

—Chas. G. Stout hopes to see at least 100 young men in the ministry and 100 young women in the foreign field as the contribution of his life to the Lord's cause. Since the last convention, 15 young people have openly committed themselves in this way under his ministry.

—J. O. Shelburne, the evangelist, of Toledo, O., recently visited his cousin, Cephas, and preached for the East Dallas church in the evening and for M. M. Davis' congregation in the morning. Brother Shelburne is now engaged in a meeting at Fort Dodge, Ia.

—We regret to learn of the death of Andrew M. Sweany, who was formerly a minister of the Gospel in Nebraska. He died at his home in Eugene, Oreg.

—J. P. Childs stopped off on his eastern evangelistic trip to minister to the people at Primghar, Ia., where there is at present no pastor. He will return about the middle of the month to Hepler, Kan., and his work at Farlington Church. J. H. Reeves has been supplying for him during his absence. A new bell has recently been installed there through the efforts of the ladies of the church.

—The Indiana state convention meets at Bethany Park, near Indianapolis, July 20-26.

—The churches in Fulton county, Ohio, expect to combine their offerings and be able to become a living link in the Foreign Society. They hope to support W. B. Alexander in India.

—During the last five years J. M. Monroe, of Oklahoma City, has dedicated 99 churches in Oklahoma. Four of these—Bison, Tuttle, Kremlin and Dewey—have been dedicated within the last few weeks.

—George T. Smith has taken the temporary pastorate of the Fourth Christian Church, Vermilion Heights, Danville, Ill. He will be located there until September, when he opens the Pastors' College, at Champaign, Ill.

—The receipts of the Foreign Society for the first seven days of July amounted to $11,875, a gain over the corresponding time last year of $3,989. There was also a gain of thirty-one contributing churches and 161 Sunday-schools.

—Dr. S. T. Willis, of the One Hundred and Sixty-ninth Street Church, New York, recently underwent a surgical operation for throat trouble. While he is rapidly recovering from its effects, physicians warn him against preaching until the autumn.

—F. S. White sees good work under his administration at Platte Valley, Neb. On Children's Day $60 was given for missions. Since March 1 a good parsonage has been erected. The Bible school is in a healthy condition and there have been regular additions to the church.

—I. J. Spencer, of Lexington, Ky., will accept the invitation to address the National Baptist Congress, which is to be held in Chicago November 10-12, upon the subject of what definite steps should be taken toward the union of Baptists, Free Baptists and Disciples of Christ.

—John T. Stivers is taking a few months' rest from the exacting work of an evangelist. His meeting at Santa Paula, Cal., resulted in 34 additions, 21 of whom were baptized. Brother Stivers has purchased a beautiful home in Los Angeles, and will make that his permanent address.

—Good work is being done at Elliott, Ia., where J. Edward Cressmer is minister. The semi-annual missionary offering amounted to $150. The Bible school is well organized, the Endeavor Society enthusiastic and plans for a revival in September, under the leadership of W. S. Johnson, are being carefully made.

—During July and August the Portland Avenue Christian Church and the Central Baptist Church of Minneapolis, Minn., are uniting in services while the two pastors are away. The cause of union between the two bodies in this state has moved forward a step by resolutions adopted looking toward closer co-operation.

—W. S. Johnson, evangelist under the Iowa State Board, reports the work at Estherville moving along well. The church there, he says, wants to employ a regular minister, beginning August 16, or soon thereafter. It is a good field for a good man. The stipend is about $800 per year. Send recommendations and applications to Brother Johnson.

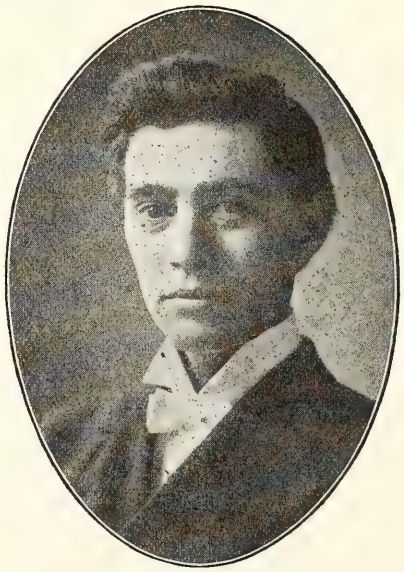
—W. A. Baldwin, corresponding secretary of the Nebraska Missionary Society, was commended highly in a resolution passed by the Ninth District Convention at Norfolk, Neb. The same convention rejoiced in the erection of the house of God, in which they met, and expressed appreciation of the heroic efforts of Brother Stine, the devout pastor, and his self-denying flock.

—W. B. Alexander, of the East Side Church, Toledo, Ohio, will go out to India in September, as a missionary of the Foreign Society, instead of to China, as was announced. The imperative need in India at this time, on account of the death of E. M. Gordon, seems to make this step necessary.

—A large part of the $50,000 pledged a year ago by Mr. Robert Stockton, for a new building for the Christian Orphans' Home, St. Louis, has been paid to the contractors. The building is fast approaching completion, and altogether the cost will be about $100,000. It ought to be the pride of the whole brotherhood.

—Walter Mansel's work at the Fourth Avenue Church, Columbus, O., goes along well. The best year's work of the men's club was recently closed. Additions are frequent. There were 532 in the Bible school on children's day. An orchestra of twelve pieces plays at the evening service during the summer. Brother Mansell has been in demand for special addresses.

—We present herewith the likeness of F. A. Sword, one of our excellent young evangelists, located at Polo, Ill., who is working on the living-link plan, being partially supported by Daniel Berkey, of New



Bedford. He is privileged to go anywhere, but when congregations are able, they are expected to pay him full salary. His time is taken until January 1909, but he will be glad to make dates for meetings in the new year. Brother Sword has had marked success, and is a young man of lovable character and clean life.

—M. J. Grable has announced his resignation of the work at Steubenville, O., to take effect October 1. He has been there three years, and had good records of seven years with the church at Salem and eight years with the church at Durham Avenue, Cleveland, before going to Steubenville. We believe Brother Grable has no definite plans, as yet, about his future work, so that there may be an opportunity for some church to secure his services.

—Dr. H. H. Guy paid a visit to his living link church, the Central, at Des Moines, Ia., recently. Brother and Sister Guy went out to Japan as the representatives of this church, we believe, in 1893, and for fifteen years have labored faithfully. It was a source of deep regret that Sister Guy could not be present with her husband on the occasion of this visit. It is hoped that she will shortly be restored to health and that they may be permitted to go to their chosen field again.

—"Other Bells than School Bells" was a rather unique title of an address given by Howard T. Cree, of the First Church, Augusta, Ga., in the Opera House of that city on the occasion of the commencement exercises of the Tubman High School, so named in honor of Mrs. Emily H. Tubman, a prominent member of our church, who gave the property. The address was published in full in the papers of the city, and widely commended for the uniqueness of its theme, the manner of its treatment, and the strength of its delivery.

—The corner stone of a granite church-building was laid at Marble Falls in the middle of June. Rapid work has been done on the church. It will be the only granite church building in Texas. The movement to permanently establish a congregation here began on June 6, 1906, when D. H. Walsh began preaching, using the Methodist church, which was at the disposal of the few of our brethren. He has continued to give some of his time to the little band, which were greatly helped by two meetings held by Spicer and Douthit.

—In a letter from Brother and Sister L. C. Stow, of the S. L. W. ranch, Greeley, Colo., referring to their new church building, they say: "Some one has sent you notice of the dedication services of our little church, but they haven't told you how happy we all are and how many sacrifices the dear people have made to present it free from debt." They also send the sermon preached by Bro. J. E. Lynn, of Warren, Ohio, on the occasion, which we hope later to be able to publish.

—E. T. McFarland has been longer resident in St. Louis than any of the brethren now holding pastorates here. On July 5 he began his tenth year with the Fourth Church. During his nine years of ministry there have been 820 accessions, and 210 in Brother McFarland's evangelistic meetings elsewhere. Four young men from the congregation have given themselves to the public ministry of the Gospel, and one young woman has gone to the foreign field, as a living link of the church, under the direction of the C. W. B. M. This is by no means an even well-to-do congregation, yet it has contributed over $6,000 to our various missionary and benevolent enterprises. As Brother McFarland says, "the devotion, loyalty and appreciation of this splendid people are to be commended. They go forward with favorable prospects." There were two confessions on this anniversary occasion. On the following Tuesday evening there was a gathering of the membership to make recognition of this event, and the appreciation in which Brother and Sister McFarland are held.

—About five months ago J. P. Rowlison accepted the pastorate at North Vernon, Ind., and at once began urging the remodeling and beautifying of the building. As a result of this agitation, handsome opera chairs and art glass windows have been installed. The vestibule, with its pillars, has given place to a Colonial porch, approached by a broad flight of steps. Instead of stoves, furnace heat is to be used. The new building has just been rededicated—the pastor preaching to a rejoicing congregation, while there was a union service at night, participated in by the different Protestant churches of the city and their pastors. Dr. D. R. Saunders, the church clerk, writes: "It seems to us that a brighter day is dawning for the work here. If we can succeed in meeting our obligations to the pastor, all will be well. The congregation is poor and is being taxed to the utmost and we may have to solicit outside help to succeed."

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Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

—Among the speakers at the Nebraska State Convention, which meets August 21-31, will be Marion Stevenson, of the Christian Publishing Company, who is to give three morning institutes and two special addresses; H. A. Denton, who will have charge of "methods" and will deliver two addresses on C. E. work; H. O. Pritchard, a talented young preacher, who has recently taken charge of the University Church at Bethany; Oliver W. Stewart, a national figure in temperance and reform work; and C. C. Smith, a specialist in the work among negroes.

—There is a prospect that two of our churches in Ft. Worth, which have been almost within a stone's throw of each other, will have a different spirit in the future and a different sphere of work. Just how it came to pass that their buildings are so close together, we do not recall, but probably it was some church misunderstanding or uncharitable spirit in the past that ought not to continue to exist. Soon after J. J. Morgan went to Ft. Worth some union meetings were held, and now, under him and Edward M. Waites there is a prospect that the property of the Tabernacle Church will be sold and a new and handsome house erected for that congregation in another part of the city.

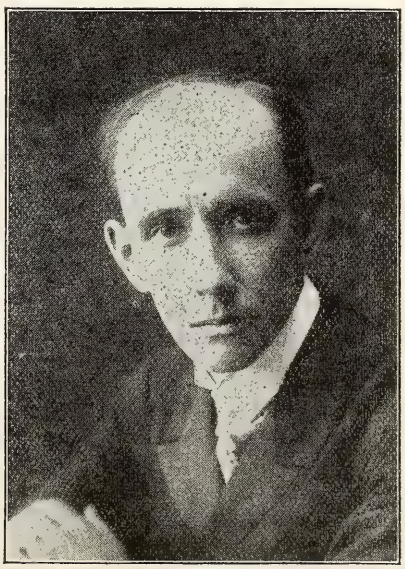
—The Las Vegas (N. M.) "Daily Optic" contains a highly eulogistic editorial on the retiring president of the Normal University in that city, W. E. Garrison, and members of the board of regents have published the following statement: "It is with profound regret that we accept the resignation of Dr. W. E. Garrison. He has been everything that was desirable as president of Normal university, and as a progressive and respected citizen of Las Vegas. We know we will never be able to obtain a better or more satisfactory president for the institution, but we would not presume to stand in the way of Dr. Garrison when he has opportunity to accept a better position."

—We have received two of the college annuals. "Kodak for 1900," tells us a great deal about Bethany, W. Va., and our oldest college, which is located there. One of the first illustrations will appeal to all those who can sing about the "Banks of the Buffalo," for its subject is "On Biz." The book is abundantly illustrated. In addition to pictures of the faculty, there are good likenesses of some of Bethany's representative alumni, besides the student body. It may be of interest also to many readers of THE CHRISTIAN-EVANGELIST to know that there are some excellent views, some of which were especially made for our columns, but which print very much better on the glazed paper of the "Kodak." The picture of Mr. Campbell, which appeared on our front page last week, is included in this "Kodak." The price of the annual is $1.50, and it may be secured from the College Book Store, Bethany, W. Va. The other annual is "The Crimson," which is by the Senior Class of Kentucky University and the College of the Bible. It is a little larger than the "Kodak," but is of the same character. Those collecting photographs or drawings of our distinguished men, ought to be sure to include a caricature of President McGarvey and Prof. Loos, which adorns one of the pages of "The Crimson."

—We have received official confirmation of the announcement made in our last week's issue of the election of R. H. Crossfield, of Owensboro, Ky., to the presidency of Transylvania University, at Lexington. Brother Crossfield is at present in a meeting at Princeton, Ky. He has had great success in his occasional evangelistic efforts outside of his own church work. He feels much encouraged over the favorable prospects of a large student body at the university this autumn. We believe that this preacher, so widely and favorably known throughout the state and the brotherhood, with his evident gift of organization, will do much for the university, which has now reassumed its historic name. A word of commendation ought not to be omitted for the excellent work done by Dr. McCartney, who has been acting-president since the resignation of President Jenkins.

R. H. Crossfield, the new President of Transylvania University.

—The historic First Church, of St. Louis, is to have a new pastor, who will enter upon his work some time in September. Since the resignation of John L. Brandt, who is devoting his energies to the evangelistic field, the question of a man to take charge of this field has given the officers much thought. The situation is a peculiar one, and many a man who would make a great success in some other city church might fail in this field; but after much consideration the choice of the officers and congregation fell upon Earle Wilfley, who, for five years, has been pastor of one of the largest congregations in Indiana—that at Crawfordsville. When the call came to him it was a matter of difficulty for the preacher to decide. His own congregation made every inducement to retain him, but after careful deliberation, recognizing the greatness and the peculiar needs of the St. Louis field, Brother Wilfley felt that he could not decline to give to it his earnest and energetic support. Brother Wilfley is a graduate of Bethany College, of the class of '94. He has had a broad education, traveled extensively, and has had a thorough platform training for popular work. He has spoken four times in three years at the famous Y. M. C. A. at English's Opera House, Indianapolis, and he has not been able to meet all the demands for his lectures. Crawfordsville, where the net membership of our church has been increased more than 50 per cent, and the Bible school more than doubled during his ministry, is a college town. The debt of over $7,000 which he found has been entirely covered, and his regular audiences have been double those of any other in the city. We shall welcome Brother Wilfley to this great city. None is more in need of the simple message of Jesus Christ, which he can deliver so forcefully.



Earle Wilfley, who has Accepted a Call to The First Christian Church, St. Louis.

—As announced in our last issue, L. E. Sellers has tendered his resignation as pastor of the Central Christian Church at Terre Haute, Ind., to take effect September 1. Brother Sellers made this announcement at the close of a most impressive sermon, and to the great regret of his congregation. It is his growing conviction that evangelism is the chief business of the church and her ministry that has caused this decision. Brother Sellers has done some fine work in this field and it has become a passion with him. He believes it is a divine call, and he has already made arrangements for meetings from September to March, in response to calls that came to him before he made the announcement of leaving the pastorate for the general field. With his family, he has taken a vacation trip to Colorado, stopping at Emporia, Kans., a former pastorate. He will resume his pastoral work during August, after which he will remove his family to Indianapolis which is central to the fields in which he will work. He has associated with him, as a song leader, Le Roy St. John. At the beginning of Brother Sellers' pastorate in Terre Haute, the church had a membership of about 500. During his nine years with them, more than 1,300 members have been received, while the present enrollment is about 1,200. His church has one of the largest Sunday-schools in the city and is systematically graded in its work. The church has developed a strong missionary spirit and has maintained Alexander Paul in Central China, in addition to contributing to other benevolent and missionary enterprises. One other undertaking ought to be noted. It is a regret of Brother Sellers' that he leaves the field before the completion of a new building. Within the last few weeks a committee has been appointed to procure final plans, and it is the intention of the building committee to complete the work as rapidly as possible. At a recent meeting of the officers, a letter was signed by 25 of these, certifying in strong terms the esteem in which Brother Sellers is held.

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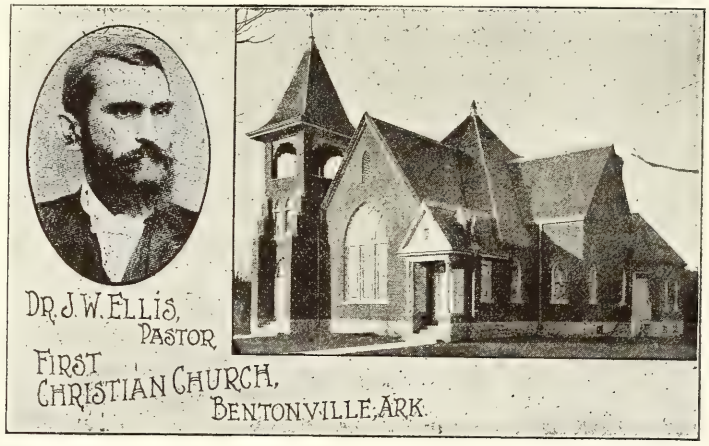
—J. W. Ellis is the pastor of the Christian Church at Bentonville, Ark., where he entered upon the work November 1, 1906. The brethren were then and had been for some time before in a migratory state—that is, they had sold their old frame structure, had bought one of the most desirable lots in the city, and the new building, now the pride and ornament of Bentonville, was already in process of erection. It is the



finest church in the city, with the largest auditorium. When all had been done, it seemed, that could be done, there was a debt of $4,000! Of this amount $3,000 had been borrowed from the Extension Board, yet from a confused and wandering flock, discouraged, but yet true to the Gospel, the membership to-day is nearly two hundred strong, harmoniously united, earnestly contending for the one faith with no ill will towards others, but with love towards all. A more devoted, royal, loyal membership it would be hard to find. Dr. Ellis is the father of J. Breckenridge Ellis, our regular contributor, who lives with his father.

Dr. Dye's Campaign.

Dr. Dye's visit among our churches is awakening an interest in the world's evangelization without a parallel in the history of our people. He is a voice of a John the Baptist. Men and churches, and, indeed, whole communities, are being aroused that were never before touched with the thrilling story of the gospel's beneficent power over pagan lives. The mighty deeds being done at Bolenge, Africa, is the history of the Acts of the Apostles repeated again. The conquests of Uganda and of Burmah and of the Fijis are paralleled in the marvelous history being made by our missionaries on the Upper Congo.

Dr. and Mrs. Dye are now on the Pacific Coast. They are visiting the churches and conventions in Idaho, Washington, Oregon and California. Wherever they go, the reports are the same. New converts are being made to the mission cause, indifferent churches and preachers are being born to a new and larger life, and the most interested are made to feel a fresh and larger interest. New living link churches are being made, a large number of volunteers have been enlisted, and a spirit of liberality quickened that has never before been witnessed in all that region. For example, we have just received, at the office of the Foreign Society, a telegram from Eugene, Oregon, announcing gifts aggregating $15,000 for a mission steamer on the Upper Congo. This is a vital need. We had not dared to hope for such gifts for this purpose at this time. But our poor faith has been rebuked by the vision and liberality of our brethren in Oregon. We are thrilled with joy over the news.

The simple and artless story of Dr. Dye wins all hearts. Free from cant, free from even a suggestion of egotism, free from pietism, the straightforward recital of the simple facts of what has been done in the field to which he has consecrated his life sounds like the victories of the gospel in the first century. His great speeches remind one of the early labors of Robert Moffat in Africa.

Wherever Dr. Dye goes they want him to return, and the calls for his visits are far beyond his time and strength to meet.

When he returns to Bolenge he will carry with him the prayers and best wishes and material support of thousands of new friends.

F. M. Rains,
S. J. Corey,
Secretaries.

Inland Empire Notes.

Good reports continue to come in from Inland Empire day. Many of the societies report that it was a great day in the history of their missionary forces.

From reports sent in, we find that just at the time of the meeting a storm broke on a great many of the societies in Missouri, Iowa, Kansas and Nebraska. The indications are that there was a general rainstorm over those states on the night of June 28. Some societies reported a decreased offering on account of it, some reported a deferred offering, and, in some instances, no offering at all. Let all societies, that were in any way put out by the bad weather, plan to overcome the difficulties by appointing a committee to raise an additional sum, or by observing the day at some other time, say the last Sunday in July, which is a place for another home missionary topic.

A good many societies pledged to observe the day, and ordered supplies, but they have for some reason or other delayed to report results. The department is anxious to have reports from all societies, so gather up the fragments, report the offering and send in the results just as soon as possible.

All societies that have contributed $10 or over will receive a Centennial Certificate. These certificates are to be signed by the president of the board, the corresponding secretary, the field secretary and the Centennial secretary. The corresponding secretary has been out of the office for some time, and we have to await his return for his signature, but the certificates will be sent out some time during July. When your certificate comes, show it to the church, as well as to the Endeavor Society, and have it framed and hung in the Endeavor room.

Now is the time to follow up the interest in Inland Empire day and secure the largest possible results. We must work if we reach that $10,000 aim. The societies, so far, have not averaged $10 per society; therefore, we are going to need more than a thousand societies to reach the $10,000 aim. Let us have the loyal support of every Endeavor society.

H. A. Denton.
Supt. Young People's Department, American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O.

As We Go to Press.

Special to The Christian-Evangelist.

Louisville, Ky., July 13.—Our little 4-year-old son, George Robert, passed into the arms of Jesus this morning at 7:15.—G. W. Nutter.

Special to The Christian-Evangelist.

Princeton, Ky., July 13.—Thirty-nine first week. Record breaking audiences; Sunday-school yesterday largest in its history. Chas. W. Barnes is beloved as minister. This is our second meeting here.—Crossfield and Sturgis.

National C. E. Conference and Rally.

Here is the program for the National Christian Endeavor conference and rally to be held at Bethany Park, Ind., Friday, August 7. Claude E. Hill, Mobile, Ala., national superintendent, is to be chairman and the music will be in charge of W. E. M. Hackleman:

Morning, 9 o'clock—General subject, Christian Endeavor and the local church. Devotional services, led by W. H. Book, Columbus, O. Introductory remarks, Claude E. Hill, national superintendent, Mobile. Address, "The Present Status of the Christian Endeavor Movement," by A. B. Philputt, Indianapolis, Ind., pastor of Central Christian Church and trustee of United Society of Christian Endeavor. "Christian Endeavor as a Training School for Young Christians," by Elmer Ward Cole, Huntington, Ind., pastor of Central Christian Church; "Christian Endeavor as an Evangelizing Force in the Local Church," by O. E. Tomes, state superintendent for Indiana, and pastor of the Inglewood Christian Church; "Christian Endeavor as a Means of Promoting Christian Union," by R. H. Waggoner, Cincinnati, O., formerly national superintendent. Address by John E. Pounds, Hiram, O., formerly national superintendent.

Afternoon, 2 o'clock—General subject—"Christian Endeavor and Christian Missions," J. L. Deming, superintendent for Ohio, presiding. Song and prayer. "Children's Work in Foreign Lands," by Miss Mattie Pounds, national Junior and Intermediate superintendent, Indianapolis, Ind.; "Christian Endeavor and American Missions," by H. A. Denton, secretary of the A. C. M. S., Cincinnati, O.; "Christian Endeavor Named Loan Fund," by George W. Muckley, secretary of the board of church extension, Kansas City, Mo.; "Christian Endeavor and the Foreign Field," by Stephen J. Corey, secretary F. C. M. S., Cincinnati, O.; "Christian Endeavor and the Centennial," by W. R. Warren, centennial secretary, Pittsburg, Pa.

Evening, 7:30 o'clock—Great service of song led by W. E. M. Hackleman; address, Earl Wilfley, Crawfordsville, Ind. Address, "First Place by 1909," by Claude E. Hill, national superintendent, Mobile, Ala.

Ministerial Exchange.

Arthur Stout has open dates for revivals during October and November. Address Artesia, New Mexico.

Joel Brown has open dates after November. May be addressed at Wyocena, Wis., where he is in a meeting.

Charles P. Murphy, of Frederick, Okla., can hold meetings. During the past two years and a half he received into the church 350 members and organized three congregations. He goes for freewill offerings.

The First Christian Church of Los Angeles, Cal., wishes to secure the services of an assistant pastor to begin work about October 1, 1908. A man with a well trained voice who can conduct a high grade quartette and who has had successful experience in Sunday-school work is desired. A capable man who can fill with satisfaction this position will be paid a good salary. Address with particulars the pastor, A. C. Smither, 1500 West Adams street.

ADULT BIBLE CLASS MOVEMENT

To the Brethren of Missouri.

The Kansas City convention ordered me away from all work and care that I might get well. I am slowly, but I hope surely, gaining strength here by the lakeside. I am able to do almost nothing; barely able to scrawl these few words. Meantime my heart is in Missouri, and I am praying the work of our Bible School Association may not seriously suffer. J. H. Bryan, my son in the ministry and an experienced man, is in leadership of the work till I get back to my post, and I ask for him the same kind co-operation always accorded me.

Let me thank all the dear friends who are writing, and assure them I appreciate their love and sympathy, but I can not answer their letters for lack of strength.

Let all who have made pledges send the first quarter, which was due July 1. It is needed now. Send to me, 311 Century Bldg., Kansas City, and it will be taken care of. J. H. Hardin, State Supt.

Macatawa, Mich., July 3.

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Teacher Training at the Twelfth International Sunday-School Convention.

As was to be expected, the subject of Teacher Training received large and earnest attention at the great Louisville convention. The following extracts from the report of W. C. Pearce, International Superintendent of Teacher Training, will be interesting and informing:

At the time of the appointment of the Committee on Education, in August, 1903, twenty-eight associations were doing organized teacher training work. At the present time sixty-one associations have approved Teacher Training Departments according to the standard of the International Association. This means that they have either especially appointed teacher training superintendents, or teacher training committees who supervise this department of work. It also means that the courses of study used have been approved by the Committee on Education, that the examinations are conducted in writing without help, and that their graduates are required to make a grade of at least seventy per cent.

At Denver in 1902—28 Associations reported 1,424 teacher training classes; 13,762 students, and 1,402 graduates.

At Toronto, in 1905—46 Associations reported 2,431 classes; 34,211 students, and 4,157 graduates.

For the Past Triennium—48 Associations report 6,704 classes, 79,086 students, and 10,016 graduates.

At Toronto, Mexico had just begun their teacher training work. They now report 250 students. The West Indies work was not begun until 1906. They now report 196 students. On January 1, 1908, the Trinidad and Tobago Association reported 30 graduates.

Eleven Associations report over 3,000 students each; 6 report between 1,000 and 3,000; 24 report between 100 and 1,000. Fifteen Associations report over 100 and 2 over 1,000 graduates each.

Several denominations are doing teacher training work whose requirements are equal to those of the International Association. Those reporting are Baptist South, Methodist Episcopal South, Presbyterian South, and the United Brethren. As the reports were not made by states and provinces, they could not be included in the regular tables nor shown upon the maps. Their reports are as follows:

	Students.	Graduates.
Baptist South	5,000	500
M. E. South	3,500	600
Presbyterian South	1,901	121
United Brethren	1,590	305
4 Denominations	11,991	1,526
48 Associations	79,086	10,016
Totals	91,077	11,542

Associations in order of the largest number of teacher training students enrolled during this triennium:

Pennsylvania	14,268	Iowa	375
Ohio	8,563	Rhode Island	373
New York	5,571	Washington, East	360
Kansas	5,000	Louisiana	350
Minnesota	4,200	North Dakota	328
Kentucky	4,096	Missouri	322
Indiana	4,000	Arkansas	263
Massachusetts	3,778	Idaho	250
Illinois	3,477	Mexico	250
Ontario	3,250	West Indies	196
Nova Scotia and Bermuda	3,000	Wyoming	165
Nebraska	2,500	Vermont	156
Colorado	2,430	Maine	150
West Virginia	1,820	Tennessee	142
California, South	1,198	Washington, West	127
Manitoba	1,163	Arizona	107
Oklahoma	1,100	Hawaii	90
Michigan	862	District of Columbia	89
Oregon	820	New Hampshire	75
New Bruns., and P. E. Is.	800	South Dakota	60
Delaware	743	Virginia	55
California, North	624	Utah	27
Texas	600	South Carolina	15
New Jersey	461	Total	79,086
Maryland	437		

NONE REPORTED.—Alabama, Alaska, Connecticut, Florida, Georgia, Mississippi, Montana, Nevada, New Mexico, North Carolina, Philippines, Porto Rico, Newfoundland, Alberta British Columbia, East; British Columbia, West; Saskatchewan, Quebec, Wisconsin.

Associations in order of the largest number of teacher training graduates during this triennium:

Pennsylvania	3,476	Colorado	46
Ohio	2,035	New Jersey	40
Indiana	707	New Hampshire	35
Illinois	476	Hawaii	30
Kansas	390	West Indies	30
Minnesota	386	Michigan	30
Kentucky	308	Arkansas	29
Rhode Island	256	Missouri	28
Nebraska	240	North Dakota	26
West Virginia	219	California, North	25
Nova Scotia and Bermuda	215	Maine	25
Iowa	180	Oregon	23
Delaware	146	Virginia	18
New Bruns and P. E. Is.	138	Washington, West	18
California, South	123	Manitoba	17
Maryland	76	South Dakota	15
Ontario	73	Vermont	6
Washington, East	68	New York	5
Oklahoma	58	Total	10,016

NONE REPORTED.—Alabama, Alaska, Arizona, Connecticut, District of Columbia, Florida, Georgia, Idaho, Louisiana, Massachusetts, Mississippi, Montana, Nevada, New Mexico, North Carolina, South Carolina, Tennessee, Texas, Utah, Wisconsin, Wyoming, Philippines, Porto Rico, Mexico, Newfoundland, Alberta, British Columbia, East; British Columbia, West; Quebec, Saskatchewan.

The above report is of special interest to us as a Bible school people. During the last ten months, according to published reports from many states, we had enrolled not less than 80,000 teacher training students in our own schools. The report of Mr. Pearce shows 91,077 students enrolled from all denominations up to June 1st, 1908. It is very evident that a very large number of our enrolled students were never reported to the state superintendents of teacher-training. It is to be regretted that the repeated and definite instructions to enroll have not been heeded, so that our strength in this movement might have appeared on the International record. It is now too late to enroll for this past report, but the teacher training report at San Francisco in 1911 should show that we as a people are "in it." Report your class now.

Mr. Pearce's report shows only 11,542 graduates. A glance down the list of states shows that we have very few graduates in some of the states which report our largest enrollment. This can be explained by remembering that many classes have not been at the work long enough to graduate, and their report will appear in the San Francisco report in 1911. But another fact is evident: that very many begin the teacher-training work and do not complete it. Many large classes report a large loss when the class begins the study of the lessons directly concerned with the problems and principles of the Bible school. No pains should be spared to persuade larger numbers to complete the whole course and receive the diploma.

Three things are before us as a people: First, to have a class in connection with every Bible school for the training of teachers; second, the enrollment of the class with the State Superintendent of teacher training; third, the graduation of larger classes. While we have done great things along the teacher training line, the work has just begun. It must continue as long as there are pupils to teach and teachers to train.

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The President's Letter About Missouri's New Plans for This Year.

Dear Fellow Workers: The Kansas City state convention urged better methods in our Bible schools, emphasizing "teacher training" and the Adult Bible class movement as the present imperative demands. Our religious papers are stressing the same things. Fortunately, in J. H. Hardin, and now J. H. Bryan, we have at our command two of the best equipped men in our brotherhood to give direction to these departments. On account of illness, largely produced by heavy work, the convention granted Brother Hardin a month's rest, and the board called J. H. Bryan, of Iowa, for the summer months to lead the forces and to more thoroughly introduce the Adult Bible class idea. This he is now doing with such efficiency, and meeting with such reception in a few days' time at Kansas City and Sedalia, that the board desires to retain his services for a year. Missouri must keep pace with our sister states. The convention and the board are united in this desire. We now have the men. We come to you for the money, hence this personal letter.

Brother Hardin has sent a card soliciting the pledge of each school, but I feared you would not understand our pressing need. If we retain Brother Bryan's services we must know we have the means, and that within a few weeks. Make your pledge and send in the card to the office at once. Do not delay. The board can do no more than authorized to do. Your liberal pledge at once will help to adjust this matter.

Yours for a great year's work among the children and the church of Missouri in the study of the Word.

A. W. Kokendoffer, Prest.

Sedalia, Mo., July 1, 1908.

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Watch this page next week for a stirring announcement from Missouri which will make all the other states sit up and take notice. Hardin and Bryan are a great team.

Some Open Air Work.

Growing out of the open air campaign conducted by the Humboldt Street Church, Brooklyn, N. Y., last summer, the evangelical churches of this section (17th ward) have united in a summer's campaign in the open air. Four open air meetings are held each week, three on each Sunday night in different places, and one large mass meeting on each Monday night. This is the first united effort put forth by the churches of this ward and it is proving of great value to the church. The fact of sin is forcing us to forget our differences and emphasize our common faith in Christ as the Saviour of men. The Humboldt Street Church will keep an "open door" through the summer, holding all her regular services. If visiting the city, we shall be glad to have you visit us and give us a helping hand.

The 17th ward is becoming a great manufacturing center of this city. The population is growing, and in the near future we shall equal the congested sections of Manhattan. Here is an opportunity for the Disciples of Christ. Who is willing to make possible a work such a section demands? The Humboldt Street Church, few in members, poor in this world's good, but rich in faith, is doing her best to discharge her obligation to the masses flocking to this section. Has not the Church of Christ in the Central west, rich and strong, some responsibility! Here is a task that challenges your faith. Appeals have been made to our national C. W. B. M., also our A. C. M. S. to come to our help. They answer, "Impossible for lack of funds."

We have, as a church, proved our faith and devotion to the cause of Christ during the past five or six years. By the help of God we fully intend to forge ahead, doing our best to give the Gospel to the people. I am quite sure, however, it is not the will of God, that we be left alone to this task. If you are interested, write.

Three have been added to the church since last report. Jos. Keevil.

704 Humboldt Street.

Baptists and Disciples.

In and around the little town of Wyocena, Wis., there live a few families of Disciples, who are worshiping with the Baptists and Congregational churches of that place. In May I was asked by them and the Baptists to hold a meeting with a view of forming some sort of a working basis. I eagerly accepted the invitation and arrived here July 4 to begin. But in the mean time someone got busy; it is rumored it was the Baptist state secretary. So I was allowed to preach but three sermons, when I was asked to quit. The sermons were "Fruit-bearing," a plea for more consecrated work for God, "Jacob," a character sketch, and "Is there a God and how may we know Him?"—none of them at all doctrinal. But there was on the field a young Englishman educated in the Moody School of Theology, who was so ignorant of us as to state that we practiced foot-washing, and dipped three times in baptism. Such ignorance, together with the circulation of "The Inter-State Christian Herald," of July 4, in which appears an article from the pen of Geo. Sutherland, D.D., of Grand Island, Neb., urging the Baptists to resist the approaches for union on the part of the "Campbellites," are suffficient reasons for the shut-out. An ignorant preacher and a narrow newspaper tell the tale.

In the article referred to by Mr. Sutherland, he states that the Disciples attribute to baptism a "magical effect securing forgiveness." It takes one back to his childhood; such statements were perhaps excusable when there was a scarcity of literature, but to-day, when one may know with such little effort, it is hard to believe that a D. D. would make such a statement in ignorance. It is refreshing to believe that such conditions are not characteristic of the Baptists.

I hired the town hall and am preaching the best I can to an appreciative audience, urging a careful and prayerful study of God's word that we may know his will. I will report the outcome at the close of my stay here. Joel Brown.

Wyocena, Wis.

The International Convention.

Perhaps hundreds and thousands who read this paper are looking forward to that day in October when they shall turn their backs for the time upon the familiar sights and sounds of home, and make real a dream they have long cherished of paying a visit to Louisiana, the land of romance.

Great indeed is the pleasure in store for those fortunate ones who shall journey across this historic state to that "City of Wonders"—New Orleans. Not all the pleasures of the visitor will be found in the great spiritual uplift and the sweet fellowship of the convention: the addresses which we shall hear there; the music of that great chorus a thousand strong; these things will be so indelibly impressed upon our memories that time can never erase them. Yet aside from these things there will be seen and heard by those who come from afar such sights and sounds as they have never dreamed of even in the hours when fancy was most active in picturing unseen delights.

Immediately upon entering the state, you will pass through Lake Charles, one of the prettiest cities in our country. Situated on the lake from which it takes its name, and connected with the Gulf of Mexico by the Calcasieu River, it enjoys commercial relations with the world by water and by rail. Here you will see steamers, sail boats, and innumerable motor boats skimming over the surface of the water, beautiful homes, immense manufacturing plants and every enterprise known to a prosperous city of 18,000 people.

From here the train will bear you through the beautiful "Rice Belt," with its intricate canal system, through the cotton belt with its hordes of singing darkies as they pick the fleecy snow-white product of the plant, through great sugar plantations with their stately mansions, the homes of the planters. You can also see the oil fields, the salt mines, the sulphur mines, the oyster fisheries, each of these industries offering new and strange attractions to interest the visitor.

After seeing all these things and enjoying the forests of pine and cypress, your train will carry you into sight of the "Crescent City"—a city of ancient grandeur and of modern beauty. Here is the city of which such marvelous tales have been told; where one breathes the very air of romance and mystery; where the old portion of the city lives its life in harmony with the traditions of centuries gone, and the newer portion reveals the results of modern energy and enterprise.

Volumes could be written—have been written—describing the wonders of this, the only city of its kind in the world, but to know New Orleans one must see it. Thousands of our brothers and sisters will be there in October, and great will be the rejoicing of the brotherhood in Louisiana. The New Orleans Church is jubilant over the responses which are pouring in, accepting her invitation, and every church in the state is rallying to her support in providing for the success and entertainment of this great convention.

The churches of Louisiana will be there in force, the South will unite in assuring its success, and we feel confident of the co-operation of every section of the country in making this a fit forerunner of "Pittsburg, 1909."

Come, brethren, partake of our hospitality, share with us the wisdom of your experience, and may the associations of this convention bind our hearts closer than ever together in the love of Christ Jesus our Lord. Otis Hawkins,

Minister First Christian Church.

Lake Charles, La.

Good Training Work.

We graduated 77 in our teacher training class at Bethany, Neb. We had a special program for the occasion. There was an address on the subject, "The Bible A Library," by the minister of the church, and the diplomas were presented by Prof. W. R. Jackson, the State Superintendent of teacher training. Prof. Jackson in his remarks stated that this was the largest class of graduates in the state of Nebraska.

This work was in charge of J. Z. Briscoe, Mrs. M. E. King and Prof. J. W. Hilton. Mr. Briscoe had the largest class, his graduates numbering 47; of these over 20 made a grade of 100 per cent. Mr. Briscoe is a man of seventy years of age and has taught young people's Bible classes for many years. All of these teachers did most excellent work. Brother Hilton's class was taught during the midweek for those who could not take it on Sunday. Mr. Clyde Cordner, a student of Cotner University, is our efficient superintendent. We hope to have many more graduates next year.

H. O. Pritchard.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

Business Opportunities.

WE HAVE an actual gold mine in operation at Rawhide, Nevada, machinery installed and taking out ore. All Christian men, we need a little more money to secure returns from the smelters; will let you in on the ground floor with us and tre atoyu right. L. W. Klinker, Los Angeles, California.

Church Supplies, Etc.

HAS IT for less. All church and Bible school supplies. Get catalogue L. American Blackboard Company, 810 Olive st., St. Louis, Mo.

Evangelists and Ministers.

GEO. L. SNIVELY, 773 Aubert Ave., St. Louis, general evangelist, dedicator, pulpit supply.

D. H. SHANKLIN, evangelist, Normal, Ill., uses stereopticon, charts and furnishes singer if desired.

M. R. SHANKS, of Geary, Oklahoma, after a three-years' pastorate at that place, has resigned for the purpose of entering the evangelistic field. He would be glad to correspond with churches needing meetings. Address him at Geary, Oklahoma.

Musical Instruments.

ORGANS.—If you require an organ for church, school, or home, write Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

Schools and Colleges.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

THIRTY-SIX DOLLARS AND TWENTY-FIVE CENTS plus 25 1-2 hours a week pays for all the privileges of an up-to-date school. Catalogue free. Address School of the Evangelists, Kimberlin Heights, Tenn.

Typewriters.

OLIVER TYPEWRITER.—Good as new. Absolutely first-class order. Bargain price. C., care of Christian-Evangelist.

NEWS FROM MANY FIELDS.

Pomona College Commencement.

Wednesday, June 24, was commencement day at Pomona College—our college.

This is the school which most generously opened wide its gates to the fellowship of the Disciples some two years since. This experiment is proving a most happy experience to both parties. As acquaintance with the men, life and atmosphere of this splendid Christian college develops, the Disciples are gradually awakening to the fact that they have a vital connection with the best college on the coast, a real voice and vote in the management of an educational equipment represented by a plant worth $250,000 and by an endowment of $350,000, a faculty of forty professors and instructors and an attendance of 300 students in collegiate courses.

At the commencement exercises we were happy to note the attendance of as many preachers from among the Disciples as those of the Congregational body. This year the graduating class numbered 48 young men and women. The high quality of work done by the institution was evidenced in the thoughtful addresses delivered by the graduates.

That this college is fulfilling its mission to develop Christian character, and living up to the high ideal expressed in its motto, "Our Tribute to Christian Civilization," is evidenced by the subjects chosen, as well as the spirit in which they were considered by the graduates. They are worthy of mention here: "Citizenship and the Christian College"; "The Debt of the Church to Early Latin Hymns"; "Our Political Duty to Our State"; "The Trend of Evolution"; "Modern Architecture."

On the board of directors the Disciples have five members: C. C. Chapman, F. M. Dowling, John Fleming, W. L. Porterfield and A. C. Smither.

The greatest educational need among all Christian Churches of Southern California is to realize this day of their opportunity. We need to know Pomona College for our own good. It is another case of "Information, Inspiration, Realization."

Grant K. Lewis, Secretary.

Southern California and Arizona.

J. P. Conder, of Oregon, has taken hold of the situation at Tucson with a firm grasp. He reports good audiences and the people greatly encouraged. Having established two other churches in great cities on the coast, he writes that this opportunity is the best he has ever met in his work in the West.——W. T. Adams, our pastor at Corona, saw the fruit of his labors in the dedication of the new building at that place. C. C. Chapman was present and raised $1,100, which enabled the house to be dedicated free from debt. ——Levi McCash, the efficient man at Ontario, recently greatly enlarged our plant there and called upon F. M. Dowling to dedicate the building, June 21.——Charles Reign Scoville and his company of evangelists are, at this writing, beginning a meeting with our Pasadena church. This is said to be the finest building of our brotherhood in the West. Its cost is represented by $80,000. This building will be dedicated at the close of the series of meetings now begun.——John Cronenberger has accepted a call to the church at Santa Ana, and is already busy in the new field. His pulpit recently resigned at Santa Barbara will be supplied during the summer by C. A. Young.——An effort is being made to enlist a number of churches in an evangelistic campaign this coming season under the leadership of George L. Snively. Beginning in Colorado in the fall, and coming through Arizona, he will be ready for meetings in Southern California about the last of November. Write to the secretary for terms and dates.—— Mrs. Princess Long, from the United States, recently paid a hurried visit to her Southern California home. Arrangements are about perfected for her return to the coast for permanent residence. We anticipate her presence for our Long Beach convention.——John T. Stivers, evangelist, who labored most successfully this past year in Southern California, has secured a home in Los Angeles at No. 2728 Kenwood street. This betokens his presence and his work among our churches for a time. He will find plenty to do.——DeForest Austin, until recently of Nebraska, the editor of the state paper, has located in Southern California. His home is at Inglewood, Los Angeles.—— W. H. Hanna, of the Philippines, where for six years he has labored under our foreign board, arrived in Los Angeles last week. He is home on a furlough. Our churches will not let him rest long; we are hungry for the message he will bring us of the victories of the cross following the flag.——J. R. Jolly has resigned his work at Huntington Beach to become assistant pastor of the Sterling Place Church, New York City. He expects to enter Union Theological Seminary. T. L. Young, of Arkansas, has been called to succeed him. ——Remember the date of the Long Beach convention, August 5-16. C. S. Medbury is chief speaker. Royal J. Dye and wife, of Bolenge, Africa, will be present. For information and programs write to

Grant K. Lewis, Secretary.

Western Washington Convention.

The fourth annual convention of the Western Washington Christian Missionary Society was held in the First Church, Tacoma, June 18-21. While there has been no evangelist in the field during the past year the convention was up to the usual standard, and the reports of the year's work were excellent.

About 175 regular delegates were in attendance, and in addition to this, we were favored with the presence of W. J. Wright, of Cincinnati; Mrs. Louise Kelley, of Emporia, Kan., and Dr. and Mrs. Royal J. Dye, of Bolenge, Africa. Each spoke, stirring the convention with the great needs in their respective fields of labor.

On account of a change in the date of the convention this year the reports covered a period of only nine months, and taking with this the fact that several of the churches failed to return the blanks sent them, the reports were most gratifying. Sunday-school work, especially, has made great strides forward, and since W. A. Moore, our corresponding secretary, is a splendid Sunday-school man, we may expect great things for the future. The First Church, of which Brother Moore is pastor, only recently won over Seattle, Portland, Spokane and other Western cities, in an exciting attendance contest, the First Church having, on Easter Sunday, an attendance of 1402. There are twelve teacher training classes in Eastern Washington, with an enrollment of 334. Our total Sunday-school enrollment is 4,869, representing a gain of 265 in the nine months. The C. W. B. M. report showed a membership of 609, sixteen auxiliaries, and a total offering of $1,209.32 in nine months.

The total number of Disciples of Christ in Western Washington is 5,286, showing a gain of 653. Since the last convention $21,000 was paid by the churches to ministers on salary, $5,400 for incidentals and collected for state work $406. The total valuation of our property is $225,000.

J. W. Baker, of Neosho, Mo., has been called as state evangelist, to begin September 1.

The following officers were chosen for the ensuing year: President, U. E. Harmon; first vice-president, T. J. Shuey, Seattle; second vice-president, F. H. Groom, Tacoma; third vice-president, M. L. Rose, North Yakima; recording secretary, J. L. Garvin, Seattle; corresponding secretary, W. A. Moore, Tacoma; superintendent of Sunday-school work, Ralph Sargent, Ellensburg; treasurer, J. T. Eshelman, Tacoma.

U. E. Harmon was also indorsed by the convention as a trustee of the Eugene Divinity School.

Among the important plans for the new year, as outlined by the committee on future work, are: The immediate collection of all outstanding pledges for state work, the taking of new pledges immediately, and co-operation of all the churches with Brother Baker in the work of planting new congregations in this great and promising country. Each congregation is asked to lend its minister for one month to the state board for a mission meeting.

The next convention will be held in Seattle in June, 1909. F. H. Groom,
Pastor Central Christian Church, Tacoma.

Texas Convention.

At Thorp Spring, June 9-17, the attendance was not as large as usual, largely owing to the recent floods of rain and washouts on the railways. Farmers were so behind with their work that they must work. In results, spirit and liberality we have never had a better convention. In **round numbers $35,000 was raised for state** missions last year. This includes the cash raised for state mission work, houses and lots, all by the men employed by the churches co-operating through the state board. Nine hundred and seventy-seven persons confessed Christ. One hundred and twenty-two came from the denominations. Over 2,000 persons were added to our Texas churches by the Texas missionaries.

E. M. Waits, president, set the pace for fine addresses. George L. Bush, A. C. Parker, Dr. Clinton Lockhart, Cephas Shelburne, J. B. Holmes and others followed, giving the convention a rich feast rarely excelled. J. C. Mason, corresponding secretary, delivered an address which the convention ordered published in tract form. Twenty-nine new churches and twenty-two new Bible schools were planted during the year by Texas missionaries. C. G. Brelos, our German evangelist, made a fine impression. The convention ordered that one more German evangelist be employed.

Some twenty of the state missionaries were introduced to the convention and made short talks. They were cordially given the Chautauqua salute. Permanent work and care for the weak churches were keynotes of all reports and this was heartily approved by the convention. A summer campaign was launched with vigor. Already a half dozen evangelistic teams are in the field doing mission work. Six county seats in the great West Texas will have meetings held this summer and fall. Other parts of the state will fare as well. The next convention goes to Corsicana. J. C. Mason was re-elected corresponding secretary and begins his sixth year with the brightest of prospects. In his five years' service he has secured a number of reliable and successful helpers. Fifty thousand dollars for Texas missions is the new year's motto.

J. C. Mason.

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Georgia.

I spent from June 13-26 at McRae preaching to our young preacherless church in that good town of 2,000 people. I did not go there to hold a "protracted meeting," but to encourage the members and to arrange, if possible, for regular preaching. J. A. Perdue, of Eastman, will preach for them and I am sure will do a fine work for and with that most noble band. I baptized one young lady and had two additions by statement. The people gave me a cordial welcome and my stay with them was quite pleasant.—— I began a meeting at Nashville, the county-seat of Berrien, Sunday, June 28. It is our first effort in this town of 1,500 people. We are holding services in the opera house and our beginning is quite satisfactory. I will report results.—— E. R. Clarkson is now in a meeting at Green Valley, this county. He is laboring under the direction of the state board. ——David Arnold, of Hampton, who has been a student at Drake University for several years and preaching for a church nearby, will spend the summer in Georgia. He can be secured to hold meetings and he is too good in the pulpit to be idle. Keep him busy. Address him Hampton, Ga. E. L. Shelnutt.

Acworth.

The Amarillo Meeting.

The church at Amarillo, Texas, has just enjoyed one of the best meetings in her history, which was conducted by Fife and son, of Kansas City, Mo. Let me make mention of a few facts concerning both the church and of the evangelists:

The church had made great preparation, was united in effort and all were agreed, taking for their motto, "Behold how good and how pleasant it is for brethren to dwell together in unity." The church had prayed for the meeting for one whole year and much personal work was done. The church had taken the census of the city, and the pastor knew nearly every man, woman and child before they came into the church. Many of their names were on the pastor's prayer list before the meeting. A large tabernacle was prepared which would seat 1,200 people, and the audiences were large from the very first; sometimes on Sunday nights our ushers would turn people away. The people seemed hungry to hear the word, and they did not complain at the length of the service although the nights were short. The results of the four weeks' campaign were as follows: By confession, 63; by letter, 10; by statement, 55, making a total of 128. Four of this number went to the other churches. The meeting was satisfactory to both pastor and church.

Now, a few words about the evangelists. I do not want to overdraw the picture. I think we do our evangelists harm sometimes by trying to flatter them through the press. Their standard was 1 Cor. 2:1, 2, and that standard was maintained throughout the entire meeting. They never compromised God's word, they were fearless speaking in the name of the Lord Jesus, yet always working in the spirit of Christ. Their method of work is fine. They do not try to burden the church with all the methods, but they have a few simple ones and they are pushed with great vigor. Do a few things and do them well, is their motto. They have a great power over men and succeed admirably in getting men to commit themselves to the Lord and his work. They strive to build up every department of the church; not merely to get "additions," but to put the work on a substantial basis. They seek to build up the pastor in the estimation of his own people, and their work is not only practical but helpful to the pastor after they have gone. Finally, these men conducted themselves as becometh servants of God. We did not have to apologize for their conduct after they were gone. Let all evangelists take note of this. Nothing hurts the cause of Christ worse than for a minister, be he an evangelist or pastor, to go "daffy" over some woman. These men were clean in their lives, and never did I hear them criticised for one act. They were prompt at all their services and prompt at all their meals, which, by the way, is a good lesson for all evangelists to learn, and I feel sure that we shall reap much fruit from their labors yet in days to come. We are still worshiping under our big tabernacle, and shall strive to commence our new church building this fall. Our church was greatly strengthened by the meeting in every way.

Jewell Howard, pastor.

Our New Mountain School.

Beckley Institute, located at Beckley, W. Va., is the third mountain school to be organized and supported by the Christian Woman's Board of Missions. A magnificent gift of land, buildings, and money, amounting in all to $41,500, induced the launching of this new enterprise. The first session under this management has just ended. The total enrollment for the year was 360. The capacity of the school was taxed to the utmost. A dormitory to cost $15,000 is to be erected this summer. The site for the proposed new buildings is a most beautiful one.

The closing exercises occurred June 21-25. Mrs. Anna R. Atwater, of Indianapolis, was present with earnest, inspiring words for students and citizens. Professor E. W. McDiarmid came from Bethany College to be present during the closing week to take permanent charge of the school as its principal. He has located at Beckley, and will spend the summer looking after the interests of the work.

A summer session for teachers is now being conducted by Professor D. H. Holbrook, of Kentucky. This will continue until July 25. Ritchie Ware, minister of the Christian church, has been of inestimable service throughout the session. His Bible courses have been popular and helpful.

This work of bringing Christian education within reach of the young men and women of Appalachian America, appeals strongly to all who have made themselves conversant with its value. Friends are needed. Letters of inquiry addressed to the principal will receive prompt answer.

Building Up the Cause in Texas.

Among those that attended the dedication of our new church at Sweetwater, Texas, were a few who, together with the writer, met and prayerfully planned to enter Hamlin and there plant the cause of New Testament Christianity. June 3 found me in Hamlin with the support of a godly band of Christian women who had secured the Methodist house for the meeting. Hamlin is not yet three years old, and has 3,800 population, being the largest town of its age in the state. Like all of these Western cities of rapid growth, the panic hit it hard, still its prosperity is assured. The Baptists and Methodists, and Presbyterians are well "housed," but for those people who desire to be known as Christians there was no house, no location, and no money. To-day we have the best location in Hamlin, a corner lot on the opposite corner from the Methodists, who paid $1,500 for theirs. For our location we paid largely in Christian love, friendship and helpfulness, God's currency. Also we have in cash and good pledges $1,100 and a working congregation of some 35 saints, earnest, loving and working. The writer baptized six, one came from the Baptists—seven additions. It is such women as Sister Wren and those who rallied to her support that lend strength to the work, and inspire the preacher to sacrifice and toil on. Everywhere I go I find a few faithful, earnest, and deeply spiritual women that suggest Rev. 2:10; Mark 13:13; Jude 3. My visit at Hamlin has given me greater, deeper and higher ideas of our great plea and the godly men and women who are standing for all that it means. By unanimous vote I was "commanded" to return and dedicate the new church-house, finish the financial canvass and hold a short meeting in the auditorium. Under the strong leadership of Brother Thad Huffman there is a good working Bible school with a future big with possibilities for good to church and community. I begin at Blevens, Ark., July 22, from there to Okolona, Ark., then to Alpine, Texas. If you have a hard field and want a meeting, write me at 613 W. Macon street, San Antonio, Texas.

Percy G. Cross.

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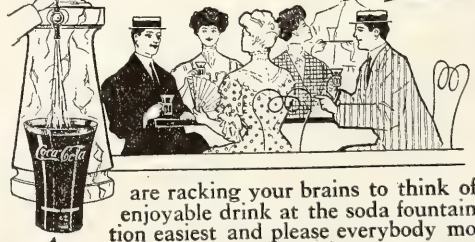

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THE MONTH OF ROSES AND KENTUCKY MISSIONS.

June is not the most favorable month for our work in Kentucky, from any point of view. The commencements and Children's Day occupy the thoughts of the young, and therefore those who are older are concerned about the same matter. Then it is a busy month on the farms, and that hinders both the work of the men and prevents attention to the matter of meeting financial obligations.———Wm. J. Evans, who comes to us from Indiana, and most highly commended by E. B. Scofield, has undertaken the work at Lebanon Junction. We hope that he may be able to advance the cause in that difficult field. One added by statement. Indications hopeful.——— J. B. Flinchum reports 17 added in Breathitt County and some money raised for church building that is on hand.———D. G. Combs reports seven reclaimed from the world. He has been for most of the month at Hazel Green. So many places are pleading with him to help them that he is restive under regular work.———Three added by J. W. Masters. He gave little time to the field. The sickness and death of his mother forbade that. He is now in Harlan courthouse, seeking to put the finishing touches on the house of worship just built there. ———Latonia closed whirlwind campaign and raised about $500. Five added—three by confession and baptism and two by letter or statement. H. C. Runyon reports work doing well in all departments.——— Louis A. Kohler has succeeded J. P. Bornwasser at Bromley and is hopeful.——— W. L. Lacy is trying hard to bring up the work in his territory and hopes to be able to make a good report at the annual meeting.———Eight baptisms in Laurel County by H. L. Morgan, and two other additions. A more active campaign will soon be inaugurated by him.———Munfordville has the service of J. K. Reid, and he says the work is progressing fairly well. ———C. M. Summers suffered the great sorrow of losing the little child just born to them.———Bardstown had the services of J. B. Briney two Sundays and matters are about as usual.———Edw. B. Richey says the whirlwind campaign for South Louisville debt closes July 12. They will realize about $500 from the effort.——— W. J. Cocke held a meeting at Dry Ridge, in Grant County. He had eleven additions during the month—four of those by baptism. He is now at Hillsboro, Fleming County, for a meeting. Thos. B. Howe is the preacher there.———Paintsville and the Big Sandy Valley are fortunate in having A. Sanders located at the town just named. The secretary was there and the progress being made on the house and the work generally is very gratifying. The last improvement is on the house. A Solomon's porch—10x30 feet—is being built in front of the house and a baptistry is put in the porch. You have to go through the baptistry to get into the church, and that is about right. He is also seeking to establish the cause at Louisa, county seat of Lawrence County. We have there about twenty people—no house.———H. W. Elliott was busy all the month visiting about twelve different places and speaking about twenty times. He was present at several conventions, urging the needs of Kentucky missions.———Officers were ordained at Quincy, Lewis County, where J. P. Bornwasser has done a splendid work. The receipts for the month amounted to $345.91. This is not enough to meet the obligations of the month. We urge all the friends of the work to bestir themselves that we may go to Hopkinsville with our obligations met. Every church failing to pay the apportionment contributes to a possible defeat. H. W. Elliott, Sec.

A GREAT WEEK IN SEATTLE.

The city of Seattle entertained Dr. and Mrs. Royal J. Dye for one week, beginning June 21, and closing with a farewell reception on Monday evening, June 29. Mrs. Louise Kelley, the national representative of the C. W. B. M., was a guest of honor at the reception.

Our churches have been stirred to their depths and not only has the First Church raised $950 for Dr. Dye's support, but the Queen Anne Church, J. L. Greenwell, pastor, raised $750 at the morning service Sunday, and has become a living link.

Elaborate plans were made and carried out to the letter for the entertainment of our African representatives. Too much commendation can not be uttered in behalf of these consecrated missionaries. Their lives, their message, their humility and their ceaseless enthusiasm quicken and awaken all with whom they come in contact.

Every day brought new features to the front. Sunday morning, June 21, Mrs. Dye spoke at the First Church and won the appreciation of all her hearers. Tuesday and Wednesday Dr. Dye met the Christian business men of the city during lunch hour at the Y. M. C. A. building. Plans were discussed for the enlargement of the Bolenge work, and those hours will ever be remembered. Strong men wept under the impassioned appeal of the speaker. Wednesday evening witnessed the greatest social event the churches of Seattle ever witnessed. A banquet was tendered Dr. and Mrs. Dye at which representatives from all the churches of the city were present. One hundred and twenty-five covers were laid. The spirit of fellowship and co-operation rose to high tide. Following the banquet at 8 p. m. in the auditorium of the Y. M. C. A. building, Dr. Dye delivered his stereopticon lecture on "The Cry from the Heart of Africa," to an enthusiastic audience. Tuesday morning the W. W. G. girls of the First Church entertained the missionaries at a picnic. These young girls, about 25 in number, have pledged $25 a year to Dr. Dye's support. Dr. and Mrs. Dye and Hermon P. Williams, missionary to the Philippines, who returned on the steamer Aki Maru, June 25, were the center of attraction at the Sunday-school picnic at Woodland Park Friday. The week culminated in a spiritual awakening in all the churches on Sunday. Dr. Dye spoke at the First church, Mrs. Dye at the Queen Anne Church and Mrs. Kelley at the University Church in the morning. At 3 o'clock p. m. there was a mass meeting of the churches under the auspices of the C. W. B. M. women at the First Church. Mrs. J. C. McGinness, president of the Western Washington C. W. B. M., presided. Mrs. Kelley gave the formal address. Brother and Sister Dye spoke also. In the evening Dr. Dye gave a farewell address at the First Church and Mrs. Kelley spoke at the Fremont Church.

The results are far-reaching. All the churches have taken on new life. They are moving forward under a larger vision. The Northwest will be permanently benefited by the visit of these powerful God-guided servants. Mission study classes will be organized this winter and all along the line definite steps for consistent progress will be taken. We, one and all, pray the richest blessings of our Father to be with Dr. and Mrs. Dye and Mrs. Kelley in the great work they are doing, and hope to do such a work for him in our turn as will help our brotherhood to larger and happier participation in this great work in the years to come.

Joseph L. Garvin,
Minister Seattle First Church.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Choctaw, July 8.—Beginning a meeting here. Twelve added last three days—ten of them being baptisms.—D. T. Stanley, evangelist.

Newport, July 9.—J. H. McCarty and daughter have just closed a successful meeting of two weeks, in which there were 22 added, and our membership much revived. Brother McCarty has done us good in many ways, and with his daughter they make a fine team for evangelistic work. They hold a meeting at Harrison, Ark., following this, and their permanent address is 900 West Fifth street, Little Rock. J. W. B. Smith takes the work here for the time being, and we expect a rapid growth. We have just completed an $8,000 church building, which is the finest in this part of the state.—J. D. Cawell.

Georgia.

Atlanta, July 9.—Seven more received into our fellowship last evening. Two had been affiliated with the Presbyterians for many years. "Sunshine" Shaw's visit has been a great blessing. His address is 172 Rawson street, Atlanta. Our church is united and happy, and has undertaken the support of little Nellie Holland, at the Baldwin Orphanage.—Dean L. Bond, minister.

Illinois.

Hoopeston, July 9.—Two additions by letter on Lord's day.—Louis R. Hotaling.

Iowa.

Clearfield, July 8.—One added by letter last Lord's day. Our church has given $54.68 to missions this last quarter, making $186.35 for the year so far.—S. R. Reynolds.

Kansas.

Plainville, July 8.—The work here progresses nicely. Since I last reported there have been two baptisms, making 27 since the beginning of the year. The Bible-school grows, and the training class is doing good work. The people seem to be much interested.—Clifton E. Rash.

Kentucky.

Mt. Sterling, July 3.—We began a meeting with the Salt Lick Church on June 8, closing June 24. Beginning on June 15 we conducted a Bible study each afternoon. There were 60 confessions and baptisms, 23 reclaimed, 20 united by letter, 4 coming from other religious bodies. The church seemed much interested, and very hopeful for the future. A training class was organized with 50 members. The official board reorganized and enlarged. N. C. Carpenter, a student of Mt. Sterling Collegiate Institute, is the minister of this church. He is a young man, faithful and true in life and work.—William H. Cord.

Ohio.

Wellsville, July 6.—One added at the morning service yesterday.—H. E. Sala, Ore.

Halfway, July 1.—Evangelist D. B. Titus has just closed a successful meeting here, in which there were 50 additions—30 by baptism; 25 of them were men. The church is in good financial circumstances; 23 tithers were secured, besides $60 per month in pledges. We rejoice over the victory.—Leon Myers.

Gladstone, July 6.—A Church of Christ of 58 members has just been organized here. We expect to have 70 on the list very soon. Gladstone is to be a busy place for the next two weeks, by reason of the Chautauqua. For the first time, we shall be represented by headquarters of the Church of Christ. Some of our literature will be on display.—A. H. Mulkey.

Oklahoma.

Claremore, July 3.—I held a short meeting at Carney the 1st of May, resulting in 13 additions, and the last of June I held a meeting in Broken Arrow, resulting in 14 additions. I give the first two Lord's days in each month to the church at Claremore, which is prospering. At regular services in June we had five confessions and three added by letter.—Oscar Ingold.

Porto Rico.

Bayamon, June 30.—Two more baptisms in Hato-Tejas and two in Comerio Falls last Lord's day. The zeal and earnestness of the little band up there in the hills is marvelous. The distance they will walk over the rough hill trails to attend services is certainly inspiring. Having forsaken the superstitions of Romanism they are "looking unto Jesus the author and perfecter of our faith." Truly is the gospel the power of God unto salvation.—Dr. W. A. Alton.

Texas.

Plano, July 10.—Richard Martin is in a good meeting, with E. H. Holmes. He goes next to Van Alstyne to be with E. F. Bradford during August.

Marlin, July 4.—L. D. Parnell and I are in a good meeting in what is considered to be a hard place. We can not seat our crowds, and have been trying to secure a larger building. Parnell is an excellent chorus leader, having his work well in hand. We organized a church of 40 members at the old, historic town of Nacogdoches last month.—D. A. Leak.

Fort Worth, July 3.—I just closed a delightful meeting of two weeks at the little village of Aledo, 18 miles from here. There were 48 additions, of which 36 were baptized. It was a hard fought battle for the truth. There are some choice spirits who are breaking away from antiism. The congregation was about doubled by the meeting. I go to Brady next.—R. R. Hamlin.

Lufkin, July 7.—One accession since last report. We had a fine children's day service with an offering larger than the apportionment.—F. Douglass Wharton and wife.

Sylvester, July 7.—We have had a good meeting here. I preached nine sermons. The town population is 400. There were four baptisms and five added from other organizations. We secured a corner lot and organized a church of 21 members. We will be in position to build from the start. Much of the credit is due to Brother Anderson. I am to return in the fall. I go next to Blevens, Ark.—Percy G. Cross.

Lampases, July 11.—For eighteen days I had the pleasure of working with H. M. Bandy, of Coleman. Twenty-three united with the church—16 by confession and baptism—six by letter and statement and one from the Baptists. The results were due largely to the work of Brother Bandy and his excellent Christian wife.—Ernest J. Bradley.

Eagle Lake, July 8.—Spicer and Douthit assisted me in a short meeting at this place. The meeting overcame some bad conditions and was a success. There were 18 additions—eight by confession and baptism and 10 otherwise. We had strong preaching and good singing and the church will now, we believe, move steadily forward. My work is with the Second Christian Church, Houston, but I am watching over the flock at Eagle Lake for a few months until we can make some provision for them.—G. J. Massey.

Utah.

Salt Lake City, July 5.—Two confessions, one baptism, and seven other additions since last report.—Dr. Albert Buxton.

Virginia.

Richmond, July 1.—The work at the Third Church moves onward evenly. We report two additions at regular services. The pastor, Gerald Culberson, closed a meeting with the Fairmount Christian Church and there were four additions. He made many friends.

Indiana State Convention.

The Missionary Society of Churches of Christ in Indiana will hold its sixty-ninth annual convention at Bethany Park, Ind., beginning July 20 and closing July 26. The general announcements of Bethany Assembly program of which our state convention is the second week, have been so widely made that we need only to emphasize the state program. It will consist of state ministerial association, state missionary society, state Sunday-school association, state Christian Endeavor society and state educational association. The C. W. B. M. state convention, by special arrangement of that department of the work of the church, is placed later, on August 11 and 12. The program has been arranged to cover as nearly as possible every phase of co-operative departments in our state work. The speakers are among our best talent and are drawn from every district of the state with some from other states. We have been greatly blessed of God in the growth of the work this year in spite of "financial depression." The receipts have been an increase over any year in our history and the regular evangelistic force has been doubled. We are placing special emphasis on unity in co-operative mission work with the watchword, "A state loyalty and a state pride in state work." Every member of the Church of Christ in Indiana and his neighbor is invited. The churches are especially urged to appoint and send delegates from each department of your congregation. We plead for loyalty in our united co-operative missionary work in Indiana. Come, and let us rejoice together and plan together in the best state convention in our history.

J. O. Rose,
Corresponding Secretary, 120 East Market street, Indianapolis, Ind.

Changes.

Allison, C. V.—Mound City, Mo., to Albia, Ia.
Bartle, W. D. Sheridan to Corydon, Ind.
Bell, J. E.—Fowler to Yosemite Valley, Cal.
Brant, John—232 U. P. Sta., Des Moines, Ia., to Holly, Colo.
Caldwell, H. W.—Bethany, W. Va., to Silver Bay, N. Y.
Carter, M. O.—615 N. New Jersey street, Indianapolis, Ind., to 1486 Penn avenue, Columbus, O.
Connelly, H. G.—New Haven to Avon, Conn.
Corwine, Herbert J.—Columbia to Olean, Mo.
Endres, W. D.—5826 Ingleside avenue, Chicago, to 15415 Lexington avenue, Harvey, Ill.
Grimes, John M.—Des Moines, Ia., to Tarkio, Missouri.

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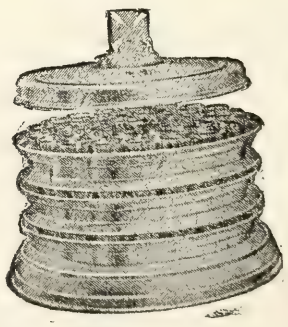

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Midweek Prayer-Meeting

By Charles Blanchard.

THE MAMMON OF UNRIGHTEOUSNESS.

Topic July 22.—Luke 16:9-13; 12:15, 29-31.

This parable of the "Unjust Steward," which led to the teaching concerning the mammon of unrighteousness, is an application of what is commonly called worldly wisdom to spiritual things. "The children of this world are wiser than the children of light." And it is true, pathetically, provokingly so, sometimes. This unjust steward is commended for making provisions for the future. The methods he used are not commended, as shown by the term "unjust" which is applied to him. What Jesus teaches is that from a worldly, purely business point of view, apart from the ethics of the thing, he was acting wisely in "feathering his own nest," thus providing for the days when he should be out of a job, and with no means of support. It is not far-fetched to say that it is every man's business to provide something for the future. While it is true that the scriptures do not say anything about laying by something for a rainy day, there is good sense in so doing. It is to the credit of few folks in this world that they make no provision for the rainy days. In all too many cases it is reckless extravagance or wicked wastefulness. Jesus does not offer any premiums for laziness or shiftlessness. "My Father worketh hitherto and I work," is the way he answers the cavils of his enemies and protests of his friends. His activity was spiritual. And he would teach us that we are to be as active and forehanded in spiritual things as the wisest and most energetic and even unscrupulous money-getter.

The Bible offers no chromos to fools, financial or otherwise. It is an eminently sensible book. The ethics of Jesus, in spite of much neglect and foolish misapplication, are sensible and workable, if we were only wise enough to seriously try them. The "Golden Rule" of Jesus would solve most of the troubles, social and financial, of this work-a-day world, and wrong no men nor set of men. It is the only sensible sort of socialism I have ever run across. It respects the rights of individuals and the rights of person and property. "Whatsoever ye would that men should do unto you, do ye even so to them" would wrong no man. It is spiritual common sense.

"Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." The point is well taken, in view of several considerations. The man who would have friends must show himself friendly; in other words, he must make friends. One of the best resources in every man's business is his ability to make friends and keep them. And this is one of the richest of all spiritual assets. Paul was rich in his friendships, as his letters show. It was this faculty of making fast friends that helped largely to make him the chiefest of the apostles. His writings, which have so wonderfully enriched the church and the world, grew out of friendships for individuals and groups of individuals, bound together into congregations in widely separated places. What a host of heavenly friends Paul made while he went from place to place preaching the gospel, or wrought at tent-making, or languished in prison. Like John Bunyan in old Bedford jail, he made the world his debtor and the saints of all the ages his friends by writing of things of human and eternal interest. He made heavenly friends of earthly. And this is the true wisdom. It is the heart of the Master's teaching.

We are bound to fail in this world, no matter how successful we may be from a worldly standpoint. The great captains of industry, the merchant princes, the leaders of political parties, the plumed knights of the tumultuous crowd—the Washingtons, Lincolns, Garfields, McKinleys, Roosevelts, Tafts, Bryans—all fail. "The tumult and the shouting dies." And they die. Their names are soon musty on the pages of even current history. We pause but a moment in our hurry when it is said, "Grover Cleveland is dead," a man that was twice president of the United States. And now the strife of politics shifts to Denver, where the man that has been twice defeated in the race for the presidential chair is making another stand for the privilege of being the standard-bearer of his party. We admire his character and like him because he is a fighter, as Roosevelt, and has the courage to stand for convictions, even in defeat. Yet Bryan is bound to fail though he win the nomination and the coveted honor of being the President of the United States. "When ye fail"—then what? That's the sober question that fronts every soul. How about the friends we have made? Where are they waiting to receive us? Heaven or hell will be where our friends are. It is not a place. It is a character, a condition, a companionship. The kind of friends we have made in this world will determine our happiness in the world to come. Jesus says so. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail (and fail we must) they may receive you into everlasting habitations." Not money, but friends.

Christian Endeavor

July 26, 1908.

HOME-MISSION SCHOOLS—2 Chron. 17:1-9.

DAILY READINGS.

M. The Value of Early Education. Prov. 22:1-6.
T. The Value of the Teacher. Ex. 18:19-21.
W. Personal Contact. Prov. 19:20, 25, 29.
T. Faithful Teachers. Col. 3:23-25.
F. The School of the Doctors. Luke 2:42-50.
S. Schools of Prophets. 2 Kings 2:3-5.
S. Topic.

One of the best-known Home Mission schools among us is located at Morehead, Ky. It was founded about twenty years ago by a consecrated woman, Mrs. Phoebe Button. The school opened with one pupil. Mrs. Button persevered and was soon joined by her son F. C. Button, a graduate of the College of the Bible, Lexington, Ky. The school grew steadily under the care of these two consecrated people. Mrs. Button was called to her heavenly reward, and the care of the school devolved upon her worthy son. Under his care it has grown to be one of the largest schools in the mission field. Hundreds of hungry hearted young people crowd the school every year and go to their life task to serve as Christian men and women.

Another school equally well known and also under the care of the C. W. B. M. is located at Hazel Green, Ky. Both these schools are in the mountain counties of Kentucky, among a class of people who are of the purest American blood. The teaching of the Bible is a prominent factor in the work of these schools.

A third school of the same grade will be opened this coming September in Beckley, W. Va. This school will be situated in the beautiful West Virginia hills and will reach a large population of young people who otherwise would have no opportunity of Christian education.

At Louisville, Ky., the C. W. B. M. support a Bible college for the education of colored men who desire to preach the gospel. This school is under the care of the veteran educator, A. J. Thompson.

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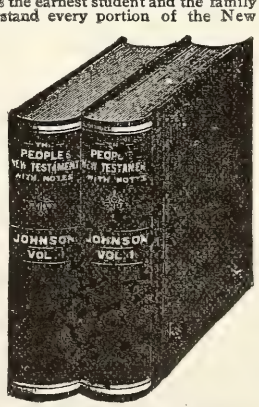

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Sunday-School

July 26, 1908.

SAUL REJECTED BY THE LORD.—1 Sam. 15:13-23.

Memory verse, 22.

GOLDEN TEXT.—The Lord our God will we serve and his voice will we obey.—Josh. 24:24.

Saul became king of Israel at the age of thirty, in the full strength and pride of his youth. From the start he was headstrong. In more than one incident is shown his ungovernable desire to have his own way. He was apparently temperamentally incapable of doing just what he was told to do by those whose authority he recognized. He realized that Samuel spoke to him with the voice of authority, and interpreted to him the will of Jehovah. He did not question the validity of the commands which came to him in that way; but he did not scrupulously obey them. In an emergency he was willing to put his own judgment against a command which he recognized as coming from God.

For example, Saul was about to go out to fight the Philistines at one time. The people were gathered together to perform the sacrifice which they all considered as an indispensable preliminary to the battle. But Samuel did not come. As a military commander, Saul saw that the time was a critical one and that further delay might be dangerous. So he performed the sacrifice himself, although it was contrary to the law for an unauthorized person to offer a sacrifice. It is not a question as to whether a sacrifice offered to God by unpriestly hands can be acceptable. But the current belief of that time was that priestly ordination was absolutely necessary to acceptable sacrifice. Saul himself shared in that view. In usurping the priestly office he was doing what his own religious belief condemned. He was making the commandment of God, as he understood it, a secondary consideration, and subordinating it to his military judgment. We may think what we please about the rule that sacrifices should be offered only by those authorized to do so. As a matter of fact, the restriction has an historical justification. But, however that may be, Saul knew and accepted the rule, and yet in an emergency he would rather trust his own judgment than follow a command which he really believed to be from God.

It was after this incident that the first warning was given to Saul that the kingdom should not continue in his family. "Now thy kingdom shall not continue" (13:14).

A still more decisive break between the self-will of Saul and the authority of Jehovah as represented by Samuel occurred at the time of the conquest of the Amalekites. There came to Saul a command to destroy the Amalekites, men, women and children, to take no spoil of slaves or cattle, to show mercy to neither youth nor age, but to kill every living thing among them. All this was to be done because the ancestors of the Amalekites had hindered the march of the children of Israel when they came up out of Egypt about five hundred years before this time. There has been a vast amount of quibbling and evasion to get around or away from the obvious cruelty and barbarism of such a slaughter which is in the record attributed to the command of Jehovah. Any theory which makes God directly responsible for such acts is an immoral and destructive theory. Jesus taught us some things about God which were not known in the days of Samuel. He taught us that he is a loving Father, whose interest and care are not limited to one little company of chosen people. No theory about the Scriptures can be half so dangerous as a theory about God which makes him capable of commanding a slaughter of the innocents on no other ground than that their ancestors five centuries ago had opposed the passage of a wandering host through their territory.

But Saul accepted the command and the commission as coming straight from Jehovah. It was a bloody age, and to him there was nothing surprising in the suggestion that such a wholesale murder should be carried out in the name of God. And, having accepted it, he sinned, just as he had done before, by opposing his own individual will to what he understood to be the divine plan. As a matter of fact, it happened that he erred in the direction in which a more enlightened view of God would have carried him. But he did not err in that direction because he had a more enlightened view of God, but because he happened to get hold of an idea which he liked because it was his own. It occurred to him that it would be a fine thing to bring home the finest of the cattle of the Amalekites to use in a great sacrifice to Jehovah, and that it would add luster to his triumph to bring home a living captive king, instead of slaying him upon the battlefield. So he ignored what he believed to be the command of God and carried out his own plan.

"To obey is better than sacrifice." It is a great day in the religious life of any people when it comes to a realization of that fact. The favor of God is not to be bought by sacrifice. Perhaps the practice of sacrifice originates in the belief that God needs the things that are offered, and that his good-will can be purchased by gifts, regardless of the character of him who presents them. But Israel, as represented by all of its better teachers, passed far beyond that primitive notion. No outward performance can be a substitute for the right attitude of the soul to God.

Some of the primitive peoples, who have not had the light of revelation, have gotten a glimpse of that important idea. The Zuni Indians have a legend which tells of a visit paid by one of their heroes to the island home of the Sun-Father in the great western sea. The hero found the father sorting over great heaps of pearls and opals, and throwing many of them away. He noticed that some which were thrown away were among the largest and most beautiful gems, and some which were carefully kept were small and broken. When he asked the meaning of this, he was told that the gems were the prayers and sacrifices of the faithful. The beautiful and large ones were those which had been made in fine speech, and with rich gifts and all proper ceremonies, and the small and broken ones were those which had been made with rude and ignorant words and with a small offering or none at all. But the ones which were kept were those which had been offered with a pure heart and in humility and truth, and those which were thrown away were those which, however rich and beautiful they might be, had been given in pride or insolence, or in the hope of a selfish advantage.

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People's Forum

Todd-Yeuell.

To the Editor of THE CHRISTIAN-EVANGELIST:

Allow me to express my profound appreciation of the masterly address of Earle Marion Todd on "Evangelism for the Times," published in THE CHRISTIAN-EVANGELIST; also of Herbert Yeuell's answer to the same in "The Christian Standard." They should have both appeared in the same journal, so that the readers who do not take both could have read both sides. These addresses are both strong, and while partisans will be satisfied with neither, they are both very wholesome if not full of comfort. Being acquainted personally with the writers, and, of course, intimately with my brother, and knowing their histories and points of view adds to my interest in the subjects discussed and their treatment of them. I regret to observe the hysteria that has been stirred up, yet realize that this is inevitable. Some folks have "gotten it in the neck," yet they need hardly "bat around like chickens with their heads off," because their heads are on. They have received a blow that will bring them to their senses, if they have any—that is all. The calm complacency of evangelists and pastors would be amusing were it not saddening, and these lightning flashes and thunder crashes are designed to disturb and dissipate the smug self-satisfaction and conceit that is a plague on both our houses. "Higher Cynicism" as well as "Higher Criticism" needs to be well aired. The vulgarian needs to be well curried. Some sand-papering will help the virtuous. Todd and Yeuell are well equipped for this work, and I for one say, "Lay on, Macduff," to both of them and am quite willing to take my share of the treatment without a whimper. Being something of a pastor and an evangelist I need all that's coming my way.

Payne, Ala. ClarisYeuell.

Cornelius and the Holy Spirit.

To the Editor of THE CHRISTIAN-EVANGELIST:

If I may be allowed the privilege, I am desirous of offering additional criticisms to Brother Wight's position concerning "Cornelius and the Holy Spirit." I am more than "sorry that I am compelled to correct him in so many things."

Brother Wight first protests "against calling the event at Caesarea a miracle." Why, I do not know, for against him are all the commentators that I know anything about, and if speaking with tongues, other than their own, is not a miracle, then Pentecost is not.

He next says, "God operates miraculously upon things, and even on a dumb brute to rebuke a prophet, but never upon a human heart." Whether upon hearts or upon tongues God did operate upon the house of Cornelius. And there is no question but what the coming of the Spirit at that juncture was the deciding issue that made Peter challenge any one to forbid the baptism of the recipients. For he says, "Who can forbid water that these should not be baptized who have received the Holy Spirit as well as we?"

Dean Plumptre says of this:—"The exceptional gift was bestowed in this instance to remove the scruples which 'those of the circumcision' might otherwise have felt as to admitting Gentiles, as such, to baptism."

You say, brother Wight, "how easy it would have been for the Spirit to have spoken to Peter as he did in Acts 10:19, 20, 'to baptize these believers doubting nothing', and then after which the Holy Spirit could have come upon them the same as their acceptance of God would have been as obvious to the church and the proper 'order and sequence' would have been maintained." And you are right, this is just what I maintain was done, but it was not done by the Spirit speaking directly to Peter, but through the Gentiles. And the reason is obvious. Those who accompanied Peter, and the church at Jerusalem, would have been dependent upon Peter's statement of an inward revelation to himself on this important subject. It took a good deal of instruction by miracle and by word to get Peter to the point of going to these Gentiles to speak to them the things of the gospel, and remember that he says "unto *me* God showed that *I* should not call any man common or unclean," also, "that *I* perceive that God is no respecter of persons," but what about the others who had had no such revelations, and those before whom Peter would be called to give an account? Do they not need some evidence, too? The very reason that all had been an inward revelation, and so much of it was necessary, to Peter alone, is the very reason why now a different course should be pursued, and was.

Another thing you forget, my brother, concerning "the proper order and sequence," and that is that the cases of this and Pentecost are the same. Peter never offered the remission of sins and the gift of the Holy Spirit on Pentecost until after the baptism of the Spirit. And there would be no change in order and no new precedent established to "leave a door ajar," for Peter's words—"whereby Cornelius and his house should be saved"—to put baptism for the remission of sins than where it properly belongs. He commanded baptism for the remission of sins at Pentecost, and he challenges any forbidding of baptism now, and upon the fact that "these had received the Holy Spirit as well as they." The baptism of the Holy Spirit had preceded in both cases, and the only reason in the world why he makes such a demand now is that he had been "charged to preach unto the people" the gospel that "he that believeth and is baptized should be saved."

Brother Wight, I have not found it necessary to resort to "looks of wisdom" or "to denials" to get out of "awkward positions" with my denominational friends, nor have I yet begun to interpret the Scriptures in order to leave any doors ajar that the good Lord has not already opened wide with the keys of authority, while it seems you contradict your own theorizing. You say that "Peter commanded them to be baptized in the name of Jesus so that God, who pardons, could forgive them according to his clearly revealed law of pardon," and yet you virtually agree with Brother Garrison in your "squinting" when he says, "neither our theory as to the 'proper order and sequence' of baptism and the gift of the Spirit, nor the facts in this *case* require us to believe so incredible a proposition as that Cornelius and his household received the Holy Spirit * * * with their sins unforgiven and the condemnation of God resting upon them." Why then command them to be baptized for the remission of sins? Your position reverses the order of the Holy Spirit himself, and you say baptize them *because* their sins are remitted, or else you have no reason for baptizing them at all. You had said it was "significant that Peter did not say that they have received all that we did," and yet in this you say they did—except the ordinance of baptism. And why, "of course are we to follow the order of baptizing believers for the remission of sins, *that they may receive the gift of the Holy Spirit*" when you say "a host of believers have shown in a marvelous way the presence of the Holy Spirit . . and so much of the fruit of the Spirit though in mistake and ignorance they have gone in through the door you say God left ajar? The cases then and now are not parallel, and you have the *door wide open* when there was not the least danger of any one being mistaken or of being left in ignorance. If you would follow a correct exegesis and would put this incident and that of Pentecost together and harmonize them instead of differentiating them you would not need to be corrected in so many things. You have the Spirit contradict Peter's first statement that upon repentance and baptism the Pentecostians should have the remission, when that statement was made by Peter "speaking as the Spirit gave him utterance." "Through his name" is the promise that they shall receive the remission of sins," and the belief on Jesus brings the believer into obedience when baptism is commanded "in the name of the Lord Jesus Christ," and the true relation of the Holy Spirit to this incident lies in the fact that they are to be "baptized into the name of the Father, and of the Son, and of the Holy Spirit."

If the record that follows after the miracle of tongues is said to have come has any force whatever it lies in the fact that Peter had not finished telling all the words by which they were to be saved, and therefore he commands them to be baptized. The Holy Spirit had not interfered nor does Peter recognize the right of man to interfere as he shows by asking "who can forbid water, that these should not be baptized?"

Just a word in closing as to my "having Peter make the absurd statement, 'Repent and be baptized unto the remission of your sins and you shall receive the remission of your sins.'" I will attend to this matter if I may be allowed the privilege of submitting an article on this subject. But let the good will of the Editor and the requests of others settle this. I have not studied this subject for the last seven years to then incidentally use an expression that I could not substantiate with scriptural reasons. And, my good brother, let me say that you have in repudiating this statement of mine utterly confounded two classes of references that have no relation whatever to each other. R. H. Lampkin.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ATKINSON.

On June 15 J. M. Atkinson, while sitting by his wife, was suddenly called home. With her name on his lips they were sealed. Born in Calloway county almost 79 years ago, he was a pioneer, one of the honest, sturdy kind. His life was exemplary. Being a Baptist for many years, removing to Mexico, under the writer's pastorate he became a Christian only, and was happy in his church relationship. He was our friend, and his life and mind so pure that he was a friend of God and, like unto Enoch of old, God took him. He leaves the wife, three sons, one brother and two sisters. Would that all lived such lives, that, like him, they would be prepared for any summons from above. Walter M. White, present pastor at Mexico, conducted the funeral services.

Sedalia, Mo. A. W. Kokendoffer.

RICE.

Mrs. Eliza Jane Rice was born in Tennessee, February 29, 1824; died April 15, 1908. She was married to William Rice in 1847, and came to Saratoga, Cal., in 1847, where she had since lived. One son, W. A. Rice, of Saratoga, survives her. Frank E. Boren.

Saratoga, Cal.

ROGERS.

In the passing away of Eli Rogers Wednesday morning, July 1, the Central Church in Syracuse, N. Y., lost one of her most loyal members and a faithful disciple. He had been a member of the Central some 30 years—coming from the church in his boyhood home in Brewerton, N. Y. Brother Rogers was early elected a deacon in the Central congregation and for the last years of his life was the senior officer. Born November 7, 1844, in Lee Center, N. Y., he had worked nearly 64 years when he was called away from his earthly life. His boyhood was placed in humble surroundings and his life has been one of toil and hardship but of victory. He was married at an early age to Miss Immogene Phillips, of Brewerton. Many of our prominent men of the brotherhood have been entertained in their inviting home. Brothers Rogers was true to his convictions. He was a generous man, but his benevolences to the poor were known only to the few. In business he was connected with one of the largest industries in Syracuse and was the owner and superintendent of its transportation facilities. Besides Mrs. Rogers, a son, H. L., of Detroit, Mich., and a daughter, Miss Lena, survive. He was laid to rest in beautiful Woodlawn Cemetery. C. G. V. W.

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The Home Department

The Tender Thought.

Harry is 6 years old. "Pa," he asked one day, "if I get married will I have a wife like ma?"

"Very likely," replied his father.

"And if I don't get married, will I have to be an old bachelor like Uncle Tom?"

"Very likely."

"Well, pa," he said, after a moment of deep thought, "it's a mighty tough world for us men, ain't it?"

Good Rules.

Say nothing you would not like God to hear.

Do nothing you would not like God to see.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it to me."

Never spend your time in such a way that you would not like God to say, "What art thou doing?"—*Morning Light.*

Home, Sweet Home.

The wife of a naval officer attached to the Academy at Annapolis has in her employ an Irish servant, who recently gave evidence of nostalgia.

"You ought to be contented and not pine for your old home, Bridget," said the lady of the house. "You are earning good wages, your work is light, every one is kind to you, and you have lots of friends here."

"Yis, mum," sadly replied Bridget; "but it's not the place where I be; it is the place where I don't be."—*Lippincott's.*

Who Did?

One of our subscribers writes us that William Balfour Ker's picture, "The First Spank," reminds him of the following story: A little fellow who had just felt the hard side of the slipper, when the tears had dried somewhat, turned to his mother. "Mother," he asked, "did grandpa spank father when he was a little boy?"

"Yes," answered his mother impressively.

"And did his father whip him when he was little?"

"Yes."

"And did his father spank him?"

"Yes."

A pause.

"Well, who started this thing, anyway?"—*Everybody's Magazine.*

Sentence Sermons.

The heart of all reforms is the reform of the heart.

What you are when no one is looking, is what you are.

If you would lead, you must be willing to be lonesome at times.

The value of your religion depends upon how much of yourself is invested in it.

The heart is best nourished when we are ministering to the needs of our neighbors.

If you find gladness, you must play life's great game with eagerness and fairness.

Silence will end almost any quarrel.

A man's age depends upon the ideals he still cherishes.

Living for others is an imperative of the higher life.

Your foes will not fear you as long as you fret over them.

He who follows duty ever may find danger often, but defeat never.—*Chicago Tribune.*

"UNCLE REMUS."

[The following beautiful poem is clipped from the "Maryland Musings" in the "Sun" of Baltimore, and sent to us by B. A. Abbott. The writer is Mr. Folger McKinsey, the "Bentztown Bard." It is true poetry and is about a noble American and one of our greatest writers—Joel Chandler Harris—who has just passed from us.]

Bre'er Rabbit's face is grave and sad today—
A great, good friend of his has passed away!
And Farmer Snapbean in the shadow feels
A voiceless grief that o'er his spirit steals;
The blooms are bowed along the Southern lane,
And old familiar bird-friends try in vain
To flute their happy beings loud and long
In sheer delight of living—something's wrong!

Bre'er B'ar is grumpy, and on Bre'er Wolf's face
A solemn darkness dwells in laughter's place;
Tar Baby falters at the crape-hung door
Whence his old friend will issue nevermore,
Except when Sorrow bears him forth to lie
Beneath the lilies of the Southern sky,
Greenly companioned with the vine that grows
On shores of sleep and valleys of the rose.

Out of the heart of childhood echoing clear
A voice of wailing—in child eyes a tear;
Through all the world of children, little lips
Quivering that death hath bound in death's eclipse
Those eyes that looked on childhood with such gleam
Of joy in lives so sweet with dance and dream;
A clear, far-seeing heart, that held its youth,
And lived in love, and loved with childlike truth!

A sane philosopher, who looked on life
With equal patience for its joy and strife;
Preaching the gentle doctrine—with fine art—
Of human feeling and the neighbor-heart;
Brother to little creatures, insect, bird,
Gifted with fairy vision, fragrant word—
O, large, sweet soul, the heart of time is sad
That thou shalt come no more to make it glad!

Human as old humanity, and born
To simple sweetness of the fields, the morn,
The bloomy, jasmine places, and the vales
Where legend lives in recreated tales
Of white folk, black folk—with a touch that knew
The sweetness of odd fancy, ringing true
To nature and to knowledge, and the best
That beats through life in every human breast!

All hearts are heavy for him, and for thought
Of that lost art in which he deftly wrought
The foibles and the weakness and the wine
Of all love brings to life of true and fine:
Gather, Bre'er Rabbit, while with arm in arm
We go in loneliness to Snapbean Farm,
To lay our roses—kissed with teardrops sweet—
Among the tributes at his head and feet!

Business Economy in Smoke Prevention.

Assuming that in the case of the grate fire the smoke did not cease to appear until the volatile matter had entirely escaped, the prevention of smoke becomes at once a matter of tremendous importance to a concern which burns an enormous amount of coal per day. If these big coal consumers purchased a low-grade coal which was high in volatile matter, and used fire-hold methods which would permit all of this volatile matter to go off in the form of smoke, it is very easy to see that they could lose anywhere from 25 to 60 per cent of their coal through the smokestack without getting a particle of benefit from it. This, of course, does not take into consideration the irreparable damage that is done to the household furniture, to valuable tapestries and libraries, and to the public health by these poisonous gases being discharged into the air which is admitted into the homes and into the human lungs. It was not consideration for the public health or consideration for other people's property which caused the manufacturing concerns to begin the study of the complete combustion of coal. The best ideas which have been introduced and which have been made practicable were given their first complete test, as far as Chicago is concerned, in the plant of the Commonwealth Edison Company, at the Harrison street station in Chicago. The design of the firebox and the location of the boilers were arrived at after a prolonged series of experiments based upon this simple principle series of experiments based upon this simple principle: It takes a certain amount of space between the bed of the fire and the boiler for this volatile matter or gas to be completely consumed.—*From "A Practical Campaign for Smoke Prevention," by George H. Cushing, in the American Review of Reviews for July.*

Editor "Perfect Ladies' Companion": Dear Sir—Would you be good enough to print the enclosed poem in your esteemed publication at your usual rates? Respectfully, A. J. Poet. A. J. Poet, Esq. Dear Sir—I would be, but the poem isn't. Respectfully, The Editor.—*Judge.*

From a Woman's Window.

"Why has that woman had so much trouble in her life?" Well, I think I can give you one explanation of it. I have known her from girlhood, and in one thing her conduct was marked—she ignored conventionalities; I might put it stronger; she was quite given to defying them.

"But didn't that show her independence of character or a resolute will?" You may think so; no doubt she thought so, but you see how it has worked out. She has had more troubles than she was entitled to, either by birth or bringing up. She turns the corner on one and at the next corner meets another.

"Then a woman's safety consists in sticking to the conventionalities?" I did not quite say that, but two straight rails are good for a railroad train, and a highway is good for a traveler, and bridges for people who must cross streams. Pioneers who have to travel over roadless prairies or through pathless woods usually have a hard time of it. And so with the people who are always pioneering in social life or home life, or in their own private life. They are in danger of taking the wrong direction and of getting into a tanglewood or a swamp, or up against a high hill. Plain paths are safer.

"DOWN IN OLD MISSOURI"

By S. S. LAPPIN.

CHAPTER V.

On the Long Trail.

Uncle David lived on Wash Branch, which flows into Dry Fork, which flows into Skillet Fork, which flows into Little Wabash, which flows into Big Wabash, celebrated in story and song. It was a shock to me when I learned in school how many miles the waters of our little branch must flow to reach the smallest streams named on the maps. I know now, and smile as I think of it, that, in condition and prospect, we were fully as far from the real world we were one day to join as were the headwaters of Wash Branch from the "Banks of the Wabash far away." Farther, in fact, for we lived on White Oak, a tiny tributary of Wash Branch; and, in addition to the handicap common to our neighbors of living next to no place, we had the further disadvantage and, to us, unpleasant distinction of having next to nothing to live with.

The two ponies, one of which never could be harnessed until he had been worked a day or two, a worn-out wagon, with what few household goods we had been able to bring from Missouri, constituted our entire possession when we began to live anew. We did manage to get a cow some way; I think Uncle David must have been back of that; maybe we made part payment in cash, for I have heard my mother say that out of the $7 given her by the kindly group of men at Springfield, she had $5 when she drew up at Uncle David's gate. Now think of that, will you! Talk about making money go a long way! Here is the record so far as I have heard: Four hundred miles for the four of us, with an invalid half the way, a death in the family with funeral and incidental expenses, and all on $7 capital, leaving a surplus on hand of $5. This is the bare fact, and while it may give evidence of a woman's ability to manage, it certainly is also a most eloquent testimonial to the benevolence and hospitality of the Missouri people among whom our lot was cast.

Some few rude farming implements—a harrow, a double-shovel plow and an old "nigger" hoe with a handle that wouldn't stay in—were given us by neighbors who had better ones. Garden vegetables and a patch of corn were put in, and, almost before we knew it, we were started on the long trail. The long trail—who, of all those who travel its length, can tell how long it is? Its windings were so devious we could not guess its length, or if it had another end, or where it led. Its slopes were so frequent and so varied we could not know whether the general course was up or down. But traveling this route is a strenuous job, and we spent no time in speculation but went on down the road. Looked at from this end, or where we turned off into more inviting paths, it seems long enough and to spare, but its incline is upward by a gradual slant. Hear this, ye tired travelers who follow, and be of good cheer.

I could not tell all the windings of the covered way in which we walked if I would, and heaven knows I would not if I could. One thing distresses me no little as I look over these sketches. It is the frequent use of the first personal pronoun I. How I wish it could have been eliminated entirely. Had its use been calculated to call attention to, or claim credit for, the writer, I should have omitted it or kept silent. Perhaps it will be possible for me presently to stand at a distance and take a more general view of the little panorama, and, through it, of the life of which it is a small representative part.

About this time I enjoyed a long and unexpected visit at Uncle David's. They called for me early one morning and bundled me off breakfastless and befuddled to spend the entire day clambering about the haymows and hunting bird's nests in the orchard. Such unceremonious hospitality struck me as rather unusual; but, since it seemed to be meant kindly, I submitted in silence. Late that evening the elder brother came for me, and we rode home together on the back of old Charley. As we jogged along he told me in curious, hesitating words that two aunts we had never seen had come that day to make us a visit. When I had time to reflect on this, he added that each of them had brought a boy baby with her. I was a full week pondering the situation, and it was only when the aunts were preparing to take leave that I learned the babies had come to stay, and swallowed the lump that had been rising in my throat. And so the babies were soon toddling with us on the long trail. If their short legs retarded our progress somewhat, and made the way seem longer, their blithe and guileless presence brought brightness to us all, and in due time they were able to have their part in the heat and burden of the dragging days.

Through the misty film that time has stretched on this side of the retreating past, forms and faces come to view and the tragedies and farces of that simple life are re-enacted before me by individuals whose looks and acts so stir me at times that I want to rise and shout their names, and ask to be given my part and place with them. And then it comes to me, as when reality displaces a fading dream, that neither they nor I are back there, nor ever can be again. We are out on the stern marches of life, each following his own course, and that, too, on routes separated by ever widening angles. When the stretches of earthly pathways have been traversed perhaps we shall become as children again, and go back, in memory, to romp over the grassy slopes of youth; and then, as shadows softly steal about us, we shall gather, all of us, I trust, and be at home once more.

Who can work out the puzzle of lives that have been broken and embittered by misfortune not of their own making? Not I, certainly, and why should I try? It is the old problem of the purpose of trouble, over which the wisest and most patient of every generation have vexed themselves in vain. The world, as it presents itself to each generation, is like a tangle of wild woodland. Tree, shrub, plant, flower, animal and insect sing their little songs in harmony or discord; they cling to each other to help or hurt; they woo and wed and fight out their little battles; they enwrap themselves together in death grapple and embrace of love; there is no minute but celebrates the birth of new life, the struggle for existence and the beating out of some spent heart. Yet each one fills his place and lives out the law of his little life as though by the fixedness of fate. To our poor vision much of it seems amiss; but what do we know of the past investments or the future plans of the Silent One who is over all? Down among the chaos and clashings we become critical and discontented, when, if we could see the whole process as it has gone on for ages, and must, perhaps, for ages yet to come, we would be compelled to say of all creation that it is very good. The pain and loss we suffer in our little world is great enough for us, but how small indeed when compared with the plans of the Infinite, who out of it all is bringing salvation to our kind and glory to himself.

Is it a problem that in a world where God is supreme a woman, practically blind, should be left penniless and defenseless with her group of dependent children? Well, yes; a problem and a hard one, no doubt, is measured by human rules for calculating such things. Add to this that, in the after struggles, she should often go miles on foot to do rigorous service in a farmhouse, returning at night with a pillowslip full of meal or a piece of bacon, the scant reward of her toil and the scant food for her household; that her children, the equals of any other, should be frowned upon by those, poor enough themselves, because they were poorer still and their clothes uncomely; that hungry young minds should be

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denied books and papers and such advantages for improvement as are now granted freely to the criminal and degraded; and that, worst of all, their lot should be laid where no church influence is and where schools are poor; that all this and more should have to be endured for years with no hint of hope that a better day would ever dawn—I say, put this together and you have a problem indeed.

Yet, if the product is good who shall say of the process that it is bad? There are six years I would often have torn out of the book of memory if I could—the six years on Wash Branch. Were I to be guided by my own inclinations I would tear these leaves to fragments, trample them under my feet and curse them with bitter vindictiveness. But I would be wrong in this, for there sits yonder a woman, who has exercised a faith, and accomplished a work little short of wonderful to me, and who, after the tempests of a long day are spent, smiles and waits through the twilight afterglow till it shall be time to rest. I do not know how else her life could have counted for a tithe as much as it has, nor by what other process the richness of her later years could have been attained. Hard as the way has been, I would rather our feet should press again into every separate footprint of the long trail than that we should have walked in some more favored ways I know and taken the risk of uselessness and oblivion that are always incurred by lives of ease.

I can think, too, of a man I know—the blue-eyed boy who drove us over the Ozark hills. Then, and on the longer trail, he played the part of an elder brother with faithfulness and devotion. Whoever has gone from Kansas City to Denver over one of the great railroads that cross the state of Kansas has owed something of the safety and comfort of travel to him. He is held in honor by those who know him well, and no trust committed to him has ever suffered at his hands. When I think how this can not be said of a hundred others who had every opportunity denied him, I wonder if he would not be worth less to the world had he borne less responsibility when a boy.

And when another woman, after ten blissful years of wedded life, was left a widow with the tangled threads of an estate in disorder about her, could she have taken up the double task that fell to her and brought her own little ones, well equipped, to the activities of a needy world had she not seen her mother succeed with a similar burden a hundred fold heavier?

These queries have besieged me till I have had to conclude that God gives us what is best or else helps us to make the best of what he gives us, if we will.

Ah, well, we have reached the end of the long trail now. It led us to the land of Maturity. The gates of that new country swung back with surprising readiness when we knocked. We have been inside these years—long enough to make some acquaintances among the inhabitants and form a few friendships. I know not how it may be with others, and there are a host of them, who came up the same way, but for myself, I have not forgotten the long trail. Sometimes in an hour of leisure I gather about me a little group I know and tell them of the fun and frolic we used to have, and of certain boyish triumphs and successes I like to recall, telling them as much for my own profit as for the amusement of my listeners; occasionally I have mentioned a thorn or stone I happened to discover with my bare foot, but when little brows begin to cloud I draw the curtain on the scene, for I know they could not understand.

No part of the route over which an orphaned boy has to climb from a bitter and barren past to a place of usefulness in the world is unfamiliar to me. I can shut my eyes and conjure up the scene at each turn of the road. I know the location of every snag that can stub a toe and every rock that can start a stonebruise. I know every deep hole in the creek where crawdads and mussels can be dug out of the mud at the bottom on Sunday, when a boy's clothes are not fit to wear to Sunday-school. When I see a boy crying at a curbstone in a city street, or hear the sob of a child at night time, I could stop short and mingle my tears with theirs, for the fountain of childish grief is opened up anew. For this I am devoutly thankful; if the bleak blasts that beat upon us serve no other purpose than to drive us within sympathetic reach of others in like state they have made us rich indeed.

Nevertheless I have some regrets. Early experience has disappointments which no philosophy of later life can quite console. There are two men I solemnly decided to whip when I should be grown up. One of them was a farmer who beat me out of a dollar, twice-earned, cutting two acres of sprouts with the old "nigger" hoe, and the other was an older and better-clothed boy, who used to sneer at me in the district school. They needed it badly, both of them; I knew it then and I know it now; nothing else would meet the necessities of the case; but the treatment had to be postponed too long. The man was killed by accident some years ago, and the boy, son of a rich man that he was, is a drunkard now and poorer than I—may he be pitied—while I am a preacher and would not dare square accounts with them were all things favorable. Thus, with merciless irony, has the ruthless hand of time dealt with the treasured ambitions of my far-away youth.

The Long Trail—where is it, do you ask? Why, it runs close to where I live, and maybe you might discover it near you too, if you cared to cast about a little. And it is always thronged with travelers. The story I have told is one of many, and, for aught I know, tame and tedious compared with others that might be related. Many a flower-strewn path, along which the eager feet of pleasure-seekers run, winds round a bit and falls suddenly into the Long Trail; many a highway with finger-boards that point to riches and honor intersects the Long Trail at last, leaving its ambitious wayfarers no choice but to go that way; many a first trail across the trackless plain or woodman's tree-blazed pathway through the forest finds no issue of its own and turns from sheer helplessness, as did ours, into the Long Trail.

I go out this way sometimes and scan the faces of those who pass. When I can, I like to have a word with the weary ones, for, though it may be conceit of mine, I think the wise ones take it well from one who bears in his body the marks of a similar strife. What a privilege to look into the eyes of a wan-faced woman, as she leans over the tub of steaming suds, and give the grasp and look of one who understands; of all the grips and passes I know there is none I like so well to use. What a stimulating service to drop a word of cheer to struggling lads and lasses, who battle with adverse environment, and bid them fight on, with the assurance of victory at last; better than finding a home or

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giving a home to the earth's orphans is it to help them make homes of their own.

Occasionally as I wait by the trail I get sight of a trudging youngster different from the rest. Often I stop such an one for a good look into his eyes. I have a feeling that long ago I lost one like him, and I can't get rid of the thought that he may happen along some day, and if he does, I must speak him a word of cheer. But he does not come, though I keep watching for him. I have met many lads who looked like him, and some who had his ways, but he someway never comes; perhaps I should not know him if he did, and perhaps he has come this way once and will come no more. I do not mind the nickels I have spent and the well-meant quest for him—I am well content they should go for what good they can accomplish, just in memory of him, you know—perhaps, after all, that is as much as I shall ever be able to do for him now.

(To Be Concluded.)

The Exodus of Fox Hollow "Still."

By Thomas A. Smoot.

In the early fifties, when the first temperance agitation began to sweep our state, one after another of the distilleries of Rock County were pushed out by public sentiment, until none remained save that of Big Bill Surles, in Fox Hollow. Time was when every well-to-do farmer in the section had his own distillery. Even my grandfather, upright man that he was, had his distilling plant, the foundations of which I used to see by the cool, little run below the Big Tom spring. When father came along as successor to the Singleton estate, he had already felt the influence of the temperance movement enough to lock up the old "still" with a positive click that meant it should not be operated again. After that he set his face against the business, and was a positive factor in getting his neighbors to follow his example; though what he did was purely by moral suasion and not in the way of force.

But Big Bill Surles did not yield to the atmospheric pressure adverse to the making of ardent spirits, and continued to ply his trade so industriously that Fox Hollow, a rugged ravine three miles from my home, became the rendezvous for all the bibulous devotees for a great scope of country roundabout.

Big Bill was a man of tremendous size and of bulldozing qualities, and most people stood in awe of his physical prowess. It was known that he had beaten and maimed several persons against whom his wrath had been stirred; and rumor connected him with a mysterious tragedy of darker hue that had occurred a good many years before the time of which I write.

Knowing the giant-like bully to be such a dangerous man, father had but little to do with him; and but for chance of circumstances this denizen of Fox Hollow would probably have lived to his dying day in his neighboring stronghold, so far as the Singleton family was concerned; but these circumstances are what compose my story, the very first link in which is the fact that for some weeks preceding the events hereafter recorded, a leakage from our corn-cribs became so persistent that the disappearance of the grain was easily perceptible, and caused comment in the household. Father didn't say much; but it was discussed in a cautious manner by him and mother, none of the younger children being allowed to know of it. Only my brother Frank and I were granted the privilege of hearing their serious conversation upon the subject.

Finally, father fell upon a plan of trapping the thief. The trap was to mark the corn in some way so it could be identified in case of its being found. The marking was to be done by selecting the red ears, breaking them, and welding them together again by the use of sticks about four inches long, sharpened at both ends, and thrust firmly into the pith at each of the freshly-broken ends of the cob. Then if the stolen corn were discovered on the cob it could be claimed; if the red cob were found, the tell-tale stick within would convict the thief.

Frank and I went through the cribs with father and picked out the red ears lying upon the surface of the heaps, these numbering in ratio about one to twenty of the white variety. We were very solemn as we did it and very quiet and stealthy; the latter because we did not want any of the hands to know of our trap and the former because we thought it would be an awful thing if trusted servants were proved to be the thieves.

"Now, boys," said father seriously, when he had finished our disagreeable task, "Mum's the word. Don't cheep, don't even hint to anybody. Keep your eyes and ears open, and don't either of you make a move without first consulting me."

The following night a large haul was made upon one of the cribs, and father went to make an inspection of all of the tenement-houses on the plantation. Upon various pretexts he visited every shanty; but no clue was found.

During the evening after his search I happened to overhear him talking to mother in a low tone. I caught only a part of a sentence, but that much electrified me with excitement.

The fragment was: "I have a suspicion. . . . Big Bill. . . . Fox Hollow."

I saw mother shake her head with fear written upon her face—a kind of fear one doesn't easily forget. I carried the look with me to bed. I slept but little during the night, and no doubt it was the nervous pitch to which I worked myself up that made me spring out of bed the next morning before day and hurry off to Fox Hollow. A sort of fierce, compelling sense of an impending crisis seemed to urge me on, and I did not stop to reason or argue with myself until I had quite reached the somber ravine, more gloomy and threatening than ever by reason of the morning twilight that hung over it. I had never been to the "still," but I knew about where it was located, and soon, nervous and excited, I came to the low-pitched log structure spread out on the little branch bank.

It was just light enough for me to see, and in the hasty glance that I cast about the premises, I descried a huge pile of corn-cobs, to which I hastened. I found upon examination that the cobs were fresh, and among them I discovered, here and there, a red one. I picked up one of them, eagerly pulled its ends, and lo! they separated, showing the incriminating stick within. My heart thumped like a steam engine as I began to gather several more of the red specimens and to stuff them into my pockets. Just then I heard a gruff

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voice call: "Hi there, villyan, what you doin' on my premises?"

I dropped the handful of cobs I held and turned in terror to face Big Bill standing near me. If I said anything, memory fails to recall it; but I have a recollection of a sense of despair that expressed itself in a wild scream. I wanted to run; Big Bill saw that I did.

"Stand still, or I'll blow a hole through you," he snarled. "You're one of that rascal Singleton's boys, eh? Sneakin' 'round like a hound dog seein' what you can see, air you? What you got in them pockets?" All the time that he spoke he was with maudlin look and fumbling fingers trying to cock an old horse-pistol, which he now held leveled at me.

"Just some corn-cobs," I stammered.

"Hand 'em here, you low-down thief," he thundered, drawing nearer and poking the pistol close to my face. I am sure he did not suspect the snare in the cobs; but knowing they represented stolen goods, he was bent on finding the nature of their testimony against him.

My wits came to me and worked fast. It was evident that he was partly intoxicated, and I knew that I could outrun him if it came to a foot race. The pistol was what bothered me. I must be rid of that, or there was no hope of escape.

I drew the cobs out of my pocket as if to hand him; but quick as a flash, using the handful for a club, I struck the old pistol such a hard lick that it was knocked out of the ruffian's grasp clear into the little brook near by. Then, turning, I fled with all of the power left me.

I gave just one backward glance, during which I saw Big Bill start after me with the cry of a madman, only to fall sprawling over the branch bank with yells and bitter oaths. In a few moments I was out of sight, and scarcely stopped until I rushed exhausted into the dining room at home, where the family were at breakfast. I still clutched two red cobs in my hand, and these I held aloft, sobbing hysterically:

"I found them, father! . . .Big Bill! . . . Fox Hollow!"

I was feverish and ill all that day, and was kept in my room. Mother tried to be cheerful, but that same distressing look of fear was underneath the surface of her smiles. She tried to keep me from talking of Big Bill, and evaded my questions as well as her frank soul would permit; but bit by bit I twisted out of her that the township constable had gone to the county-seat to get the sheriff and some deputies to help arrest the thief. I learned afterwards that the constable was unwilling to undertake the arrest alone, for fear that the stiller's accomplices might make with him a combined resistance.

The sheriff and his deputies did not reach the neighborhood until late, and it was decided that they should guard our house until morning, and then make the arrest.

When morning broke, the officers, heavily armed, proceeded to Fox Hollow. There had been wild rumors of gathering forces at the distillery, and everybody expected a fight and bloodshed; but the arresting party was destined to meet a pleasant surprise, for upon reaching the rugged rendezvous they found the "still," corn-cobs, and all, in ashes. The wary desperado had decamped to parts unknown to them, and which, happily, might not know *him*. Save for the babble of the cool spring branch, silence held undisturbed sway, and the whole ravine was as lonesome-looking as a graveyard.—*Epworth Era.*

From New Hampshire (names and dates will be furnished if called for): Infant Class Teacher (seriously and affectionately: Now, children, what must we all be to go to heaven? Little Girl (aged 5): Dead.

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Drink Time.

"Steadily man has been forced to the conclusion that for economic reasons he can't afford to drink," writes George C. Lawrence in "Appleton's." "In the last century the temperance clock has gone ahead more than twelve hours. The per capita consumption of spirits has steadily been decreasing in all countries which are advancing. A hundred years ago, for example, drinking among gentlemen began with rising. To-day it only begins at 5 o'clock. The very fact that former English marriages were celebrated before noon was due largely to the law's recognition of the fact that after that hour no gentleman worthy of the name was supposed to be sober enough to go through the marriage ceremony with responsibility. Ask the average man to-day about his drinking, and in the great majority of cases he will reply: 'Oh, I never take anything until after office hours!' Nothing but an economic reason will explain this arbitrary division, for morally it would seem as wrong to drink at 7 p. m. as at 7 a. m. Economically, however, the matter is different, since it is from this point of view a question of efficiency, of producing result units. And experience has shown that alcohol will not produce them."

The Frolic Room.

Paid a visit, yesterday,
To the Frolic Room:
Azure Eyes was playing horse,
Riding on a broom.

Curly Head was building blocks,
Lying on the floor;
Dimpled Fist his bottle had,
Wanting nothing more.

Azure Eyes is nearly five,
Curly Head is two;
Dimpled Fist is nothing yet—
He's so very new!

Romped with them a little while,
Then I went away;
Looking back, I saw them, still
Busy at their play.

Azure Eyes had got her doll,
Curly Head his blocks,
Dimpled Fist was quite content,
Pulling off his socks.

Took a crowded subway car,
In the noise and gloom:
What a lucky man, I said,
To have a Frolic Room!

—*John M. Waring, in The Church Standard.*

Reflecting Rebecca.

They called her "Rebby" and "Becca" and "Bessie" and "Reb" and "Bec" for short and for sweet. When they were very confidential with her or very grown up or very stern it was full, plain Re-bec-ca. So this day, she was sitting on the floor, her book upside down, her curls nearly upside down, too, her head hung so low, and her temper upside down, bias and contrariwise. So mother said with grave gentleness:

"Rebecca!"

Silence.

"Rebecca!"

Curls tumble about.

"Re-bec-ca? Daughter?"

At last a very slow, "Well, mother?"

"Pick up your book, darling, and spell the word aloud again, letter by letter."

"R-e-f-l-e-c-t-i-n-g."

Mother pronounced it carefully and slowly two or three times, giving the every-which-way curls time to fall into their own pretty place and the hot, cloudy little face time to clear up.

"Now can you say it?"

"Re-flec-ting," whispered pouting, rosy lips. Then there was a spring from the floor to mother's arms.

"I wish there never was—any more—*ever*—old hard words!"

"And mother wishes there never were—any more—ever—naughty tempers!"

"Mother, what *makes* them?"

"I think it is just a case of reflecting, daughter Rebecca."

"Re-flect-ing *what?*"

"Come here, Bessie, with me."

By this time all the clouds had cleared from Bessie's beautiful face and her mother led her across the room and in front of an oil painting that hung on the wall above a shelf where fresh flowers were always kept. It was a picture of the dear sister who just a few weeks before had left the home where mother and Bessie lived, to go to the heavenly home.

"Did you ever know sister Ethel to be cross with you or mother, dear?"

"No, mamma," whispered the little one, her blue eyes filling with tears. How she missed the absent sister!

"Do you know why? She was just a faithful little reflector of dear Jesus and he never shows us anything but goodness and sweetness to reflect. One day, kneeling by mother's side, sister Ethel gave her heart to Jesus and promised him she would always try to let her heart be a little mirror to catch the light of his loveliness and shine it out. You know how father turned the light of your little hand mirror down the dark cistern the other day to see if there was a rat in the water? That was the mirror *reflecting* the sun into a dark place. Now if my sweet Rebecca will let Jesus have her heart he will shine there and she can reflect that light *out* instead of getting caught in dark, naughty tempers and sulks. Do you understand?"

The child thought she did and her mother left her standing in front of Ethel's picture thinking—thinking about one rainy day when she had the toothache. Mother was out and Ethel had to play nurse and doctor and mother to the cross little girl and Rebecca had slapped that dear sister twice. But Ethel had just said, "Poor darling! The tooth hurts *so!*" and had kissed her and began a new story.

"I'll try!" whispered the child to herself, and kneeling down beside the low seat where mother had been she asked Jesus to shine in her heart and help her to reflect his gentleness and sweetness.

The next day mother was in bed sick. Rebecca had been invited to a party given at the home of her very dearest friend, Mattie Graves. But mother was shut up in her bedroom with only the doctor and papa slipping quietly in and out and no one but Katie in the kitchen to talk to, and think of the disappointed little girl. What a chance for reflecting!

"What can I do, Katie?" asked Rebecca, going into the kitchen, with a smile on her face. "Can I help you?"

"Well, now, look at that!" said Katie, glancing up from her ironing. "Look at the shine on your rosy face and it raining and no party and the mother sick. Why, it's helping you are, child, just to be round *that* way. You're like the reflector up there!"

"*Am* I, Katie, truly?" asked delighted Bessie. "Is that what you call that shiny thing behind the lamp chimney?"

"That's what it is, sure enough. And I have to be keeping it bright or it does not reflect anything but smoke and dust. Sure you can help me. Just sit down there on your little cricket by the fire and tell me a story out of one of your Sunday-school books. Then this ironing will fly!"

The next day mother was better enough so Rebecca could sit on the bed beside her and tell her the whole story something as I have told you—the simple story of a little child's victory over the naughty darkness that selfishness makes in our hearts, darkness that the light of the blessed Jesus can always shine away.—*June Herald.*

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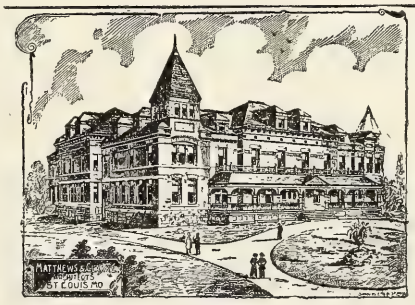
Glass Telegraph Poles.

Europe is now beginning to use glass telegraph poles, and patents have been granted in Germany and other European countries, as well as in the United States, for a machine to be used in their manufacture. The poles are said to be especially valuable in countries where wooden poles are quickly destroyed by insects or by climate. The imperial post department of Germany has already ordered that these poles be used in its telegraph and telephone lines. The poles will be more sightly than the present wooden affairs, and in countries where the forests are nearly exhausted, they will lessen somewhat the great drain upon the rapidly vanishing forests.

SCHOOLS AND COLLEGES.



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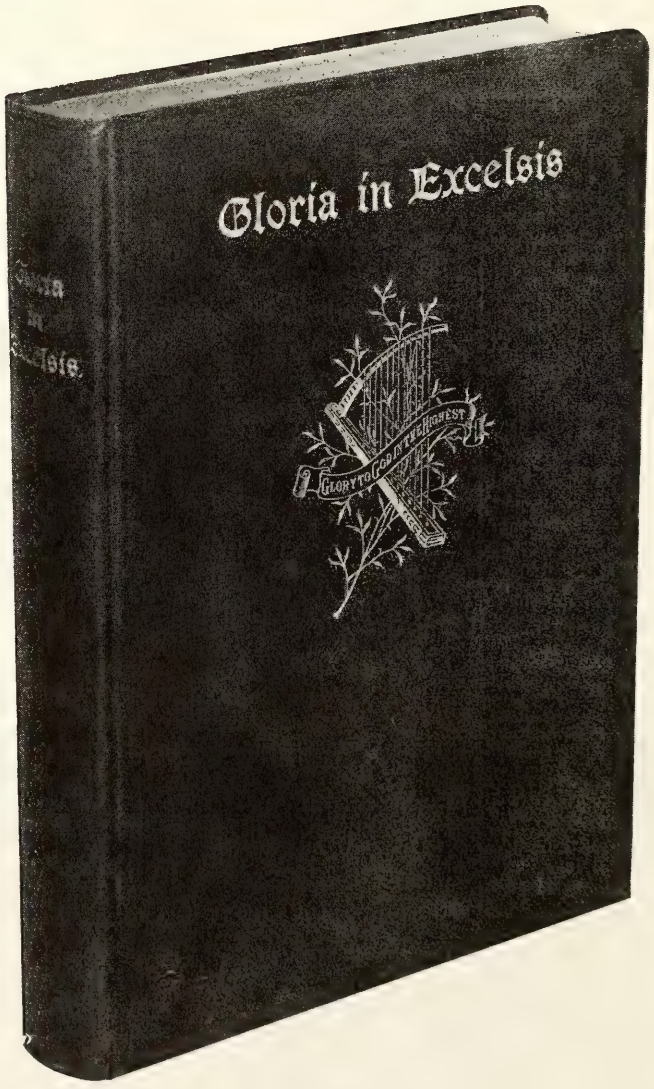

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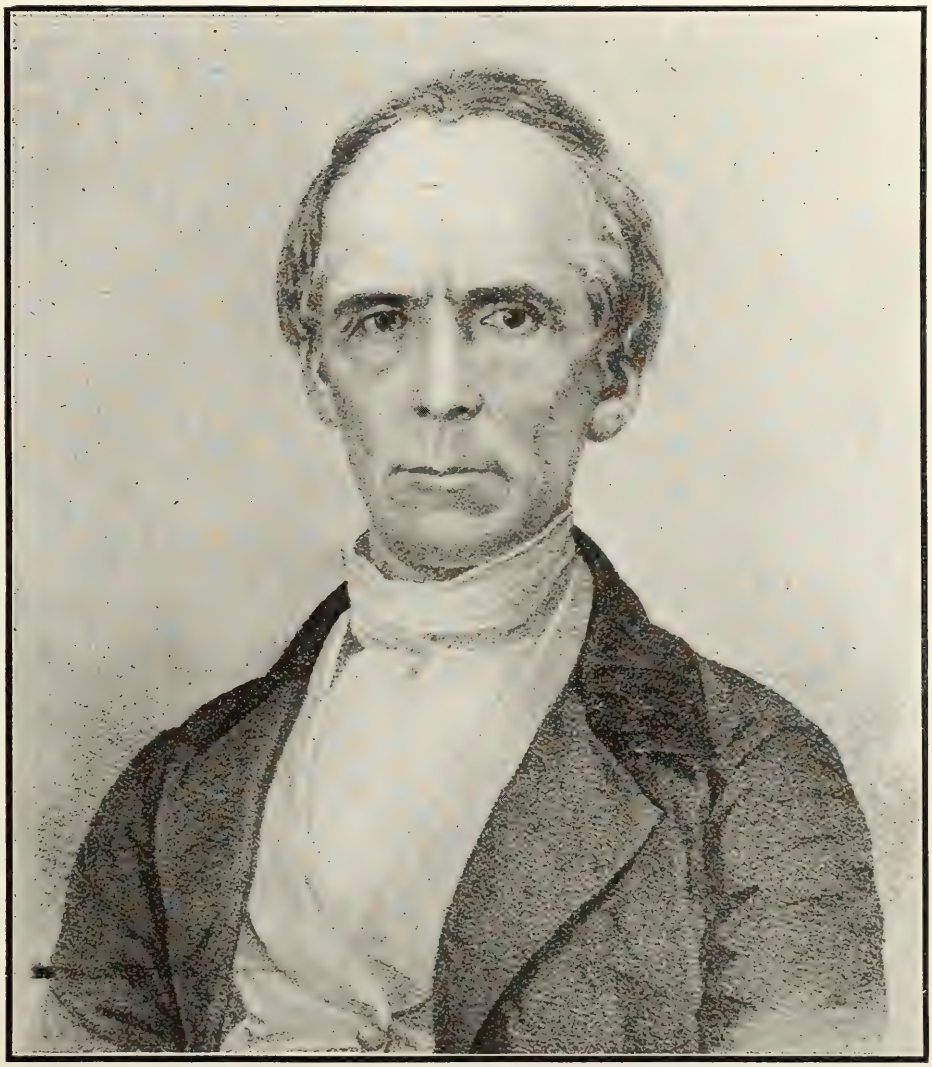
A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JULY 23, 1908.



JOHN O'KANE,

A Pioneer Evangelist of the Reformation Movement. **See page 945.**

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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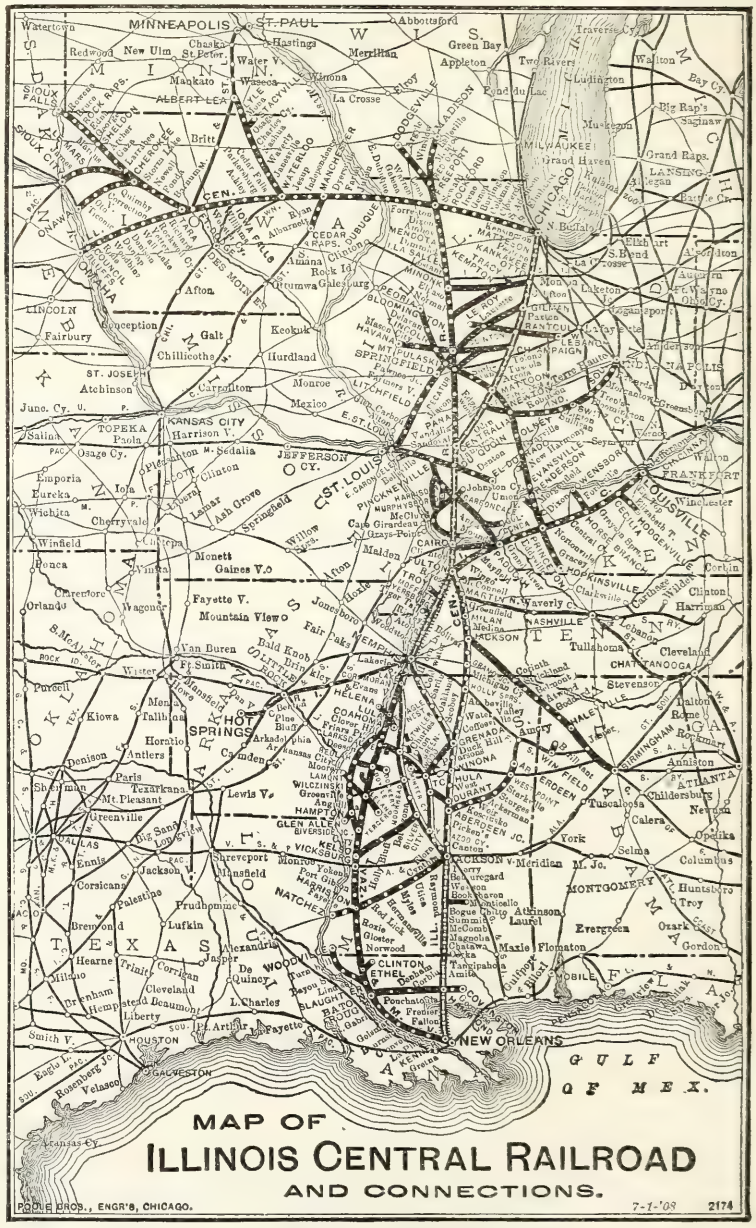

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Volume XLV. ST. LOUIS, JULY 23, 1908. Number 30.

Current Events

Railroads and Newspapers.

In a test case which had been brought before him, Judge Kohlsaat, of the United States Circuit Court at Chicago, has decided that it is unlawful for a railroad to accept advertising as pay for transportation. The case was brought against the Chicago, Indianapolis and Louisville railroad (the Monon) under the Hepburn rate law for issuing railroad tickets to the value of $500 to the publishers of "Munsey's Magazine." The claim was made by the railroad that the advertising was fully worth the price put upon it, that the road therefore received the full value of the tickets which it issued, and that the mere circumstance that no money passed in the transaction did not constitute a violation of the spirit or meaning of the law. In his decision, Judge Kohlsaat attempts to make a clear distinction between the sale of an article for money and the exchange or bartering of it for other commodities. In the first place the price obtained for the article is clear and evident upon the surface of the transaction; in the second, it depends upon the value which may be set, perhaps arbitrarily, upon the things received in exchange for it. There is no possibility of uniformity of prices or rates under a system of barter. As a matter of fact, the valuation placed upon an article for purposes of exchange is generally more than its cash selling price. So in the present case, the publishers in return for their $500 worth of advertising accepted transportation hedged about with limitations which would not have been made if they had paid the $500 in cash. Presumably, therefore, it was recognized by both parties that the $500 worth of advertising was not the full equivalent of $500 in money. The law declares that a railroad shall not accept any compensation for transportation "greater or less or different" from that named in the published schedules. By adding that word "different," the law seems to authorize the courts to pronounce against the trading of tickets for truck, without compelling them to determine whether in any given instance the commodity offered in exchange is worth more or less than the published value of the ticket. If this decision is affirmed by the United States Supreme Court, to which the case has been appealed, it will close the door at once to all the possibilities of giving transportation in exchange not only for advertising but for services of various kinds.

Collisions Impossible.

Trials are being made this week of a device which, it is claimed, will make railroad collisions absolutely impossible. Preliminary tests give promise that this rather sweeping claim will be substantiated. The device is an elaboration of the block system. Under the old block system, the road is divided into sections as short as the distance within which two trains can safely approach each other, and the entrance of a train upon a given section automatically sets a signal at each end of the section so that no other train can enter it without disregarding the danger signal. The defect of the old system is that it is entirely possible for an engineer to disregard a danger signal. It has been asserted that the schedules and regulations of some roads absolutely require engineers to disregard danger signals and enter blocks which are already occupied. The essence of the new device is that, instead of merely setting a danger signal, it throws up beside the rail a lever which strikes and sets the air-brake on any engine which may pass and so brings it to a stop. It is claimed that, with this mechanism in operation two trains approaching each other on the same track will come to a stop in time to prevent accident even if the entire crews of both trains are asleep, drunk or dead. The experiments are being made under the direction of the interstate commerce commission which was authorized by the last Congress to spend $50,000 for this purpose. Safety is certainly as important as rate regulation. It is as much the government's business to prevent murder as to prevent robbery by the railroads.

The Way of the Liar is Hard.

Twenty years ago, says Elias Nelson in the "Pacific Monthly," a man was put in jail and held under $2,000 bond on a charge of perjury for swearing that a certain piece of land was not desert and would produce crops without irrigation, and now that same land is producing thirty-five bushels of wheat to the acre by dry farming. This shows how difficult it is to tell a lie about the West which will really hold water and stand the test of time. An exaggeration is only a slight anticipation of the truth. It errs neither in subject, predicate nor modifiers, but only in the tense of the verb. This real estate agent of twenty years ago doubtless made an honest effort to lie about the land. He had every reason to believe that it was worthless. He was as painstaking and persistent a prevaricator as any contemporary promoter, and probably he died in the full assurance that he had succeeded in making an assertion which had no relation to facts either past, present or future. But it was no use. Truth travels faster than bad news in the west. Many a robust and well-intended lie has been overtaken by the growing fact and been turned into truth even before its author could be indicted for perjury.

Two Blades of Grass.

The national association of hotel proprietors, called the Hotelmen's Mutual Benefit Association, has been in session at Saratoga. A prominent member urged united action to combat temperance legislation and the "policy of destruction and negation" of the prohibition fanatics who "have never caused two blades of grass to grow where only one grew before." Perhaps they have not, but they have made one drop of rye to flow where two flowed before, and one jag to grow where two grew before. They have also made porterhouse steak and good roast beef to appear on many a table which had forgotten that there was any kind of meat except liver and soup-bones. Likewise in numerous families they have made two suits of clothes and two new dresses grow where none had grown for a long while. Oh, we are not so sure that this temperance proposition is all "destruction and negation." It depends on the point of view. For the one business of liquor selling and the one institution of the police court, it is. But for the savings banks, the grocery stores, the meat markets, the clothing and shoe stores, for the churches, for domestic happiness, for civic righteousness, we reckon that the temperance policy is meaning quite the opposite of "destruction and negation." When a set of men are interested in selling a dime's worth of booze for the ruin of a million-dollar boy, stopping the transaction may look like "destruction and negation" to those who are only after the dime, but it is a good business proposition to those who are interested in the boy.

Science or Premonition.

Attention is again called to the rather curious fact that there is no absolutely certain way of telling that a person is dead until dissolution begins. A Connecticut woman was lately pronounced dead and turned over by the doctor to the undertaker, and all preparations had been made for the funeral. Then the doctor had a sort of "feeling" or "premonition" that the case might not be quite over. So he returned and applied various processes and methods until the woman revived. The report gives great prominence to certain "visions" which the woman is said to have had during her death-like sleep—visions to which we are not ready to ascribe any significance for eschatology, though they may have some for psychology. But an interesting and rather alarming feature of the case is that it was no scientific test but only a vague and unreliable "premonition" which gave warning that the patient was not dead. We do not like the idea of depending on a doctor's premonitions in a matter of life and death.

The government made a loan of a million dollars to the Jamestown Exposition. Up to date it has received back only $102,046. It is now trying by legal process to get possession of the remaining property of the exposition to satisfy the claim as far as possible. The buildings and equipment of a last year's exposition—the value of which is comparable to that of a last year's bird's nest—are a meagre security for a debt of nine hundred thousand dollars.

Editorial

Where the Blame Should Rest.

Since the publication of Brother Todd's paper on "The Evangelism for the Times" has given occasion for criticism against our congress and the committee on program and the Campbell Institute, "the new theology," etc., the Editor of THE CHRISTIAN-EVANGELIST feels unwilling to let the matter pass without assuming the full responsibility for the reading of the paper before our congress, and for its publication. More than a year ago Brother Todd read the paper before the New York Ministerial Institute, and sent it to THE CHRISTIAN-EVANGELIST for publication. On reading it, we advised its author to withhold it from publication until it had passed the ordeal of criticism in our congress, as one of the purposes of our congress is to deal with questions of this character. We promised to see if we could not secure a place for it on the program of the next congress. Later we suggested it to the committee on program, and it was given a place. It was read before our congress in Bloomington, and was received with unmistakable evidence of appreciation for its ability and timeliness. In the discussion of the paper the view was expressed that it was rather severe and caustic in its criticism—an opinion which we had expressed in returning the paper to its author—but no one interpreted the paper as meaning that all the faults enumerated were applicable to all our evangelists, or all of them to any one evangelist. But the consensus of opinion was that the paper should be published, inasmuch as it was felt there were tendencies in certain directions which needed checking. In the sincere conviction that its publication could do no harm to any worthy minister, but would possibly profit many by suggesting faults to be avoided, we decided to publish it. We are, therefore, responsible both for its appearance on the program of the congress and for its publication in THE CHRISTIAN-EVANGELIST.

If, therefore, the publication of the article was "the greatest mistake of your (our) life," as one evangelist expresses it, or if the giving of the paper to the public in our columns was a sin, as another evangelist has suggested to us, who wrote he was praying for our forgiveness, the blame should be specifically located where it belongs. We do not wish others to suffer for any mistake or sin of ours. If it was a mistake, it was not the first one we have made, and we fear it will not be the last one. But God knows how to overrule even our mistakes for the good of his cause. We do not yet see that it was a mistake. We *know*, and we believe our ministers know, that THE CHRISTIAN-EVANGELIST is the friend of every true and worthy evangelist and pastor among us, even of those who, like ourselves, make mistakes. When it is understood, as it ought to be, that the minister who wrote the paper, and the editor who published it, were prompted by the sincerest motive, viz., by the desire to improve our evangelism, already the most successful known to modern times, all spirit of acrimony and of bitterness should be eliminated from our discussion. Time and again we have said, in public speech and in public print, that no evangelists since apostolic times have been, and can be, so successful in winning men to Christ as our own ministers, with the simple gospel message which they have to deliver. No one can be more appreciative of, or more grateful for, this fact, than ourselves. But it is vain—it is *worse* than vain—to shut our eyes to faults that mar the success of not a few of our ministers. He is indeed right who protests against the division of our ministers into two distinct classes. The pulpit that has no evangelism in it is practically a vacant pulpit. The criticism, therefore, does not concern the few men known as professional evangelists, but all who seek in their preaching to so present the gospel as to convict men of sin, and bring them, in faith and penitence, to the world's only Savior and Redeemer. It is vain, we say, for us to ignore the fact that our cause has suffered great injury in many localities from the mistakes of some of its advocates, both in their spirit and methods. No one will deny this fact. Ought we not, then, to seek to remedy these faults? Does the effort to do so imply any lack of appreciation of our ministers in general, or of our evangelists in particular? To seek to make such use of an honest criticism, or of the publication of such a criticism, against the man who wrote it, or the paper that published it, is the result either of ignorance or of an unworthy motive.

The Editor of this paper has been an evangelist, in his day, and has held some successful meetings, but he is conscious now of a certain disproportion of emphasis in his preaching at that time which, we believe, prevented a larger success than might otherwise have been possible. We would gladly save others, if we could, from our own earlier mistakes. And yet we know how delicate a thing it is to criticise. The man who does it should search his own heart, as with a lighted candle, to know that his motive is true and right, and then should write on his knees, metaphorically, at least, with a profound sense of humility and of love toward those he criticises. Any criticism conceived in a different spirit, while it may accomplish good, will cause unnecessary pain. But a certain sense of mortification comes to all of us when we stand face to face with our own faults, no matter how kindly they may be pointed out to us. The first feeling, perhaps, is to resent it. But the second sober thought brings us to ourselves, and we thank the man who loved us well enough to tell us our faults.

One other thing, we believe, needs to be said before we pass from this discussion. Whatever faults there may be in our ministers, whether evangelists or pastors, are but the reflection of faults which exist in our churches, for, at last, the churches get what they demand. Are there not churches which are far more concerned in increasing their membership than they are about the real spiritual renewal of those who are brought into the church? Brother Todd's paper was a criticism of the churches, no less than of the evangelists. Let us, then, all seek to profit by it, whether we be evangelists, pastors, elders, deacons, private members, editors or teachers, and seek to come to a higher appreciation of the infinite sacredness of the work of so conveying God's message to men as to win them from the love and service of sin, to the love and service of our Lord Jesus Christ, to whose blessed name be glory and dominion forever and ever!

"Sound in Faith and in Charity."

Such was Paul's exhortation to his son in the gospel. A great deal of stress has been laid on soundness in the faith throughout the history of the church, and too often soundness of the faith has been identified with conformity of one's theological views to the prevailing creed of the times. To be sound in the faith, in Paul's meaning of the phrase, was, no doubt, to believe on the Lord Jesus Christ as the divine son of God, by whose incarnation, life, teaching, death, resurrection from the dead, ascension to the right hand of the Father and the sending of the Holy Spirit, provision has been made for man's redemption from sin and transformation into the image of God. He who believes on Christ, in this sense, is "sound in the faith," however much his theological opinions may vary from the prevailing views.

But how little attention has been given to soundness in charity, or love! If Paul was right in giving the supremacy to love, then it is even more important to be sound in love than to be sound in faith. What is it to be "sound in love"? Doubtless it is to love God with the whole mind and heart, and to love one's neighbor as himself. It is "to love one another even as Christ loved us," which is the "new commandment." Measured by this standard, how many of us are sound in love?

We become alarmed when a brother gives evidence of errancy in his theological opinions, but the most manifest departures from the law of love seem to awaken little concern. It is clear that in these estimates we do not have the mind of Christ, nor even that of his apostles. Certainly we do not need to condone departures from the faith, especially when there is a proper distinction between faith and opinion, but what we *do* need is to realize much more vividly than has been done the gravity of unsoundness in love. The heresy of the heart is worse than heresy of the head, and to hate our brother is a much greater offense in the sight of God than an honest misunderstanding of his word. Let it be our aim and ambition to be sound, that is to say, healthy and sane, both in our faith and in our love. So shall we best fulfill our mission as Disciples of Christ, seeking to bring all Christians into the unity of the faith and to bind them together in the bonds of love.

A Cruel Joke.

A recent number of THE CHRISTIAN-EVANGELIST prints and makes serious comment on the following passage from an alleged letter:

"I am writing for information on missionary plans and methods. We have here in ——— a little group of men advocating the adoption of the missionary plan proposed by Russell Errett, viz.: each church select the field it desires to help and send its missionary offering direct, without passing through the hands of any missionary board. Of course, you know all about the plan. I want you to write me frankly, and as fully as you feel able, just what you think about it."

If this thing has any author outside of the office of THE CHRISTIAN-EVANGELIST, it is surely some one bent on a practical joke. Not only is this *not* Russell Errett's missionary plan, but it is no *plan* at all. It is simply the natural and inevitable procedure, where there is no plan. You might as well talk of Russell Errett's "plan" of getting breakfast, which is to order what you want and pay for it—a "plan" that was in vogue thousands of years before Russell Errett was ever heard of. It is Russell Errett's "plan" because it is everybody's "plan." There is no *plan* about it.

And so of this alleged missionary "plan." It is the simple, necessary procedure, where a congregation or an individual seeks to do missionary work *without a plan*. It is the *proper* procedure, until a better way can be shown. There was missionary work long before there were plans or boards. This the men well know who perpetrate this joke, and in calling it Russell Errett's "plan" they are guilty of taking mean advantage of a very guiltless individual.

I have no missionary plan of my own to offer for anybody's adoption. I have very distinct views on the relations of our missionary and other organizations to our congegations, and their individual members, which it is my purpose to unfold in these columns at no distant day, but as these views have no connection whatever with the great concourse at Bethany, I shall have no time to give them until that is out of the way.

If there is a being on earth who can entertain for a moment the fantastic notion that I would spend all the resources at my command for months together in perhaps the most strenuous effort ever made to bring all our Christian ministers and leading Sunday-school workers together in one great free assemblage, for the purpose of trapping them into something repugnant to their good sense and feeling—I say, if there is such a one, he shall have my full and hearty endorsement for assistant editor of THE CHRISTIAN-EVANGELIST. I know of no other position on earth which he is qualified to fill.

I am confident the managers of Bethany Park, and all who have had a hand in preparing for this great event, will join with me in a most earnest invitation to all who suspect any purpose to make underhand use of the occasion, to be present and join with us to frustrate anything of the kind. We promise them our unqualified support.

Russell Errett.

The foregoing strange communication, under its singularly infelicitous title, can hardly fail to awaken both surprise and pain on the part of those who value mutual confidence between brethren, and the peace and unity of our movement, now approaching its first Centennial. Let us pass by the implied doubt whether the extract we quoted from a brother in a Western state was a real extract from a real letter, or whether it originated in the office of THE CHRISTIAN-EVANGELIST. We would fain hope that no one else but the writer of the above statement has any doubt on that point. We will only add that the brother whose letter we quoted is one who stands high on the Pacific coast for his ability, integrity and devotion to the Master's cause, in the important official position which he occupies. Other brethren have received the same letter from the same writer asking for the same information. Evidently, therefore, there has been some propaganda of what the writer calls a "missionary plan," which, instead of being one of co-operation, is a return to the disunited and non-co-operative method so antagonistic to the spirit of Christianity, and to all the impulses of brotherhood, as well as to considerations of economy and efficiency in service.

We regret beyond measure that Brother Errett's advocacy of this plan in the foregoing seems to amply justify the feeling and fear which many brethren entertain, that the paper which he controls is no longer to be an advocate and champion of our co-operative missionary work, as it was in the days of its distinguished founder, the father of Russell Errett, but is henceforth to turn the influence of the paper which it has secured largely through the renown of its illustrious founder against the very organizations which he did so much to establish and foster. It is due to the religious movement with which the "Christian Standard" claims identification, that Brother Errett state, *distinctly* and *unequivocally*, whether or not that paper in the future is to lend its influence and support to our co-operative missionary work through existing organizations, or whether it proposes to advocate the method pursued by the anti-society brethren, and urge the churches to act separately, instead of co-operating together as now. Will the "Christian Standard" have the courage of its convictions to answer this question, so that there will be no misunderstanding of its attitude toward our missionary societies? Many of us have felt for some time that this was the inevitable drift of the paper. The time has now come when it can no longer conceal its purpose from the brotherhood. The brethren will await with interest its answer to this question.

Notes and Comments

In this country we have succeeded in separating church and state so that religion may be free, but we have not succeeded yet in separating the state and the saloon, that politics may be free. That work is now in process. As the separation of church and state was necessary to the freedom of religion, so the separation of state and saloon is necessary in order to the freedom of politics from the corrupting influence of the liquor traffic. The first separation was adopted in the Constitution, in the beginning, but the union between state and saloon has continued so long that many people seem to think it a necessary relation. The question is, Can the state any longer afford such an alliance? A great many people are coming to see that it is utterly inconsistent for the state, which stands for law and order, good government and morality, to be in alliance with an institution that is essentially lawless and immoral in its character and influence.

Touching the character of the saloon, let us have the testimony of "The Wholesalers' and Retailers' Review," an organ of the whisky traffic, of San Francisco. It says:

"A man who knows the saloon well can honestly say that most of them have forfeited their right to life. The model saloon exists chiefly in the minds of liquor journals, in the imagination of a certain type of ministers, and in the mythical stories sometimes rehearsed at saloon men's campfires. Unfortunately, the average tippling house is a place of ill fame, a place of shame and of debauchery. With comparatively few exceptions, our saloons are houses of drunken men, profanity and obscenity of the vilest type."

It is enough to ask if it is proper for the state to be in alliance with an institution of this character.

We regret to notice that our Baptist contemporary of Kansas City, "The Word and Way," suggests, because of some injustice which it feels that the Baptists received at the late International Sunday-school Convention, that Drs. Mullins and Price should resign from the lesson committee, and that the Baptists should get out their own course of lessons, and have their own lesson committee. We hope that suggestion will not take well among Baptists. They are too large and liberal a body of Christians to break loose from the rest of the Christian world in the Sunday-school work because they do not have as large a representation as they feel they ought to have on the International lesson committee. We regret very much that they ever drew out from the Christian Endeavor movement and organized their young people separately. Let us learn to keep step as far as we can.

"Woe unto you when all men speak well of you!" Why is this so? Do we not like to have men speak well of us? Whence the woe. There always have been, and there always will be, men of perverse minds and hearts who will not speak well of a man who sets himself to do the will of Christ, and to promote the interests of his Kingdom. The very fact, therefore, that such men would speak well of a man would be evidence that he was not doing his full duty as a Christian, both in loving righteousness and in hating iniquity. It is just as impossible now, as it was in the day when Jesus was on earth, for a man to be a real follower of him and have all men speak well of him. If he denounces evil he will be called a "fanatic." If he recognizes the good there is in those who do not company with him, as Jesus often did, he will be charged with "unsoundness" or "disloyalty," or dubbed a "latitudinarian." One of the first things any man must learn, especially in public life, is that it is impossible for him to please all men, and that his true aim is to seek to please God and his own conscience.

You can not make your church go by talking it down.

The man who would uplift others must be uplifted himself.

Current Religious Thought

Here is the right kind of a sentiment from the resolutions of the Ninth District of Nebraska convention:

"Resolved, That we avoid, so far as consistent with our plea, apostolic Christianity, all technicalities and the attaching of undue importance to mere words and human opinions, and earnestly seek deeper spirituality and the fellowship of Christian love."

Here is a church's platform as presented at the Methodist general conference of 1908:

"For equal rights and complete justice for all men in all stations of life. For the principle of conciliation and arbitration in industrial dissensions. For the protection of the worker from dangerous machinery, occupational diseases, injuries and mortality. For the abolition of child labor. For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community. For the suppression of the "sweating system." For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life. For a release from employment one day in seven. For a living wage in every industry, for the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised. For the recognitnon of the Golden Rule, and the mind of Christ as the supreme law of society and the sure remedy for all social ills."

Prof. Henry James, the eminent psychologist, thinks there are some new religious possibilities. In an article on "Pluralism and Religion," in the "Hibbert Journal" for July, he says:

"I think it may be asserted that there are religious experiences of a specific nature, not deducible by analogy or psychological reasoning from our other sorts of experience, which point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man (who is the only man that scientific psychology, so-called, takes cognizance of) is shut off.

"Briefly, the facts I mean can be described as experiences of an unexpected life succeeding upon death. By this I do not mean immortality, or the death of the body. I mean the deathlike termination of certain mental processes within the individual's experience, processes that run to failure, and, in some individuals at least, eventuate in despair. . . . There is a light in which all the naturally founded and currently accepted distinctions, excellence and safeguards of our characters appear as absolute childishness. Sincerely to give up one's conceit of being good is the only door to the universe's deeper reaches. These deeper reaches are familiar to evangelical Christianity and to what is nowadays known as 'mind-cure religion,' or 'new thought.' The phenomenon is that of new ranges of life succeeding on our most despairing moments. There are resources in us that naturalism, with its literal and legal virtues, never recks of—possibilities that take our breath away, of another kind of happiness and power, based on giving up our own will and letting something higher work for us; and these seem to show a world wider than either physics or philistine ethics can imagine. Here is a world in which all is well, in *spite* of certain forms of death, indeed *because* of certain forms of death—death of hope, death of strength, death of responsibility, of fear and worry, death of everything that paganism, naturalism, and legalism pin their faith on and tie their trust to.

"Reason, operating on our other experiences, even our psychological experiences, would never have inferred these specifically religious experiences in advance of their actual coming. She could not suspect their existence, for they are discontinuous with 'natural' experiences and invert their values. But as they actually come and are given to us, our possibilities widen to our view. We suspect that our natural experience, so-called, our strictly moralistic and prudential or legal experience, may only be a fragment of reality. The new experiences soften nature's outlines and open out the strangest possibilities and perspectives."

"There has been, of late, a laudable decrease in the exaggerated and fulsome descriptions of the sermons of our bishops. Not every bishop delivers 'great' and 'masterly' sermons, and none know it better than they themselves. They are frequently chosen for other qualities besides their pulpit eloquence or forensic oratory—for some executive or administrative talent, or genius for ecclesiastical law. Most of them preach acceptably and helpfully, but scores of pastors may excel some of them as preachers, and there is no imperative necessity of making out every bishop a Beecher in the pulpit, or a Cicero on the platform."—*Western Christian Advocate.*

Under the title of "An Interrupted Marriage," the "Watchman" (Baptist), referring to the overtures of the M. E. Church to the Methodist Protestants, says:

"The Methodist Episcopal conference seems to have been another case of Mike. Says Mike to Biddy, when he heard she was engaged to somebody else, 'Would you marry me if I askt ye?' Says Biddy, 'Do you want me, Mike?' Says Mike, 'Not unless I can't get ye.' The Methodist Episcopal Church paid no court to the Methodist Protestant Church until it seemed likely that somebody else would get her. Then love burned. And the coy Methodist Protestant maiden discovered suddenly that she loved the Methodist lover better than she loved the one with the strange name, to whom she had almost yielded her hand."

Writing of the Congregational Council which has just met in the city of Edinburgh, Scotland, and in which the relation of the Church to labor and socialism was discussed, the editor of the "British Weekly" says:

"The general feeling appears to be that this has been the most successful of the gatherings, that the speeches and discussions were on a very high level, and that the general effect has been excellent. Of course, there were a few extreme speeches, and one or two perhaps appeared beyond the limits of Congregationalism, however generously they may be interpreted. But we believe in free discussion, and do not regret this. A very pleasing feature of the meetings was the grave, serious, and appreciative way in which social reform was discussed. How great is the contrast in this respect between the present congress and that which met in London some sixteen years ago! The Congregational churches now claim unanimously that their mission is to the world and to all classes of society, and not least to the poor. They are coming to understand that if they are to speak effectively to the poor they must acquaint themselves with their thoughts, and be able to deal with what is passing in their minds. Silly sneering at socialism is now an anachronism, as it was always a blunder. The churches are bound to give socialism a fair and respectful hearing, to study the works of its recognized exponents with the utmost care, to support such practical steps as can be wisely taken, and to anticipate a future when the present terrible inequalities between the rich and the poor shall have ceased to exist. As yet, what is most wanted is study. Of hundreds who deblatterate about socialism, not ten have really studied the subject as it is. The reckless endorsement of the socialist programme by those who are not prepared to surrender a single shilling of their own means is just as mischievous, and perhaps more mischievous, than the refusal to listen to the plea which socialism makes. Does anyone believe that the speeches made in favor of socialism at the Pan-American Congress in any degree represent the mind of the Church of England, or will be confirmed by the Church at the ballot-box when the time comes? We are persuaded that socialists do not resent the criticism of particular theories if it is done fairly and with knowledge. The more socialism is studied in the authorities, the more it will appear that on many points of the gravest moment socialists are hopelessly divided."

For those who put undue stress on cleaning the outside of the platter, the editor of the "New York Observer" has this to suggest:

"There is to-day too much religion of the outside of the platter, and too little that is interior and fundamentally vital. It is comparatively easy to scour the external features of a character or life so that it conforms to the conventionalities, to the Do's and Don't's of polite society, and exhibits what is called a fair average morality. There are many people who, not going to the length of being downright hypocrites—as were the Scribes and Pharisees—consciously and deliberately pretending to be what they are not—yet deceive others and perhaps also themselves by making a fair show in the flesh, while the spirit within is yet untutored by grace and unreconciled to the will and law of God. It is not difficult, though it is dangerous, for a man to mistake his outward conformity to the laws and ordinances of the state or of society for the fulfillment of that law of spirit and of life which are in Christ Jesus, and which demand a holiness vastly superior to the correct mannerisms of the outward man. It is frequently said that "mere morality" will never save. This is true so long as we do not mean by the use of that phrase to imply that morality, in so far as a man possesses any, has no social value or influence for good. It is always better that a man should be moral than immoral, and regardful of social proprieties and amenities than reckless and rough, but such morality will never save that man, because it is not big enough nor deep enough nor pure enough nor loving enough to satisfy the demands of a perfectly holy God, nor, if it supposedly could do so for a single period of life, could it have merit or power sufficient to atone for all the sins prior to that period which the man had committed. The outside of the platter is but the outside of the platter—the really significant question is as to what is inside the dish, or to apply metaphor in the sphere of morals, as to whether corruption or grace is carried and treasured at the center of the life, in the very inmost heart of the man. If a man is not right within he is right nowhere. God desireth truth in the inward parts, and judges men by what is central and at the core in all their willing and working.

Editor's Easy Chair.

Or, Pentwater Musings.

We have recently witnessed some cloud scenes over the lake that have been truly awe-inspiring. It is always interesting to watch the movements of clouds as in infinite variety of form they move across the heavens. There are the white, floating clouds that sail high in the heavens, like immense ships sailing across the sea of immensity. There are, also, the clouds of vapor that often gather about the setting sun, and, borrowing glory from his radiance, make a splendid pageantry for his going down. These often form themselves in mountain ranges along the horizon, and assume various fantastic shapes, which the imagination can turn into all sorts of objects. But the storm-clouds, that seem to rise up out of the lake and move forward so swiftly, fill the beholder with the feeling of awe, if not of fear. There is majesty in their movements as they advance, impelled by the wind, as terrible as an army with banners. The lake, mirroring the color of the clouds above, adds to the grandeur and magnificence of the scene. Indeed, one has not seen the lake in its sublimest mood until he sees it under the storm-cloud, reflecting its variegated colors, and, together with the chariots of the clouds, forming a scene of indescribable grandeur. It is, of course, the wide range of vision which one has over the lake that adds to the magnificence of the movements of the clouds—God's messengers by which he waters the earth. When Jesus ascended, it is said that "a cloud received Him out of their sight," and it is prophesied that when He comes He will come "in the clouds of heaven." Thank God for the clouds and their gracious ministry to our needs, even the clouds of adversity, which, though always dreaded, often pour their blessings upon our heads!

The recent reported criticism of this department for its excessive optimism, and for its tendency to dwell on the bright side of life, rather than on the dark side, has brought to the Editor a number of charming letters from its readers. Here is one from Sister Damaris D. Van Meter, of Iowa, who expresses her surprise that any one should find fault with the Easy Chair, in which she has found so much comfort and enjoyment. She says that "America's strenuous life needs some oases of rest, and your Easy Chair is such an oasis in these times of religious discussion and everlasting bustle for money." But Sister Van Meter and the Editor were friends away back in our college days, and no doubt this accounts in part for her words of friendly appreciation. We are, however, in receipt of similar letters from friends we have never seen, so that we are compelled to believe that there are many of our readers who believe that a smile is better than a sigh, and a note of joy more helpful to others than a lamentation of woe, even though the latter might be a true expression of one's condition and mood. If anything bright or joyous comes into our life from our sojourn here by the lakeside, we like to share it with our readers, many of whom we know will not be permitted by circumstances to take any vacation. The other evening, while sitting on the western veranda looking out over the lake, which had been converted into an opalescent sea by the setting sun, we remarked to Dr. Moore, who was sitting by us, that, if it were in our power to picture that scene of transcendent beauty just as it was,—not an unfrequent scene either,—it would be impossible to accommodate the lovers of the beautiful that would gather here, not only for the cool breezes of the lake, but to enjoy such inspiring scenes. But, alas! no pen can describe, nor painter's brush put on canvas, the marvelous picture painted before our eyes by the divine Artist!

We have been walking over some of these hilltops to-day with Dr. Moore, whom all the brotherhood delights to honor for his long life and useful service, showing him some of the views from the crest of the hills between Lake Michigan and Pentwater, and he thinks that "the half has never been told" of the beauty and magnificence of these views. We talked together of what an ideal situation this would be for a number of congenial spirits to come together for their summer outing, where they might have communion with each other, as well as with Nature and with Nature's God, while recuperating their strength, or seeking refuge from summer heat. We have pictured an ideal community of men and women who would come here, not for fashionable society, but for rest amid the quiet scenes of nature, and with such Christian associations as would add to the charm of the place, and to the benefit of the outing. Here, in one of the deep ravines hard by the lakeside, is a natural amphitheater amid the trees, which only needs roofing over and seating to make an auditorium capable of seating a thousand people. How sweet it would be to meet here on the Lord's day afternoon for a sermon and a service in the groves, which were God's first temples, amid scenes so well calculated to inspire the heart with the feeling of gratitude and of worship! It was agreed that no miscellaneous multitude of people with conflicting tastes and ideals should gather here, but such as would have a common spirit and common aims, by which living together is made both enjoyable and profitable. Some day, if it please God, we shall see this hope realized in this summer resort here in this park. We shall seek to combine, along with all its material advantages, that intellectual quickening and spiritual sympathy and helpfulness which constitute the ideal summer resort.

The Easy Chair has found less time thus far this summer than it could desire for reading and quiet meditation, because, in addition to regular tasks, there is a wide range of correspondence that follows us even to the shores of Lake Michigan. Our readers have learned that we spare neither time nor pains to serve them in any way we can, and we do not murmur that their letters find us here by the lakeside, where we are seeking to blend a little rest with our daily stint of labor. We are glad, rather, that they feel at liberty to seek our counsel. But, none the less, we often sigh for leisure to commune with the thoughts of great men in their books which have proved a blessing to the world. How can one be continually giving out to others unless he is also receiving? Especially must one replenish his spirit from above. Jesus often found it necessary to court the solitude of the mountains, where he might, in prayer to his Father, re-enforce his spirit for his unceasing labors in ministering to men. Desirable as it may seem to have leisure for books and for meditation, we are sure that the path of duty—the path of service to one's fellowmen—must bring its own compensations to those who are willing to sacrifice this coveted boon for the sake of others. The monk in his cell, who was willing to leave his vision of the Master to minister to the poor who had come for their daily portion, found the vision awaiting him on his return, and saying: "Hadst thou stayed I must have fled." A true vision of the Master will send us out to minister to the manifold needs of men. There is no truer index to one's Christian character than his desire to serve his fellowmen.

By invitation of the Methodist brethren at Pentwater, whose pastor is absent for a few weeks, the Disciples of Christ, which meet here in a hall, held union services in the Methodist church last Lord's day, and Dr. Moore spoke most helpful words to an appreciative audience. At the close the communion service was held as usual, and all the brethren that were present, without regard to name or creed, participated in this memorial institution in honor of their common Lord. Differ as we may in the region of theological speculation, Christians can be one at the cross, where they meet their Lord face to face in this memorial institution. The Baptists have been invited to unite with us, and we hope this arrangement will be carried out, and that, during the summer season at least, we may meet and worship together for the advancement of the common cause in this village and community. "And I, if I be lifted up," said Jesus, "will draw all men unto me." In proportion as we lift up the cross of Christ and subordinate all inferior things to their proper places, Christians can come closer together and realize their unity in him who loved us and gave himself for us. We shall not be one ecclesiastically for some time to come, and perhaps never theologically one, but it is possible to come much closer together than we ordinarily do when we meet under the shadow and shelter of the Redeemer's cross. Sure we are that if we follow his leading, who is the head of the Church, he will, in his own time and way, bring us into that blessed unity for which he prayed, and for which thousands of Christ-like men and women are praying to-day. Brethren, our heart's desire and prayer to God for our own Israel is, that we may be united and study the things that make for peace, and things whereby we may edify each other.

The Unshepherded Church and Ministerial Supply

By G. B. Van Arsdall

This is the first part of a paper read before the Congress of Disciples at Bloomington, Ill.

Two distinct problems are involved in this study. First, the most effectual care of our existing churches by our present ministry, and second, the enlistment and training of a future ministry for the church. Each of these are vital present-day problems. The first is that of the wisest use of the forces we have, and the second that of increasing the number and efficiency of our forces. I need hardly take the time to set forth the importance and urgency of the most careful consideration of both of these problems. They are not speculative questions. They are among the most vital and practical issues with which the church is confronted. The relation of the ministry to the church is primary—it is fundamental. It is true of religious as well as of all other movements that their issue is primarily dependent upon their leadership. This paper is not concerned with the character of the men constituting our ministry, but rather with the problem of the wisest use of the ministry that we now have. The creation of an efficient ministry and its effective use are separate and distinct problems. There are many among us who feel that the Disciples have not given the attention to either of these problems which their vital relation to the welfare of the church demands. This is particularly true of the problem of the wisest use of the ministry we already have.

What is the Situation?

Let us consider first the *care of our existing churches* by our present ministry. What is the situation? In round numbers we have 10,000 or 11,000 churches, and our statistician reports an annual increase of about 150. The report of last year showed 6,619 ministers. Our statistician reports that one-fourth of our churches are without preaching, and an additional fourth have preaching only once a month, and that both of these classes are without pastoral care. This means that one-half of our churches are living only by the momentum given them in the start or are well on toward the way of decay. Some months ago A. W. Taylor, of Eureka, made a careful canvas of the state of our churches, gathering his information directly from the several states. His report shows that 22 per cent of our churches have no preaching, 50 per cent have preaching part of the time, and 28 per cent have preaching all the time. This report agrees essentially with that of Brother Hoffman. There are then probably between 2,500 and 3,000 churches that have preaching all the time. About 2,200 churches have no preaching at all. The actual value of these 2,200 churches to the cause of Christ is so meager as to scarcely be reckoned at all. Indeed, it is a question if their existence is not a detriment. In addition to the above two classes, the one representing our highest efficiency and the other our point of greatest weakness, we have about 5,000 other churches whose life and efficiency are dependent upon occasional preaching. That some of these churches are doing a large and effective service will not be questioned, but both observation and experience teach us that the sustained life of such churches is in great danger. The conditions that environ our modern life are such as to place this class of churches in greater jeopardy than was the case a century ago. The need of sustained interest and constant watch-care is greater than in an age when life was more simple. Indeed, if we should make a thoroughly conservative estimate of the number of churches among the Disciples that may be reckoned upon as a permanent asset, we would not place it far in excess of those that have preaching all the time.

Laying aside all denominational pride and candidly recognizing conditions as they exist, we must confess that the state of more than half our churches is distressing. We may indeed comfort ourselves and shield our conscience against the charge of weakness in our system with laudatory words of appreciation of the little congregation that heroically

Stands by the Plea Until it Dies.

To be sure, this is not very complimentary to the vitality of the plea, but it furnishes material for pathetic eulogies on the valor of the vanquished. A good deal of this praise might be spared if some one should turn the light on the lack of discipline of the forces constituting the system. That would perhaps be more true to the facts, but it would not sound so well for the plea. That must be saved regardless of facts. It may look well in print to magnify the virtues of a great host who hold themselves aloof and have little or no part in the activities of the age for social regeneration rather than compromise their convictions, but it certainly does not speak well for the system under which they are working. Our pride in numbers would be received with much more grace if there was linked with it a like concern that every congregation and every member of every congregation should be thoroughly equipped and actively engaged in earnest service for the kingdom. I would not have our pride in numbers less, but I would have our concern for efficiency equal to it.

It is not possible to state just what per cent, but it is clearly evident that an alarmingly large number of our churches are in process of decay, or in conditions that invite it. This, too, because they are without ministers to stimulate and direct their latent energies. Before considering what may be done for the future by an increase in our ministry, we should first answer the question,—are all the men that we now have related to the churches to the best advantage, and if not, can a more effectual plan for so relating them be devised, that will be consistent with our present church polity? Let it be understood from the outset that I do not have in mind any departure from the congregational form of church polity.

Lack of System.

Let us first consider our present system of locating ministers with churches. What elements are necessary, both on the part of the minister and the congregation, to put it into effect, and what are its advantages and disadvantages to each? The most characteristic feature of our present system is the utter lack of any system. A minister finds it necessary or expedient to change his field of work. He can proceed to hunt until he finds. The success of his quest depends upon a number of things. Necessarily and of right, the most determining element entering into it is the efficiency of his past ministry and the extent to which his work is known. This first and most essential element, however, has its temptations of subjecting him to the immodesty of magnifying his achievements. Many of our most efficient ministers are little known and consequently at great disadvantage at the time of a change of pastorate, because a becoming modesty restrains them from making known the real merits of their worth. On the other hand, not a few with an immodest passion for publicity exploit all their comings and goings, weddings, funerals, lectures, etc., and thereby gain for themselves a reputation quite out of proportion to their works.

Again, whatever a man's work may have been, his transfer to another church is conditioned upon his knowledge of vacant pulpits. This he must gain largely through the columns of our papers, and though there may be many openings to which he would be well adapted, the bugbear of a flood of applications forces many such churches to keep secret the fact that they are in need of a minister, and then the very embarrassment of offering his services and setting forth his qualifications and the record of his work are like the raspings of a saw to his sensitive soul.

It is almost indispensable to the process of relating himself in a modest and courteous fashion to the church that he would serve that he should make liberal appeal to his friends for assistance, and thus he is often led to engage in a species of wire pulling against which all his inner nature revolts.

He is on Trial.

But even after he has successfully and modestly brought his availability before the church he must suffer the embarrassment of knowing that others are probably in the same state of expectancy for the place of service. He is conscious that he is on trial, and the minutest detail, from the cut of his coat to his loyalty to the plea, is under inspection. He knows that he is ill at ease before a strange people on a single Sunday, the real heart of his passion to serve his Master is known only to those who know him and whose life he shares from day to day. Though his transfer to another church is with him at least a response to the appeal of his conscience for a larger usefulness in the Master's service, he realizes that all his past work and the consequent divine endowment of him for service may be nullified by the chance impression of one day. He also knows all too well that the real inner conditions of the church which he would serve will hardly be known to him by such an acquaintance.

All these, and more, are elements that enter in some measure into the experience of the average minister in changing his field of work according to the system in vogue among us. To be sure, in many instances some, and even all, of these are largely eliminated, but the system, or lack of system, certainly has its embarrassments and serious hindrances to the ministry. It is a real problem to him.

Limited Knowledge.

How stands the matter with the congregation? In the first place, whether the congregation secures a minister at all or not, and much more, whether the man most adapted to the work, depends wholly upon the initiative of the local church. The worse the conditions existing in the church, and consequently the greater the need of a minister, the less the probability of securing one. Here the church is under the almost overwhelming disadvantage of its limited knowledge of available men and their fitness for the position. The church is largely dependent for this upon the news columns of the papers. In the average congregation the vast majority of the members know practically nothing of our ministry in general. Their knowledge of men is largely based upon what they have read in the papers, or a chance impression from a convention address or an over-Sunday visit to friends in some other community.

These impressions, which for practical purposes are largely useless, are unfortunately often determining factors in securing a minister.

Our present system subjects the congregation to the temptation of insincerity in putting forth its brightest side to make a good impression upon the visiting minister. What man ever visited a church on trial that he did not find the choir out in full force that day and everybody optimistic of the outlook for a great work there? Of course, they may have had some minor disagreements in the past, but then these things are all forgotten now and all they need is the right man.

The Smooth Speaker's Chance.

Under our present system the congregation is at the mercy of the smooth speaker who may chance to happen along, just passing that way over Sunday to visit his wife's relatives. It is surprising to know how many of our churches, and some of them among our best, too, have been enamored of these wandering stars and taken up with them, or rather been taken in by them, to the retarding, and sometimes even wrecking, of an otherwise prosperous work. The inability of the minister to learn the real inwardness of conditions in the church is more than matched by the church's ignorance of the real character and qualifications of the minister. If the last man has in any particular signally failed, the possession of the qualities that were lacking in him is often made the one consideration in the choice of a new man, and often to the loss of weightier and more serious interests.

Time would not permit me to even name the list of evils that accrue to the account of the church in our present haphazard method of selecting ministers. I would not be understood as saying that all of these obtain in every instance, or even that there are not instances in which none of them obtain, but the system makes them possible anywhere. The competition between ministers for places, on the one hand, and on the other, the local disaffections, due to our present system, are an open shame to the name of Christ. Every element helpful to the successful issue of our present plan, both on the part of the minister and the church, if not actually productive of, at least opens the way for some violation of the Christian spirit. It need not be argued that all this of which I have been speaking may be and is in fact avoided in many of our churches. I grant the contention. This, however, is true, not because of the system, but in spite of it, and because prudent men adopt wise measures to forestall the evils normally accruing from the system. There are perhaps 500, or possibly 1,000, churches among us that adopt such measures in locating ministers as to avoid many or all of these consequences. It is not of these churches I am speaking. Five hundred or even 1,000 churches out of 10,000 are the exception and not the rule. The majority of our churches, and especially the small and medium size congregations, the ones most in danger, are all more or less subject to all the disadvantages of which I have spoken. The over-Sunday visit and trial sermon are in some measure at least a conditioning factor in their selection of a minister.

This then is

The Real Situation Before Us.

As a brotherhood we have 10,000 churches and 5,000 or 6,000 ministers, with no plan whatever for relating these to each other. A considerable number of our ministers and churches get together in happy and serviceable relation without any plan. On the other hand, the great majority of them suffer more or less seriously because of our hit or miss methods. Perhaps it may be argued that our State Secretaries have the oversight of the churches, and the ministers and churches should look to them for assistance in this matter. To be sure, both our State and National Secretaries render valuable assistance along these lines, but it is not generally accepted that our Secretaries have this responsibility. It is not a practical working principle among us. The churches do not look to them naturally for it, and the Secretaries all render such service most cautiously, with the feeling that they are in danger of embarrassing their own work.

(TO BE CONTINUED.)

Ante-Bellum Religion in Old Missouri.--II.

By J. A. Smith

We are still in Mercer County, but in a different place. This article will deal with the first Christian church of which I have any knowledge and with which my Christian life began. In the year 1858, my father, with a few other kindred spirits, wishing to enjoy the privileges of a church untrammelled by creeds or dogmas of any kind, met at the home of Abram Constable, who lived about half way between Princeton, Mo. and Pleasant Plains, Iowa (now Pleasanton), and after a prayerful discussion of the matter, decided to hold meetings once a week with a view to organizing a congregation of "Christians only." After a few meetings the interest became so great that it was decided to erect a meeting-house, and the plan was hardly broached until the men of the neighborhood were in the woods felling the trees for the building, which was of hewed logs and the cracks pointed with mortar. The house was about thirty-five feet by forty and was seated with rough benches of sawed lumber, and the capacity of the building was, when crowded in, about two hundred. The leaders of the movement then invited Reuben Perkins, of the Goshen Prairie church, which was a few miles south of the new church, to come and dedicate the house and hold a meeting. In due time he came and the house and all the convenient space for several yards around the building was taken. "Pleasant Hill" was the name given to the new church. How that name thrills me to this day! Well it may, for it was my Christian alma mater. After Brother Perkins had preached for a few days, Samuel Downey, of Eagleville, Harrison County, came to his assistance, and such a meeting as it was! It seemed as if the whole neighborhood had caught the inspiration and at every invitation there was a perfect rush to take the hand of the preacher to make the good confession. The weather was extremely cold, and it was necessary to cut the ice in the creek to immerse the candidate; however, the inconvenience of the thing was never considered at all. On the day the writer was baptized the ice was fully eighteen inches thick and there were eleven of us, and Brother Perkins administered the ordinance. The elders handed us down to him, and after we were baptized we remained standing on the bank of the creek until the audience was regularly dismissed.

Amongst the charter members of that church were the Strouds, the Joneses, the Constables, the Petersons, the Sinclairs, the Lushbaughs, my father's family and others whose names have been forgotten by me.

Those were days when good works were considered the prime factor in religion. If any one was sick, he was visited regularly; if in need, his necessities were met; if a member proved recreant in any way, he was sure of a visit from the elders. How often I have joined with others in a big wood-chopping for our widows or sick brethren, when the cold, chilling winds of winter were howling around the house or moaning through the leafless boughs of the trees. This kind of ministration was a joy to us, pure and simple. The hospitality of the home, when measured by the present time, was badly overworked, but was at that time an unalloyed pleasure to those who did the entertaining. The members of the church and most of the preachers of that time were "rough diamonds," but they certainly had hearts of gold. The two ministers of God, whose names I am keeping in the "inner temple" of memory have long since gone to their reward, with many of the older members. The civil war played havoc with this church, as most of the younger men went to the front and many of them found graves in the Southland, where the holly and the pine are now growing over their last resting places, while the gentle winds are sighing through the trees, a requiem for the dead patriots who gave their lives in defense of their country. Many who did return soon sought homes in the west, and old Pleasant Hill church let her light go out. I have to this day a letter of commendation given me from the church when we left Missouri, and shall keep it as a cherished memento of my early Christian life. Time rings its changes on us all in this world, and while I am living where I can hear the rolling surf as it beats incessantly on the golden shores of the Pacific, the ever changing scene and condition can never efface from my mind the early days of my life spent in "Grand Old Missouri." There my father, mother, brothers, sisters, wife and darling children, two of them, sleep in her soil, besides a mighty host of loving friends that I have known in the last fifty years. Looking back over the past, I am led to exclaim: O Memento! O mores!! Conditions have changed and the people have changed with them, and let us hope for the better; yet in some respects I am not certain that there has been much of an improvement in Christian living. I will, at any rate, say that we are not living up to our present opportunities as well as we should. If, under the untoward conditions of fifty years ago, the people did well, with the open door of the present what a mighty power for God's work is the church of to-day! There was a yesterday, there is a to-day, there may be no to-morrow; then wisdom tells us to-day is the time to perform our life's work.

San Diego, California.

WHAT ARE WE HERE FOR?

By Thomas Curtis Clark.

What are we here for?
To waste our days in aimless revelling?
To wax more rich by others' poverty?
To climb the heights, denying others place?
To stuff the mind with knowledge profitless?

This we are here for:
To make each day a step to blessedness;
To grow more rich in care for others' needs;
To climb the heights, and helping each a friend;
To fill the heart with visions fair of Him.

As Seen From the Dome By F. D. Power

This is vacation time. Uncle Sam gives every employe a month's rest and a second month's sick leave if he needs it. More than this, he gives the mules and horses a month off. "Charlie," the black horse in the service of the postoffice department, received formal permission to spend a month in the clover in Montgomery county, Maryland, and has gone. "Dick," his mate, will go on his leave a little later. How much better is a man than a mule?

Ministers need vacations. The pressure on the preacher was never so great as it is to-day. To many rest is indispensable; to all, beneficial. More work and better work will they do in ten or eleven months than twelve. The exhilaration of a mountain climb, or invigoration of a week at the seaside, means better sermons. Excess of work and lack of recreation wear out the ministerial stock fast enough. We work faster, think faster, live faster than our fathers. We must have more recreation than they were accustomed to take. And the minister more than the farmer, the business man, the mechanic, the lawyer or physician is under constant strain. His labor is not for eight hours, nor ten nor fifteen, but an unintermitting service of watchfulness and responsibility. Day and night the burden is on. His own cares and the cares of five hundred others are his. He is the most hard-worked man in all the community if he conscientiously does the work that calls him on every side. "Come ye apart and rest awhile" is as vital as "Go ye into all the world and preach."

Some people do not know how to unbend. They take even their pleasures sadly. "Is not Geneva dull?" asked a friend of Talleyrand. "Especially when they amuse themselves," was the reply. Nobody would ever think of Dante as having "a good time." Petrarch tells how one day being at Candella Scala's court and blamed for his gloom and taciturnity, he answered in no courtier-like way. Della Scala stood among his courtiers with mimes and buffoons making him merry, when turning to Dante, he said: "Is it not strange, now, that this poor fool should make himself so entertaining, while you, a wise man, sit there day after day and have nothing to amuse us with at all?" Dante answered bitterly: "No, not strange; your highness is to recollect the proverb, '*Like to like.*'"

No one would ever charge Dante with smiling even, and Calvin perhaps never played leap-frog in his life, or he would have been a better theologian. Plato and Aristotle, Moses and Abraham, Mahomet and Napoleon we never think of as boys, but the world no doubt would have been better for their sojourn in it if they had taken an annual vacation. Leo Tenth spent his time at the chase, to the neglect of bulls and masses. Hartabus, king of Hircania, spent his holiday catching moles. Bias, king of Lydia, we are told, took his days off and amused himself stabbing frogs. Grover Cleveland and the Apostle Peter went fishing. Socrates played with children. Spinoza would unbend his mind setting spiders to fight each other. He observed their combats with so much interest that he was often seized with immoderate fits of laughter. Tycho Brahe diverted himself with polishing all sorts of spectacles. Petavius, the learned author of "Dogmata Theologica," at the end of every hour would twirl his chair for five minutes. Dr. Samuel Clarke found his relaxation in jumping over tables and chairs. Shelley took great pleasure in making paper boats and floating them on the water. So long as his paper lasted he remained riveted to the spot, fascinated by this peculiar amusement. He used precious letters and leaves of his books as Noah used gopher wood. One day he found himself out of paper. Not a single scrap could be found save a bank note of fifty pounds. He hesitated long, but yielded at last, twisted the note into a boat and committed it to the Serpentine River, on whose banks he was walking, but fortune favored and the costly skiff was driven by the wind back to its owner. Every man to the diversion that suits his taste. George Washington liked the fox chase; Gladstone would rest himself cutting down trees in Hawarden Park; Roosevelt takes a day off for bear, and Mr. Bryan finds recreation in making a few speeches.

Our Baltimore and Washington preachers have gotten into the vacation habit. Abbott and Ainslee are taking "a rest tour," as Peter calls it, in England and Scotland, and will be two months abroad. D. W. Ohern supplies at the Temple. The pastor of the Temple distributes pennies, with the promise of "a souvenir post card and a leaf from some historic spot in Europe" to every one who makes his penny a dollar for the church debt. The Temple pastor is a man of ideas. Nelson H. Trimble is the new pastor at Fulton Avenue. He calls his charge "the Christian Center." We have "Christian Church," "Christian Temple," "Christian Center" and "Church of Disciples" in Baltimore, a goodly variety. The Center is a sort of institutional church, and advertises itself as "without a human creed," "the church that welcomes the stranger" and "We're tremendously in earnest." Arthur Baird has taken the churches in Howard county, near Baltimore.

The capital city has had the vacation air for a month or more. Outdoor meetings are held in the parks, and only a few churches announce any evening service. "All services all summer" is our motto, and we live up to it faithfully. July 12 the thermometer was 104 in the shade, the hottest city in the country, yet we did not swerve from our practice. Instead of fighting the slump, we encourage it when we abandon our evening meetings.

George A. Miller goes West for the month of August. Walter A. Smith goes to Montana in September, and his place at Whitney Avenue is yet to be filled. George E. Dew will serve the Rockville congregation. The churches are generally prosperous and at peace. J. E. Stuart and the Vermont Avenue pastor visited Rockville, Hyattstown and Vienna recently to present the state work and confirm the brethren. Thomas Wood is the preacher at Vienna, and we succeeded in arranging for the other two pulpits. Hayes Farish will, for the present, preach at Hyattstown. The brethren in Montgomery county were much imposed upon by one J. P. Lewis, for whom the sheriff of Orange county, Fla., J. H. Vick, of Orlando, is seeking, on the charge of bigamy. When shall we be done with unworthy preachers?

W. G. Oram will leave for a visit during the month of August to his old home near Bethany. J. E. Powell will supply for Ninth Street a part of the time. He, with his gifted wife, our singing evangelist, is now located near Marshall Hall on the Potomac, a few miles from this city.

An amusing blunder just came to my notice. A preacher writes to "The Committee on Pulpit Supply, Vermont Avenue Christian Church," and the letter goes by mistake to the "Committee on Pulp and Paper, House of Representatives." What is the connection? The chairman of the house committee seemed puzzled. John McDonald Horn, of Des Moines, will fill my pulpit during the month of August. Bethany Beach next. The wild waves have something to say. The soul of the deep calls to the soul of man. Neptune's white herds, lowing o'er the deep, are in my dreams. Good night.

SALVATION'S STORY.

By Hugh Wayt.

Occupation, speculation, fluctuation, ruination,

Dissipation, degradation; reformation or damnation.

Consideration, meditation, concentration and cessation.

Declaration, information, inspiration, invitation.

Trepidation, hesitation, acceptation, restoration

By conviction and contrition and confession, and immersion.

Exultation, purification, new relation, consecration.

Education, new sensation, destination, full salvation.

Barnesville, Ohio.

BETTER THAN GOLD

Food That Rebuilds Body and Brain.

"I owe a debt of gratitude to Grape-Nuts," writes a W. Va. young lady, "and I am glad of this opportunity to pay a little interest on it, although the debt itself I can never hope to remove.

"A few years ago I broke down from over-work and improper food. I was then in a preparatory school and my fondest wish was to enter college the following year.

"But about the middle of the term my health failed, and my brain refused to grapple with the subjects presented to it. Finally, my eyesight giving way, I was taken from the school, and sent to my grandmother's in the country with orders not to open a book while I was there.

"The dear old lady tried every way to console and nurse me back to health, but it looked like failure until the day she brought back from town a box, which, had its contents been pure gold, would have been of less value to me than the little golden-brown granules which it actually contained.

"I did not care about being experimented on at first, but that was before I had tasted Grape-Nuts with Grandma's rich Jersey cream.

"Oh, it was too good to stop eating. And I never have stopped, for I still have Grape-Nuts for breakfast.

"In the course of a few weeks I was back at school again, my health so entirely restored that I was almost a new girl.

"I am now in my junior year at college, president of my class and expect to take an A. M. degree next year. My good health has continued and my eyes, having been strengthened by the general build-up of my whole body, enable me to study all I wish." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NAAMAN'S TRUST AND DISTRUST

By Prof. I. B. Grubbs

Faith in the truth of any proposition, however strong or heartfelt it may be, can not assume the form of trust unless that proposition contains a promise, or its equivalent. In such case it can only exist in the form of condition. A man might believe that a multi-millionaire is very benevolent, as well as very wealthy; but if he walks up to him and says to him, "I am trusting in you to bestow upon me a portion of your estate," he would subject himself to the suspicion that he was getting ready for an insane asylum. Suppose, however, that the millionaire had, for any reason, promised to give him an interest in his estate; there could now be abundant room for sensible trust upon the part of this man. Conviction and trust, then, are not two elements of faith, but two different forms that faith may assume, according to the relation which the believer sustains to the thing believed.

Furthermore, when a benefactor proposes to bestow any gift, and gives his instructions as to when and how that blessing may be received, there can be no rightful or intelligent trust for its actual bestowment apart from implicit compliance with those instructions. If a physician should promise restoration to health to a despairing patient, and follows it with a prescription and directions, the patient would manifest folly instead of trust by ignoring those instructions. One can not, then, have faith in the form of trust where no promise has been given, and when the promise has been coupled with conditions, there still can be no trustful expectation of its actual fulfillment in the absence of compliance with those conditions.

Let us now see how these principles are illustrated in the case of Naaman, as recorded in the fifth chapter of Second Kings. He was a leper, and came to the prophet Elisha to be healed. The prophet sent him a message, saying: "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." What was the effect upon Naaman? "He turned and went away in a rage," saying: "Behold, I thought he would come out to me and stand and call on Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Surely he did not, as yet, trust in the promise of the prophet, or in Jehovah, who spoke through the prophet. On the contrary, he manifested the highest degree of distrust. What was the matter with him? He was displeased with the instructions that had been given him, and his displeasure grew out of a misunderstanding of their true import. He evidently thought that the prophet, in requiring him to wash in the Jordan, a condition on which he would be healed, was ascribing healing efficacy to the Jordan itself. This serious blunder might find a parallel in our day as regards the way men trust divine instruction as to the way of salvation. Suppose he had carried out in practice his own suggestions, and had sought the rivers of Damascus, that he might bathe in them; or, suppose that he had gone to the Jordan and washed in its waters but once or twice, would he have been trusting in Jehovah any more than a patient would trust in the wisdom and healing power of his physician when he fails to follow his instructions.

Happily, Naaman was brought to a "sober second thought." His servants proved to be wiser than he. They suggested that if the prophet had commanded him to "do some great thing," he would have been ready to comply with the directions, and that it would be easier and safer to do the simple thing that had been enjoined. He now begins to trust Jehovah and the word of his prophet by proceeding "according to the saying of the man of God." "He went down and dipped himself seven times in the Jordan, and his flesh came again, like unto the flesh of a little child and he was clean." What more? By this result he makes the discovery that his healing came alone from the grace and power of Jehovah, while all that he had done in the case was but the divinely appointed and gracious condition on which the healing mercy of God had been bestowed upon him. So, "he returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, I know that there is no God in all the earth but in Israel: . . . I pray thee let there be given to thy servant two mule's burden of earth, for thy servant will henceforth offer neither burnt-offering, nor sacrifice to other gods, but unto Jehovah." What a splendid lesson we have here, teaching us that rightful and intelligent trusting in God is inseparable from an implicit compliance with the conditions on which divine blessings are mercifully bestowed upon men!

Perhaps another question could be introduced here that might be conducive to profitable meditation. When Naaman had received his instructions, and had come to a correct understanding of their import, was it "essential" to his recovery that he should proceed "according to the saying of the man of God"? Would he not have died a leper if he had followed his own suggestions? And would any of his servants have been silly enough to call him a legalist, when at their suggestion he concluded to follow without modification the directions of the prophet? All must see that his obedience in the case was "essential" so long as it was required in the mind of Jehovah; while none but a simpleton would suppose that it was "essential" in the sense that God himself could not bestow the blessing apart from the Jordan and its sevenfold washing in its waters. The truth is, that this word "essential," because of its ambiguity, has no proper place in this connection. When a sophist wishes to entrap an opponent, he propounds a question in ambiguous terms, and insists on a simple yes or no as a categorical answer, when by so doing the opponent, under one construction, might be made to affirm what he does not believe; or to deny what he does believe, under another construction.

Finally, let us suppose that Elisha had embodied his instruction in this form: "Go to the Jordan and dip thyself seven times and wash away thy leprosy, calling on the name of Jehovah." Would any one find any difficulty whatever in determining the meaning of the prophet? Would not common sense see at once that Naaman could not expect to be healed until he had obeyed this requirement, and that this actual removal of his malady was simply represented in a figurative way by the use of the term "wash," in allusion to the cleansing efficacy of water? Would any one of ordinary intelligence ever suppose that the prophet, in using a mere figure of speech, must be understood as meaning that Naaman should go to the Jordan and dip himself seven times, and thus *symbolize* his healing as something which he had already obtained?

Lexington, Ky.

RENUNCIATION.

Thy ways have made me trust myself, dear Lord,
And all I am, completely in thy hands;
I can but be as thy great will commands;
In comfort, or in sickness, health restored
Of mind and body, rich or scanty board,
Living or dying, still thy tender bands
Bind me to thee, in these or unknown lands,
For I am thine, what more can life afford?
Then let me trust my dear ones unto thee.
If dear to me, to thee how much more dear?
If for their good seek I, who can not see,
How much more thou, with love and power untold;
Myself I give thee—small the gift;—grown bold,
I give thee those I love, without a fear.

—Sonnets by Caroline Hazard, in A Scallop Shell of Quiet.

DROPPED COFFEE

Doctor Gains 20 Pounds on Postum.

A physician of Wash., D. C., says of his coffee experience:

"For years I suffered with periodical headaches which grew more frequent until they became almost constant. So severe were they that sometimes I was almost frantic. I was sallow, constipated, irritable, sleepless; my memory was poor, I trembled and my thoughts were often confused.

"My wife, in her wisdom, believed coffee was responsible for these ills and urged me to drop it. I tried many times to do so, but was its slave.

"Finally Wife bought a package of Postum and persuaded me to try it, but she made it same as ordinary coffee and I was disgusted with the taste. (I make this emphatic because I fear many others have had the same experience.) She was distressed at her failure and we carefully read the directions, made it right, boiled it full 15 minutes after boiling commenced, and with good cream and sugar, I liked it—it invigorated and seemed to nourish me.

"That was about a year ago. Now I have no headaches, am not sallow, sleeplessness and irritability are gone, my brain clear and my hand steady. I have gained 20 lbs and feel I am a new man.

"I do not hesitate to give Postum due credit. Of course dropping coffee was the main thing, but I had dropped it before, using chocolate, cocoa and other things to no purpose.

"Postum not only seemed to act as an invigorant, but as an article of nourishment, giving me the needed phosphates and albumens. This is no imaginary tale. It can be substantiated by my wife and her sister, who both changed to Postum and are hearty women of about 70.

"I write this for the information and encouragement of others, and with a feeling of gratitude to the inventor of Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Our Budget

—We shall shortly give attention to our country churches.

—The importance of this theme will be recognized by all who study the facts presented by Brother Van Arsdall on other pages.

—His address was read at our last national congress, held at Bloomington. If any one supposes our congresses are taken up with criticism, and papers tending to pull to pieces the brotherhood, let them carefully read Brother Van Arsdall's paper. We hope to complete it in our next issue. It should not be forgotten that these addresses are always subject to criticism.

—Preparations are already being made for the Illinois State Convention, which meets with the Chicago churches August 30-September 4.

—We print this week a second article by J. A. Smith, on "Ante-Bellum Religion in Old Missouri." His name was unfortunately omitted on the publication of the first article.

—In our obituary columns will be found some notice of Simpson Ely, whose unfortunate death we recorded in our last issue. Brother Ely was a man of many good parts. We are glad to publish this account of him, written by his pastor.

—We conclude this week the series of autobiographical sketches, "Down in Old Missouri." We are sure hundreds of our readers are grateful to Brother Lappin for these pictures of the past and for this inside view of a heart and life struggle.

—There will be found in other parts of this issue—both in editorial, budget pages and "Our Forum"—remarks on the subject of Bethany Assembly and the purposes of the managers of the "Christian Standard."

—The special Evangelistic Congress follows the Indiana State Meeting, which is in session this week at Bethany Park, and the Teacher Training portion immediately follows the Evangelistic Congress. That in turn is succeeded by the gathering of Christian Endeavorers.

—We very much regret to announce the death of Mrs. Ella I. Ford, the news of which has just reached us. She was a good woman, and generous and helpful in all the work of the Christian churches. She was identified in membership with the congregation of the Central Christian Church at Detroit, Mich. We hope to give further particulars in our next issue.

—We have received a copy of the program of the annual meeting of the Christian churches of Clay county, Mo., which is to be held at Mt. Olivet, July 23-24. There are some interesting features. Among those taking part will be F. V. Loos, F. H. Smith, T. W. Cottingham, L. S. Cupp, Dr. E. H. Miller, Judge A. W. Gross, C. F. Ward, T. H. Frazier, H. W. Hunter, J. W. Bryan and Mrs. F. Snelling.

—The annual report of our church at Liberty, Mo., shows that there were 83 additions during the year, the net gain being 60. All accounts were paid and there was a small balance in the treasury. Total money raised was $4,477.89, and the amount given to missions $907.10. The Bible school, with a membership of 200, raised about $640, and the C. W. B. M., with a membership of 79, about $220; the Ladies' Aid, numbering 65, raised $480, and the church, with a membership of 427, over $3,000. R. Graham Frank is the beloved minister of this historic congregation.

—We are glad to give some account this week of the origin of our work in Indianapolis. On our front page is presented a fine likeness of one of the early pioneers who did much for our Cause in Indianapolis, while under the title of "A Diamond Anniversary" is a sketch of the seventy-five years of life of the Central Church, the mother of our work in Indianapolis, where we now have over 6,000 Disciples of Christ. Brother Philputt is recognized as one of the strong, progressive, yet steady men of our brotherhood. We congratulate him and his church on this anniversary occasion and the pleasant relationship which has existed between congregation and pastor for over ten years. He is a brother of J. M. Philputt, of the Union Avenue Christian Church, St. Louis.

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—H. F. Stevens has taken the work at Virginia, Neb.

—F. Naotaro Otsuka recently visited the old church at Wellsburg, W. Va., and participated in the services.

—Evangelist William J. Lockhart may be addressed for the remainder of the summer at Ft. Collins, Colo.

—Fred A. Nichols, of Alliance, O., and J. E. Dinger, of Chickasha, Ok., have made an exchange of pulpits for three months.

—M. A. Hart, of Columbia, Mo., recently delivered an address before the Men's Club of our church at Paris.

—Francis M. Biddle, of Wellsburg, W. Va., has been in demand for special addresses during the G. A. R. and school exercise period.

—W. L. Harris, of Lyons, Kan., gave his lecture, "The Golden Thread," at the Arkansas Valley Chautauqua to a large concourse of people.

—The Randolph (Mo.) county convention of Christian Churches will be held in Cairo on August 24-25, and a good program is being formulated for the occasion.

—Geo. H. Combs, of Kansas City, is to lecture to the evangelical churches of Alameda, Cal., after the Santa Cruz meeting. On this occasion his theme will be "The Heart of the Gospel."

—As a result of the notice of the Loyal Sons' Class at Fruitvale, Oakland, Cal., Will H. Brown has had many letters of inquiry, and a Loyal Sons' Class has been organized at Tonawanda, N. Y.

—M. C. Dutt, a recent graduate from Kentucky University, has accepted the pastorate of the church at East Las Vegas, which W. S. Bullard left some months ago, in order to take the work at Wilson, N. C.

—George L. Snively is to supply the pulpit of the East St. Louis (Ill.) Christian church during August. There were six additions under his preaching last Sunday. His evangelistic meetings will commence in September.

—H. H. Peters, field secretary of Eureka College, will, with his family, make his home at Eureka, Ill., during the present campaign. He reports his work progressing very nicely. All letters should be addressed to him at Eureka.

—G. W. Morton has closed his work at Erie, Ill. There were 22 additions at the regular services during the year, while the enrollment in the Bible school is three times as large as when Brother Morton took the work.

—Ernest J. Sias has gone on a five weeks' vacation, during which time he will fill lecture dates on the way to the Pacific Coast. He has arranged for a different speaker for every night at Frankfort, during his absence.

—O. L. Smith, on Lord's day, July 12, reached the close of three years of service as pastor of the church at El Reno, Okla. During this period there have been 359 additions. The outlook is for a steady growth in this vigorous congregation.

—Good work is being done at Havana, Ill., under O. C. Bolman. The teacher training class of 27 has completed its first term and examination. The school keeps above the 150 mark all the time. There are frequent additions to the church.

—The resignation is announced of Miss Mary Monaham, the official traveling secretary of I. C. E. Association. Miss Cora Carrithers has been selected to do the work, and is soliciting members for the Association and working for a large attendance at the college.

—The bulletin of the First Christian Church at Bethany, Mo., contains the following: "Some church members will hire a team and drive twelve miles to celebrate July 4th, but will not walk or ride one block to celebrate the death, burial and resurrection of Christ."

—A. M. Growden filled an engagement at Bethany Chautauqua. L. L. Carpenter says of this: "Both sermon and lecture were of high grade and delighted the audiences." Brother Growden, who has traveled extensively, is arranging lecture dates, and may be addressed at Silver Springs, Ark.

—Our congregation at Nunda, McHenry county, Illinois, has purchased a lot upon which they expect to build a parsonage. At present they are without a pastor, however, and desire to correspond with some good man who may locate. Address F. I. Wolk, North Crystal Lake, at the place mentioned.

—D. W. Moore sends a message from Carthage, Mo., announcing the joyful news that $12,000 has been pledged for a new building, which, with $6,000 on hand and a $6,000 lot, well located and paid for, seems to assure the erection, at no distant date, of a building costing from $30,000 to $35,000.

—James Matthews reports that for the past three weeks open air services have been held in McKinley Park Pavilion, Pittsburg, Pa., on Lord's day afternoons, conducted by F. M. Gordon. Last year much good resulted from such meetings. A large chorus choir, men's glee club and male quartet assist.

—Cal Ogburn has resigned at Bakersfield, Cal., to take effect at the end of August. He expects to go into evangelistic work again, and those desiring meetings for the autumn or winter can write to him. The Standard Publishing Company is about to issue his last book, entitled "Illustrative Talks at the Lord's Table."

—F. F. Walters, pastor of the Central Christian Church at Springfield, Mo., has been in demand this season for Bible lectures at the Chautauquas. He has just completed the first week in his home city chautauqua to a large and appreciative audience. He has calls for twelve days which he will not be able to fill.

—A. J. Adams has spent eighteen months at Wenatchee, Wash., which is known as the land of big red apples. During this period there have been nearly 150 additions to the Christian church, new pews have been installed, and the attendance has taxed the seating capacity of the building at nearly every service. With the co-operation of Waterville and Entiat, there is to be a living link evangelist in this field in the near future.

—Since the return of P. C. Macfarlane to Alameda, Cal., the church work has been going splendidly there. At the last report there had been 33 additions, 8 by letters, since November 1, with many more thinking of taking their stand with the church.

The Sunday-school is thriving, despite the vacation season. A big meeting is to be planned for next year.

—Dr. B. S. Gowen, a member of the Christian Church, and a graduate of Yale and Clark Universities, has been elected to the presidency of the New Mexico University, which is situated at Las Vegas. He takes the place of Dr. W. E. Garrison, who, as announced in last week's issue, goes to be president of the College of Agriculture and Mechanic Arts at Mesilla Park, New Mexico.

—At Nelson, Neb., there is steady progress. The Christian Endeavor started the latter part of February with 11 members, and has increased to 93 members, 65 of them being active. A large delegation went to the district convention at Fairfield, and this organization has contributed to a number of the causes in the church, while a number will go to the state convention at Bethany Park, Lincoln.

—The dedication at Paragould, Ark., which was led by F. M. Rains, was, in every way, a success. The other churches of the town, with the exception of one of our own little organizations of the extremely conservative brethren, adjourned their own services to unite with the rejoicing congregation. The amount asked was $3,000, and $700 in excess of this was raised.

—The congregation at Mounds, Okla., is erecting a modest building at the cost of $1,500, which it is hoped will be dedicated on the first Lord's day in August, free of debt. This is a mission field, for which S. W. Marr, of Tulsa, Okla., has labored for five years. It is a worthy field, and contributions from those inclined to give are desired to help the brethren start without any incumbrances. Contributions may be sent to James H. Burns, the treasurer.

—A series of sermons which Andrew P. Johnson has been preaching during June and July to business men at Bethany, Mo., is producing most beneficial results. The town has been aroused and the largest attendance in the history of the congregation is being witnessed. The business men select the subjects to be discussed.

—During the past six months E. W. Allen's congregation, Wichita, Kan., has given $828 in missions, and there have been a large number of additions. Guy B. Williamson comes as assistant pastor August 1, a month prior to the Scoville meeting.

—A helpful contest, extending over a period of six months, has been engaged in by the Bible schools of the Christian churches at Winchester and Parker City, Ind. A definite purpose was selected by the officers at the latter place, viz., to pay off a mortgage of some $200 on the church property. A rally day was set and the mortgage burned with appropriate services. The mark for attendance was set for 200, and this was exceeded, while the offering was $210. C. H. Trout, the pastor, says the contest was a pleasant one in every way and helpful to both schools. Larger things are planned for in the future.

—On other pages of this issue will be found the names of some 250 books, which the Christian Publishing Company is offering at a discount of 30 per cent from the list price. This is a rare opportunity to get some good books at a very low price. Most of these books are late publications. Many of them are by authors which have large followings, but are not so well known, perhaps, to our readers, as they ought to be. An order should be sent in promptly before the stock is exhausted. The volumes are in good condition and not even shelf-worn. We are selling out to make room for new books coming in.

—The church at Gloversville, N. Y., has, by unanimous vote, persuaded H. H. Cushing to remain another year as their pastor. Last year they increased his salary and have added to it again this year. The number of additions has been 32, 18 by confession and baptism. A. C. W. B. M. Auxillary, organized during the year, is in a flourishing condition, while all other societies report good progress. The pastor organized a boy's brigade, and the week-day drills are always preceded by religious exercises and a ten minutes' talk, in which Brother Cushing has been assisted by other ministers of the city. He will remain with this congregation, which enters upon its year with bright prospects.

—F. E. Lumley has resigned the principalship of Sinclair College at St. Thomas, Ont., and after a summer spent in rest and study will enter Yale Divinity School to complete his work for the Ph. D. degree in sociology and education. Then he will be available for work in some of our own colleges. Quite a number of our young men will attend Yale in the autumn.

—The corner stone laying of the Sarah Davis Deterding Missionary Training School, which is under the direction of the Christian Board of Missions, will be on August 10 at Irvington, a suburb of Indianapolis, Ind. This will be the day before the state convention of the C. W. B. M., which is to be held at Bethany Assembly.

—Growing out of a difficulty in the First Church at Keokuk, Ia., which has been amicably settled, a second Christian church has been organized with about 50 charter members. A good board of officers has just been chosen, and we are informed that prospects are bright for the future. The new church is located in a residence section of the city, far from any Protestant organization. The property was secured from the Presbyterians, who turned over a mission school of 100 members with it. The building contains three well-equipped Sunday-school rooms, which can be thrown into the main auditorium, giving a total seating capacity of 400. Phil A. Parsons has taken up the work during vacation. The new organization is to be known as the Christian Church, corner of Bank and Fifteenth streets.

—Wesley Hatcher, who last month surprised his congregation at Hamilton, Ohio, by tendering his resignation, which was reluctantly accepted, has been eminently successful in his late field, going there about three years ago from Columbus. During this pastorate he has been the means of building up the work at Hamilton in a remarkable way. He is much loved by the members of his congregation, and respected by his fellow ministers and townsmen. In leaving Hamilton he is accepting a call to a great service in the hill country of Kentucky. In Morgan County of that state there are nineteen congregations, and for some time efforts have been made to secure him as superintendent of the county work. He will devote himself to organizing congregations and preparing them for a pastor. He believes a great work is to be done there, and for this reason he has, at somewhat of a sacrifice, severed his relationship with his happy, settled pastorate.

—Many are the appreciations that reach this office of our Easy Chair. It is not often that others than the writer and the editors know of these. In the absence of his chief by the lakeside, the assistant makes the following quotations from a letter just received as typical of many others that come to hand: "The Easy Chair is the first thing I read upon receipt of THE CHRISTIAN-EVANGELIST. It has the stimulating effect of a personal letter from a loving, helpful friend. The past year it has fallen to my lot to sit week after week by the sick bed of loved ones, and these notes came to me and mine like a fresh and invigorating breeze from God's great and beautiful world outside. My favorite passage in all the apostolic letters is, 'Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.' Long live THE CHRISTIAN-EVANGELIST 'Easy Chair' to help us in the cultivation of the beautiful side of life!" This cheering message is from Celesta Ball May, of Blackwell, Okla.

A Straightforward Statement.

I desire to say in the columns of THE CHRISTIAN-EVANGELIST and "The Christian Standard" that I know there is absolutely nothing in the suspicion that there is any secret purpose or design in holding the great evangelistic and teacher training institute at Bethany Park, Ind., July 28-August 6. I have been familiar with the details of the work from the time the invitation came from Brother L. L. Carpenter to hold such an institute, and know whereof I speak.

This national congress and institute will be a training school, pure and simple, that those who attend may go home better equipped to do a larger service for our Master Teacher.

Herbert Moninger.

[Referring to the disclaimer of Brother Moninger, no one, we suppose, has for a moment entertained any suspicion of any ulterior motive on his part, or any knowledge of his that such motive existed. Some brethren who received the unwise circulars having the tendency if not the motive of stirring up partisan feeling among the brethren, feared a hostile demonstration toward existing organizations, and a possible inauguration of an opposition movement. We felt it our duty to give the authors of these circulars, and the Bethany Assembly managers, an opportunity to disclaim any such motive. This the Bethany Assembly, through its president, has done, and the "Christian Standard" has denied any purpose to form a new organization, but has not yet defined its attitude toward our missionary societies. This information is called for elsewhere.—EDITOR.]

What Our Congresses Discuss.

As there is an effort in some directions to make it appear that our congresses have an entirely destructive tendency, it may be of interest to recall some of the subjects that have recently been discussed in them. To go no further back than 1906, the themes were: "The Secret of Power," "Practical Measures for the Disciples in the Promotion of Christian Union To-day," "The New Testament Teaching on the Relation of Baptism to Remission of Sins and the New Birth," "What Obstacles, if any, Exist in the Way of Union Between Baptists and Disciples of Christ?" "Organized Effort of the Disciples in Behalf of our Colleges and Universities," "The Educational Expression of a Religious Movement," "Religious Life in the Light of Modern Psychology," "The Reorganization of Religious Education," "The Elements of a True Evangelism." This latter subject, by the way, was treated by H. O. Breeden, Wm. J. Wright and Archibald McLean, none of whom we believe could be classed as opposed to New Testament Evangelism. The next year, at Cincinnati, the themes discussed were: "The Relation of the Church to Men," "Things in Common Between Industry and Religion," "The Relation of the Church to Labor," "The Relation of the Church to

Young People," and "Wherein all Agree, Whereto all Should Labor."

The man who classes these themes as unimportant or as destructive of the best interests of our Brotherhood, surely has a curious conception of the conditions that the churches have to meet at the beginning of this twentieth century.

NEWS FROM NORTH CAROLINA.

The work in North Carolina has been a little torn up, recently, on account of the resignation of the president and corresponding secretary of the state board, but everything is getting straightened out now and our people are settling down to hard work, with a determination to make this a great year for the cause of Christ in the old North State. We were compelled to allow A. B. Cunningham, president of the board, to leave us, but were fortunate in retaining W. G. Walker, our efficient corresponding secretary, who for two years has so earnestly and faithfully labored in North Carolina. Brother Walker is a "little Alabama coon," but he tips the scales at 256 and has a heart and brain fully as large, and we are very glad that he is to remain with us in the work here. He is a man that believes in doing things and doing them now. He is a man with plenty of courage, and tackles the hard and stony places with a vim that knows no defeat. He believes that nothing succeeds like success, so, like the old Jew, "if he don't succeed at first he keeps on succeeding until he does succeed."

Meetings have just been closed at Farmville and Fremont and one is being held at Whitakers at this writing, with several more to be held in the various fields during the latter part of July and August. Brother Walker, assisted by Prof. J. D. Bowles as singer, held the meeting at Farmville, and from all reports held one of the best meetings ever witnessed by the good people of this thriving little town. Forty-two were added to the church and those within the church were so revived and stimulated that they began the erection of a new $8,000 building as soon as the meeting closed, and they could move the old one out of the way. G. F. Cuthrell held the meeting at Fremont, and while there was no great number of additions, some substantial work was done that will amount to much in the future. Fremont is a mission point, but they have a neat little house, just completed, and a few of the most earnest, consecrated workers we ever knew, and the indications now are that the day is not far distant when Fremont will be one of our strong churches. J. W. Tyndall is holding the meeting at Whitakers and at last report was having large crowds and great interest. This is the first meeting we have ever held at Whitakers, but Brother Tyndall hopes to leave an established church when he leaves.

Brother Walker, assisted by Professor Bowles, is preparing to begin a meeting at Scotland Neck. We have no church at Scotland Neck, and the people of this community have had very few opportunities of hearing the gospel as presented by the Disciples of Christ, but we feel certain that with the proper efforts a strong church could be established. We have a few faithful members who have long been pleading with the state board for a meeting, but the proper time has just presented itself, and, *deo volente*, Brother Walker will open up there next Sunday, prepared to stay until something is accomplished for Christ. There are a number of towns and cities where we could establish churches if we only had the men and money to enter them properly, and to continue the work until it is self-supporting.

The work at Wilmington, our city mission, is moving along very nicely. Brother Erwin seems to be leading and the members following and working together, towards the accomplishment of one of the greatest works ever undertaken in North Carolina. Wilmington is the largest city in the state and in many ways the most important. It has a very excellent harbor and is near one of the greatest seaside resorts of the state. Our people have had a wonderful beginning there and the indications are that within a few years we will have a church in Wilmington which will not only be self-supporting, but will do much to evangelize the rest of North Carolina and the world.

The prospects for Atlantic Christian College are now brighter than they have ever been before, and we believe next year will be the greatest in the history of the college. The girls' dormitory was taxed to its utmost capacity last year, so we can not hope for much increase in the number of young ladies until we can have more buildings, but the indications are now that we will have double the number of young men next year that we had last year. J. C. Caldwell, our new president, seems to be eminently fitted, both by nature and training, for the position which he occupies. He is taking hold of the work with a spirit and a determination to win, and if the indications fail us not, the day is not far distant when Atlantic College will be one of the strongest and best small colleges of the brotherhood. The people of the state seem to be awakening to the great importance of A. C. C. and we believe that the sun of greatness is just rising upon a great and glorious day for our college and the cause of Christ in North Carolina.

President J. C. Caldwell begins a meeting at Ellenton, S. C., the third Sunday in this month. Jacob Walters, editor of the South Carolina department of the "Carolina Evangel," and one of the leading spirits of the Christian warfare in the Palmetto State, is the efficient minister at Ellenton. Brother Walters is a staunch friend of Atlantic Christian College and is very desirous of seeing the two states (North Carolina and South Carolina) unite in the building up of one college, and we believe by closer relationship and more co-operation on the part of the two states much more can be accomplished and the cause of Christ greatly strengthened in this section.

Claude C. Jones, of Washington, D. C., has just taken charge of the work at New Bern, and from all reports he is stirring things in this the most historic city of the state, having had nine additions the first month. New Bern has one of the livest, most enthusiastic Sunday-schools in the state, and now with Brother Jones there, with his zeal and earnestness and ability, presenting the old Jerusalem gospel, New Bern is destined to have a wonderful growth for the Lord.

R. V. Omer has recently taken hold of the work at Washington, and W. S. Bullard at Wilson. Good reports are coming from both places. The prayer-meeting at Wilson is the best it has ever been, both in reference to attendance and interest, while the Sunday-school is moving along very nicely. Wilson is our best and most important church in the state.

Miss Elizabeth Tesh, state organizer of the C. W. B. M., to the sorrow of the C. W. B. M. sisters, has ceased to be, and in her stead we have Mrs. Elizabeth Tesh Willingham. Miss Tesh resigned her position as state organizer a few weeks ago, without giving her full reason, and it was something of a mystery to her many friends, until Monday evening, July 6, 1908, when the drowsy afternoon nappers of the city of Kinston were disturbed from their quiet repose by the music of wedding bells, as it was sweetly wafted forth upon the still, balmy air of an ideal summer day from the silvery lips of the Christian Church bell. The happy man was Mr. T. L. Willingham, a prosperous young insurance man of Greenville, N. C., and a most earnest Christian gentleman. Miss Tesh was a consecrated Christian worker of great ability, and will be missed very much in her official capacity, while we are sure she will be a valuable addition to some local congregation. Just after the ceremony the happy couple left for their future home, Greenville, N. C.

Wilson, N. C. C. Manly Morton.

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M. R. SHANKS, of Geary, Oklahoma, after a three-years' pastorate at that place, has resigned for the purpose of entering the evangelistic field. He would be glad to correspond with churches needing meetings. Address him at Geary, Oklahoma.

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ADULT BIBLE CLASS MOVEMENT

Missouri and Teacher Training.

At a rally in Kansas City, held in May, there were promised by the churches of greater Kansas City 1,240 pupils to enter upon the study of teacher training courses, September 29, 1908. Beginning at this date there will be time to pursue the course, stand the examinations and report before the Centennial convention in October, 1909. It has been determined, therefore, to make this Rally day, upon which to begin all classes which can not begin sooner, and the day on which Missouri is to have 10,000 people studying teacher training.

To secure this end we will wage a vigorous campaign. We want to use as much systematic effort and as much enthusiasm as Kansas and Illinois combined have done, and we expect to have 10,000 pupils, not promised, but actually studying, on October 1, 1908.

We call attention to the fact that in order to reach the 10,000 in Illinois and Kansas, the state workers received the enthusiastic support of the leading men of their states. We shall conndently count on Missouri's men to give the same kind of support.

With the sentiment what it is for teacher training, with the Centennial before us, and the example of sister states inspiring us to greater efforts, and with the greater brotherhood of Missouri to draw our pupils from, we should surely pass the 10,000 mark by October 1. J. H. Hardin, Supt.

J. H. Bryan, Associate.

Missouri and Adult Bible Classes.

It is the purpose of the Missouri Christian Bible School Association to have one thousand organized Adult Bible classes in our churches in Missouri by October 1, 1908. To do this will in no wise detract from the interest in the campaign for 10,000 teacher training pupils by the same date. When the grown folks are rallied into the Bible school they are in a good position to be won into the training class.

The special campaign for these classes was begun after the Louisville convention of the International Association, and so popular is the movement that 150 classes were promised during the first week. Besides these, we have now many classes, such as the Baraca and Philathea classes, which are organized up to international standards. These need but to be enrolled. We therefore have, with those promised the first week, about 250 classes. With this start we should reach the 1,000 all right.

What is an organized class? To reach the International standard the class must have, besides its teacher, a president, a vice-president, a secretary and a treasurer, and three committees, membership, social and devotional. Through the membership committee thousands of organized classes have more than doubled their membership, and some have grown from four or five members to 20, 40, 60, 100 and 200 members. All great Adult classes are organized classes. The social committee makes it possible to so use the personal influence of the members of the class that it will be used to draw adults into the school and to make the class "social to save."

The devotional, or spiritual, committee is the one which is to be credited with the fact that out of the original Baraca class there have been 350 men led to Christ in a little over a decade.

This minimum of organization has been decided upon after the fullest conferences with the leaders of all the organized Adult class movements and men's brotherhoods, etc., etc., in the world. Our own W. C. Pearce is the national superintendent of the Adult department.

It is the plan with us to undertake to organize up to the standards given above all classes of pupils 16 years old and over, holding that if organization is good for one class it is good for all.

The benefits of the work and the methods by which it may be made a success in the individual class will be published from time to time.

As this is a movement which proposes to furnish every preacher not one, but a dozen or more, assistant pastors, "free gratis, for nothing," we expect the heartiest co-operation on the part of our ministry in pushing this campaign. J. H. Bryan, Supt. Adult Dept. 311 Century Bldg., Kansas City, Mo.

The Welcome Bible Class.

The Welcome Bible Class of the First Christian Church of Little Rock, Arkansas, whose picture is herewith presented, is a good example of what can be accomplished by organization.

Mr. Pray had been teaching a class of married ladies for about a year, with an average attendance of five members, when he decided to organize this class. After submitting the proposition to the class it was decided to have a social to which prospective members were to be invited and at which the organization was to be effected. This plan was carried out, and on the night of November 14, 1907, Mr. Pray's class entertained the Men's Bible Class, of which the pastor, J. N. Jessup, is teacher. A ladies' class organized with 11 charter members. A president, vice-president, secretary and treasurer were elected and constitution and by-laws adopted. The class selected for a name "The Welcome Bible Class of the First Christian Church"; for a motto, "We can best serve Christ by truly serving others."

The Welcome Class then challenged the Men's Class to a contest for membership. The penalty was that the class defeated at the end of six months should give a banquet and act as waiters for the winning class. The men's class accepted the challenge and a spirited contest began November 17. The interest of the contest was heightened by the fact that it was a neck to neck race. Sometimes the ladies' class and at other times the men's class would be in the lead. At the closing Sunday of the contest, May 15, 1908, the Welcome Class had seventy-six present and the Twentieth Century Bible Class had forty-three; the men's class being defeated by one hundred and twelve points. The result of the contest can be seen in an increased attendance and in the enthusiasm of all departments of the Sunday-school and especially the senior department.

On Easter Sunday the Welcome Class gave $80 to the building fund of the new church, and they have now started a fund for equipping a class room when the new church is completed. The teacher and class feel proud of the record they have made, considering the fact that the teacher is greatly handicapped in teaching the lesson by the crowded condition of the Sunday-school, and the members of the class, being married ladies, have the usual duties of the housewife to attend to on Sunday morning. In spite of this fact, however, a majority of the members are present on time.

The class has three working committees and is fortunate in having an earnest and conscientious president and a hard-working secretary. They also have a class sponsor, Dr. J. B. Lewis, who has aided materially in the results accomplished by the class.

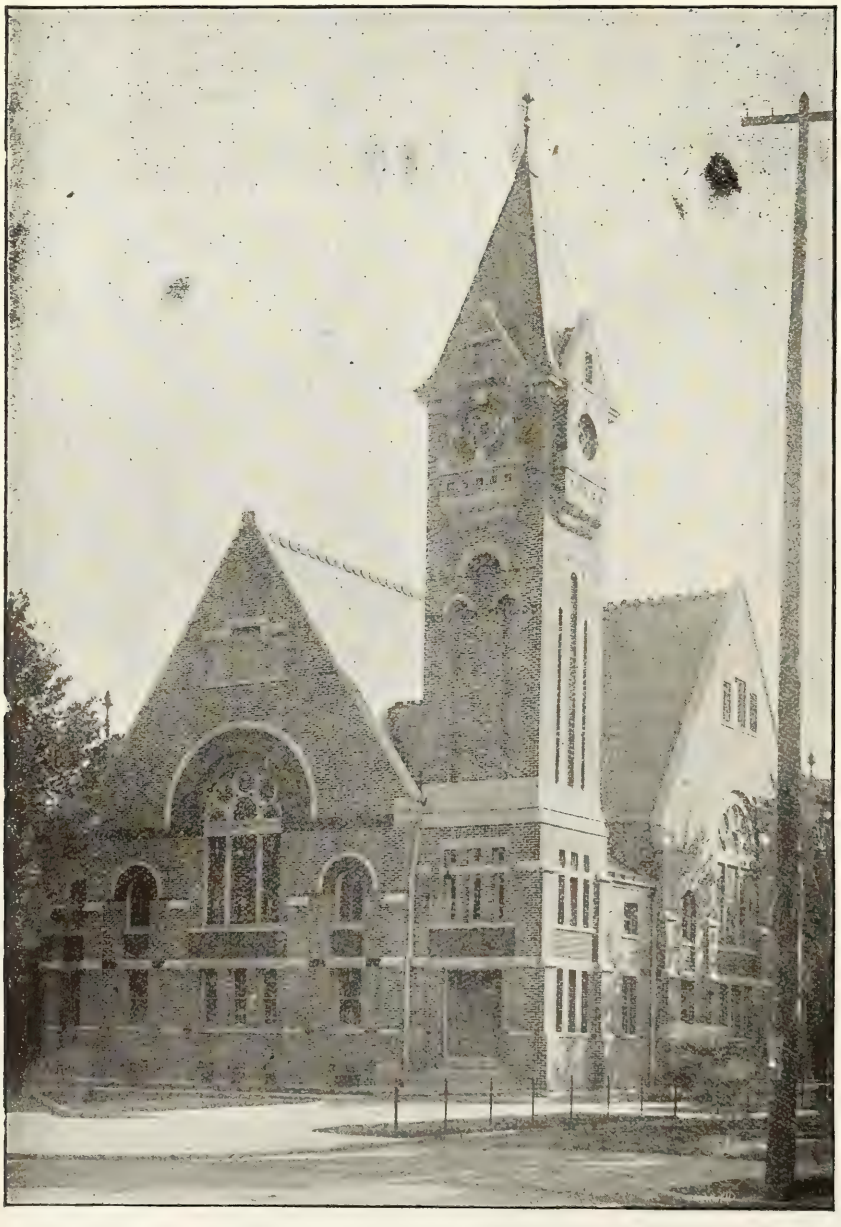
A social is held monthly as a reception for new members and to promote a social spirit among the members of the class. While the class has been fortunate in the selection of its officers, still its success has not been due to the work of a few, but to the hearty co-operation of the entire class.

The members of the Welcome Class are not satisfied with the results accomplished so far, but are planning for still greater things. They expect to more than double their present membership when they get into their new room. Their object, as stated, is Bible study and development along intellectual, spiritual and philanthropic lines. They expect their class to be a recruiting class for teachers of the Sunday-school, to be an aid to their pastor, and to quicken the spiritual life of the church by creating an interest in the study of the Bible in their homes. R. F. Pray.

R. F. Pray's "Welcome" Bible Class, Little Rock, Ark.

A DIAMOND ANNIVERSARY

We have not stopped to count just how many of our churches throughout the land have a long history behind them. Few have been brought to our notice that can go back in their records over a continuous period exceeding seventy-five years, but there are a number that have passed that anniversary, and others that are near to celebrating the seventy-fifth year of their beginning. Two such celebrations have just occurred in the state of Indiana, one at Vincennes, and the other at Indianapolis. This week we attempt to give some account of the Central Christian Church in the last named city, and will follow with an account of the church at Vincennes. For what we have to say we are indebted to the present pastors of these churches, each of whom delivered a special message on the occasion of the anniversary.



Central Christian Church, Indianapolis.

The celebration at Indianapolis was on June 12, exactly seventy-five years to the day from the first organization effected by the brethren of our Reformation in that city. Some special hymns by those intimately associated with the church, such as D. R. Lucas, L. H. Jameson, and Jessie Brown Pounds, were sung. David Walk, the preacher at the time of the fiftieth anniversary, was present to give his recollections. W. L. Hayden spoke on "Early Teachings of the Fathers," Dr. A. R. Benton on "Early Families of the Church," Dr. L. H. Jameson on "The Impressions of a Boy Nine Years Old of the Disciples' Church and its Environment in 1833," U. C. Brewer, a former pastor, on "Our Church and Education in Indiana," while A. L. Orcutt lead the devotions, and there was an open conference upon "Early Recollections of the Pioneers." The present pastor, Dr. Allen B. Philputt, read the historical sketch, and on the following Sunday preached a sermon on "The Diamond Jubilee."

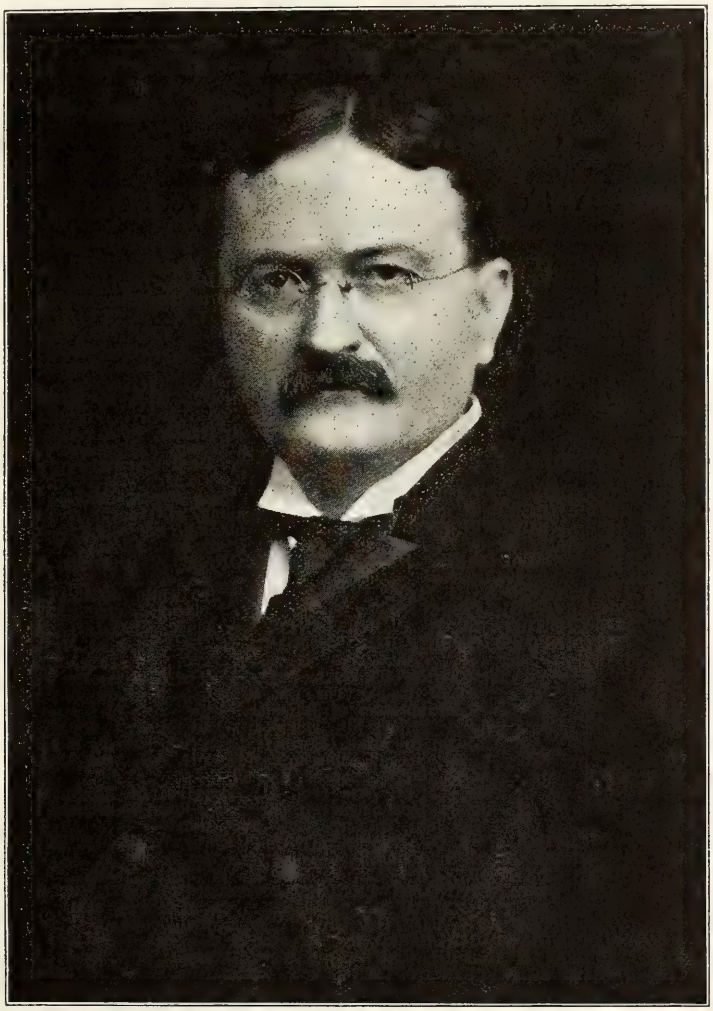
Brother Philputt acknowledged his indebtedness for the history of the church, up to its fiftieth anniversary, to Love H. Jameson, who, upon the occasion of that anniversary, read a sketch which fortunately was preserved and through the kindness of David Walk filed among the archives of the church. According to this, it appears that the first preaching of the restoration principles in Indianapolis was in 1822, more than ten years before the organization of the church by one John McClung, who had come out under the preaching of Barton W. Stone, of Kentucky. He died the week following the first sermon that he preached, and his body lies buried some two miles above the city, on Fall Creek, unmarked, and now unknown. There were but a few families in those days who met around their cabins to hear some itinerant preacher from Ohio or Kentucky, who would come out to preach, and perhaps to make himself a home in the wilderness. From 1822 to 1830 a small Christian Church was organized at Old Union, in the western part of Marion county, by Jesse Frazier. This church long ago passed away, but in its immediate vicinity two churches, at Clermont and Ebenezer, exist, which were organized largely from descendants of charter members of the Old Union congregation.

It was in 1832 that Dr. John H. Sanders, of New Castle, Ky., located in Indianapolis, a deeply religious man, who had entered fully into what was then called the Reformation, before he left Kentucky. He hunted up his brethren wherever they were to be found, doing everything to encourage them to stand fast in the faith. He found cordial coadjutors in Butler K. Smith and his brother, Cary Smith.

It was in the course of the winter of 1832-33, at the instance of Dr. Sanders, that John O'Kane first came to Indianapolis. Although a man of appearance and address, the houses of public worship in the town were closed against him. He preached several nights in a small log cabin, the residence of Benjamin Roberts, on the east side of Illinois street, a few paces north of Market. On the Lord's day, however, he was able to preach to a large audience in the Court House, where the Legislature was assembled, and the people discovered that views that had been treated with derision were capable of masterly defense. The occasion of his first visit was the baptism of Miss Zerilda Sanders, daughter of Dr. Sanders, and Mrs. Rebecca Smith, the wife of Cary Smith. These two were the first fruits of the gospel in Indianapolis as declared by the Reformers. In the following spring, John O'Kane, with Michael Combs, visited Indianapolis again, and eight persons were baptized. The brethren met in Benjamin Roberts' log cabin, and organized with an enrollment of twenty "The Church of Christ in Indianapolis," taking the New Testament as their only system of practice, and agreeing to make it the rule of their lives. It is from about this time the Sunday-school dates. The records of the church were imperfectly kept, but it is known that the brethren met every Lord's day, and have done so to this present time. During the remainder of the year, O'Kane and Combs visited the church frequently, and there were other additions, a number of brethren visiting them until in 1836 steps were taken to build a house of worship. This not being completed, early in 1837 the church occupied the old Seminary Building in University Park. There is no mention in the records of the time when the little band began meeting in their own house of worship.

In June of 1839, the first state meeting was held at Indianapolis, Barton W. Stone, then living at Jacksonville, Ill., being among those present. We had in the state at that time about 150 churches, with 10,000 members. At the meeting in the following year John Smith, of Kentucky, was in attendance. It was after Love H. Jameson became pastor of the church in 1842 that the history of the congregation showed easier times. There was a membership of about

62 active workers, and 60 on the roll who were indifferent. Old troubles were forgotten, and the brethren agreed to give their pastor $300 a year and board for himself and his family, with the privilege of holding occasional meetings elsewhere. At the close of his ministry, the membership was 375, and they had never paid him to exceed $500 a year during his ten years' service. It was in 1853 that the congregation entered their own house of worship at Delaware and Ohio.



A. B. Philputt.

Samuel K. Hoshour preached the dedicatory sermon. There was a succession of ministers, and a full list is given later in this sketch. At the time of the semi-centennial David Walk was the minister, and the condition of the church then was the best in its history up to that time. John E. Pounds and Dr. Jabez Hall served for a brief period prior to the coming of Allan B. Philputt, the present minister. An editorial in the "Indianapolis News" says that Brother Philputt has established himself not only in the hearts of his congregation, but of the whole city. The present handsome building, which will have to be enlarged in some way, is on Delaware and Walnut streets.

In 1869 the Second Church, composed of colored brethren, was organized; the Third Church was organized January 1, 1869, with Elijah Goodwin as pastor; in 1867 the Fourth Church was organized, its charter members being largely from the Central Church; in 1869 Olive Branch was organized, and in 1875 the Sixth Church came into existence. At the time of the semi-centennial there were 1,500 members in the city, half of them being in the Central Church. Now our membership in Indianapolis exceeds 6,000, and the Central Church has a congregation of 1,650 on its church roll. Dr. Philputt has just had his tenth anniversary in the leadership of this church—years that have been both pleasant and productive. The church supports two missionaries in foreign lands and one in the home land. It observes all the missionary days of the church year. In the recent campaign for the endowment of Butler College the sum of $23,000 was contributed by its members. In closing this sketch the pastor said: "I dare not say that we are doing all that we ought, but this is not the time to speak of that. We rejoice to-day in the good favor of our God and can truly say, hitherto hath the Lord helped us, and here we raise our Ebenezer."

The following are the names of the pastors from the organization to the present time: Chauncy Butler, Love H. Jameson, James M. Mathes, Love H. Jameson, Elijah Goodwin, Perry Hall, O. A. Burgess, W. F. Black, Joseph B. Cleaver, Urban C. Brewer, David Walk, Edwin J. Gantz, Daniel R. Lucas, John E. Pounds, Jabez Hall (acting), Allan B. Philputt.

John O'Kane.

On the front page of THE CHRISTIAN-EVANGELIST we present this week the likeness of one of the most distinguished of our pioneer evangelists, much of whose work was done in the state of Indiana, and who was intimately associated with the founding of our cause in Indianapolis and the successful planting of the church whose diamond anniversary we report above. In addition to his reputation as an evangelist, his name will be connected with the founding of North-Western Christian University, now Butler College.

John O'Kane was born in the state of Virginia, in the year 1802. He was of a tall, straight, bony, Indian-like structure, and though of Irish extraction and abundantly profuse in the effusions of the wit of his ancestry, he was distinctly, too, an American. His intellectual combinations were remarkable. He was powerful in argument, sublime in flights of fancy, quick in his witty sarcasm and ready repartee, while he had a magnetism with an audience that made him a preacher of great power.

An orthodox preacher refused to debate with him, but expressed his willingness to meet Campbell or some leader of the Reformation. Fixing his keen eye on the preacher, and pointing his long finger, after the manner of John Randolph, he exclaimed: "You? You debate with Alexander Campbell? Why, if one of his ideas should get into your head it would explode like a bomb-shell!"

Great Picnic at Havana, Ill.

On June 26, Disciples, their families and friends of Central Illinois to the number of more than two thousand gathered at Chautauqua Grounds near Havana for the second annual reunion and picnic. The day was ideal, the grounds of sixty-five acres at their best, and the committees having the affair in charge covered themselves with glory. Three railroad trains, one each from Peoria, Springfield and Jacksonville, pulled into Chautauqua station simultaneously, later trains adding to the crowds, and not an idle moment intervened between arrival and their departure about 5:30 o'clock.

An unusual array of sports, baseball, basket ball, lawn tennis, croquet, etc., on the athletic field occupied the forenoon, while immediately after dinner the large steel auditorium was filled to overflowing to listen to the splendid program. J. Fred Jones, the genial secretary of Illinois Christian Missionary Society, was master of ceremonies, and performed his task in his usual "happy go lucky" style. H. H. Peters, Field Secretary of Eureka College, talked for seven or eight minutes on "Our Centennial Aims," delivering his address in characteristic style by the shortest route—and when he arrived at his destination he stopped. President Hieronymus was moderator of a thirty minute drill-down contest between classes of Jacksonville and Springfield. Clarence Depew, the "live wire" of the Illinois Bible schools, read the questions from Moninger's book. This was a very interesting and instructive portion of the afternoon's entertainment. Music was furnished by the Havana chorus, Ladies' Quartette, Peoria, Glee Club, Lewistown, Misses Anderson, Springfield, and others. A brilliant reading was given by Miss Kate Clarkson, gold medalist of Jacksonville. Officers for the ensuing year are: President, E. E. Elliott, Peoria; 1st Vice-Pres., F. M. Rogers, Springfield; 2nd Vice-Pres., Geo. H. Harney, Jacksonville; 3rd Vice-Pres., L. F. Watson, Petersburg; Secretary, O. C. Bolman, Havana. The date and place of 1909 meeting are left to the officers. The day closed with boating and bathing in Quiver Lake and Illinois River, sports, baseball, tug of war, twenty men on a side, etc. Fine Eureka College pennants were distributed as prizes in all events. It was voted a great day for Central Illinois, Eureka College, and all the churches and Bible schools participating, and the second successful event insures another and better one the last of June, 1909.

It Can Be Done.

The C. E. Society of our church at Fort Smith, Ark., held the Inland Empire service at the morning church hour, and with the assistance of the church raised $300 for Home Missions, thus making the Fort Smith Christian Church a living-link in the Home work. The service was a very helpful and instructive one and much interest was manifested. This is certainly a great work and worthy of our best effort.

G. D. Serrill,
Chairman Missionary Com. C. E. Society.

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How many preachers of the Churches of Christ have read a book by Charles F. Aked or J. H. Jowett? It would do hundreds of them good to put on their top shelves for a time "McGarvey on Acts," or some other of our well-known publications, and take a course in Jowett, Aked or McLaren, or Alexander Whyte. This without disrespect to our standard expositors. But in these great preachers of other brotherhoods we have men of large spiritual culture, who will strengthen your faith, bring you nearer to Christ and give you the more to enjoy the beauty of your own simple belief, and stronger desire to preach it with all the power at your command.

Do you know these men? McLaren, the greatest of expository preachers; Jowett, to be named, perhaps, first among forty-year-olders; Aked, fearless though not flawless, a man who preaches a gospel in action; Alexander Whyte, the premier preacher of Scotland, whose discourses on Bible characters stand out unique in all sermonic literature.

And these are but a sample. Are you interested in missions? There is our own W. Remfrey Hunt, with a fascinating new book out on "Heathenism Under the Search Light"; and there is A. McLean's "Where the Book Speaks," full of the spirit of missions and unique in its setting; and Dr. Susie Rijnhart's thrilling story of the Tibetans; Dr. Francis Clark's "Continent of Opportunity," an interesting account of his travels in South America, and other stories of missionary heroism, faith and opportunity.

Are you troubled by the vagaries of Christian Scientists? Read Dr. Gray's little book—it's an antidote. Are you interested in the workingman and his relation to Christianity? Take a thoughtful voyage through the pages of Mr. Stelzle's "Christianity's Storm Center." It will indeed open the eyes of the unthinking man or woman. Or, for another phase of the humble life and power of Christianity on it read "Down in Water Street," a gripping story of the slum work of New York. And then there's "Taking Men Alive"; that's a good title and a live book by the man who *made* "The Sunday-School Times" the paper it is.

Are you interested in biography? No reading is better, when it is a great biography. Who that has read that of Phillips Brooks is not the richer man for the spending of the money and the time? Are you in touch with the pulse-beat of that genius of the English pulpit—Joseph Parker? It becomes you to be. It is a big world, and he was one of its big men.

And what is there for the young man? Dr. Stall's books will save your health and your morals if you heed his counsel. Then, too, there is "The Worth of a Man," "A Man's Value to Society," "The Making of a Man," and that really fine book—all those mentioned are "worth while"—"Getting One's Bearings." There is a birthday set for a young man, out-valuing any amount of ties and pins and gloves. These are character-builders. And for the young woman! Is there anything more charming than Mrs. Sangster's "Fairest Girlhood"? Beautiful in contents, in dress, in spirit, it is a book for every maiden's room. There are other books in the list, too.

And what great books there are for the man interested in the deep things of religion! The late Dr. Cuthbert Hall's "Universal Elements" is a book recognized by all as of great value. Then there are those books by James Orr, one of the foremost of the conservative scholars. His "Bible Under Trial," "The Problem of the Old Testament," and "The Virgin Birth of Christ" are among the strongest books published on the side of a more orthodox position. Then there is Dr. Forsythe's "Positive Preaching and the Modern Mind," by a great preacher and distinguished theologian. Do you want to go into things that are deep? There is Hoffding's "Philosophy of Religion," or R. J. Cooke's fine book on "The Incarnation and Recent Criticism."

And what a store of helpful literature on the Bible school! Look down the list and select for yourself. And the history of our own religious movement!

NEWS FROM MANY FIELDS.

Ohio.

Cleveland, O., is to have a sane Fourth hereafter. On July 3, a store full of fireworks was set on fire and seven lives lost. A most sweeping and drastic ordinance has been passed prohibiting all sale or use of fireworks and explosives in the city, but the city itself will provide fireworks in the parks hereafter. "The world do move."—E. B. Bagby has resigned at Franklin Circle, Cleveland. Since coming to Cleveland he has not enjoyed good health, and he will now take a two months' rest in the mountains of Virginia. We are sorry to lose him from our Cleveland fellowship. He has no definite plans for his future work at this time.—B. A. Wilson, of West Park, Cleveland, will take the church at North Eaton, August 1. On Sunday, July 12, Lathrop Cooley preached his 68th anniversary sermon at North Eaton. How many preachers have we that have been preaching sixty-eight years? These anniversary sermons of Brother Cooley's are great occasions at North Eaton, and he always has a big hearing.—Ohio loses a man whom she is loth to let go in the person of Wesley Hatcher, of Hamilton. He will go September 1 to West Liberty, Ky., and preach for the church there and act as bishop of the county. In that county we have several churches small and pastorless. Brother Hatcher will seek to develop them and group them and secure preachers for them. It is a big work, but he is used to that sort of thing. He has done remarkably well at Hamilton, and they are very sorry to lose him.—F. C. McCormick, a recent graduate of Hiram, has taken the church at Lexington.—M. S. Spear has left the Ohio river and moved to Bucyrus where he will minister to the saints.—J. L. Deming, of Norwalk, has been a victim of typhoid fever, but is recovering nicely.—Grant Waller has resigned at Galion, but nothing of his intentions are known.—President Bates spent Sunday, July 12, at Bedford to the great delight of all who heard him. Some years ago the Ohio Man and Brother Bates were quite intimately associated in work in Central Ohio, and it was, therefore, a great delight to the bishop of Bedford to be with him again for a two days' visit. The prospects for a very large increase in students at Hiram this fall grows every day.—I wish to say that this scribe is no longer a member of the pulpit supply committee in Ohio. Letters are constantly coming from men who want work in Ohio. I delight to serve all, but time will be saved by addressing the letters directly to the committee. J. P. Allison, 6415 Quinby avenue, Cleveland, is chairman of the committee. The new meeting house at Nelsonville will be dedicated July 19. A fuller account will be given later. C. A. Freer.

A Growing Church in Jacksonville, Fla.

Seven years ago devouring flames licked up about all of the city of Jacksonville, Florida. Our church was a mere handful; there was a second church, the result of a sad division; we had no house of worship; our people were poor—very poor—and seemingly Jacksonville was comparatively unimportant.

Less than half a dozen years have wrought a transformation almost, if not altogether, without a parallel. Jacksonville has a population now of about sixty thousand, the two churches are united in close, loving fraternal bonds, the work is one, and the spirit is most delightful. Not even a scar of the former rupture is visible.

The First Church has a membership of one thousand, among whom are to be found leading business and professional people. Many of the membership are the most devoted and loyal people it has ever been my good fortune to meet. A Board of officers numbering thirty-five have well in hand all of the interests of this growing work. The Sunday-school is in the neighborhood of the five hundred line, with an aim of one thousand in regular attendance.

Plans are being provided to install one or two more preachers in Jacksonville, and not less than four or five new congregations are already on the horizon. Five Sunday-schools are now pioneering their way into the hearts and confidence of the people in as many different sections of the city, and a lot has been purchased looking to another building at once.

One hindrance to a quick and large expansion has been a debt of $15,000 upon a $65,000 property of the First Church, which is centrally and splendidly located. The church asked me to aid them on Sunday, June 28, in providing the amount. The money was given with a cheerfulness and an enthusiasm that warmed the heart of even a veteran in such experiences.

Now the church expects to be a living link in the Foreign Society and in other agencies in our brotherhood before 1909. A large delegation may be expected at Pittsburg, at the Centennial Convention, sitting on the front seat, with a joy without limit, and a hope as large as the world, and all of the purposes of God! For a decade J. T. Boone has been guiding the destinies of this church with a steady nerve and a kind hand. Unity, Prosperity, and Progress are written in large letters upon every page of the splendid history which has been made.

It is a joy to visit this great church, which ranks, possibly, first in all of our beautiful Southland, but which has only entered upon the first stage of its usefulness.

F. M. Rains.

Montana Convention.

The Montana Christian Association held its annual convention at Billings, Mont., June 23-25. The attendance was very good, considering that none of the delegates from Western and Southwestern Montana could reach Billings because of washouts. A royal welcome was given the visitors by the pastor of the Billings church, Walter M. Jordan, and we were as royally entertained in the many homes of our splendid people. Billings is a beautiful city of about 12,000. The first afternoon of the convention the delegates were taken to the sugar beet factory. There was plenty of sweetness for all, as about 100,000 sacks of sugar were stored in one large warehouse. The factory is well equipped in every way, and as various processes were explained to us, we wished all of the machinery in the work for our Master might one day be as systematically arranged and as smoothly brought to perfection.

Many changes had to be made in the program, but all who were called upon to respond did so cheerfully and heartily, as Montana people know how to do. Many new plans of work were outlined, and we are confident you will hear much of Montana this year.

W. J. Wright and Sister Louise Kelley brought such messages of earnest consecration, that our hearts were stirred to nobler resolves and higher aspirations. Brother Beeman, of Billings, is the corresponding secretary of the M. C. A., and a more devoted man could not be found. His business is the King's, and he is a hardware merchant to pay expenses.

Messages were received from many absent ones, among which was one from our former State Evangelist, F. A. Groom. His work in the state was most efficient, and he will be greatly missed. Walter Smith, of Washington, D. C., was chosen as his successor, and Montana expects much of him. It is hoped he may receive the hearty support of all. The music was in charge of Lucile May Park, of Coffeyville, Kans. Her work will be in the state of Montana, beginning August 4, as Assistant State Evangelist and State Organizer of the C. W. B. M. The reports of work done in our state were very incomplete, because neither delegates nor letters could reach us from so many places. But such as were given showed an increase in all lines of work. The Bozeman church, where Milton H. Lee so ably ministers, has a young people's Bible class of over 150 and an attendance at Bible school of nearly 400.

Helena, where C. R. Neel so successfully labors, has nearly 170 in the Bible school. There are 500 in the Young Ladies' class and 45 in the Young Men's. There is no Y. M. C. A. in the city, and the young men's class has rented three large rooms in a prominent business block. This fall they expect to have more room and will put in baths, gymnasium, etc. Many other good reports could be given, but these will show our people are in earnest and mean to accomplish much in his name.

Montana's convention this year was the best ever held, and next year we all meet at Bozeman.

The following state officers were elected at the C. W. B. M. session:—President, Mrs. G. W. Houghton, Billings; Vice-President, Mrs. Laila Tryan, Butte; Secretary, Mrs. Mamie B. Mills, Bozeman; Corresponding Secretary and Treasurer, Miss Mary J. Ballou, Great Falls; State Organizer, Lucile May Park; Cent. Secretary, Mrs. S. C. Kenyon, Bozeman; Superintendent Junior Work, Miss Pierce, Great Falls; Superintendent Home Department, Mrs. McIntyre, Butte.

The Y. P. S. C. E. of the Billings church observed Inland Empire Day and raised more than their apportionment. Percy Kendall and wife spent Sunday, June 28, in Billings and assisted in the C. E. program. Lucile May Park led the singing. The Kendalls were on their way to Seattle, Wash., to assist in two meetings. They planned to visit the Park on their way west.

Walter M. Jordan, pastor of the Billings church, and Jeanie Coe, of Woodbine, Ia., were united in marriage, June 30, O. F. McHargue officiating. Mrs. Jordan is a most efficient worker in all lines of church work and will prove a valuable helper in Montana work. The many friends of both parties bid them "God speed."

Lucile May Park, our new Assistant State Evangelist, is spending the month of July at her home in Coffeyville, Kans. She returns to Montana in August to begin a meeting August 4 at Joliet, Mont., where O. G. Shanklin ministers. Walter M. Jordan will preach during this series of meetings.

A Good Meeting in Southeast Missouri.

During June it was my pleasure to assist the church in Fredericktown, Mo., in special evangelistic meetings. This is one of the best towns in Southeast Missouri. They have recently discovered lead, cobalt and copper in large quantities near the town. If these mines prove to be a success, Fredericktown is destined to become a city of no small proportions. But best of all, it is a "dry town," in which prohibition does prohibit. Not only is it impossible to get liquor in the town, but on Sunday you can not get a cigar or an ice-cream-soda. The town is in better condition in every way than when they had saloons. They are just now beginning to put in miles of cement side-walks. Our church there is one of the oldest in the state, also one of the oldest in the brotherhood. The organization dates back to 1840. The Nifongs, Marshalls, and Anthonys were the originators, and their children are still the leaders in the work. C. D. Haskell, the minister, has a strong hold on the church and community. There were thirty-five accessions to the church during the meeting—twenty-five baptisms. I have never labored with a more loyal and devoted people and pastor.

E. T. McFarland.

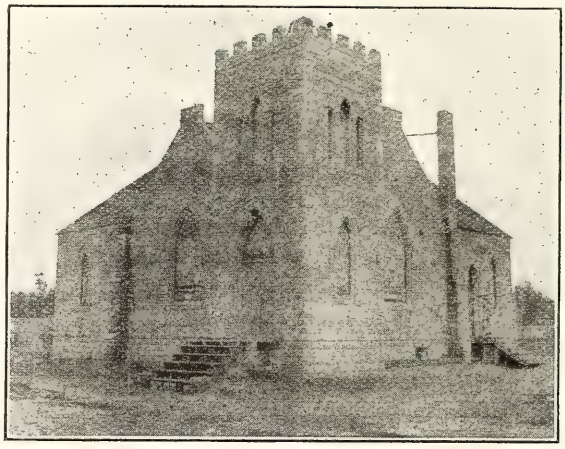
St. Louis.

REMEMBER, WE FURNISH ALL KINDS OF
BIBLE SCHOOL LITERATURE
No matter what you want, write to us about it.
CHRISTIAN PUBLISHING CO., St. Louis.

The New Church at Wheatland, Wyo.

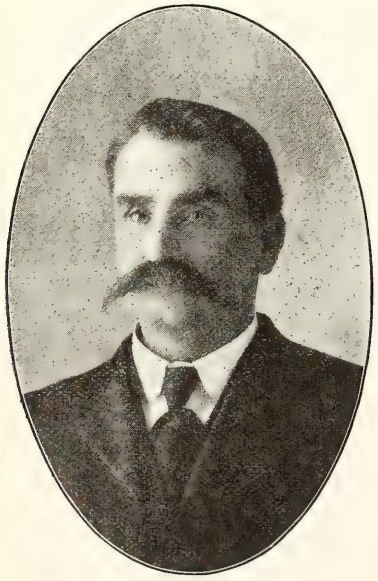
It was with a just feeling of pride that the officers, pastor and members of the Christian Church threw open the doors of the new building Lord's day, June 14, to a large congregation that came to listen to the dedicatory services conducted by Brother L. L. Carpenter, of Wabash, Ind. Brother Carpenter paid a very high compliment to our building by saying that it would be a credit to a city of 20,000 people.

Our building is a handsome concrete structure, admirably arranged and beautifully furnished. The main room is 46 feet square and will seat 450 people. The furnishings are especially to be noted, as there is nothing shoddy or cheap. The pews are large and comfortable, and are made of fine wood, and the floor elevation puts the occupants of every one in sight of the rostrum. The beautiful stained glass windows are such as one would expect to find only in a large city. The interior woodwork —everything, in fact, from the steel ceiling to the carpet that covers the floor, is of the same quality, and the whole makes a church where beauty and comfort and convenience have been amply provided. The entire cost of the building, including furnishings, was about $6,000.



Christian Church, Wheatland, Wyoming.

The music, under the direction of W. H. Morrison, was of exceptionally high order. The result was an all-day program both pleasing and appropriate. L. L. Carpenter's three sermons, morning, afternoon and evening, proved him to be a speaker of more than ordinary ability. The church at Wheatland was the seven hundred and twentieth church he has dedicated; and he has never made a failure. He has raised between two and three million dollars. May he live many years yet, is our prayer.



J. A. Banta.

When the hour came for the dedicatory address every dollar was provided to cover the indebtedness, and $500 over. Then the congregation sang that good old song, "Praise God from whom all blessings flow," after which our building was dedicated to the worship of God and to the preaching of the gospel of Jesus Christ.

We are hoping for a great meeting soon, and everything now points to the gratification of that ambition.

J. A. Banta, minister.

A Generous Offer.

Mrs. Russell Sage has made the offer of half a million dollars to the Board of Managers of the American Bible Society, on condition that the society shall raise, before next January, the same sum, the whole of which is to be invested permanently, and the interest only used for the work of the society. This is a generous offer on the part of Mrs. Sage, and there should be no difficulty in raising the amount required to meet its conditions for a cause which is so worthy. Subscriptions for this fund should be made to Mr. William Foulke, Bible House, Astor Place, New York, and all correspondence about it addressed to the secretaries.

Some Further Echoes of Children's Day.

Some unpublished reports we have received of the Children's Day offering are as follows: At Kearney, Mo., it was $60, far surpassing all previous offerings. C. C. Atwood says: "There is joy in giving." At Abilene, Kan., $30 was raised for foreign missions, while C. A. Cole reports from the same church $27.50 as a home offering. At Denver, Ill., there was an apportionment of $25, but B. H. Cleaver's school raised $100 for heathen missions. The apportionment was passed at Washburn, Ill., where Rochester Irwin is minister. At Ravenna, O., $100 was raised. This church, with that of Hiram, forms a living link. M. E. Chatley is its minister. There was an excellent program at Fayette, Mo., where Ben Hill is the efficient superintendent and R. B. Helser is the minister. The amount raised, however, is not reported. The school is increasing in attendance and in collections. At Niantic, Ill., more than $40 was the offering. J. Will Walters is the preacher there. Four times the apportionment was the collection at Newberg, Oreg., as reported by A. W. Shaffer, the assistant pastor. There was a large audience and a delightful program. Children's Day was a happy event with the church at Leavenworth, Kan. W. A. Dodge thinks it was the best program of years past. More than $30 was raised for foreign missions and there were four confessions and five additions by letter. W. C. Allen is the splendid Bible school superintendent. W. P. Murray's congregation at Caesarea, near Lucas, O., went $4.15 beyond the apportionment. At Wayland, Mich., the work moves along at a brisk rate. The offering was $15. There is a training class of fourteen. A. R. Soay is the superintendent, and E. G. Campbell the minister. Every seat was filled at Rosalia, Wash., and the offering was over $28. J. F. Rice says there is more to come. From far-off Bisbee, Ariz., comes a message or a splendid program and a fine spirit of giving. The apportionment was $15, but the school joyfully made a surrender of $52. And this is not a great school, for it is one of our new causes, but has already an attendance of 124. There is an enrollment of 16 in the Home Department and 160 on the Cradle Roll. W. E. Spicer is now in charge of the work there. For the fifth consecutive year the school at Llano, Texas, raised its full apportionment. J. J. Cramer is the minister. The Memorial Church at Rock Island, Ill., continues a living link in foreign missions by its Children's Day offering. For it so to continue in both the home and foreign field this year is a signal victory for W. B. Clemmer and his congregation, in view of the depression that has affected this manufacturing center. "We've done it again," writes Roy O. Youtz, minister at Burlington Junction, Mo. He tells us that it felt so good to pass the apportionment as a church, that they just wanted to be sure it was not an accident, and though the school's apportionment was $8 more than it had ever given before, this year it raised more than $25 (where only $20 was expected), and twice what it gave last year. There was a splendid program at Woodward, Okla. and $20 raised for foreign missions. This is one result of five years of good work of Ed. S. McKinney in the pastorate there. Out in the mountains there is a young church that seems willing to do something for every worthy cause. The brethren at Rifle, Colo., for whom W. A. Webster has recently been preaching, took a belated March offering of $10.50. On account of their arrangements for a protracted meeting and other heavy expenses, they did not observe the regular day.

As We Go to Press.

Special to The Christian-Evangelist.

Pasadena, Cal., July 20, 1908.—We dedicated the $85,000 church here yesterday. Frank M. Dowling is the consecrated pastor leading the church up to this day of victory. We raised $2,300 more than asked for, so that the total indebtedness is provided for. There were twenty-eight converts also yesterday and 201 here in thirteen days. Undoubtedly our greatest victory on the coast.—Scoville, Ullom and Van Camp.

Special to The Christian-Evangelist.

Fulton, Ky., July 19.—In a good meeting here; close next Sunday and on to Bethany Park. Murray, Ky., August 2.—Fife and Sons, evangelists.

Special to The Christian-Evangelist.

Assumption, Ill., July 20.—Just closed two weeks' meeting; 61 additions—59 adults, many business and professional men. Tuckerman, my old singer, assisting. Membership more than doubled here since January 1. Will be at Bethany Park, and can hold meeting immediately after. Wire me here or meet me at Bethany.—Vawter, Pastor-Evangelist.

Special to The Christian-Evangelist.

Princeton, Ky., July 20.—Closed two weeks' meeting last night with 80 additions —many heads of families. This was Princeton's greatest meeting. The preparation campaign was most valuable.—Crossfield and Sturgis.

Special to The Christian-Evangelist.

Fort Dodge, Ia., July 20.—The church constructed a great tabernacle; audiences are great and many turned away; thirty-five additions in six invitations; men's meeting great; offering thirty-five dollars.—J. O. Shelburne and Helpers.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ukiah, July 12.—The camping season is now on, but our work is keeping up well. We had three added during May and five during June—two of them baptisms. Our Faith Circle and Loyal Sons classes in the Bible school attract much attention. —O. Wilkinson.

Illinois.

Hoopeston, July 7.—Two additions by letter Sunday.—Lewis R. Hotaling.

Havana, July 14.—Additions almost every Lord's day; four confessions, three baptisms and three by letter in the past six weeks. We will hold our own meeting in January.—O. C. Bolman.

Danville, July 14.—At the Second Chuch we have had ten confessions and two baptisms since the Scoville meetings closed, among them a lady and a gentleman over three score years of age. The audiences overflow into the lecture room during our regular services.—Andrew Scott.

Erie, July 13.—G. W. Morton closed his work here yesterday with one baptism, and one made the confession who will be baptized later.

Indiana.

Frankfort, July 13.—There were eight additions to the church here yesterday. Ernest J. Sias, the minister, has now gone on his vacation.

Kansas.

Wichita, July 15.—There were six additions to the Central Church on Sunday. During the past six months there have been 58 additions at the regular services. Since November 1 there have been but three weeks without additions and the total has been 85.—E. W. Allen.

Jewell, July 13.—Five have been added since last report—two by letter—one by statement and two by primary obedience. All departments of the church are in fine condition, and we look forward to a good meeting in the fall.—B. A. Channer, pastor.

Abilene, July 13.—One of the best things that ever happened to our work here was our participation in the union meeting just closed. The Church of Christ received more members in proportion to the size of the congregation than any other church. The spirit of fellowship and unity, and a better understanding of us among the citizens of the city, will work an inestimable benefit to us here, where we have been misunderstood, partly on our own account. W. T. McLain assisted in gathering in the fruits in a short after-meeting, and 25 people have thus far united with us, and they are good people, too. We are expecting to accomplish much more from now on.—Clifford A. Cole.

Louisiana.

Lake Charles, July 13.—Good congregations and one more confession.—Otis Hawkins, minister.

Missouri.

Salisbury, July 16.—Three added here last Lord's day at the regular services.—G. H. Bassett.

Canton, July 16.—We had seventeen added in our three-weeks' meeting at Eldorado Springs—11 by confession—six by letter and statement. There were also two confessions at Coleman, Ill., on July 12. Three additions at Ozen, Mo., recently —one by confession and two by letter.—F. J. Yokley.

Bois d'Arc, July 18.—I preached four sermons here and organized a congregation with ten members. We raised $279, which will completely repair the house of worship. A good meeting ought to result in a strong congregation. Our next meeting will begin at Metz August 1.—E. H. Williamson, of Springfield.

Kansas City, July 13.—There were two confessions at Highland, Livingston county, yesterday. Our work there is in good shape.—J. W. Monser.

Kansas City, July 14.—Since last report we have had at the Budd Park Church 19 additions—six by baptism, six by letter, seven by statement. I leave in August for a month's vacation in Illinois. —B. L. Wray.

Bethany, July 13.—There were two additions last Sunday.—Andrew P. Johnson.

Nebraska.

Falls City, July 13.—We had one added by letter yesterday.—D. L. Dunkelberger.

Pennsylvania.

Pittsburg, July 11.—Since April 1 there have been 19 additions to the Knoxville Christian Church.—James Matthews.

Texas.

Austin, July 12.—During the past quarter we have had at our regular meetings 24 additions to the Central Church—10 by confession and baptism—four restored and the rest by letter and commendation.—J. W. Lowber.

Utah.

Salt Lake City, July 12.—Three additions—Dr. Albert Buxton preaching. There were also two baptisms at prayer-meetings.

Arkansas.

Pike City, July 17.—Robert A. Highsmith, of Prescott, Ark., has just closed a ten-days' meeting at this place, resulting in 18 additions to the church—two from other religious bodies—four by statement and the remainder by obedience.—C. A. Allhands, minister.

Colorado.

Grand Junction, July 15.—One confession and one by statement, July 5.—J. H. McCartney.

Florida.

Madison, July 17.—We closed a twelve-days' meeting at Mt. Olive, near Live Oak, with six added by confession and baptism and one uniting from the Baptists. This field was well gleaned less than a year ago.—T. A. Cox, corresponding secretary.

Oklahoma.

Purcell, July 18.—We have had 12 accessions lately that have not been reported. Brother Kindred begins a meeting for us next week. I will remain here one year.—J. W. Ferrell.

Oregon.

Portland, July 13.—Our Rodney Avenue congregation began a tent meeting July 5, with D. C. Kellems as evangelist and A. W. Shaffer as musical director. The prospects are good. We have had two confessions to date and five by letter and statement.—Mrs. Clara G. Esson.

Changes.

Harbord, C. L.—Canton to 3014 Euclid avenue, Kansas City, Mo.
Hill, Roscoe R.—Matanzas, Cuba, to Eureka, Ill.
Holmes, H. C.—Fairbury, Neb., to Lawrenceville, Ill.
Hull, Wm. C.—N. Tonawanda to East Chatham, N. Y.
Hunt, Ray E.—Bethany, to Trumbull, Neb.
Jackson, G. D.—DeLand to Eustis, Fla.
Jackson, S. L.—Bonne Terre, Mo. to Dighton, Kan.
Lindenmeyer, F. M.—1428 Twenty-sixth street to 1339 Twenty-seventh street, Des Moines, Ia.
Longdon, F. J.—Beechview, Pa., to DeLand, Fla.
Lyon, O. L.—Enid to Pond Creek, Okla.
Maldoon, George A.—Fitzgerald, Ga., to 114 Fayette street, Washington, Pa.
Mashburn, C. B.—Kinston to Wilson, N. C., care A. C. C.
Mason, J. C.—167 Grand avenue, Oak Cliff, Sta., A., Dallas, to Claude, Armstrong county, Texas.
Messick, R. M.—Halfway to Salem, Ore.
McCormick, H. B.— Hiram to Lexington, O.
McKnight, R. E.—1355 Tenth avenue, San Francisco to Gilroy, Cal.
Nichols, Fred A.—Alliance, O., to Chickasha, Okla.
Orrison, J. I.—416 Olive street, Kansas City, to West Plains, Howell county, Mo.
Peters, H. H.—Dixon to Eureka, Ill.
Polson, C. A. Exira, Ia., to Soldier, Kan., R. F. D.
Quiggin, George R.—Hiram, O., to Thomaston, Conn., R. F. D.
Rice, P. J.—1700 Portland avenue, Minneapolis, Minn., to 1605 Beaver avenue, Des Moines, Iowa.
Russell, Ward—Fort Worth, Texas, to Williamstown, Ky.
Sheffer, W. H.—519 Vance avenue, to Linden street church, Linden avenue, corner Mulberry street, Memphis, Tenn.
Shullenberger, W. A.—Trenton to Grant City, Missouri.
Sine, C. R.—Charlottsville, to Roch Enon Springs, Virginia.
Stevens, H. F.—Elwood, to Virginia, Neb.
Stivers, John T.—1343 West Twenty-second street, to 2728 Kentwood avenue, Los Angeles, Cal.
Trundle, Dan A.—Clarksville, Tenn, to Columbia, Mo.
Underwood, Charles E.—292 Norton street, to 111 Dwight street, New Haven, Conn.
Weedon, W. W.—Marion to Blue Mound, Ill.
Welch, Philip—Mulkeytown, Ill., to Piggott, Ark.
Witmer, W. W.—Jackson, O., to Tully, N. Y.

Ministerial Exchange.

J. M. Rhodes, of Macon, Mo., has some time for meetings this fall that is not yet taken.

Miss Lyda B. Seamans, singing evangelist, is making engagements for autumn and winter meetings. She would prefer to be with some evangelist who has his time all employed. Remuneration $25 per week and entertainment. Will furnish recommendations. Address 213 Lobban street, Warrensburg, Mo.

The church at Jerico Springs, Mo., wants a good evangelist to hold a meeting beginning August 15, or as near that date as possible. Address with terms, E. W. Yocum or P. A. Pear.

S. D. Dutcher, pastor of our First Church, Omaha, can be secured for a meeting in the early fall. Address him box 224, Omaha, Neb.

Sunday-School

August ... 1908

Memory Verses, 11, 12.

David Anointed at Bethlehem.—1 Sam. 16:1-13.

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam 16:7.

It had already been fully demonstrated that Saul's administration was a failure. To be sure the nation had suffered no great calamity. A certain work of defense Saul must be credited with accomplishing. The Philistines were no longer a terror to Israel. Within its own boundaries the nation enjoyed a reasonable degree of peace, and such incidents as the victory over Amalek gave to the neighboring tribes a wholesome respect for Israel's prowess in war. But this was merely the work of a war-captain, not of such a king as Israel needed for the founder of her dynasty and to give the key-note to the whole monarchy.

So Saul was rejected. But was he not God's own choice? It is true that the people "made Saul king" (1 Sam 11:15), and that Samuel spoke of him as the king "whom you have chosen" (12:13). But it is also true that long before this, we are told, Jehovah had instructed Samuel to anoint Saul and that he had been chosen by lot, that is, by Jehovah. But for all that, we have no right to blame the Lord for Saul's failure. The divine choice and favor do not preclude the possibility of human folly and failure. Saul was the kind of king that Israel wanted. God used the material that was at hand, just as he does to-day, and then as now the working out of the divine purposes was intricately bound up with human frailties, imperfections and delays. God uses many imperfect instruments, and the discovery of a weakness or a sin in a man does not prove that God is not using him.

Samuel went to Bethlehem to sacrifice. We have here another evidence that the centralization of the sacrificial worship, as required by the deuteronomic law, had not yet been accomplished.

The rejection of the elder sons of Jesse and the choice of David must have been an even greater surprise than we can easily realize. Remember the "birthright" which was Esau's because he was the first-born. The right of the oldest son to receive the inheritance and to become head of the ramily was firmly fixed in early days and persists in some countries until to-day. Besides, though David was a handsome youth, he evidently lacked the majestic mien and kingly presence of his older brothers. It was a case of sight against insight. To the sight, the oldest son was the best material for a king. But when viewed with insight into heart and character, David was best.

It is a wholesome lesson to find a kingly spirit in a shepherd's garb. The heart of a true knight, or the spirit of a genuine gentleman, may have its place under the humblest conditions. He who, in lowly position, is not willing to be greater and finer than his place, will neither get nor deserve a better place. Let the soul stand erect though the body must stoop to its task.

REMEMBER, WE FURNISH ALL KINDS OF
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Midweek Prayer-Meeting

By Charles Blanchard.

PRIZE-WINNERS IN THE RACE OF LIFE.

Topic July 29.—1 Cor. 9:24-27.

The Christian life is a race. We can run or lie down, just as we please. There is no compulsion about it; and it is not an easy path that we must take. It is every fellow for himself, and the devil take the hindmost, or the fellow that falls down and fails to get up. If this seem a hard outlook, let the courage and fortitude of the Great Apostle come to possess us. Hard things make manhood and test the faith and endurance of the Christian, as in other of life's strenuous endeavors. All who would win must run. There is no getting around that. And we must run to the finish. We do not have to come out ahead—but we must finish our race, we must keep the faith. Whether we win or not depends on our holding out faithful to the end. There is significance in the old familiar phrase of our fathers and mothers: "Pray for me that I may hold out faithful to the end." It is a hackneyed expression, that meant much or little, owing to the character of the one who uttered it. But it has the right ring. With all their crudities of thought and expression in things religious, our fathers had the true conception of things when it came to holding fast the faith. It is quite as important to hang on to the truth as it is to be taught the truth. The schoolboy's essay, laboriously written, was on the subject of virtue: "Virtue is a good thing to get holt of. When you get a holt of virtue you better keep a holt." And that is just the secret of prize-winning in the race of life. There is no such thing as luck in it. It is a matter of pluck, reinforced by Providence. And the old adage has it just right: "God helps them that help themselves." That is just as true in religion as in plowing corn. It is just simple common sense—everyday working sense. For, after all, common sense is the most spiritual thing in this old world. That is what Jesus taught. He spoke in parables which are illustrated proverbs.

"So run that ye may win." Why, of course. What is the use in fooling? Nobody likes a flunkey in religion, or in a race, or in a ball game. It is the fellow that gets there that we all admire, and it is our business to get there. But we must play fair—we must run on the square. That is what Paul means when he says, "Every man that striveth for the mastery is temperate in all things." He keeps his head and does the square thing. He can get enthusiastic on occasion, but he doesn't waste too much good breath in blowing about what he has done or is going to do. He gets in the game and stays till the finish. The Christian is a goer and a stayer. He goes and keeps a-goin'. He goes in to "win out." That's the game. There isn't any sense in beating the air. Paul says he fought "not as one that beateth the air." All of which shows his good hard sense. Perhaps he means to tell us that our running in the Christian race and fighting in this warfare is not the uncertain thing that the old Olympic races were in his day and in ours. You have been reading of the revival of the old Olympic games in Europe and have felt the natural pride of every American in the reports in the daily press of the success of our American contestants. And rest assured of this thing, the cleanest fellows, in conscience and in life and limb, will win out in the races and in the other tests of strength and of skill. "The pure in heart shall see God," and win out in the foot-race. Perhaps you never got those two things so close together before, but they belong right side by side. I wish we could get these simple things in life and religion straight. I was talking just yesterday with the deputy sheriff, and he said to me: "Whisky is the curse of this country. It took me twenty-five years to learn that," he added. And then he said another thing that made me glad: "I haven't a boy that touches it." He has six boys, grown to manhood. He is an Irish Catholic, with a streak of Protestant blood in him from some of his old Scotch-Irish ancestors, about whom he told me. He is a blood descendant of Rob Roy, the hero of Scotland, and has some of the heroic in him. He conquered the drink habit years ago and brought his boys up to let the stuff alone and to run that they might win.

Christian Endeavor

August 2, 1908.

SERVING THE CHURCH.—Ps. 84.

DAILY READINGS.

M. Grace Given to Each.	Eph. 4:1-7.
T. Serving in Worship.	Acts 2:39-42.
W. By Endurance.	Acts 8:1-3.
T. By Obeying.	1 Sam. 15:10-22.
F. By Sinning.	Matt. 5:13-16.
S. By Praise.	Ps. 100.
S. Topic.	

The beautiful Psalm selected for the scripture lesson is especially helpful, coming as it does at the beginning of August. How difficult it is, how wearisome, to go to church during the dog days! How easy it is to excuse our absence and to quiet our conscience! We need a strong sentiment to help hold us to the house of God when the thermometer is standing at its highest degree.

This Psalm is an apt one at any time for Christian Endeavorers. Many ministers complain with sore hearts that most Christian Endeavorers are very careless about regular attendance upon church services. Many a minister goes from the Endeavor prayer-meeting to the pulpit and looks in vain to see in the pew the faces he saw in the prayer room and to hear in the worship of the congregation the voices he heard in the first service. Is that the sore thought your pastor has of you?

How are we to be helped in this matter? Consider the Psalm. What a fine expression of the rapturous contemplation of the joy of the house of God! What an overcoming longing is written in the words, "My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out unto the living God."

Do you ever feel so in regard to the house of God? Why should we not have such a longing? Surely God means more to us than he could have meant to one in these earlier years of his working for and with men! The writer's joyful contemplation recorded in verse 5 pauses a moment as he plays his instrument of music.

In the house of Jehovah he finds strength and in his heart are the highways to Zion. Valleys of weeping become places of springs as he goes to the house of Jehovah, and every foot of the journey adds to his strength. Do you feel that way as you start to church? Or do you feel stronger the farther away you get from it after the Mizpah has been recited?

Read the tenth verse. Is that the way you estimate the relative value of days and of positions? Would you rather be in the house of God than anywhere else? If not, why? Do you think of it as the house of God where you meet him? Do you expect to find your strength there? Do you expect to feel as the psalmist did when he wrote the first verse? "How lovely are thy tabernacles"!

I sometimes think that our greatest need is this Old Testament consciousness of the living God. How simply they accepted the fact and how strongly they helped themselves in it and with what sincere joy! Is is possible for us to have this consciousness of God when we go into his house?

We can never "serve the church" as the topic invites, until we feel as the psalmist did about the assembly of the people of God in his house. We run away from the services because we do not believe God is there. If we believed that, we should at least be afraid to run away.

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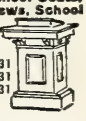

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People's Forum

To the Editor of THE CHRISTIAN-EVANGELIST:

I do not see why our brethren say so much about "receiving people into the church." There is certainly not one word in all the Bible on that subject. If it is true that "Where the scriptures are silent we are silent," why can not we be silent on that matter? And if it is not true that "Where the scriptures are silent, we are silent," then what about the Pittsburg Centennial?

John Encell.

Richland Center, N. Y.

[Another term might be used for "receiving," if that word is offensive. Recognition is the idea which the word stands for. We are to recognize and treat as Christians those who, by their outward obedience and by their character, manifest the spirit of Christians. We see nothing, however, in the use of the word "receive," in connection with the increase of church membership, that would make it necessary to dispense with the Centennial at Pittsburg.—EDITOR.]

"Baptized Deceptions."

To the Editor of THE CHRISTIAN-EVANGELIST:

How to guard against filling our local congregations with "baptized deceptions" is vital to our usefulness as a people. Brother Freeman is tremendously right in admonishing preachers to urge the need of genuine, thorough-going repentance.

And in order to give proper effect to such urging from the pulpit, we need to exercise greater caution between the taking of the good confession and the immersing of the supposed penitent.

I am convinced that in most cases the preacher ought to have a searching private heart-to-heart talk with each one presenting himself for baptism in which the real meaning of his step is made clear. This is to be done before the immersing takes place. After the immersing has been performed there should be several intimate personal interviews on what will be the duty of the new convert in his various relations, on the need of Bible study and how best to study, etc. Of course these need not be absolutely individual and private, but they should be enough so that each individual feels that it is for him even though he were alone.

Then in the matter of receiving people into our congregations on the strength of their letters we need radical changes. Now we receive without any question whatever any one who can show a letter from any congregation without any regard to his worthiness; even when the one presenting the letter has shown in various ways that the claims of Christ rest very lightly on him, to put it mildly. We talk well enough in the pulpit and say that we stand for obedience to Christ and to him only, but by our practice we belie this to a large extent and show that we stand more for the enforcing of a certain form than we do for personal devotion and obedience to a personal Saviour.

God grant that we may prayerfully consider this matter, that men may be indeed and in truth saved. Ernest Thornquest.

Imperial, Cal.

What Means This Anxiety?

To the Editor of THE CHRISTIAN-EVANGELIST:

I have just read "What Does This Mean?" in THE CHRISTIAN-EVANGELIST of June 25, and I am compelled to ask what does the alarm and anxiety mean? Why should it alarm any one for 5,000 Christian workers to hold a mid-summer rally? Wonder who wrote it? Surely not the Editor-in-Chief, for I had some correspondence with him on the subject, and he consented for me to make a short reply. But a short notice would not answer the paper of Brother Todd, and as others sent in replies I did not.

The congress of evangelists is not a new idea. Five years ago we had an assembly of evangelists at Maxinkuckee. Addresses from ten of our leading evangelists were given and all our leading singers were there. But that even caused anxiety. To talk about an opposition movement and "reactionary influence" is childish. How can an evangelistic assembly be an opposition to the regular midwinter congress? Their aims and purposes are widely different. One is criticism, the other is enthusiasm. Again the winter congress is for critical study. Any paper read there will not encourage evangelism. Still more only a few people go to this congress.

Thousands will be at the congress of evangelists. Let me assure the writer that the spirit of union and harmony will prevail and no organization will be made. We are now organized to distraction.

Bethany Assembly, like any other assembly, gladly welcomes this congress, and the managers will see that we behave well.

There is not a Chautauqua in the country but what would have welcomed us. There are no salaried officers nor financial profits in this congress. If any money is made Bethany gets it. If there is a loss, Bethany is not the loser. So calm your anxiety, come, and we will do you good. J. V. Coombs.

Rolla, Mo., July 5.

[It scarcely need be said that no anxiety has been created by the fact of a summer assembly at Bethany Park, nor the meeting there of an evangelistic congress. The circulars sent out which manifest a spirit of antagonism to existing organizations, is responsible for the fear which many brethren have felt, that this evangelistic congress was not to be conducted in the interest of our established work and of the unity and peace of the brotherhood. There is no explanation of their peculiar character. It would seem from Brother Coombs' reference to his correspondence with the Editor, that the object of the congress was to reply to Brother Todd's criticisms, but we can hardly believe that our brethren think a congress of evangelists is necessary for that purpose. We can assure Brother Coombs that there is not the slightest feeling of jealousy that this congress will outnumber our regular annual congress. We could wish that it might number 10,000, instead of 5,000, provided the brethren meet in the spirit of Christ, with a sincere desire to promote his kingdom by fostering the unity and peace of the brotherhood, and by planning for a more earnest prosecution of the work of evangelism. We are very glad, therefore, to have Brother Coombs' assurance that "the spirit of union and harmony will prevail, and no organization will be made." We hope the program will be carried out in that spirit, and we will all rejoice at the success of Bethany Assembly.—EDITOR.]

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the mouey with the copy.

ELY.

Simpson Ely was born in DeWitt county, Ill., June 6, 1849. He was the son of Solomon and Deborah Ely. His father was a Virginian and his mother a native of Kentucky. His early life was passed on a farm in Kansas, where he helped to make the living for the family, and where he early learned to love God's out-of-doors. He always delighted in the beauties of nature and loved to roam the woods and be much in the open. His religious nature early manifested itself and at 12 years of age he confessed his Saviour during a meeting held by Dudley Downs and John Huston, at Old Bedford Church in Illinois. At the age of 16 he began speaking at prayer-meeting and social meetings, and he soon developed a power of thought and expression which gave promise of future usefulness. When he was 21 he began teaching and preaching. The same year he was married to Miss Elizabeth Miller, of Andrew county, Mo. In order to better equip himself for his chosen work he entered Oskaloosa College, from which he was graduated in 1875.

His ministry extended over a period of thirty-nine years. The larger part of it was spent in evangelizing. He had held meetings from Dakota to Texas, and from Kansas to South Carolina. He had held pastorates in Illinois, Iowa, Minnesota, Nebraska, but the larger part of his ministry was given to Missouri. His most notable pastorate was at Kirksville, where he was twice pastor, and where he received 735 into the church. He was president of Christian University at Canton, Mo., three and one-half years, and of the Bible College at Fairfield, Neb., one year. Brother Ely was a very versatile man. He was at home in any company. He played and sang with ease and was the author of a number of songs. He published large numbers of tracts and probably distributed more than any man among us. He was interested in all our missionary enterprises and was a liberal giver. At one time he was giving one-third of his income to the enterprises of the church. He was an ardent Prohibitionist and was prominent in every campaign. He held very pronounced views upon every vital question, and defended them with all the intensity of his nature.

His death was a great shock to this community. He was holding a meeting with Brother Famuliner and our Villa Heights Church and was going out Sunday morning to preach. In preparing to alight from the street car he fell to the pavement, striking the back of his head. Apparently he sustained only a scalp wound, but later in the day he became unconscious, and died at 8:30 p. m., from concussion of the brain. Funeral services were conducted at the South Joplin Christian Church, of which he was an elder, Thursday afternoon, July 9. The body lay in state, surrounded by many beautiful floral offerings, the gifts of sympathizing friends, from 11 o'clock until 2:30 p. m. The services were simple and impressive. A quartette composed of Brothers W. F. Turner and Harry Hill, of Joplin; Sam I. Smith, of Duenweg, and D. W. Moore, of Carthage, sang "Nearer My God To Thee." J. M. Miller, of Diamond, read 1 Cor. 15; H. M. Barnett, of Webb City, offered prayer; Harry Hill sang "Lead Kindly Light," and then six brethren spoke briefly of six phases of his life. Marcellus Piatt, a friend from boyhood, spoke of their early associations. They have corresponded for thirty-eight years. Sam I. Smith spoke of his last pastorate, J. W. Famuliner of his last meeting, W. F. Turner of his personal friendship, Hon. H. B. Faris, of Clinton, Mo., of his Prohibition work, and George L. Peters of his relation to him as pastor. M. H. Patrick offered a brief prayer and the body was taken to the cemetery. At the grave W. C. Willey, of Carl Junction, read 2 Thess. 4:13-18, and as the casket was being lowered Brothers Smith and Moore sang, "Silently Bury the Dead." Brother Ely and Brother Smith had sung this song on Friday night at the last service he conducted. As the strains died away Brother Moore stepped forward and feelingly commended the bereaved family to God, the great healer of all wounded hearts. His body rests in Fairview beside his aged mother whom he buried May 11. He is survived by his wife, Mrs. Elizabeth Ely; two daughters, Mrs. Mary Whittlesey, and Miss Lois Ely, Joplin; one son, Marcellus R. Ely, pastor of the Christian Church, Charleston, S. C., and three sisters, Miss Salina Ely and Mrs. J. G. Hull, of Shoalsburg, Joplin, and Mrs. Jennie Harris, Siloam Springs, Ark. A host of friends, far and wide, join them in mourning his untimely end.

George L. Peters.

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The Home Department

Rules for Health.

Avoid drinking stuff from bottles before you have looked at the labels.

Refrain from working in coal mines where there are likely to be accumulations of fire-damp.

When the elevator is crowded wait for the next car.

Skate only where you know the ice to be thick.

Wait for the car to stop, even if in so doing you waste three-quarters of a second of your valuable time.

If the man who calls you a liar is big and brawny, treat him with silent contempt.

Shun jails. They are likely to be very unsanitary.

Never take medicine for the purpose of keeping it from being wasted.

Don't be afraid of wearing out the bath-tub.—*S. E. Kiser, in Chicago Record-Herald.*

"Did your children get through the Fourth all right?"

"Yes. Thank heaven, they were both down with scarlet fever."—*Chicago Record-Herald.*

The Umbrella a Badge of Power.

Unless there is rain, we grumble at the umbrella as a most burdensome implement, and more easily lost than any article that we require. We do not think, and perhaps many do not know, what an important part the umbrella plays in some of the nations. The first Englishmen who carried an umbrella was named Hanway, and he lived toward the end of the eighteenth century. At first he was thought to be a most eccentric person, but by degrees it was seen that there was method in his madness, and the fashion that he set was generally followed by society before his death, in 1786. Hanway was not the inventor of the umbrella, for among the Greeks and Romans an article like it was very common, although it was regarded as belonging solely to women, and the men never used it. All over the East the umbrella has, for generations, been known as a badge of power and of royalty. On the sculptures that remain of the old Egyptian temples are to be seen representations of kings in procession with umbrellas carried over their heads. Some of the Maharajahs, the great princes of India, still call themselves "Lords of the Umbrella," and in the address of the King of Burma to the Viceroy of India, many years ago, the British representative of the government is described as the "Monarch who reigns over the great umbrella-wearing chiefs of the East."

Brown's Philosophy.

It is the knowing how that counts in everything, from milking a cow to running a college.

The sky can be seen in a mud-puddle when we look for it in the right way.

An eagle that is brought up in a cage never finds out that it has wings.

There are spots on the sun, and yet some folks expect a nine-year-old boy to be perfect.

The hardest things about the hard things of life is, that we must bear so much of them alone.

When the Spirit of God leads it is step by step, but the flesh wants to do things on the run.

It is by looking at our hearts, and not at our hands, that God knows we love him.

God has never found time to make a world that a shiftless man could prosper in.

God honors us most when he puts us where we will trust him most.—*Ram's Horn.*

"I'm sorry, Pat, but I can not be your wife," said Bridget after Pat had proposed.

"Why not?" asked Pat, with a tone of sadness in his voice.

"Well, Pat, I suppose I must tell you the truth—I'm a somnambulist."

"A what?"

"A somnambulist."

"Sure, and that won't make any difference. You can go to your church, and I'll go to mine."—*Judge's Library.*

Some Absent Minded People.

Stories of absent-mindedness are always interesting and usually amusing. The odd or unfortunate experience may proceed from profound abstraction, or may be simply the result of a habit on the part of very commonplace people.

Speaking of the withdrawal from all external things on the part of a deep thinker reminds me of the stories told of the astronomer, Watson, connected for some years with the University of Michigan. He had a building to which he withdrew himself and to which it was said meals were passed to him while he remained in retirement. The students used to tell of a book he wrote which could be understood by only three persons in the world.

A friend recently told me of a professor of his in Hanover College, Indiana, who would become so absorbed in thinking over deep problems as to forget all his surroundings. One day one of the boys at the beginning of class intentionally asked the professor a question rather puzzling in its nature. The professor looking off to the corner of the room and moving his hands nervously, pondered the problem, while the members of the class, stooping down, one by one crawled from the room until it was empty.

When Prof. Mommsen passed away not long ago, one of his biographers said that the great historian would sometimes become so lost in thought that he had not consciousness whatever of the hour for meals. His wife would prepare a large plate of sandwiches, and taking it to his study, would place it by his side. The professor would put out a hand mechanically and take the sandwiches until all were eaten.

A very different type of man was he who at New Haven, Conn., one day said to the postoffice clerk: "Have you any letters for ——" and then suddenly stopped, having forgotten his name. Turning away in confusion after a moment, and going out of the office, he met a friend who called him by name. "That's it—that's it," said the man, and rushing back asked for his mail.

The Discovery of the Boy.

Many and marvelous have been the discoveries of the past twenty-five or thirty years. Great have been the geographical discoveries. Livingstone and Stanley have opened up the Dark Continent; Nares and Nansen have unveiled the Arctic regions. Greater have been the discoveries of science. The electric light and the trolley, the telephone and the phonograph, the X-rays and wireless telegraphy, and, latest of all, radium, have been revealed to the men of this generation. None of these discoveries have greater human interest than the recent discovery of the boy.

But have not boys always been? you ask. Yes, and there has been no change in the boy; but now we know him. We have put him and his actions under the microscope, so to speak, and we can now tell all about him. Why, actually university professors, and they are not always so staid as they are thought to be, have been studying the boy. That science with the somewhat mysterious name, psychology, has been watching the boy from his cries in the cradle, where he first made his home, to the time when a promising "down" on his upper lip either required or gave an excuse for requiring a razor.

The university professor has analyzed and synthesized until he knows how and why the boy talks and walks. He can tell you why it is the boy takes to tops and to balls, while the girls insist on skipping-ropes and dolls. That reminds me of a scientific friend of mine whose boys were all girls. He made up his mind, however, that they ought to be boys, so he insisted on training them as boys and giving them only boys' games. He believed that such training would eliminate from their sex much of what he thought was merely feminine nonsense. One day he was out walking with his little family of girls, when to his utmost disgust and the shattering of his fine-spun theories, the eldest daughter seeing a big, dirty rag doll lying on a door-step rushed and gathered it to her bosom, kissing it, and saying, "Oh, you dear!" Girls will be girls, and boys will be boys. But to return to my point. The watchful professor will tell you why a boy plays certain games when he is six or seven, and certain others when he is twelve or thirteen. He will tell you why the boy loves to play with other boys. The professor, however, calls this a manifestation of the "gang" instinct.

When we think of the way some boys of past generations were brought up, is it not fair to say that the boy has been discovered during the past few years? A revolution has taken place in the teaching of boys in our public schools in the last twenty years, and this has come about chiefly as a result of the discovery of the boy by scientists, and their recognition of this play instinct. —*East and West.*

When the mother is remonstrated with for spoiling the child by overindulgence, she will say: "My child is different from others; she is more nervous. If I do not wake her up she will cry and make herself sick." The child in the beginning, finding that the mother ran to it the minute that it began to cry, of course soon learned this method of summoning her. It also perceived that the louder the cry the greater the indulgence, consequently it develops speedily into a despot, beneath whose tyranny the mother grows wan and pale. When it is said of her: "She is a perfect slave to her children," she looks satisfied and pleased, as if she had won a martyr's crown, instead of which she has uselessly squandered her strength, and prevented the child from learning proper habits, which are as necessary to his growth and development as it is that he should learn to walk instead of creeping the rest of his life, because he may fall and hurt himself, and cry now and then.—*Harper's Bazar.*

A Summer Appetizer

HORSFORD'S ACID PHOSPHATE

A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent tonic.

"DOWN IN OLD MISSOURI"

By S. S. LAPPIN.

CHAPTER VI.

Retrospection and Reflection.

Strangely fascinating is the pictured canvas with which the long hall of memory is hung. Its unnumbered scenes stretch away to the shadow land, where once we began to know and think and feel. A silvery veil of glowing mist seems ever to hang before it. Almost imperceptibly near at hand, this sheen grows denser in the distance, so that pictures farthest off have an added glory, while the one retouched but yesterday and the one, unfinished as yet, to-day show bare, blunt outlines, angular and uncouth. It is not easy to believe that this treasured past is but a composite of the uninteresting presents that have been. Ah, it is the work of time. "Time the enchanter," one would say, but not so. Time is no enchanter to delude us and make things seem more lovely than they are. Time but disillusions us that we may truly see and know for once the value of what he has brought us.

We are robbed of the present, and ever possible, joy of living by fear, needless, foolish fear. We let anticipated trials detract from real and rational pleasures. Our forebodings bear no fruit; or, if trials do come, they are but transient, and helpful in the end. When we paint the future we put in these dark outlines; but time, with better taste, strikes them out for us, and when we look back the canvas is bright. This talk of the good old days is a delusion, and not a harmless one by any means. Those days are of a kind with those now passing, except that they grow richer all the time as they pass. The faith that trusts God and goes ahead is what we of this age most need to add zest and relish to our lives.

But time is a transformer, working ever with steady, justice-guided hand, by laws unerring and benevolent. When royal families retrograde and degenerate, the ferment of unrest sets silently to work. Presently there is an eruption. Revolution clears the atmosphere, reversing the order, and Time turns his glass the other end up and sets things going anew. When the rich grow arrogant in their independence, forgetting that they, too, had humble beginnings, and dare to despise the plodding poor, lo, already the anointing oil of untoward circumstance has fallen on the locks of some lad from a sun-kissed hillside in whose veins kingly currents run. When scholars, rich in the lore of books and puffed up with vanity, sneer at or ignore the eager askings of the lowly and unschooled, a great class is in training out where birds flit to and fro and soft-eyed sheep nibble the sward; and at the bidding of some uncouth Spurgeon, some Lincoln, with forest fragrance in his garments, some Edison with his hindering deafness, some Clemens from his river raft, climbs up another way and stands glory-crowned on the crest above them all.

In all this there is, of course, an occasional accident as we see even in the realm of nature—the tempest-wrecked leaf-tower of the woodland, the starved nestling of the slain bird mother, the maimed member of the herd limping behind its nimble-footed companions—but the general rise and fall of things, the great ocean swells, the light and shade of life, all come and go by laws unvarying and divine.

Values fluctuate in our appreciation, as markets vary from time to time. The possessions of mankind that once seemed to me of vital importance appear to have a quite different worth now. So many persons I once envied I have come at last to pity that I found soon enough that, to be a man, I must pluck up the weeds of envy from my heart that tender plants of pity might run rife and bear their seeds. Among all our sinning, suffering fellows, the one most to be pitied is he who feels no pang of pity for the ills of others, and he only who may be envied is that rare rich man who has no taint of envy in his heart. Blessed are they whose lives begin with humblest scenes and whose bodies feel the pinch of sheer poverty if thereby the later years are enriched with the enduring wealth of that peace which cometh to the upright in heart and the power to love even the unlovely. Poor indeed is he to whom these things never come, whatever else he may gain of the world's plunder.

We constantly undervalue the worth of a good word. Nothing else pays so well as investment in courageous speech to the world's disheartened ones. The ninety-and-nine may be heedless of our well-meant proffer of encouragement, or may forget it and us forthwith, but the hundredth one will be heartened by it and will praise the Giver of all good for it, remembering us when we are gone. In an old album of mine are inscribed these words: "Dear Sam—Every young man who dares to do right will succeed in life. The world may seem cold and hard, but the faithful will be rewarded.—W. C. B." I could not tell how often I have read these words penned by a schoolteacher who understood me, nor how they have helped me when no other help was in sight. "W. C. B."—perhaps not one of all who read this can guess what name these letters indicate. It does not detract from the worth of his words to remember that he did not always "dare to do right" and was not always "faithful" as he should have been. The thought of his later delinquencies but awakens pity in me, for I doubt not the world dealt bitterly enough with him as he walked the hard way of the transgressor, and I would gladly cross a state to grasp his hand, though it were through prison bars, and thank him for the good word he gave.

There is a great lot of unofficial and unlabeled goodness in this world. With no place for it in our classification we will go sadly amiss in our appreciation of what is worthy. When we find one doing good we ought, in the name of Him who noted the Samaritan's deed and made it deathless, to give the grip of recognition and go gladly on. So long as the deeds our Lord began to do are left untouched by those who own his creed, those of other name and nation must befriend him and do his bidding. When close contact with the unfeeling and cynical begins to make me callous, I go back in memory to that four-hundred-mile wagon ride out of the Ozarks; I recall the plain people who greeted us all along the way as though expecting us; the meeting of men in the wagon-house at Springfield; the good doctor who gave compassion when hope could not be offered; the ferrymen and toll-gate keepers who refused our money except in a single case; the strangers who took charge and assumed all responsibility when death came; the weak-eyed Hard Shell Baptist woman who quickly marked me as a Campbellite when we met last summer, but who, God reward her, kept my father's grave for thirty years with no single word from any of us. These people were of every religious denomination and none, of every degree of culture, and the lack of it, common in that day and place and of every conceivable station in life, yet the doctrine of Jesus beginning with "Inasmuch as ye have done it unto one of the least of these," was a controlling force in their lives.

It was not so in this old world once. It is not so to-day in lands where He is not known. This much is clear to me; not all who serve Him are clothed in the customary garments of the sanctuary. The eyes of those who know Him and have learned His Way look out sometimes from the grizzled visages of those accustomed to the hard ways of a hard world. The feet that go for Him are not always neatly shod. The hands that do His tasks are often brown and bony. But He knows His own and has them where they are needed most at times when they can serve Him best. This faith is enough for me if I can but know Him and be one of His when He wants me.

It is faith that moves the world. Faith, the much talked of and little understood force. My observation of faith-full men and women when under sore trial has been my best commentary on the eleventh chapter of Hebrews. The writer of that passage names but a few of the heroes of faith—enough merely for his purpose, to show

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that faith moves the world. Were some gifted one to write again he could add much to the catalogue of wonders wrought by faith. Nor have they all been wrought; all about us are those whose silent and unseen part in the tragedy and temptation of their lives, though unappreciated by those nearest them, give testimony to the overcoming power of faith.

Occasionally I meet a man, seldom though, a woman, and one usually it is, who has felt no frown of disfavor cast upon him in all the way, who sneers at faith in God and Christ. Then I think of my mother, taking her uncertain way from the grave of her dead and, without money or influential friends, bringing her five orphans through hardships and discouragements to honored maturity and lives of usefulness at last; and all the way groping, groping, groping in the ashy shadows of her darkened life with no hand to hold but that of an unseen God, and no name to call before him, but the name of him "by whose stripes we are healed." I say I think of all this when I meet one who scoffs at God and religion and, may I be pardoned, if it is wrong in me, I would like to strike him in the face and shame the mouth that dishonors God and disowns his care for the defenseless. This world looks to me like a harmonious whole. Even its discords and sorrows are parts of a plan. I can not but believe that there is a Wise One over it all. If this be true, and there is not somewhere a place and somehow a plan that eyes that see not here shall be opened, ears that hear not here shall be healed and lives cast down shall stand erect, it is the only disappointment in it all.

And now I bring this simple little narrative to its close. The mere hints I have given are all I could tell of the struggle upward, and they are enough, I trust, for the purpose I have held in view. The little triumphs for which we battled together in glorious fellowship and which stand out brightly along the way—the first lamp-flue we had in the house, for instance; the first time-piece; the first carpet on our floor, a partnership purchase from the earnings of us children; the first ready-made clothes; the first teacher's certificates; the first sermons—all these are so like the first things in other lives that they may hardly be mentioned.

What a help it ever is to meet one in like state with us. When confronted by some grave trouble, a financial reverse, a serious illness, a domestic tragedy—just to know that another has met like obstacles and has surmounted them nerves for the test. It is with a hope that I might encourage another or inspire someone else to do so that I have written. To know that I have done my part as best I could, is a sufficient reward for the effort it has cost me, but to know also that what I have written has not been wholly unheeded is a delight indeed. There is a little bunch of letters and postal cards on my desk, written since these sketches were begun, and speaking each its message of hearty response and appreciation. Not all have said so, but I know that they belong to the great fellowship of the successful unhelped who have become the helpers of others. I know them every time and they are a splendid lot. They are toilers, all of them, in workshop, factory and office, state-house, college and court, farm, pulpit and platform; their missives have come to me and the pride it gives me to be one of them is a vanity I trust may be pardoned. To have met them thus and to have told my little story to those able to understand, has been a pleasure. I would linger in the circle, but tasks are waiting and I must go.

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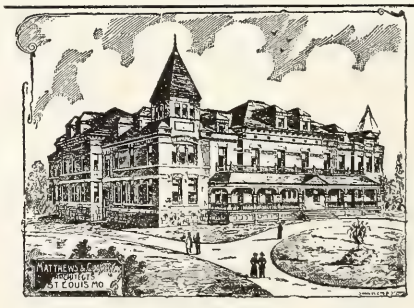

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A MOTHER'S HEART.

It seemed months instead of a week since Mrs. Hildreth had come to Balston, the lonesome little Maryland resort, whose only claim to notice was its villainous-tasting spring, the waters of which were supposed to help or cure all manner of diseases. It was late in the season, too; nearly all the summer guests were gone from the smaller boarding-places, and only a few chronic invalids remained in the big hotel. Not that Mrs. Hildreth cared for that; she hadn't come there for society, and she had no disease, except of mind. Uncharitable people might have insinuated that she had come to sulk, but to herself she had fled to this quiet spot to be alone with her thoughts, and to mourn over the wreck of all her hopes.

There was nothing to live for. It was ten years since her husband died, and now her only child, the little Dorothy she had almost worshiped, had deliberately married a good-for-nothing, fortune-hunting pauper, and she would never see her again. This is how Mrs. Hildreth put it to herself, and she rejoiced that her far-seeing husband had left his property exclusively to her, feeling sure that she could be trusted to do what was right by the child.

"And he shall never have a cent of my money," she said, fiercely to herself on one of those long, solitary walks that she took every day. "They may starve, both of them, for all I will lift a finger to interfere." Then, worn out and more miserable than ever, she would drag herself back to her boarding-place, where the kindly landlady, seeing that her guest was unhappy, would vainly try to interest and amuse her.

Now, there were other ways of looking upon this marriage, which had so changed the whole current of her life for the mother. Dorothy Hildreth had grown up a sweet, lovely girl, full of tender, caressing ways, and never questioning her mother's will until, at nineteen, she had fallen in love with handsome George Raymond, who, in his turn, had surrendered his heart completely the first time he met the beautiful girl. For a year Mrs. Hildreth contented herself with a passive resistance, keeping a watchful eye on her daughter meanwhile, and then appeared a millionaire, fifteen years older than Dorothy, and he also laid his heart and fortune at her feet. Mrs. Hildreth lent a willing ear to his suit, but her daughter would none of him, and then came a long and bitter struggle. The mother finally forbade the obnoxious George Raymond to call at her house, and Dorothy, while still clinging to her lover, refused to marry him without that mother's consent.

To every one else, George was a bright, hardworking young lawyer, who was bound in time to succeed in life; he had no enemies, and not a man could be found who had a word to urge against him outside of his lack of riches. Dorothy did all she could to break down the wall of opposition, but things grew worse with every month, and finally she yielded to the persuasions of her lover, and, going to the home of her minister, whose wife was heart and soul in their favor, they were quietly married, and went directly to housekeeping in the modest little flat which George was able to provide.

It was a manly, straightforward letter that the young husband sent to his newmade mother-in-law; he could not give Dorothy such a home as she had always been used to, but he would do the best he could and work with might and main to make it a better one. He was sorry for the underhanded way in which they had been married, but he reminded her that he was not allowed to see Dorothy at her home, and though he had done his best to clear away the obstacles in his way, yet things had seemed to grow even harder with each month. And he asked her, now the irrevocable step had been taken, if all that was unpleasant might not be forgiven and forgotten, and if in time he might not be a son to Dorothy's mother.

But this letter and the tear-stained little note from Dorothy herself had no power to move the bitterly disappointed woman. She ignored the presumptuous bridegroom entirely, but wrote a few brief lines to her daughter that she would never see her again unless she was ready to leave George Raymond forever. Until then she would try to forget that she ever had a child. As for forgiveness, she would far rather see her dead and in her coffin than married to a pettifogging lawyer, whose only aim in the whole matter was the hope of eventually handling her dead father's money, but who would find that he had made a sad miscalculation in his scheme. Naturally, she heard no more from George Raymond, and the one other note from Dorothy had been returned unopened. Then, after a miserable month in which she shut herself up and refused to see any one, she suddenly packed her trunk and departed for Balston.

How hard and bitter she felt toward the whole world as she strolled aimlessly along through the quiet woods, and how pitiless the blue sky seemed as it showed through the tops of the pine trees over her head! After all those years of love and care lavished on the only thing she had to make life worth living, and then to be rewarded by such an act of black ingratitude! She walked back to the quiet Southern home where she had taken refuge and prepared to spend another of the long nights that so tried her very soul.

"Have you seen Uncle Toby yet, Mrs. Hildreth?" asked the landlady, with a pitying glance at the sad-faced woman trying to eat her solitary meal.

"Who is Uncle Toby?" she inquired languidly, with hardly a show of interest.

"Why, he is the only showpiece we have in Balston," answered Mrs. Mason—"an old darkey who used to be a slave when he was a child before the war. He lives in a cabin down the road a piece with his little girl—his wife died years ago—and picks up a living doing odd jobs here and there. But he plays the violin and sings all the old plantation songs, and the way he dances jigs and breakdowns is wonderful. The summer boarders are always having him up to the hotel to amuse them. He's generally round here every two or three days to see if I have anything for him to do, but I haven't seen him now for nearly a week. Suppose I call him in sometime while you're here? I reckon you might enjoy his music firstrate."

Mrs. Hildreth assented indifferently, and then forgot all about it, but a few mornings later, as she sat in the living room, looking mournfully out at the misty skies, Mrs. Mason suddenly appeared with a coal black individual, whom she introduced as "Uncle Toby."

"I told Joe to stop at the cabin this morning and tell Uncle Toby to call round with his violin," she said, "and he's just this minute come. I knew it was too wet for you to go out, and I reckoned he might amuse you for an hour or so." Then she bustled off to her work, leaving the two together.

Mrs. Hildreth roused herself from her gloomy thoughts, and gazed curiously at her

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visitor. He was very tall and very black, dressed in a varied assortment of ill-fitting, but scrupulously clean and well-patched garments, and might have been any age from forty to sixty.

"So you are Uncle Toby?" said she.

"Yes, Mis'," answered the apparition, as he pulled his woolly forelock, and returned her gaze with a pair of great, solemn eyes. "Mis' Mason she done sent word you might like to have me come up and sing some ob de ole songs."

"Yes, Uncle Toby, sing; perhaps you can make me forget my trouble for awhile," she returned.

The negro gazed at her with a strange look on his weather-beaten face, but made no reply. He tuned his violin, and, after a few minor strains, began a wild, sad plantation song that made the very heart-strings of his listener quiver with agony.

"Not that!" she broke in. "Sing something brighter and livelier."

But though he went from "Ellie Rhee" and "Swanee River" clear through to "Old Jim Crow," there was the same undercurrent of sadness running through the music, and at last Mrs. Hildreth could endure no more.

"Try a breakdown, Uncle Toby," she said. "Mrs. Mason says you can dance all the old jigs."

Laying down his violin, the old darky rose to his feet, and starting a merry whistle, began an intricate jug full of twists, that made his audience's head fairly dizzy. For a while she watched the nimble feet, then, suddenly looking up, saw the tears streaming down the old man's face.

"Why, sit down, Uncle Toby," she cried; "you're tired out. Does it always bring the tears when you dance?"

"No, Mis' Hildreth," he returned; "never befo'. But I ain't feelin' real chipper to-day. My little gal, she ben sick quite a spell wid de fever, and las' night she died. She's down thar all alone in de cabin now, and 'pears like I can't sing and dance nohow to-day."

Mrs. Hildreth sprang to her feet in dismay. "Why didn't you tell me? What made you try to dance?" she demanded.

"I can't be doin' no mo' for little Lucy now, honey, and I'se got to earn what I can for to bury her," returned Uncle Toby mournfully.

"And you've been singing and dancing for me, while your heart was breaking!" and forgetting the rain, her own sorrows, everything else, she hurried down to the cabin, by the side of the stricken father.

In a few hours everything was done that was possible, and Uncle Toby was bidden to have no more thought of future expenses. Late in the afternoon Mrs. Hildreth stood for a moment beside the body of the dead girl, and watched the father as the big, toil-worn hand lovingly smoothed the cold forehead.

"Has you any chillen, Mis' Hildreth?" he asked sadly.

"Yes, one daughter," she answered, after a moment's hesitation, in a choked voice.

"I'se glad for you," said the old man; "and don' never do nothin' to her is you'll be sorry for when the Lord takes her away. I cuffed little Lucy once 'cause she done kep pesterin' me with questions when I was a-tryin' to tune the fiddle"—and the father's voice broke as he laid his face down on the pillow beside his dead. "Toby wouldn't hit his baby no mo'," he sobbed, while the listener laid her hand gently on the bowed head for an instant, and then stole quietly out.

She went straight to her room at Mrs. Mason's, and, drawing out her writing desk, first addressed an envelope. That, perhaps, was the hardest of all, and her face contracted for a moment as she looked at what she had written: "*Mrs. George C. Raymond, No. 26 Clifford Street, Boston, Mass.*"

She then began her letter, and the pen fairly flew over the paper, while ever before her seemed the vision of that father, in his lonely cabin, vainly mourning that once in a fit of anger he had struck his baby.

"I said I had rather see you dead, little Dorothy," she continued, "but I don't mean it, nor the other bitter things I wrote. I was hurt and disappointed because I couldn't see you in the grand place I had planned for you. Can you forgive me for sending back your dear little letter, and will George forget the hard, unjust things I wrote him? Mother takes it all back; she is so sorry and miserable, and she wants her little girl so much. Will you be there Saturday to meet me in the old home, you and George, both my children, to stay, during the few years I have to live, with your loving mother?"

Late as it was, she found some one to send her letter so that it should go by the first mail in the morning, and then, for the first time in long, weary weeks she closed her tired eyes and slept a peaceful, dreamless sleep.—*Adeline C. Topham, in Good Housekeeping.*

Tell Your Wife.

If you are in any trouble or quandary, tell your wife—that is, if you have one—all about it at once. Ten to one, her invention will solve your difficulty sooner than all your logic. The wit of woman has been praised, but her instincts are far quicker and keener than her reason. Counsel with your wife or mother or sister, and be assured light will flash upon your darkness. Women are too commonly adjudged as verdant in all but purely womanish affairs. No philosophical student of the sex thus judges them. Their intuitions, or insights, are the most subtle.

In counselling a man to tell his wife, we would go farther, and advise him to keep none of his affairs a secret from her. Many a home has been happily saved, and many a fortune retrieved, by a man's full confidence in his "better half." Woman is far more a seer and prophet than man, if she be given a fair chance.

As a general rule, wives confide the minutest of their plans and thoughts to their husbands, having no involvements to screen from them. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? We are certain that no man succeeds so well in the world as he who, taking a partner for life, makes her the partner of his purposes and hopes. What is wrong of his impulse or judgment, she will check and set right with her almost universally right instincts.

"Helpmeet" has no insignificant title as applied to man's companion. She is a helpmeet to him in every darkness, difficulty and sorrow of life. And what she most craves and most deserves is confidence—without which love is never free from shadow.—*Purity Advocate.*

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

This is the story of the Cat-that-is-not-Felix. I told you about my visit out at Chas. Scearce's farm, where the shower for Drusie started. Mrs. Scearce furnished 100 drops, and Mrs. Anna Bland the same, and Mrs. W. W. Willmott 50. These with the Johnsons', made 300 drops at a penny each. A very respectable sprinkle on the old farm! While I was out there, clouds for our missionary began to drift that way from fourteen different states. There were not many clouds from each state, but I was proud to see how widespread was the interest in the Advance Society work.

You understand that the day set for the Ten Cent Shower for Drusie is August 12. We welcome the preliminary downpour, because it makes it easier for it to rain afterwards, when it begins early. Every drop you send now, will start a drop. If we could just raise enough to support our missionary in China all by ourselves, wouldn't it be something for the Av. S. to be proud of? Tell your friends about it; get them to send 10 cents for our Shower; dwell on the fact that every penny goes to Drusie; do a lot of thundering, and let's make it rain hard!

E. S. F., Washington, D. C.: "I am charmed with the idea of a dime shower for Drusie—how does that young lady feel, to be so familiarly called by so many? I am not an Av. S. member, and have never sent before, but the shower has struck me. I hope it will just pour by August 12. I send two dimes for the shower."

George Gowen, Flat Creek, Tenn.: "I enjoy the Av. S. work in THE CHRISTIAN-EVANGELIST. I am Drusie Malott's old pastor, and am, in a measure, responsible for her missionary zeal. I know Paul Moore and we have recently talked of the Av. S. work."

Alta, Thelma and Ruth Dillman, Long Beach, Cal.: "We are not members of the Av. S., but are proud of our little missionary, and send three dimes for the shower. Perhaps we will send more by August 12. Best wishes to the Av. S. and its missionary."

Mrs. Ella Miller, Emporia, Kan.: "As I want to be included in Drusie's shower, I send a dime."

C. W. Evons, Millersville, Ark.: "I notice the move to get Missionary Drusie a winter dress. If her climate was like this, she would rather have fans, umbrellas and ice cream; but here is a dollar for any purpose, with my prayer and best wishes to the Av. S. Success to you all!"

Dorothy Brown, Danville, Ill.: "I am sending my fourteenth quarterly Av. S. report. We are having a great meeting with the Scoville evangelists (June 16). There are over 600 converts to date. My sister, Myrtle, was baptized two weeks ago. Sunday night there must have been 4,000 in the tabernacle. Although school is out, I don't seem to have any more time than I did before, because I have so many things on my mind at once. Earl passed the examination which admits him to the high school."

Myrtle Brown: "I am sending my sixth quarterly report, and am on the seventh week of my seventh. I am 11 years old and will be in the seventh grade when school opens. There have been over 600 additions since this meeting began. I was one of them."

Earl R. Brown: "We have moved again, so our address is 713 Franklin street. I am sending my eighth quarterly report. I passed my examination. Dorothy is going to try it next September."

Harry Buckley (in Christian love), Lawrenceburg, Ky.: "I have just read of the 10-cent shower idea, and think it a good one, so here's the drop. I am glad to note that the Bentonville church is having additions right along. I send my regards to Col. Felix."

Mrs. A. H. Street, Tuscaloosa, Ala.: "Here is a drop in Drusie's shower. I hope it will prove a regular Arkansas downpour."

Mrs. Myrtle Jacob, Kalona, Iowa: "Ever since Willie began keeping the Av. S. rules his little sister has wanted to 'be an Av. S. girl 'long with Willie.' I thought her too young to begin, but she learned her quotations and seemed to enjoy the work as much as he whenever they were together. She is 5 July 11, so I let her begin to keep the rules. She feels her importance, and insists on 'writing a letter like Willie does.' I inclose it, knowing your love for little people. We want to be one of the wee drops in Drusie's shower, and send 10 cents for each of us. I hope the shower will prove a deluge and keep our missionary's ark floating a long time."

And here is a letter from Willie's sister, printed by her own hand just before her birthday: "May I be an Av. S. girl along with Willie? I will be 5 next Saturday. Clarissa Edith Jacob." I enjoyed this letter fully as much as the one that said I was "certainly good-looking." That was a high compliment of Clarissa's mother, that she knows I love little people. I love big people just as much as they will let me, but they are mighty trying at times.

Mrs. Nellie Kirk, Woodward, Okla.: "A shower for Drusie? What a delightful idea! I send four drops, one for each of us. I hope it will be more than a shower; I would like for it to be a regular gully-washer. I know every drop will be well used. I rejoice at the good work of the Av. S. May the blessings of God rest upon you all, filling your hearts with encouragement in his work."

Edith M. Slightam, Spokane, Wash.: "$2 to apply on Drusie's winter clothes."

New York City, from A Friend: "Enclosed find $2 for Drusie Malott."

Mrs. Clara E. Sandberg, Red Wing, Minn.: My niece Edna, my son Carl and myself each send a drop for Drusie's shower, and best wishes to the Av. S."

Ruth Fay McDowell, Center, Mo.: "I am 8 years old. I have six cats. One is yellow like Felix, only much prettier. I send seven dimes to Drusie's shower." (I suppose one is for you and the others for your pretty cats?)

Speaking of cats (please notice my digni-

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fied silence in regard to the slur at Felix' good looks) reminds me that I was about to tell you the story of the Cat-that-is-not-Felix. Once upon a time, in fact, the very time I was telling you about, the time of my visit to my home town, Plattsburg, Mo., after spending almost three years in Arkansas, I went on a visit to Plattsburg a few weeks ago. Dear me, what a disreputable sentence I am making! This must be one of the stories that should not begin with "once upon a time." Let me do it all over.

After a visit on the farm we went to Plattsburg, where I had spent most of my life, and which I had not seen for about three years. The family of Rev. R. A. Thompson have rented our house and lot (the yard and garden, too), and they very kindly gave me my old room to stay in while in town—the room in which I first thought out the Advance Society idea and in which I wrote the first Av. S. articles and such serials as the "Red Box Clew." It was a pleasant experience, meeting people who seemed very glad to see me (people who never thought of speaking to me when I lived there), and noting the same broken planks in the sidewalk to remind me of other days. It is the Thompson family who own and maintain the Cat-that-is-not-Felix. I was naturally grieved to find any cat but Felix frequenting the walks and porches that used to belong to my cat, and it was sad to reflect that Felix was left to mew alone in Arkansas, while the Cat-that-is-not-Felix strutted and washed his face in my ancestral halls. This interloper would have nothing to do with me. Whether he fancied that I was going to move back and thus end his reign (I would certainly end it if I did move back, for he is only a maltese cat, such as you see everywhere; just one of those pretty cats such as Ruth Fay was talking about, nothing to him but just his looks—let me out of this parenthesis and I will be good)—!

My room—I mean the room that used to be mine—has a little balcony of its own, and I would sit out there at night thinking of the times when Felix used it, perched upon the bannister to keep me company. The first night the Cat-that-is-not-Felix crouched at the end of the walk and glared at me, and yowled and yowled, deaf to my most persuasive "kittie, kittie, kittie!" The next night, after the family had gone to bed, I sought my balcony to look at the familiar weeds along the street and enjoy the air of home. But I had hardly started my train of reminiscence before the Cat-that-is-not-Felix appeared on the scene. He had a companion. They crept half way up the walk and set up the most cat-like duet I ever heard. One growled like a dog, while the other spat and cleared his throat and went like a condensed tornado through a fine-tooth comb. They pretended to be hostile to each other, but that was merely an excuse to intimidate me. After half an hour's hard work the companion went away, seeing nothing in it for him, but the Cat-that-is-not-Felix stayed on, yowling at me as if to say, "If you move back here you'll know what to expect!"

The next night I had the same sauce to my reflections, but methought my persecutor was growing weaker in his demonstrations. He was saving his voice, but still he glided like a shadow up and down the far end of the walk, stretching his neck and waving his maltese tail. The last night of my stay the Cat-that-is-not-Felix did not show up. The fight had been too unequal for him. Had he been a wiser cat—had he been Felix, for instance—he would have known that no antagonist is so immovable as a visitor who stays too long.

There is another thing I must tell you of my visit. Some of my neighbors referred to various sayings of mine in the Av. S. letters, showing they were well posted. I was highly gratified to think that old friends, who had so long known me personally, read my writings while I was too far away to ask them if they were doing so. But my self-satisfaction vanished when I discovered that just one lady (Mrs. A. K. Porter) reads the Av. S. page in her part of town for the balance of the street. When she finds something of particular interest she tells the others about it, and thus they know what is going on without having to lose time in reading for themselves.

It was a pleasant incident when Mrs. John Grayson sent me a dollar for Drusie's shower by a little orphan girl whom she has taken to raise.

We are now back at Bentonville. Felix saw me from our neighbor's yard. There were two wire fences between, but he came flying over those fences like a bird, looking glad. He didn't say he was glad; that is not his way. He let me rub his back awhile, then walked sedately off and sat by himself to gloat over the pleasure of our being back home. The-cat-that-is-Felix seldom gives people the satisfaction of knowing when he is happy. He keeps it to himself. Some people are that way; many people are. They don't want to make you feel good by letting you see that you have pleased them. The only way I am able to keep on good terms with Felix is to remember all the time that, after all is said and done, he is a cat. Smart he is, and yellow like old gold, but a cat.

In like manner I am able to get along with 'most anybody. For when they are sarcastic and insincere, and faithless to their friends and to the church, and indifferent to the higher interests of life, and patronizing toward poor people and the Advance Society, I say to myself: "After all, they are just human beings." Being human beings, what else can you expect? Happy is he who learns to hope all things from his friends, but to expect nothing.

In regard to Drusie's 10-cent shower, I am hoping a great deal. I will only have one more chance to speak of it before the date—August 12. So don't wait to be reminded, but send now while you are thinking about it. Can we hear from some state not mentioned in this letter? If not, let us hear often from the fourteen here represented.

Bentonville, Ark.

What the Little Shoes Said.

I saw two little dusty shoes
A-standing by the bed;
They suddenly began to talk,
And this is what they said:

"We're just as tired as tired can be;
We've been most everywhere;
And now our little master rests—
It really is not fair.

"He's had his bath, and sweetly sleeps
'Twixt sheets both cool and clean.
While we are left to stand outside;
Now, don't you think it's mean?

"We've carried him from morn till night;
He's quite forgot, that's plain;
While here we watch and wait and wait,
Till morning comes again.

"And then he'll tramp and tramp and tramp
The livelong summer day;
Now this is what we'd like to do—
Just carry him away

"Where he could never go to bed,
But stay up all the night,
Unwashed and covered o'er with dust—
Indeed, 'twould serve him right!"

—*Our Little Men and Women.*

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When the friend read the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her.

"Called—held—kept—use," she whispered. "Well, I will just go home on that."

And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—*Epworth Herald.*

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VOLUME XLV. NUMBER 31.

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A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JULY 30, 1908.

"Now simmer blinks on flowery braes,
And o'er the crystal streamlet plays."

The Christian-Evangelist.

J. H. GARRISON, Editor
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For the brighter age to be.

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For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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7/30/08.

To Our Subscribers,
Dear Friends:--

I desire to call your attention to two matters, both of which are, or ought to be, of much importance to you.

First. You will observe the re-appearance of the Tissot Bible Picture advertisement, on page 992 of this issue, which is intended to remind you that this exceptional offer to secure these world famous pictures, is still open for acceptance,--just how long it will be open, we cannot say, but it is quite likely that the same will be withdrawn shortly, as several letters from the publishers of these pictures would indicate this.

Second. In the matter of our mid-summer slaughter sale of books, we have not reprinted the list in this issue, although the offer to sell the books at a 30% discount is still open. Our space does not permit publishing this list of books in each issue, but the offer to sell the books at this discount remains open for acceptance until notice of the withdrawal of the same is given through the medium of a communication similar to this one. We will probably publish the list again next week, and if you are interested, we would respectfully suggest that you save the list to look over, with a view to purchasing such books as you desire, and again let us urge prompt action.

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Volume XLV. ST. LOUIS, JULY 30, 1908. Number 31.

Current Events

Japanese Exclusion.

The Japanese and Korean Exclusion League, as a part of a campaign the nature of which is sufficiently indicated by the name of the organization, has issued a pamphlet containing statistics regarding the immigration of these races into the United States and the occupations in which they are engaged. By the official records it appears that the total immigration of Japanese into the United States up to date has been 115,170. During the past five years the number of immigrants entering annually has been practically stationary, with a slight tendency to diminish. It is believed that the actual number is somewhat in excess of the number officially reported, since a good many have undoubtedly come in from Hawaii and from Mexico surreptitiously. The list of occupations which they have "invaded" includes sixty-three callings, most, though not all, of which are of a more or less menial character. It is true that the dangers and disadvantages, such as they are, which are incident to this inflow of Asiatic population are very largely confined to the Pacific coast, and those of us who do not live in that region must bear in mind that a problem which seems very trivial to us may be very important there. Nevertheless, we have never been able to escape the opinion that the anti-Chinese and anti-Japanese agitators are frightened much more than they are hurt by the alleged in-rush of Orientals to the cities and states of the western coast. A series of tables is given showing the number of Japanese that there would be in every important city in the United States if every city had the same percentage of Japanese as San Francisco. This may help us in a measure to appreciate the conditions which exist in San Francisco, but it does not by any means show that we are confronted by a national peril. For example, it is stated that the city of New York would have 89,000 Japanese among its nearly 4,000,000 if the proportion were the same as in San Francisco. Considering the number of low-class foreigners which New York already harbors—hundreds of thousands of immigrants quite as incapable of being assimilated into the general body of our American population as are the Japanese—it may be questioned whether New York would not be the gainer if she could take in the number of Japanese mentioned in exchange for an equal number of her own polyglot population.

Concrete Boats.

Re-inforced concrete, that magic building material which has been applied to such a wide variety of uses, from skyscrapers to chicken-houses and from sewer-pipes to million-dollar dams, has been utilized by the Italian government in a rather unexepected manner. They are using it for building ships. Perhaps the suggestion seems no more strange to us than did the idea of building boats of iron to those to whom that project was first proposed. At any rate, the thing is being done. The first boats of this type were constructed about two years ago and after a thorough trial they have been found satisfactory and some larger ones are being built on the same general lines. The method has not yet been applied to the construction of battleships or liners, and probably never will be. The ships built so far have been barges and colliers intended for use in connection with the navy. The natural fear was that such vessels would not be able to withstand the shocks and jars incident to the life of a ship on the high sea, and that any slight collision might crack it open. The test on this point was made by ramming the concrete boat with a heavy vessel equipped with a steel ram. The concrete boat stood the shock without damage.

Ancient History.

There has been another big find in ancient Egyptian manuscripts on papyrus. The newspaper accounts of the discovery give but scanty details, though they indicate that the documents seem to be chiefly private letters and unofficial communications such as may be expected to throw some new light on the private and social life of those times. There has been a great scarcity of this important class of material in regard to all of the ancient civilizations. We have many records of wars. We have inscriptions giving us the names and dates of kings. But naturally the trivial matters of the day, if written at all—which was relatively improbable in an age which was much less addicted to writing on slight provocation than our own age is—would not be carved on enduring granite, or written upon hardbaked bricks, or even inscribed upon expensive parchment. It would rather be written upon the flimsy papyrus of the Egyptians or on the wax tablets of the Romans, both highly perishable materials. What would we not give for something corresponding to the advertising section of a ten-cent magazine of three thousand years ago! What a flood of new light would be cast upon the life of the ancient world if we could find a copy of the fashion magazine of the period, or a few numbers of the ladies' home journal of that day, but most of all, a good collection of the advertisements of the articles most currently used! The advertising pages of the papers and magazines of today really give the commercial and domestic history of our own time. Let us hope that the historian of the future will be duly grateful for the abundance of material which is left to him. Meanwhile the present student of ancient life must do the best he can with an occasional broken handful of crumbling papyrus whereon it has been the sport of fortune to preserve for three thousand years the record of deeds which were too trivial to be really worth recording at the time, but which have been rendered important by the lapse of ages.

Flying Machines.

Aerial navigation is coming. Darius Green only lived ahead of his age and was not the fool he was supposed to be. The Wright Brothers have been doing marvelous things, and have apparently about reached the point where they are willing to abandon the policy of secrecy which they have hitherto maintained. Count Zeppelin, of Germany, has gotten some results sufficiently definite to warrant Emperor William in saying that an aerial equipment must be added to the military establishment. Zeppelin's machine, unlike the Wrights', is a balloon; that is, it depends upon gas and not upon the aeroplane principle to keep it up. In recent tests, Zeppelin's airship made an extensive circuit over northern Switzerland, carrying thirteen passengers over mountains and lakes at a speed running up to fifty-five miles an hour and returned to the starting-place after being in the air twelve hours. The occupants of the airship, if they were not too much frightened to notice the scenery, must have enjoyed the most wonderful view of natural beauties that was ever vouchsafed to the eye of man in the course of their trip over the Falls of the Rhine, the lakes of Lucerne, Constance and Zug and the intervening mountains.

Editorial

Call Out the Men.

In every great battle a wise general holds in reserve a body of soldiers which he can throw into the breach at any given point, and by which the tide of battle is often turned at a critical time. In our religious warfare, as a religious movement, we have, by degrees, mobilized our forces until we have a far more efficient army than we had a few decades ago. The recent Men's Movement, however, is an effort to call out the reserves preparatory to a great decisive forward movement.

One of the most remarkable signs of our times is the extraordinary interest that is being awakened in the Men's Movement, or in the formation of local and denominational brotherhoods, in the various religious bodies, looking to more effective service. Among the first to feel the need of this, and to agitate it, the Disciples of Christ are hardly, as yet, abreast of other religious bodies in the organization of their men for aggressive work. What is the meaning of this new interest in the men of our churches? Is it not in this, that the church has come to a clearer consciousness of the greatness of its task and the urgency of this task than ever before? This fresh realization of the magnitude and urgency of its work would naturally cause the Church to look about to see what unused elements of strength it might bring into active service at a time like this. And lo, here are the men of our churches—strong, clear-headed, far-seeing business and professional men, mechanics and artisans—who have been only touching Christianity with the tips of their fingers, as it were, because they have not been asked, or at least organized, to do much more! The question then arose, Why not mobilize this hitherto unused force, not only for the local work in their respective churches, but in behalf of the general enterprises on which the success of the body as a whole depends?

If we are right, then, in our interpretation of the significance of this movement, it means that the Church has come into an era of greater things, in which it shall do business for the Lord on a much larger scale than heretofore. We are coming to see that our business men, our men of affairs, of large interests, have not taken a deeper interest in Christianity because they have been given no great tasks to do which comport with the scale on which they are carrying forward their own private enterprises. We are beginning to see that if the Church will begin in earnest to do the work which its Master expects it to do, and grapples with its real foes, as he has commanded it to do, it will, in so doing, appeal to the heroic element in human nature, and especially in men's nature, and will call them into more active service. We have not planned largely enough to interest the men of our churches, and we have not given them enough to do, nor made them feel the burden of our great enterprises sufficiently to enlist their interest and energy. We are now seeking to remedy this fault, and to mobilize the men of our churches as the strong right arm of the Church in this mighty conflict with the forces of evil.

At the closing session of our Missouri state convention, which was "Brotherhood evening," one of the most imposing spectacles and significant events in connection with any of our conventions was the standing together of four or five hundred men, with linked hands and hearts, pledging themselves to the principles of brotherhood, viz.: loyalty to the principles of our religious movement, mutual helpfulness, and the support of every worthy enterprise among us, looking to the conquest of the world for Christ. At that meeting a committee was authorized to urge the formation of local organizations of men in the various churches, to be known as Brotherhoods, for the purpose of enlisting the men in more active service in their local churches, and in acquainting them with the nature and needs of our general enterprises, and to stand together in their respective communities for civic righteousness and for mutual helpfulness. This committee has been appointed, and will, as soon as possible, begin an active propaganda in carrying on its work. We bespeak in its behalf the co-operation of the churches in the state. We trust, also, that the churches throughout the United States will enter into this movement, so that at New Orleans these brotherhoods may organize a National Men's Movement, which shall mean much for unity among ourselves and the advancement of the cause we plead.

Are We a Brotherhood?

Some time ago it was suggested by one of our writers that under certain conditions we might become a "DISAPPEARING BROTHERHOOD." If we are to believe the suggestions which are just now made in certain quarters, it would seem that we never were a "brotherhood," and consequently the fears which were excited that we might "disappear" were entirely groundless. This would certainly be the case if the doctrine of extreme individuality should be accepted. It is difficult to see how we could then sing any longer that favorite old hymn:

> "Blest be the tie that binds
> Our hearts in Christian love;
> The fellowship of kindred minds
> Is like to that above."

This and other hymns of the same kind ought very soon to go out of fashion, while even the name of "church" need not trouble us any further, as practically there is no church, but only individuals and individual congregations. For a long time some have been troubled about our being called a "denomination," and in order to avoid that ugly word, when referring to the Disciples of Christ, the word "brotherhood" has been frequently used. But now it seems we are to be deprived of this term, and consequently we shall have to fall back upon some new word, or phrase, in order to break the monotony of using the phrase "Disciples of Christ," or "Christian Church."

But, seriously, this new contention, that every man has a right to start a missionary society, a newspaper, a publishing house, or any other enterprise that he may think advantageous to the cause of Christ, is little short of religious anarchy, if, indeed, it is not that very thing. To use an old expression, but one that is very forcible just here, it is individuality "gone to seed." Now, within certain limitations, individuality must be maintained. But these limitations do not allow the kind of anarchy to which we have referred. A brotherhood means something more than a condition where every man is for himself. Nor is it necessary, in a scriptural brotherhood, to contend for ecclesiasticism in the modern sense of that term. There is undoubtedly an organization, or, perhaps what is better, an organism, recognized in the New Testament as the Church of God. In the twelfth chapter of First Corinthians, Paul likens this church to the human body; and, while he differentiates the members of that body, he at the same time so co-ordinates these members as that all of them are necessary to complete the body, and all must work together harmoniously in order that the whole body may perform its proper function. Furthermore, he argues that each individual member must not complain because some other member may occupy a more prominent position. The hand and the foot alike are useful, and when each member is working in its proper place everything will be harmonious throughout the whole body. Individualism is recognized, but this individualism is co-ordinated so that every part of the body contributes to the efficiency of the whole. Precisely so will it be when all individual members and individual churches are working together in their proper places. Variety is everywhere recognized in nature, and should be in grace, but variety must be legitimate. It is only when this variety is in the right place and performing its proper function that it contributes to the efficiency of the whole body; or even to the whole of nature. The mistake that some men make, is, in supposing that every man can live to himself; but this is exactly what the apostle says no one can do. In spite of even selfishness, which is the foundation of extreme individuality, there is a wide sphere wherein every one must subordinate many of his individual rights, to say nothing of his conveniences, to the well-being of those with whom he is, *nolens volens*, associated. Of course, if there were no one else to be considered but the individual man, then he might have all the liberty of Alexander Selkirk on the island where there was "none his rights to dispute."

Our contention is, that in matters wherein the whole brotherhood is interested, the whole brotherhood should be consulted as far as this is practicable; and in carrying on our work it is necessary for us to co-operate, by bringing our individual contributions into some concrete form, such as is expressed in our general societies. It is

true that these are entirely voluntary, but they are no less worthy of our support because they exercise no ecclesiastical authority in regulating faith and practice. They have had their growth out of particular needs, and to a large extent, at least, by the consent of our brotherhood with respect to the special ends for which they were organized. Undoubtedly they need to be guarded so as to keep them within their proper spheres. But we utterly deny the right or duty of carrying our individualism to such an extent as to allow the organization of rival societies while the present societies are performing their legitimate functions. The fact is, the claim which has been made would justify all the sects in Christendom, since an extreme individualism is the very thing on which these sects are founded.

Perfunctory and Real Enthusiasm.

We notice that one of the preachers of Kansas City has been animadverting upon the enthusiasm manifested at the recent national conventions, at the same time suggesting that this amount of enthusiasm could not be aroused for the King of kings and Lord of lords. The preacher in question expressed his regret that men will go almost wild over a political leader while on the next Sunday they will show little or no enthusiasm for Christ. This, at first view, looks a little strange, and perhaps most people will join in the regret expressed by the Kansas City preacher. We confess, however, that we are heartily glad that enthusiasm for Christ does not take on the demonstrative form manifested in the recent conventions. In the first place, that enthusiasm was largely manufactured. It was a set-up job; it belonged to the play. From one point of view it was extremely foolish, and no one who is at all acquainted with the tricks of politicians would be deceived by any such perfunctory performance. Undoubtedly enthusiasm for Christ is very much needed in many cases, and when the thing is real it is to be highly commended. But Christianity does not live on outward manifestations. The kingdom of God does not come by observation, nor is it meat and drink. It is joy and peace in the Holy Spirit. And the enthusiasm which is kindled by the Spirit of God is usually of a very quiet kind. It is earnest; it is all-absorbing; but it is quiet and restful in its manifestation. It is no less powerful on that account. All real power moves in silent courses. Noise is a sign of weakness. It is not the thunder, but the lightning, that kills.

Christianity needs no such demonstrations as those that characterized the recent national conventions. It needs the sweet, vivifying influence of spiritual power. It needs much of the influence of meditation at the eventide and in the closet. Jesus himself was accustomed to go into the mountain, apart from the multitude, where he spent hours in prayer, filling himself with power for the conflict in the valleys beneath and the great cities which he visited. Even the miracles which he wrought were of a quiet, unobtrusive kind. He never lent himself to spectacular demonstrations. Even when the people followed him in great multitudes and would have crowned him King of the Jews, he silently slipped away from them and sought some quiet retreat, leaving no word of approbation of the demonstration that had been made.

Perhaps there is nothing in the life of Jesus more distinctly seen, and upon the whole more remarkable, than the absence of spectacular manifestations in all he said and did. Indeed, the very charm of his life is in the sunshine which vivifies, rather than in any decided demonstration in either word or deed. Christianity undoubtedly needs more enthusiasm, but this enthusiasm should be a quiet flame that continues to burn, rather than a flash or some great upheaval such as shows itself when men are seeking to glorify human character or political events. The human may coruscate, but the divine shines on, a steady light. It would be unfortunate for Christianity if we could have any such demonstrations as are manifested in our great political convocations. The very fact that these demonstrations can take place is proof that they appeal simply to the flesh, rather than to the Spirit. They are the outgrowth of feelings and principles which have to do mainly with the temporal, and hence they must be evanescent. But the enthusiasm which is real ought not to pass away, and will not, where it has behind it a consecrated, spiritual life. Truly does the apostle say, "The things that are seen are temporal, but the things that are not seen are eternal."

Notes and Comments

We are in receipt of a second communication from J. V. Coombs, covering substantially the same ground as that published from him last week. One question which he asks, which has already been answered, we desire to answer again, and still more emphatically, if possible. He says: "The missionary societies have conventions to create zeal, and why should it be thought a divisive movement because we evangelists come together, without any salaried officers or permanent organization?" Now, we will not say that Brother Coombs knows, very well, that neither we nor anybody else considers the coming together of the evangelists and other ministers in a meeting to create enthusiasm for evangelism "a divisive movement"; but we do say that he *ought* to know it if he does not. Against such a meeting we have said not a word. We have said that we wish the attendance might be 10,000 instead of 5,000. What we *did* object to was the issuing of partisan circulars, written in a partisan spirit, and calculated to stir up strife among the brethren, and seeking to increase the attendance at these meetings by such motives. That is what we condemn, and it is what the New Testament condemns. Not a word has yet been spoken in defense or explanation of these circulars.

To quibble about the virgin birth of Christ and about the reality of his bodily resurrection, indicates a lack of appreciation of what lies between these two great events—the living of such a life, the performance of such deeds, the teaching of such truths, and the manifestation of such a personality as the world had never seen before or since. Once we come into the presence of this supreme Person, and realize something of the infinite and eternal which manifest themselves in him, we are no longer troubled about the record of his entrance into the world nor the manner of his exit from it.

Because our missionary organizations are voluntary methods adopted by the churches and by the brethren for co-operative work in spreading the gospel, it does not follow that any individual or group of individuals has the right to inaugurate rival organizations or additional organizations for doing the same or similar work, without the approval of that consensus of judgment on the part of the brotherhood that is essential to give validity and success to any organization. Otherwise unity is an empty word, and brotherhood a meaningless term. If we can not secure the same unification of our general interests and the same co-operation by the power of unity—that is, the power of a common faith, a common Lord, a common hope, and a common aim—that can be secured by ecclesiastical legislation, this would certainly be an argument in favor of legislation as against the free and voluntary methods of organization, which we have hitherto approved. In other words, the validity of our claim that the same effectiveness in organization and efficiency in co-operation can be secured by voluntary action among free disciples of Christ, as has been secured by other bodies that claim and exercise legislative authority, is now on trial. It remains to be seen whether we can demonstrate the adequacy of unity and freedom to accomplish that solidarity of action that is essential to effectiveness in carrying on the work which every religious body must do.

It is a great step in advance when we once come to understand that God is using a thousand imperfect agencies to forward his kingdom, from the simple fact that he prefers to use men with all their imperfections, because it makes for their own development, and, on the whole, is probably more effective in winning sinning man to Christ than to use perfect agencies and instrumentalities apart from men, for carrying out his purposes in the world. God works in men and through organizations, just in proportion as they will permit him to do so for the advancement of truth and righteousness. The great problem of life of each individual and every organized group of individuals is to make themselves such vehicles of truth as that God can use them to the largest extent possible in causing his will to be done on earth as it is done in heaven.

Current Religious Thought

The editor of "Association Men" has been trying to find a young man of 20 to 30 years of age in the vicinity of New York who could make a telling gospel address, and failed. He says:

"It is rare to find a non-professional young man who can make an effective gospel appeal. This should not be so with all our training classes, Bible study and shop meetings. We ought to have a force of young men in training to present the gospel with the fire, passion and the power which gains a verdict for Jesus Christ. We do not much need men who can explain or theorize, but men who can effect reformation in character; men who can speak as 'saved men' with personal 'testimony' and an enthusiastic abandon, and these 'saved men' may as well be men of education, character and culture. Should each secretary undertake to find a few such men and put them in a course of training, he could develop a force of missioners which would be a transforming power in the community. There is no better time than now to try out some of these men in the country churches, in the outdoor meetings and in the shops. Having found the man, work with him, and this work would not be amiss for the secretary himself."

Here is some very practical current religious thought. It is from a personal letter from Dr. Wilfred T. Grenfell, describing his recent experiences in being adrift upon an ice-floe, and his miraculous escape and preservation. The letter was written to Mr. Paul D. Moody, son of the great evangelist, and appeared in the "Record of Christian Work":

"Easter Sunday I was called to a lad with oteomyelitis, about 60 miles to the south. I left overnight alone with my light bone komatik, surgical outfit, etc., and next morning about 9 a. m., while crossing a wide bay, the wind chopped round, broke up the ice and we all fell through.

"I discarded everything, and luckily had on nothing but my football rig, the very clothes I played my last games in at Oxford twenty years ago; they turned up in an old box this winter. Luckily enough I hadn't the conventional rig on, the trousers, boots, gloves, of the stage missionary. I managed to get my sheath knife adrift, pound through the porridgy ice and cut the dog traces. The father of the boy whose leg I was going to remove was drowned this very winter by the dogs tangling him up in the water. I then hitched the knife by its strap to a dog's back and tried to find a pan to bear me. It involved three swims, or rather battery through ice, till I got at one about twelve feet by twenty—a miserable flat snow pan only a foot thick, and that broke in half on a reef as I drifted away to sea. However, I got my dogs out, and was left like Robinson Crusoe, with no expectation of seeing any one again, and monarch of all I could survey, not a human being for twenty miles one way and ten the other, and the open Atlantic outside. I'll give you an account of my experience later. . . . . They weren't such as one would pine for.

"It froze so hard (and I was a sponge of small ice) I had to have a coat. I used my moccasin legs first, but that only covered my shoulders. So I had to stab my dogs. It was gruesome and difficult, and I had two good bites before I had killed three, and it was dark before I had skinned those, which saved the rest and me worse bites, and made a short cloak, stringing them with unraveled harness. What will interest you will be that the first dog I got my coat from was the beauty I named after you. It just went to my heart to call, 'Moody, Moody,' and take him a yard aside and stab him. He was a faithful, loyal, gentle, affectionate, hardworking friend, and he gave his life for me at last. His body helped to make a windbreak, and his legs (with others) I spliced up into a pole for a flag made of my only shirt.

"By a sheer miracle I was picked up next day. Oddly enough I slept twice rocked in the cradle of a pretty considerable sea. It was hot next morning, a lovely sun. . . .

"It has been an invaluable experience. I had a look into old Death's face, which is going to stand me in good stead, I hope. It made one estimate the practical value of faith and how much it had *really counted* with one.

"One of the hardest things, to a sentimentalist like myself, has been the expression of love and sympathy from all the shore. I've had a lump in my throat many times since I landed, as the strangest of visitors have come and shaken hands, and I've seen the tears roll down their cheeks when they couldn't speak. I tell you, it makes it feel worth while, and makes material honors and possessions take their proper place.

"There seems an odd, unreal feeling still as I'm called to decide what must be done here, there and everywhere; I had got it so fixed in my head that my responsibility in all these things was over. But I'm coming out of the clouds slowly, and spring is opening, and I hope you'll find me keener than ever about reindeer, co-operative stores, institutes, etc., when we meet again. My hands and feet got it badly, for I didn't find out they were frozen when I landed, and so allowed them to put me in "Grandpa's Chair" in a cottage, and I walked into dry clothes and hot tea, without the intermediary snow bath. I'll be wiser next time. . . . . Affectionately yours,

"Wilfred T. Grenfell."

The moderator of the Presbyterian general assembly sees evils in denominationalism. He only goes half way and would have three denominations left. But the admissions he made Lord's day last, when preaching for a Methodist congregation, are worth noticing as coming from the man pre-eminently honored this year by the great Presbyterian body. Dr. Fullerton said, among other things:

"If the church is a divine institution, if it gets its life from Christ, then the church is a unit. I have been told over and over again, and I used to believe it, that Jesus' desire that 'they may all be one' meant spiritual unity. Well, that isn't true. I used to think it was, but it isn't. Why did Jesus pray 'that they may all be one'? Why? 'So that the world may believe.' The world doesn't see spiritual unity. The world sees only material unity.

"It has been said that the denominations were to work out the purposes of God. Yes, just as God always overrules evil, so as to work out his purposes. But you can trace the rise of denominations in Protestant churches to sin—every one of them.

"If the Church of England had been as God meant that the Church of England should have been, there would not have been a Methodist church. I don't mean that this sin was in the split-off always; sometimes it was there, sometimes in the body from which the split-off came. It was always in one place or the other."

Dr. Fullerton said also that between Cumberland Presbyterians and Presbyterians, there would have been no separation in 1810 if the two bodies could only have seen things then as they do now.

"There is an awful evil in so much denominationalism," he continued, "the evil of waste. We are crying out because there are so few ministers. I will tell you, we have got more ministers now than we are treating well. I travel over the West and Southwest, and I see things you don't see. I have seen five or six denominations struggling for existence in a little town that would be well served by two. I have seen such churches unite and grow in every way manyfold.

"I hope to see the day when there will be no more than three great divisions of Protestantism—those of the episcopal form of government, those of the congregational form, and those of the presbyterial form, and then with the utmost comity between the three."

In the July "Forum" there is, besides the usual excellent literary and poetical articles, a striking poem, "The Man-God," from which we make an extract:

Grim is the gulf from which the Present springs:
Far in the future lie the Mountains of the Light;
Dark are the shadows of the World of Things,
Darker the Spirit's night.

Yet, deep within our souls there lies a dream
Which brings its own fulfillment, and that Power vast
Which shaped us to the universal scheme
Shall guide us to the last.

We are not that alone which now we are,
But that we are to be; into the sky of Time
Above the verge of Night our being's star
Has scarce begun to climb.

Why Men Go to Church.—*The Examiner.*

Do they? Last Sunday—or was it the Sunday before?—there was one small boy but no man at all in a certain Protestant Episcopal church in this immediate vicinity. Such at least was the report received on the golf-links near by, and everybody there seemed shocked and grieved.—*Harper's Weekly.*

How about our readers?

"Editor Pitt, of the 'Religious Herald,' said the other day that it took, ordinarily, two preachers to make the average Baptist take his denominational paper. President Mullins, who was present, said it would take four to get him to read it after he had taken it. Editor Prestridge, of the 'Baptist World,' then added that it would take six to get him to pay for it! They were speaking for Virginia and Kentucky; if they knew our territory, they might have said—well, perhaps we had better not be too personal."—*Baptist Commonwealth.*

"Broaden your acquaintance to include those whose viewpoint is different from your own."—*Congregationalist.*

"The same people who found it hard to go to prayer-meeting last winter, because it was cold and wet, are finding it equally difficult now on account of the dryness and the heat. But many go without any study of the meteorological conditions. If the heart is just right, the weather is never very far wrong."—*Herald and Presbyter.*

"The first Hindoo temple in the United States was recently dedicated in San Francisco, Cal., by Swami Trigunanita, a noted Hindoo priest. He will conduct a school for the study of Sanskrit and also teach the tenets of his religious belief, in addition to the administration of the religious ceremonies of the temple. It is reported that many of the American ladies of social distinction are taking to the religion of the Hindoos, and that, perhaps, most of the financial support of the temple is expected from that source. If the forces of heathenism are thus invading the cities of our country, it would seem imperative to make still greater efforts to preach the pure Word with all the power we can command. The Truth will prevail if we do our part."—*Gospel Messenger.*

Editor's Easy Chair.

Or, Pentwater Musings.

There is something about the going down of the sun, especially as he sinks to rest over the even plane of a wide expanse of water, that inevitably suggests the closing of a human life. While there is something inexpressibly beautiful in the setting sun, which lends its radiance to cloud and sky and lake, so the scene, in spite of its beauty, would be inexpressibly sad, if we believed we were taking a farewell look at the glorious majesty of the king of day; and that we were to see his face no more forever. But we think of his going down in connection with his rising again on the morrow. If we had the same certainty of conviction that the human life, which ends here in a radiance of heavenly glory, would rise again in a fairer and brighter sky, death would be robbed of its terror, and we should see in it only the close of life's little day to usher in a brighter and eternal to-morrow. Surely there is something in these rising and setting suns to remind us, not only of the brevity of these human lives, but of the fact that the life which we have in Christ does not close with its earthly experiences, but that it will be resumed again in a land where "suns shall rise and set no more."

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O, thou who changest not, abide with me."

This is the cry of the human heart as it faces life's setting sun. As the evening shadows thicken, amid the gathering gloom, we long for the presence, and for the guiding hand of him who changes not, but who is "the same yesterday, to-day and forever." If he abide with us and we in him, death has no power to break the continuity of that life which is eternal, because it has its springs in Him, who is the source of the life everlasting.

There is no problem in which the soul has deeper concern than that of the life hereafter. It is a question in which every man who thinks feels a deep and abiding interest. This interest deepens as life's experiences make more manifest the brevity of our earthly existence. We have just been reading the vagaries, guesses, and unsatisfactory speculations, of one who has been looking at this problem from the dim light of science. How vague and unsatisfying it all is! Hints and intimations of the life hereafter may indeed be found in nature, and especially in human nature, but not until he came, whose mission was that men might have life, and that more abundantly, was there a sure foundation given for the hope of immortality. In the light of his life and teaching, and his resurrection from the dead, one can utter with certainty the eloquent words of George D. Prentice: "It can not be that the earth is man's only abiding place. It can not be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful beings which now pass before us like shadows will stay in our presence forever."

Concerning the nature of that future life which is revealed to us in Christ, we find a helpful word in one of our exchanges which is copied from a book entitled "What Shall I Believe?" by members of the faculty of Auburn Theological Seminary: "The future life is the great shining hope of the New Testament, though the emphasis is everywhere laid upon the present life. The heavenly life is the unmistakable experience now, and its future blessedness is the perfection and fulfillment of the present promise. While Christ gives us the facts of the future his silence is also most significant. We know from his words that it is a life of personal, conscious blessedness, free from the defeating and crippling influences of sin. "There shall in no wise enter into it anything that defileth or maketh a lie." It is a life of personal recognition and social fellowship, where there shall be no lost good, nor broken ties, nor unhappy isolation. The familiar, homely figures of the family and the Father's house tell us that it is no gloomy realm of disembodied spirits, but a life of love and fellowship and heart recompense. It is a life of growth and of use, a limitless world opening to the understanding, a nobler service than we can now conceive engaging our willing spirits. Of one thing I am sure, it will be better than our fondest hope. It is implied in him who has loved us with an everlasting love. "I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." All this and more may be safely affirmed of that life which is hidden from mortal view, and which we can know only as it is revealed to us. As stated above, it is sure to exceed all our fondest hopes.

What practical end, it may be asked, is served by this emphasis on the life to come? We answer, it serves a vital purpose in furnishing us the true perspective of the present life, thus enabling us to see earthly things in their true proportion, and to esteem them at their real worth. It is necessary, also, as motive and inspiration for true and worthy living, which very often involves sacrifices and denials, which, if the present life were all, we should be unable to make. How often we are tempted here to choose the easier path, rather than the more difficult and thorny way of duty! Earthly gains and honors loom so largely before the eyes of most of us, as to eclipse spiritual realities of vastly more worth. It is true that the Bible concerns itself more about the duties of this present life than about the life immortal, but there is enough of the future life revealed to stimulate our hopes and to encourage our hearts to bear patiently the ills of the life that now is, and the conflicts which always lie in the path of duty. St. Paul closes his great argument on the resurrection with these words: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." This is the use that we would make of the emphasis we have laid upon the life beyond. If we are to live forever with God, sharing in his life and in the glorious activities of that immortal realm, far beyond these scenes of strife and sorrow and suffering and death, ought we not to give ourselves, with singleness of heart, to the doing of his will, who has called us with such a holy calling, and to be lifted above all our narrow conceits, prejudices, alienations and petty jealousies, into a life of faith, of mutual love and forbearance, and of patient submission to whatever ills may befall us in the path of duty and of service?

Life here at the lakeside moves along in its uneventful way, while, "Day unto day uttereth speech and night unto night showeth knowledge." Nothing could be more charming than the weather, with its cool breezes, and its cloudless skies, which become veiled with clouds just often enough to furnish the rain necessary to keep green and fresh the foliage of the forest, and to perfect the growing fruits and other crops in this section. One day during the past week a party of us chartered one of the smaller craft and went to the upper end of the lake for a fish bake and picnic. It was a delightful day and a delightful company, and every one thought that the dinner of baked white and black bass, which had been wrapped in wet paper and cooked in the sand, together with the necessary accompaniments, was a feast for a king. A bonfire on the beach the other evening for social purposes brought out all the people in our settlement, and there were more here than we had supposed. Among the latest arrivals are T. P. Haley and wife, of Kansas City, who are quartered at the clubhouse. We are glad to have this valuable addition to our summer colony here by the lakeside. Many others are coming in August. Prof. Richard Moore and wife, of Butler College, who have been spending a year in London, have landed in New York, and are expected to arrive here soon with other members of the Moore clan, who are gathering here for a reunion. The Easy Chair finds it delightful, in its surcease of rest between tasks, to have the fellowship of these kindred spirits, in addition to these charms of nature. For, after all, the beautiful scenes of nature receive added charm when viewed in association with other kindred hearts.

The Plea of the Disciples of Christ

MEN OF THE PEW ANSWER THE QUESTIONS:

(1) Why Do I Value the Plea of the Disciples of Christ?
(2) How Can it be Made More Effective?

Freedom and Fraternity.

First: The plea of the Disciples is more valuable and dear to its adherents now, because it has fastened itself so firmly in the faith of the religious world. The experimental stage is passed and freedom and fraternity are vital characteristics of its vigorous life. We are commanding the respect of all other communions; this is the natural outcome of a people devoted to a principle.

The progress and acknowledgment of our plea had been fostered by a spirit of unity, harmony, liberty of conscience, and loyalty to the Church of our Lord.

The simplicity of the plea attracts the high and the low, the rich and the poor, the ignorant and the educated, commending itself to all: its value appeals to a universal conscience.

Second: The effectiveness of the plea in Christian character building resides in the purity and purpose of the individual life. The men's movement is an essential step toward complete and satisfying results.

All-round manhood, pure and clean in Christian experience, will be purposeful and powerful in the effective work of church life.

D. F. Givens.

Des Moines, Ia.

Harmonizes with the Bible.

In answering the first important question, let me say:

First: I value the plea of the Disciples, because it seems to me that it is in harmony with the teaching of the apostles on such questions.

Second: Because it is in harmony with the practices of the apostles.

Third: Because it is the most natural and logical doctrine that can be deduced from the life and purposes of the Master in seeking to draw all men to him.

And as to the second inquiry, I only have one answer and that is:

The only way to make it more effective is for our ministers to preach it in its purity, not in any offensive sense, but seriously and forcefully. Some of our more radical ones do too much boasting, and engage too much in remarks that are calculated to stir up anger and enmity. This should not be thought of for a moment, but the minister who is worthy the calling, should go at this subject conscientiously, seriously, and with a full realization of the mighty responsibility resting upon him.

Henry C. Barnett.

Franklin, Ind.

Three Reasons.

To the first question I would say:

First: I value the plea of the Disciples of Christ mainly for three reasons. It is a call to the liberty-loving spirit within me. As a people, the Disciples are the original and successful secessionists against creeds, formalism and sectarianism. Their gospel is untrammeled, their worship simple and sincere, their spirit missionary and optimistic.

Second: The Disciples are the sons of the loyal legion. They are loyal to the King. They are loyal to the Church. They keep its ordinances, exalt its doctrine, and exemplify its life.

Third: It is a command to my sense of the brotherhood of man, to seek to unify the brotherhood of Christ. "We are of one flesh," and we ought to be of one name, one spirit, and one body.

How can our plea be made more effective?

First: By a closer walk with our King as individual members and as churches. It is one thing to have the theory of religion, and quite another to have the practice. The head may be brave and right, while the heart may be weak and wrong. The best exposition of our faith is our life. We must accept the final test which Christ gave as a basis of faith in, and acceptance of him. "Believe me for the very work's sake." We must ask others to believe in us, and urge our plea.

Second: By seeking to cultivate the acquaintance of our religious neighbors, with the end in view, of being helped by them and of serving them in bringing "better way and broader vision." We must "needs go through Samaria" to reach the Samaritans. We must "join ourselves to the chariots" of investigating sectarians if we would "send them on their way rejoicing."

Third: By increasing our missionary and evangelistic forces. Give more, both at home and abroad. Educate and train more teachers and preachers. Bind the churches more closely together in co-operative work. Hold all we get, and get more to hold. Send out literature into more of the homes of the church, and distribute tracts among those "who know not us." Call out the strength of our present membership by drilling the forces. The men's movement is a great one. Put more men on the firing line in all places of church activity.

Des Moines, Ia. A. J. Small.

Has No Doctrinal Barriers.

First: Because of the emphasis our plea puts upon Christian union, which no other large denomination presents as a distinctive purpose. I conceive that plea to mean that all true Christians may find a welcome with us, conditioned only on faith in and acceptance of Christ. Not that they will be received if they accept our views and adopt our practices. Every denomination, I suppose, stands for union on such terms. But that they will be welcomed just as they are, with whatever views on doctrines and practices they may have, providing only they are entitled to be regarded as Christians. I believe that to be the only possible basis for Christian union.

Second: Because our plea presents no doctrinal barriers to any true Christian. While every religious system must have its theology, the individual does not need to understand theology to be religious; and the multitude must have its religion, if at all, without any extensive understanding of theology. It is pernicious to require the profession of theological beliefs which most people can not make intelligently. The sincere man does not want to have to declare his belief in doctrines which, though they may be very interesting and very important to the religious system, he lacks the time, ability, facilities or inclination to study for himself to satisfactory conclusions. Our plea, as I understand it, permits a suspended judgment on all doctrines not essential to one's being a Christian, but without discouraging their study. It is the only proper attitude to take toward man in his relation to theological doctrines.

Third: Because the attempt to reproduce the apostolic forms and practices and to employ scriptural names and phrases, although not necessary in my opinion as a matter of principle, is the best policy, both for effective Christian work and for the restoration of Christian union, if not applied too rigorously.

Fourth: Because our plea exalts Christ as the supreme authority, rather than the Church or the Scriptures, and makes all our religious faith and life center in him.

How can it be made more effective?

First: By consistently conducting our propaganda in harmony with its catholic spirit. The only opposition to our plea that need be feared is that which, in the guise of seeming loyalty to it, would narrow it until it would become in fact, though not in form, a man-made creed.

Second: By constantly seeking means and methods promotive of its ultimate purposes, unhampered by adherence to those which have become customary. We must recognize that union is not to be brought about by increase of our numbers merely, because that increase in recent years has been little faster than the increase of other large bodies. Our success in becoming one of the large religious bodies has been notable, but that is not the fulfillment of our mission. This success is due largely to the fact that our movement has been in accord with the tendency of the age. The same tendency has been working in other denominations and in interdenominational organizations. We must co-ordinate our work for union with the work others are doing to that end, if we would contribute most effectively to the further advancement of the cause of union.

Third: By justifying our faith by our works. If our beliefs, methods, and aims are more correct than those of other bodies, our churches and members should be better than theirs. Unless they are, our arguments will have little weight. Whether they are will be determined by the old rule, "By their fruits ye shall know them." We must ever seek to deepen the spirituality of our churches and members, and to make them notable in their communities for the abundance of their good works.

R. H. Bolton.

Boston, Mass.

It Unifies.

I should say in reply to the first question: Because of its efforts and its influence in lowering the walls of denominationalism and the uniting of God's people; because of our name and because of our practices.

And in reply to the second question: We can make it more effective, first, by meeting in all conventions and union meetings of an interdenominational nature, such as County, State, and World-Wide Sunday-school Conventions and the Christian Endeavor Conventions, all of which mean so much to our position; taking all the part we can in these meetings; minimizing our differences and exalting our fellowships. Let us not seek the offices, but encourage and help the officers of these interdenominational associations. Let us labor to bring about mission work, both home and foreign, through a united and interdenominational board.

Jay E. Adams.

San Antonio, Tex.

Gleanings from the International S. S. Convention

One of the principal addresses was delivered by W. G. Landes, of Pennsylvania, who spoke upon the subject, "The Spiritual Side of Our Work."

"Greater emphasis should be laid upon the spiritual side of the Sunday-school," said the speaker. "Only too frequently it is the case that the superintendents, in their anxiety to build up large Sunday-schools, neglect the spiritual needs of those who attend it."

In referring to the spiritual welfare of the American-born, Mr. Landes stated that 20 per cent of the American-born are regular attendants at Sunday-school, 30 per cent attend irregularly, and the remainder do not attend at all.

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Miss Rose Scott, of New Jersey, showed that some of the best results which the association of the state was able to secure were in the maintenance of a "cradle roll," or the names of babies under 3 years old. This is done, she said, to create interest upon the part of the parent. At the age of 3 years, Miss Scott said, the child should become an active attendant of the Sunday-school, and take full part in the work carried on there.

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Mrs. Thadius M. Salter, of Memphis, delivered an interesting address upon the subject, "How the Membership of the Union May Be Increased." Mrs. Salter also illustrated her points with a chart, giving figures and showing the great advancement that has been made by the Memphis schools through organization and co-operation.

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Should Know the Bible.

Miss Minnie E. Kennedy, field worker of the Alabama Association, touched on one of the vital secrets of the successful Sunday-school in her address on "The Training of the Teacher." In speaking of the preparation of the teacher, she said that the teacher of the class of to-day should have a thorough knowledge of the origin of the Bible and of its books. To create an impression of the facts and truths of the teachings of the Bible in the young minds of the children by illustration is another important thing in the training of the teacher, she said.

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Miss Sue Morgan Judson, elementary superintendent of Louisiana, delivered an address on "The Supplemental Lesson." She laid much stress on the importance of the supplemental lesson as it precedes the regular lesson of the day and serves to prepare the minds of the children for the regular lesson.

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"Organization and Equipment" was the subject discussed by Mrs. W. Eason Williams, elementary superintendent of the Maryland Association. Mrs. Williams told the workers the best way to organize the work and carry it on. The proper equipment is another important matter that should not be overlooked, and the speaker urged the workers to see that their classes had the proper supplies for the carrying on of the work.

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"Should Juniors be kept in their room during the entire session of the school, or should they be brought into the main school after the completion of the lesson?" Mrs. Walker, in speaking of this question, said that she did not think the children should be brought into the main school at any time, as the moving from one room to another tends to take the children's minds off the thoughts which the teachers are trying to impress upon them, and that if they are kept in the same room there will be no trouble in keeping them interested.

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Hand Work a New Feature.

"Hand Work as a Means of Self-Expression" was the subject of a helpful talk by Miss Marion Thomas, primary lesson writer for the Presbyterian Board of Publication. Hand work is a new phase of the work that is being introduced into the schools, and is for the benefit of the beginners and the primary classes. The hand work consists in having the children paste pictures together in such a way as to picture their idea or understanding of the lesson story. This method serves to make more clear the Bible stories that are taught them, and it also impresses the story on their minds so that they do not soon forget it. Another method was mentioned by Miss Thomas which never fails to attract the interest of the children, and that is story telling from pictures. An assortment of pictures of Bible incidents are given to a child with the request that the child tell in his own way a story that the picture suggests to them. The speaker said that many times the children tell beautiful stories from pictures given them, and oftentimes they express a new thought that has never been brought out.

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Simplicity the Key to Teaching.

Of the many excellent and interesting addresses that marked one day's program, probably none was more important than that by A. L. Phillips, General Superintendent of the Sunday-school and Young People's Work of the Presbyterian Church South, who spoke to a large gathering on the subject "The Master Teacher."

"Simplicity," he said, "is the keynote of master teaching," taking as his illustration the story of the Good Samaritan, which he cited as a model of what a lesson should be.

"The preparation of the mind, the presentation of the fact, the acquisition of the thought, and the application of the lesson is the entire process of education," Dr. Phillips said.

"The Pupil," was the subject of an interesting address made by Mrs. M. S. Lamoreaux, who handled the subject from the angle of how the pupil may be reached by Sunday-school workers.

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That which pertains to the spiritual life of the children was told by Mrs. M. S. Lamoreaux, International Auxiliary Elementary Field Worker, in her address, "The Unfolding Life." She described the possibilities of the spiritual life of the child and how the mind is trained to grasp the Bible teachings. First, the child learns to love in a selfish way, but as it learns service and is taught to live and work for others, the young mind slowly but surely comprehends the new idea, and after a time has acquired the Christ-like love of sacrifice for others.

The speaker pictured the conditions that surround the life as it unfolds. The atmosphere of the church and Sunday-school and the proper nourishment of the mind will lead the thoughts in the right way. When the mind has been properly trained then all that is necessary is to keep the young life active, and when this is done you have developed a strong spiritual life, with a strong foundation which can not be shaken.

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Difficulties in a Small School.

Miss Lea McCrea, of the Birmingham Graded Union in Alabama, discussed "The Difficulties in the Little Schools." Miss McCrea brought before those present all of the many difficulties that confront a worker of a small Sunday-school, where the means and money is very limited, and offered many helpful suggestions to such a worker. First, she told of the lack of room, and how many times a teacher in the rural districts must take her class out into the fields, and with the sky for a roof and the grass for a floor, tell them of Jesus. The speaker urged that no matter how much room there is in the main school for the Juniors, they should have a separate room in which to meet. In a room to themselves the teacher can better get the attention of the children, and with pictures and blackboard drawings she can teach them the lesson story, which she could not do in the main school.

BARACA BIBLE CLASS WORK

Object Lesson Given in How to Capture the Man Who is Not Interested, and How to Keep Him When He Has Been Caught.

Five hundred men and women delegates, representing churches in nearly all states in the Union, gathered at the joint session of the Adult Bible Class conference, where interest for the evening centered in a demonstration of the famous Baraca Bible Class work. All of the interesting features by which the class has been brought to a membership of 300,000 people were demonstrated and the meeting of the class was carried out just as it is carried out each Sunday morning in various churches throughout the country.

Much amusement and enthusiasm was created by a demonstration of the "class at work," and the big audience loudly applauded when an imaginary man was literally dragged away from his desk at his business office and carried away to join the big Baraca Sunday-school class. The class was convened in the front pews of the church in order that the entire audience might overlook the interesting proceedings.

When the roll was called it became known that Mr. Jones and Mr. Brown were absent, a fact that caused seemingly wide consternation among the members of the class. Emissaries were at once dispatched in search of the two absent members, bearing instructions to return as soon as possible in company with two delinquent members.

When Mr. Jones was finally located by the vigilant searchers, and brought down front, where he couldn't miss a word of the lesson, the audience signified its delight by loud applause. A few moments later the emissaries arrived with the delinquent Mr. Brown, and the audience roared its delight.

After the seating of the two absent members a report was heard from the workers of the week, showing the names of those whom they had visited and urged to attend. Those who were not brought into the meeting during the week were discussed by the members, who suggested new plans by which they might be reached.

An interesting feature of the great work demonstrated and one of the most impressive observances of the class, is their "secret service" department. This department numbers 50 000 men, who pray together at a given hour each day for the success of their work, and for the conversion of new members.

The Unshepherded Church and Ministerial Supply

By G. B. Van Arsdall

(CONTINUED.)

This then is our first problem—to relate our present ministry to our present churches, in the most helpful way. In the solution of this problem there are three phases of it calling for attention. First, whose problem is it; second, what are the difficulties in the way of its solution, and third, a plan of solution.

It is a brotherhood problem, and by that I mean a problem for the brotherhood as a whole to consider and effect some definite plan for its solution. Occasional articles in our papers and addresses before our district and state conventions are not its solution, but only a recognition of some elements of the situation. Conditions as they exist are conditions which we have created, and consequently for which we are responsible. Those creating conditions are responsible for their issue. Parents are responsible for the life of their children, because they gave them life. A state is responsible for the operation of the laws of its own enactment. It can not say it will enact the laws but will not be responsible for their operation. This principle is inherent in the very nature of things. Surely Christ taught nothing to contradict it, but rather many things to emphasize it. Whatever may be our theory of his constitution of the church, he certainly never so constituted it as to take away from it the responsibility for the issue of its own acts. Nothing in his teaching or spirit, either directly or by inference, can be construed to contradict this fundamental principle of duty.

Our Obligation.

Our National and State Missionary Societies are now recognized, if not the sole, as at least the chief agencies under our present system of bringing new churches into being. If these societies are not primarily responsible for the maintenance and life of our churches in so far as there is any responsibility beyond the local congregation, then some organization should be effected that would be responsible. While this is a matter of expediency, it is far more than that—it is a solemn obligation resting upon the brotherhood of churches which have created this condition. There are hundreds and even thousands of churches among us that we have brought into being that are now spiritual and moral cripples. There are many others only very imperfectly developed in Christian stature. Even the state recognizes the crime against society of bringing children into being and not caring for their maintenance and development; hence we have laws aimed directly at parents for the responsibility of the education of their children. It is surely no less a crime against the Kingdom of God to bring churches into existence only to die or suffer from a partial development. I should like to testify with many other words and exhort that we recognize this long-neglected responsibility and give ourselves to its discharge in a spirit and measure proportionate to its importance. I repeat then that it is our problem, and one to which we should give attention, not as a secondary matter or as a mild suggestion appended to something else, but with a definite purpose of instituting a method specifically for its solution, and to be pushed as aggressively as any of our present activities.

Fear of Ecclesiasticism.

A second element in the solution of this problem is the difficulties that we may naturally anticipate in its solution. In the light of the Disciples' strong adherence to the position of the independence of the local congregation we may naturally expect at least some mild fear of ecclesiasticism. Let it be understood, however, that any plan for the solution of this problem must of necessity preserve the independence of the local congregation and like independence of the ministry. There are some among us who aver that we have no scriptural authority for missionary societies, but this body is not of that number. At least we are not bound to be limited at this point by the silence of the Scriptures. Missionary societies for the creation of churches is as much ecclesiasticism as societies for their maintenance, and yet even in the New Testament we find at least intimations of our responsibility at this point. Paul left Titus at Crete to set in order the things that were lacking, and it would seem that one of the things that he set in order was that he should remain there himself for a time as pastor of the church. Paul and Silas and Timothy visited the churches of Galatia and set in order the things that were lacking. Whatever it may have been that they did there is here at least the intimation of the principle of his responsibility for the churches which he had created. Multiply Paul enough times to make a state board out of him and you have the responsibility located. He tells us, also, in his second Corinthian letter, of that which was daily pressing upon him, the anxiety for all the churches. It would seem that there is quite as much authority in these acts of Paul for the creation of a system for the care of the churches as we find in the New Testament for the

Co-operation of Churches in Missionary Work.

If we have church extension to build houses of worship, may we not as well have societies to supply leaders to build up the men and women of those churches in equipment for service? This is a missionary enterprise. To be sure, not the initial missionary activity, but its issue. If Christ approves of the creation of churches by missionary societies, will he disapprove of their proper care for the same or kindred organizations? He certainly does not create churches only to place restrictions upon them which in their very nature kill or impair their usefulness. Moreover, we do not need to look for specific New Testament authority for such care, so long as we do not violate other fundamental principles. The absence of any provision for such care of the churches is not equivalent to its prohibition, but rather indicates that it is left to the judgment of the church, when the conditions shall demand it. The New Testament provision for the care of churches was for the conditions existing in New Testament times. Present day conditions were not hinted at or even necessarily anticipated.

It may not be argued that our present system does in some measure at least care for the churches. The responsibility for any care of them at all is a responsibility for their care according to the most efficient plan, and this I think has been shown that we do not possess.

But even when the fear of ecclesiasticism has been theoretically dispelled, there will remain the practical task of securing the actual co-operation of the churches and ministers in such a plan. This will, of course, require a campaign of education. The ministry and the church must reason this problem out together, and together put its solution into practice. Again, I say this can not be done if it is made a secondary matter—it must take equal rank along with our present missionary and philanthropic movements. It must be recognized as co-ordinate with them. Organizations must be created in each state that will do this one thing. Wise planning and persistent effort will give it equal importance with our present activities.

The Plan Itself.

The third phase of the problem is the plan itself. This must, of course, be wrought out by the brethren in conference. They have successfully solved the problems that have arisen in our history, and surely they may be trusted to do as much for this, and that too without any sacrifice or compromise of the fundamental principle for which we as a religious people stand. The writer would not presume to say what all the features of such a plan are, but he may at least suggest some of the fundamental principles involved, with some elements of the plan which appeal to him as practical. In the first place, the principle of the autonomy of the local congregation should be maintained as it now is by all our missionary organizations. The right of the plan to a continued existence will depend upon its efficiency. This efficiency will become the strongest possible incentive to the congregations to co-operate in it, and a like stimulus to those responsible for its execution. The ministry and the church should have like representation in the institution of the plan, and in its continuance. With these safeguards, there will be little, if any, danger that the fundamental principles of our movement will be violated by such a plan.

Some Suggestions.

I would offer the following suggestions as to the plan itself. In the light of what has already been said, the responsibility in the matter rests primarily and fundamentally with our present missionary organizations. Perhaps the unit for the continued maintenance of the plan should be the state society, but the American Christian Missionary Society might well assume the responsibility for the institution of such a plan in the various states. As to the plan itself, I would recommend the establishment in every state of an Advisory Board of Ministerial Supply. I say advisory, because such would be its relation to both the churches and the ministry. This board might well be made a part of our present state organizations. Our state societies are coming more and more to be delegate bodies. With the growth of this ideal condition, opportunity will be afforded the churches for a real voice in the creation of such a board. Some such plan as the following might be adopted: the ministry of the state to elect two members of the board; the churches, through their delegates, part from the ministry, to elect two other members, and the four to elect a fifth member. This board would at once seriously give itself to the task of placing itself at the service of the churches and ministers of the state. Its duty would be to locate ministers with churches. Every church and every minister would be free to use the services, or not, just as desired. It would have no more authority over the churches than our missionary societies have. The board would doubtless have a place for its work on the programmes of the state conventions; make reports and discuss plans and methods that would be of the highest worth to both the church and the ministry. Such a definite, well-ordered plan would give dignity to the enterprise and, more important still, efficiency in its mission.

Some Advantages.

The local church, while not relieved

from the responsibility of securing a minister, would be encouraged and assisted in its task by the services of the board. This board would necessarily have a knowledge of men not possessed by the local church, and would thus be in a position to furnish information concerning available men, and to guard against misfits. It is everywhere recognized that the temperament of the man, his point of view, methods of work, etc., are all conditioning factors in his success. Men and congregations have characteristics that require the greatest care in bringing them together for useful service. If the local church should be indifferent to its interest in the matter of calling a minister, a suggestion from the board, with a proffer of assistance, would often be all that was needed. If conditions in the church, which unfortunately often prevail, were such as to make it practically impossible to secure agreement on a man, the whole matter might be referred to the board. Churches would not be so quick to let their ministers go when confronted with the prospect that their annual or more frequent use of the board in securing a minister would place them in an unfavorable light. Ministers would be more anxious for long pastorates,

Lest They Too Should be Put

in a similar light. Such a plan would, in my judgment, distinctly tend toward longer pastorates among us. It would also serve to keep men in the ministry longer. Without question many men now leave the ministry because of the discouragements incident to transferring from one field to another. The services of such a board in furnishing information to these men concerning vacant pulpits and bringing them before such churches at their true worth, and without violence to their sense of modesty, would serve to keep many a man in the ministry. Such a board would also help hundreds of ministers over other discouragements. Many would doubtless go to the board and frankly tell them of their failures and ask for help and direction. Such friendly advice and counsel would save many a man and give him new heart for his task. Likewise, many local church problems would be referred to such a board. Both preachers and churches stand so close to their own problems as to prevent clearness of vision and wisdom of judgment concerning their solution. Such a board would serve as a clearing house of information for both churches and ministers. The transfer of men from one state to another would be made easier through information furnished by the boards of the respective states. The very existence of such a board, not as a committee to spy into things, but for appeal by both ministers and churches, for information concerning the character and work of each, would have a most wholesome effect upon both.

Quality and Efficiency.

One of the most wholesome effects of this plan would be the education of our people in a deeper concern for quality and efficiency. We have an abundant zeal for numbers—I would not have it less. The existence of a board in each state, whose duty it was to see that every minister was occupied and every church supplied with pastoral care, could not but have a most wholesome effect upon our churches in making them active instruments of righteousness in their respective communities. It would serve to dispel the idea that doctrinal accuracy is the highest ideal of church life. It would not weaken this ideal, but it would create a corresponding passion for efficiency in service. If it be true that doctrinally we hold the first position in Protestantism, that very fact is a challenge from God that we should be first in our system of organization. It is our preaching and not our organization that commands the attention of the world. Why not bring our organization up to the high standard of our faith? Surely God does not intend that our high doctrinal position should be an excuse for inefficiency of organization. It is a demand for the most perfect system. The doctrine is of God—the plan for its teaching and the development of life through it are of man. The greater the gift from God, the greater the challenge to man. Perhaps it may be said that other religious bodies of the congregational form of government have no better plan than we. Shall the failure of others be made a justification of our dereliction of duty? The plan suggested may have many flaws in it. About this particular plan I am not concerned, but I am deeply interested that the Disciples of Christ should institute some definite measures by which our present ministry may be kept continually and with the least possible disadvantages in the process of keeping in relations of the highest efficiency to our present churches.

The Other Problem.

There remains the other problem of the enlistment and training of men for our future ministry. This is sufficient within itself for a separate paper, and I hardly suppose that the committee intended that I should discuss it. I may, however, note a few things closely related to what I have already said. It goes without saying that a religious movement is judged more by its ministry—their discipline of mind and heart, their breadth of vision, comprehensive grasp of truth and the relation of things, their character and spirit of self sacrifice—than by any other element in the movement. It also goes without saying that these qualities in the minister determine the character of the people. The supreme need of the church of the future is a trained and consecrated ministry. With such, all its problems are safe. Without such, nothing is guaranteed. The character of the men in the ministry are the guarantee of the church. No wall can be built around the church that will safeguard its interests and promote its efficiency like the spirit and character of the men within it.

Our Insufficiency.

But in addition to the question of the character of the men, we are in the greatest need of increased numbers. Our statistician reports, for 1905, 6,675 ministers; for 1906, 6,570, or a loss of 105, and for 1907, 6,619, or a gain of 49 over the previous year, though still a loss of 56 over two years ago. When we reflect that our present ministry is quite insufficient for our existing churches, and our churches are increasing more rapidly than our ministers, allowing no loss by death or desertion, we begin to realize the imperative need of the situation. While our churches are increasing at the rate of about 150 a year, our ministry is increasing only about half that. The year book of 1908 shows 6,619 ministers, but of that number 558 are marked as in the class of students, occasional preachers, preachers in business, or retired. It is doubtful if we have more than 5,000 active ministers, for there are large numbers in the year book that are not so indicated, but who are not actively engaged in the ministry. For instance, the writer examined to see how certain men whom he knew were rated. Here is a man in the grocery business who at some time in his life preached a little, but has not delivered a sermon for years, and never had the pastoral care of a church, but who is rated as an active minister in charge of a church. Here is a farmer; here an insurance agent; here another business man, in the same class as above. While my acquaintance of such men is limited, I found all that I knew to be rated as active ministers in charge of churches. If all such are eliminated, the total number would certainly be greatly reduced; but even allowing that we have an active ministry of 6,000, what is the normal decrease of this number each year? Or, in other words, what is the average active life of a man in the ministry? Allowing for those of insufficient training, who soon work up their material and quit, those who go into business, desertion, failure of health and early deaths, I do not think we can place the average active life of the ministry as more than twenty years. This will give us an annual decrease of 300. To be sure, our year book does not indicate any such large decrease now, because we keep the man on the list after he has quit the active ministry. Our statistician reports that we are increasing in churches at the rate of about 150 a year. With a decrease of ministers of 300 and an increase of 150 churches, we have an annual decrease of 450 ministers, so far as the supply of our churches is concerned. Are our colleges making up this difference? I made inquiry of each of our colleges as to the total number of graduates from their Bible department in the past ten years. There were 716. From one college I received no reply, but estimating it in comparison with the others, we have a total of 800, or an average of 80 graduates per year. This is far short of filling the deficiency of 450, but it may be said our colleges are now graduating more men than the average for the past ten years. Our year book shows the aggregate of ministerial students in all our colleges to be about 900. We may not estimate that over 800 of these will enter the ministry, and that is a large estimate, for 100 would hardly include those who drop out or are preparing for missionary work, or other Christian work not distinctly that of the ministry. With a four years' course, we have an average of 200 graduates annually. These figures are doubtless high for the number of graduates, and low for the normal decrease; but even with these we have a net loss of 250 men annually as compared with our churches.

In the face of this situation we have before us a problem of larger proportion than that discussed in the first part of this paper. I have referred to it not for an exhaustive study, but simply to call attention to the services which a board of ministerial supply could render in the solution

HEALTH AND INCOME
Both Kept Up on Scientific Food.

Good, sturdy health helps one a lot to make money.

With the loss of health one's income is liable to shrink, if not entirely dwindle away.

When a young lady has to make her own living, good health is her best asset.

"I am alone in the world," writes a Chicago girl, "dependent on my own efforts for my living. I am a clerk, and about two years ago through close application to work and a boarding house diet, I became a nervous invalid, and got so bad off, it was almost impossible for me to stay in the office a half day at a time.

"A friend suggested to me the idea of trying Grape-Nuts which I did, making this food a large part of at least two meals a day.

"To-day I am free from brain-tire, dyspepsia and all the ills of an overworked and improperly nourished brain and body. To Grape-Nuts I owe the recovery of my health, and the ability to retain my position and income."

"There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

of the problem. At present we have no other plan of enlisting young men for the ministry than what may be done by the local minister and congregation. The work of the ministry being the highest and divinest service possible for any man, there is certainly imperative need that the church whose future depends upon such men should provide for their enlistment and equipment. Their equipment is the problem of the college. Their enlistment is the problem of the church. Surely the call to the ministry is not such a distinctly supernatural thing that all human agencies and encouragements should be eliminated. The words of the Master: "Pray ye the Lord of the harvest that he send forth laborers into his vineyard," does not mean that we are to do nothing but pray. Is it a prohibition of active search for men, and laying before them the high call of the ministry? There is need that the strongest and most brainy young men in our churches should be enlisted in the ministry to meet the problem of the coming generation. This should be made a business and not left to the indifference of the local minister or congregation. Whose business is it? All that we have said in regard to the matter of responsibility for the care of our existing churches pertains with like force to the question of our future ministry. I can not but feel that the establishment of such boards as I have spoken of, and more especially the great need as these men would see it in the discharge of their duty, would in the very nature of things stir them up to a like sense of responsibility for our future ministry. Hundreds of young men, yes, and thousands, are but waiting to have this line of high service pointed out to them and for counsel in the beginning and prosecution of their studies. In all this the board of ministerial supply could and would naturally and easily render the most valuable service. I can also see that this responsibility would call to positions on the board only men of highest fitness, and its discharge would develop in them qualities like unto those possessed by him who sent out the little company of twelve from whose ministry has grown the church of the Redeemer. My brethren, both of these problems of which I have spoken are such as we can not longer neglect and be true to our Master. May his passion for the world's redemption inspire us to action, and may his spirit direct all our planning.

The Glory of Young Men

By S. R. REYNOLDS.

The pages of history are resplendent with examples of noble deeds of young men. We are happy that it is our privilege to lead young men to Christ, who is their Saviour, and leader in every good work. It is difficult to foreshadow the greatness and possibilities of young men in the physical realm, and how much more is it so when they have become united to the Great Fountain of Spiritual Power—Jesus the Christ!

Very few young men are conscious of their power for spiritual things. Jesus' touch can reveal their powers to them as none others. Oh, for the touch of the Master! What soul-winners became Andrew, Philip, Peter and Nathanael when the Lord opened their eyes and hearts to things hitherto unseen. No doubt they had often discounted themselves by undervaluing their power for good; but not so, after they had found Christ.

For almost a year now we have had a host of young men whom God has entrusted to our care and oversight. It is with joy that we have taught them of Christ and his love. Many of these fellows had spent days in sin, and felt themselves powerless to do good; but, thanks be to God, they were redeemed by the loving spiritual touch of Jesus! They are now doing the part of Andrew, Philip, Peter and Nathanael of old—bringing souls to Christ. We first brought them to Jesus, and then organized them into a Bible school class, where every effort was made to show them that Jesus and his Father were only pleased when "ye bear much fruit."

The real glory of young men, it seems to me, is in finding Jesus and then crying like Paul of old, "What wilt thou have me to do?" The answer to this cry is far distant, for Jesus says, "Lift up your eyes and look on the fields; for they are white already to harvest."

I desire to report a scene that occurred at one of our Thursday night Bible study classes. After the class period two young men demanded baptism. The entire class accompanied the candidates to the baptistry, and banking themselves around the "watery grave," sang God's songs while the two were immersed into Christ. We have never beheld such a beautiful sacred service as was witnessed that night. Under the glitter of a bright light and a dark background it presented a beautiful sea of upturned faces calm with the love of God upon them. These young men who sang and witnessed the baptism of two of their fellows were just a short time ago in the service of Satan, but now in the service of our blessed Lord. Here is the excellent glory of young men of to-day. "Thanks be to God for his unspeakable gift!"

Clearfield, Iowa.

Evangelists and Foreign Missions

By LAURA DELANY GARST.

Few pastors have so great power to mold opinion in the new convert as has the evangelist in a protracted meeting. Marvelous results might be achieved were this power of the evangelist always enthusiastically utilized. What a gift to an evangelist in the way of testimonial of high regard, were the new converts to take up some phase of mission work, as the station plan, for instance, and be responsible for it! Would not this exceed any "loving cup"?

I have been told of at least one prominent evangelist who said, during a meeting that he "hardly dared talk foreign missions," because the church, if not actually anti-, was at least o-missionary. What an opportunity for an evangelist! Can any man claim to have "declared the whole counsel of God, "or to have "rightly divided the Word," if he has omitted to enthusiastically drill and instruct his hearers on the scriptural basis for world work?

"Every little helps," as the boys say, and would it not help more than a little were we to talk more of world-evangelism, and less of mission work? In the language of the colleges,

"World-Evangelism!
That's the way to tell it,
That's the way to spell it,
W-o-r-l-d-
E-v-a-n-g-e-l-i-s-m!"

God's Out of Doors.

By Rochester Irwin.

How many persons in this busy, careladen, twentieth century life of ours know how to value and enjoy God's out-of-doors? How many habitually experience the soothing, strengthening influences of nature? Few, we fear.

Business men, professional men, tradesmen and artisans need to get away from their toil regularly and often. Ceaseless worker, what doth it profit, though you were to gain the world of wealth, if you lose your elasticity of spirit and your capability to enjoy? The world was here before your coming: it will be here after your departure. Why should you allow your occupation to enslave you instead of making it minister to your comfort and happiness?

Come, friend, lay down that book, put up that pen, forsake that counter, desert that shop, and hie out into God's sunshine and freedom. Let the grateful breezes fan your brow, and the birds sing a song into your ears. Take a stride across the scented fields to yonder wooded slope, and sweetly muse upon the mysteries of nature amid the silent shadows of the hills. Go and see the massive mountains lifting up their pale, cold faces to kiss the smiling sky. Open your ears to the tinkling music of the restless rill, or the deep murmurings of the mighty sea. Look up to the star-decked dome of the unmeasured sky and let the light of far-off worlds in silence say to you, "Peace, be still!"

If you would live long and happy; if you would be of greater use to the world than you now are; if you would find the fabled Fountain of Perpetual Youth, O toil-worn reader, learn to employ and enjoy God's blessed out-of-doors!

Washburn, Ill.

A FOOD DRINK
Which Brings Daily Enjoyment.

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of the enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant like coffee.

"I began to use Postum 8 years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used 'cream and no sugar,' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—'like a new saddle.'

"Then I tasted it critically, and I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years.

"I continually assure my friends and acquaintances that they will like Postum in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Our Budget

—There is variety in this issue.

—Brother Van Arsdall's congress paper is concluded.

—It gives information and suggests that something must be done.

—The writer does not insist on his own plan.

—If any one has a better it may be presented.

—Men of the pew answer some questions about the plea of the Disciples of Christ.

—If the unanimity of opinion as expressed by these haphazardly chosen men from the pews is characteristic of our membership not in the pulpit, we have every reason for encouragement as a brotherhood. Here is evidenced a faith in our principles and a real Christian spirit of love that is refreshing. Some ministers can take lessons from these business men on being sound in the faith and yet possessing a charitable spirit.

—The personal letter to the Assistant Editor in another column from Brother Durban will be read with deep regret by those who have been charmed, edified and instructed by our accomplished London correspondent. The death of his wife is the greatest blow that could come to him in this life. As no other man we have ever known, he was dependent on his helpmate. That is, indeed, what she was to him. Their companionship was ideal. She was a woman of rare good sense, a thorough housewife, and endowed with the practical nature that was so needed in the wife of the idealistic and intellectual literary man and minister. It was at Chester, where she died, that she and her husband came out from the Baptist church, under the tutelage of M. D. Todd, father of Earl M. Todd, and W. T. Moore.

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—Edward Clutter is in a meeting at Latham, Kan.

—The church at Fayette, Mo., has been redecorated.

—W. B. Clemmer, of Rock Island, Ill., has been in demand for special sermons and addresses.

—Mr. and Mrs. C. A. Freer entertained recently at Bedford, O., in honor of President Bates of Hiram College.

—Secretary Miller, of Ohio, has found the strain of state work so heavy that he has gone for his vacation at the lakeside.

—J. L. Greenwell is doing good work with the Queen Anne Church, Seattle, Wash., where he has just concluded his first year.

—Bishop M. Hopkins, one of the young men ministers of Lyons, Kan., has accepted the work at Mound valley, and is now on the field.

—Dr. Royal J. Dye expects to return to Bolenge, Africa, in October. Mrs. Dye will not return at this time. She will remain until later.

—Since Charles H. Caton went to Savannah, Mo., there has been a decided improvement in the interest, attendance at nearly all the meetings having been increased.

—T. C. Howe has married over 1,000 couples in Indiana alone. During the recent period of memorial and baccalaureate addresses, Brother Howe was called upon fifteen times.

—The Annual convention of the churches of Christ in Pike County, Ill., will be held at Chambersburg, August 19-20. The church and the pastor desire a large attendance. Entertainment will be free.

—J. C. Reynolds has resigned at Athens, W. Va., and will be ready to locate with some church or make engagements for evangelistic work beginning September 1. He may be addressed at Athens.

—James Egbert, pastor at Anaconda and Deer Lodge, Mont., recently completed his three years' seminary course at Oberlin College and received his diploma conferring the degree of Bachelor of Divinity.

—Miss Mattie Pounds will attend the annual convention of the Maritime Provinces and spend three or four weeks visiting the churches throughout that territory in the interest of the missionary work.

—The receipts of the Foreign Society for the week ending July 22 was $7,871.78, a gain of $605.17. It is hoped this gain will continue until September 30, when the books close for the current missionary year.

—G. W. Morton, whose resignation at Erie, Ill., we announced last week, was asked to re-consider this, but has decided to spend a few months lecturing for prohibition, and later to take a church again.

—O. J. Law having resigned at Eureka, Kan., to take effect September 1, the church there, we are informed, is ready to consider an application from a good strong preacher. Address R. C. Summers, church clerk.

—Charles P. Hedges sailed on the steamship "Arabic" July 23, on his way to Bolenge, Africa. Brother Hedges goes out from Bethany College, West Virginia. As announced elsewhere, Dr. Dye will follow in October.

—F. M. Biddle has for some time been the minister at Wellsburg, W. Va., which is one of the first churches of our reformatory movement. The congregation observes our special days and a good work seems to be in progress.

—Ed. S. McKinney, who has just entered upon his fifth year with the church at Woodward, Okla., has been in the state longer than most of our ministers who are now located there, and in this city longer than any other minister.

—The church at Delta, Colo., continues to grow. E. M. Miller has been doing good work as supply pastor, but A. N. Glover, of Orange, Cal., has accepted a call and will take charge of the work the first Lord's day in August.

—THE CHRISTIAN-EVANGELIST was invited to the wedding of Marcia Sloan, daughter of Mr. and Mrs. George W. Booth, of San Antonio, Tex., to Mr. Carleton Weir Adams. Our congratulations to the happy pair and to all interested.

—At New Castle, Ind., the various churches are holding a most delightful series of Sunday evening fellowship meetings. T. C. Howe preached on one Sunday to a crowded house in the Presbyterian Church. There have been good additions of late.

—J. E. Dinger, who is preaching at Alliance, O., until October 1, has a number of lectures which are said to be excellent. We suppose Brother Dinger could be secured to deliver some of these by the churches of Ohio while he is in the state.

—The church at Llano, Tex., has completed an addition to its building, made necessary by the rapidly growing school. There were recently two additions to the church by confession and baptism not reported. J. J. Cramer is the minister.

—Preparatory work leading up to the erection of a new church building is making good progress at Findlay, Ill., where J. J. Bare is the minister. Harold E. Monser, who organized this work in the fall of 1906, recently revisited it and preached there.

—A. M. Harral, of Texas, was a recent caller at THE CHRISTIAN-EVANGELIST office. Brother Harral is taking his vacation and visiting his father and other friends in Missouri. We are glad to know that he is much better in health since he located in the South.

—Geo. R. Cleveland, minister of the church at Cato, N. Y., and Miss Frances McHarrison, of Brooklyn, N. Y., were married at the home of the bride on July 15, Joseph Keevil, pastor of the Humboldt Street Church, Brooklyn, officiating. We extend our best wishes.

—J. R. Jolly has resigned the work at Huntington Beach, Cal., to accept the associate pastorate of the Sterling Place Church of Christ, Brooklyn, N. Y. This will enable him to take some special work in Columbia University and the Union Theological Seminary.

—Our Bible school at Mexico, Mo., shows a steady increase. The enrollment the first of January was 242. It had increased by April 1 to 308, while in the middle of July the enrollment was 359 and an attendance of 257. Superintendent J. W. Dry says the aim is to have 500 by December 25, and they will reach it.

—L. A. Chapman, of Elmwood, Neb., has organized two normal training classes—one at Elmwood and one at Union. As County Superintendent of normal training classes, he expects to organize in every town in Cass County. Elmwood begins with 35 and it is hoped that there will be between 50 and 60 by September 1.

—The Bible school at West Plains, Mo., has just broken all past records for attendance. There were 25 in the minister's class of young ladies, 25 in the boys' class, number 4, and 50 in the primary class—making 178 in all. G. G. Horne, the minister, is sure they will have 200 coming to study the Bible by Christmas.

—W. A. Wherry, minister of the church at Commerce, Tex., is very cordial in his commendation of A. E. Dubber, who recently held a meeting for him. "He is the ideal evangelist—earnest, eloquent and practical." We are glad to know that the church at Commerce is in the best condition it has been in for years.

—The church at Roseburg, Ore., pledged $300 for the new mission boat on the Upper Congo, to be know as "The Oregon." This is to help our important work in the Congo Free State. The church also at Eugene, Ore., pledged $500 for the same purpose. The churches in Oregon propose to furnish this steamer at a cost of about $15,000.

—There is a young man and his wife, splendidly educated and well equipped, ready to go to the Upper Congo and to open a new station at Longa, if their traveling expenses and outfit money can be provided. Their salary has already been secured. If some large-hearted friend or friends would furnish about $1,200, it would insure these gifted people for that important field.

—J. Walter Carpenter, of Uniontown, Pa., is taking his annual vacation. There is hope for great things in a Sunday-school way at Uniontown, Pa. Our church there entertains the Fayette County School of Methods again this year, August 27-28. The school attendance in the middle of July is 540, and the preacher has a mixed class numbering over a hundred in attendance.

—F. B. Huffman, Eureka, Cal., who recently made a circuit of the globe and visited many of the mission stations of the Foreign Society, is enthusiastic over the work that is being done and feels that it should be enlarged. He is hoping that our people will enlarge the work in every direction. This is the universal testimony of every Christian who has an opportunity to become an eye-witness to what is being done.

—John L. Brandt has held six meetings this year, with a total of 690 additions.

—The marriage is announced of Charles C. Wilson, our minister at Shelby, O., to Clara Eva, daughter of Mr. and Mrs. A. M. Bidler, at Ashtabula, O. THE CHRISTIAN-EVANGELIST extends congratulations and good wishes.

—Mr. and Mrs. George William Brown have returned from our Indian mission field on furlough, and are spending the summer at Hiram. Brother Brown will take some work in Sanskrit and Indian philosophy in Johns Hopkins University, Baltimore, during the winter.

—Our church at North Tonawanda, N. Y., has granted its minister, W. C. Bower, a leave of absence for something more than three months to continue his studies at Columbia University, beginning the latter part of September. Brother Bower has been with this congregation more than six years. We are always glad to see this happy relationship between minister and congregation.

—J. P. Myers is the present minister at Shelbyville, Ind. We hear that when he entered upon the field, he found a debt of $6,000 unprovided for and the church discouraged. There has already been paid off about $2,000 and the balance is provided for in good notes. The church is taking on new life. There have been additions, and a spiritual growth is prayed for and expected.

—Mrs. Lillie Wallace has been called to preach half time for the East Side Church at Columbus, Ind., and will give the other half time to Central Church, during the vacation of its pastor, until September. Her husband, Thomas Wallace, is conducting a special party on a four weeks' trip down the St. Lawrence and through some eastern cities. All of his church work is progressing nicely.

—President Miner Lee Bates, of Hiram College, dedicated the new $13,000 church at Nelsonville, Ohio, July 19, and raised about $6,000, which practically provides for all indebtedness. Walter Scott Cook, the minister at Nelsonville, reports that President Bates' sermons were scholarly, simple and heart-searching, and his manner of raising money beyond criticism. We have no man better fitted for such work than he.

—Sam B. Ross, of Wapello, Ia., writes: "We had a very impressive memorial service in memory of Simpson Ely last Lord's day with the congregation meeting here. He, under God, was the founder of this congregation, and the people had great respect for him. We had always found him loyal and true to the old Book. He was very positive, but also very earnest in his advocacy of the truth as he saw it."

—We hear, with great regret, of the death of several of our prominent workers. We can only mention these in the space at our disposal in this issue—Peter Vogel, of Somerset, Pa.; John Brant, of Isabel, Kan.; O. W. Darnold, who recently took the work at Glasgow, Ky., and Mrs. L. A. Betcher, of Alexandria, La. A fuller notice of the passing away of these lamented workers will be made in our columns.

—On another page we give a list of the Ohio District Conventions as presented by the corresponding secretary of the state. These district conventions ought to be made very important factors in our work. Hundreds of people could attend a local convention of this character who have not the time nor the money to travel far. Where these conventions are well managed, they can be made very helpful.

—The Queen Anne Church, Seattle, Wash., J. L. Greenwell, minister, will, in the future, support a missionary in the Congo Free State. This church is less than two years old. They have no permanent church home. The minister says, "I do not feel that we have done any more than we should have done, if as much. We are stronger and happier in our work here because of our larger vision and service."

—We are very glad to know that Milo Atkinson, of Covington, Ky., has recovered sufficiently to be able to send us a few lines. It will be some time yet before he will be able to take up his regular work again. He has received so large a number of messages of sympathy that he will not be able to answer them all personally, but wishes his friends to know that their prayers and encouragement are not the less appreciated.

—Charles M. Fillmore, of the Hillside Church, Indianapolis, writes: "E. C. Mannan, our choir leader, has decided to enter the field as a singing evangelist. I am sure he will make a success of it, for he has an exceptionally fine tenor voice, sings a gospel solo with unusual sweetness and power, and is a young man of splendid character and winning personality. Evangelists or pastors wanting a helper will do well to write him at 1013 E. Morris Street."

—J. W. Holsapple, minister of the Central Christian Church, of Hillsboro, Texas, has been elected platform manager of the four days' reunion and encampment to be held at the reunion grounds near Hillsboro, August 11-14, inclusive. He also made the address of welcome at a recent reception by the ladies' clubs of Hillsboro to the Hill County Normal, and was on the program at the Fourth of July union picnic given by the different fraternal organizations of Hillsboro.

—In our obituary columns will be found the account of several people who have made their mark in our religious work. Mrs. Ford has been a great helper, both by her money and her personal interest, not only to our general work, but especially to the Christian churches in Michigan. Dr. Monroe was a noted pioneer Disciple, a good physician and a good Christian. W. T. Clarkson was cut off on the very threshold of what seemed to be a most promising career in the ministry.

—Alfred Farrar is to close his work at Gloucester, O., September 1, and enter the evangelistic field. He can be secured for meetings after that date. He has had sixteen years' experience as pastor and evangelist, can give the best of references, and will go anywhere for free-will offering and railroad expenses. During the past year there were 127 additions in all at Gloucester, and when Brother Farrar offered his resignation a standing vote of the congregation showed its appreciation of his labors. He may be addressed at Gloucester.

—W. M. Taylor has been spending a period for rest in Tennessee. Before leaving New Orleans there was a testimonial banquet in his favor, attended by some thirty male members and friends of the Soniat Avenue Christian Church. All formality was laid aside and a spirit of Christian optimism was prevalent. Of course, the coming convention was in the minds of all present. Brother Taylor's vacation is taken with a view to preparing himself the better physically for the arduous duties that will fall on him. Among those present from outside the city was William Pearn, who is doing Christian work in the Canal Zone.

—The church at Bolivar, Mo., has erected a tabernacle for summer meetings. It has a seating capacity of 1 000. The object is to interest all of our churches in the county in a meeting which will be held each year by some good evangelist. After this central meeting the churches of the county will take it up in their various localities and continue it in their own way. We understand this year the evangelists are to be Coombs and Beyer, and the meeting is scheduled to begin August 2. J. H. Jones is the minister at Bolivar. We know that his congregation has consented for him to do some evangelistic work, and he will be available after October 1.

—The congregation at Weston, Mo., had J. H. Bryan, who is assisting Brother Hardin in the Bible school work, with them on Lord's day, July 19. J. E. Wolfe, the minister, writes that Brother Bryan is filled with good things and information and plans, knowing his specialty thoroughly. Brother Wolfe reports that every officer of his church and every member of the Bible school is enthusiastically at work to make this the first centennial school in Missouri. The teacher training class has 30 on its roll, and it is hoped to swell it to 50. Every teacher of the school is in it. Brother Wolfe is the teacher, J. H. Hardesty is the superintendent and Miss Lizzie Allen the secretary. "Let those schools who want an abundance of good things to practice for the next year have Brother Bryan attend," writes Brother Wolfe.

—E. B. Bagby leaves Cleveland, O., this week and will spend some time at his father's home in Tappahannock, Va., where he hopes to recuperate and be ready for work in the early fall. Brother Bagby leaves the Franklin Circle Church with many regrets. While he has not accomplished all that he had hoped, the two years have been profitable ones. There have been 144 additions since October, 1906, and $18,185 raised during the two fiscal years, of which $8,185 was for missions. Brother Bagby has been much handicapped by his sickness. It will be remembered that he was one of our foremost preachers in Washington before going to Cleveland. The Franklin Circle Church is now in correspondence with one of the ablest of our young preachers, and it is thought he will accept.

—On another page will be found a communication from Allen Price, representing our brethren in Australia, and announcing some of their purposes with regard to the celebration of our Centennial in that country. It will be noticed that they have arranged the date early in the year, which will permit some of the Australian brethren to come to our Pittsburg celebration, and they extend an invitation to any of the American brethren who can visit them at the time they celebrate. Australia is much indebted to our American brotherhood, both for ideas and for men, and especially for the education which many of their own young men have received in our colleges. We are glad, indeed, to know that both in England and in the colony recognition will be made of the "Declaration and Address," and all that it has meant to the religious world.

—Our readers will be glad to know that J. H. Hardin, who is now convalescing from his serious illness at Macatawa Park, is steadily improving. In a recent letter to the Editor he writes: "I am now beginning to feel the tides of returning health rising and flowing stronger every day, but it will be some time before I can endure much exertion, or, with safety, return to the heat of the interior. I will go back to my work, however, at the earliest moment I can do

The New Hope
Is the Best Remedy for the Drug and Liquor habits
HOME TREATMENT can be administered
J. H. GARRISON, President
Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

so with safety. Meantime, J. H. Bryan is in charge, and I am directing in a general way.'' We are sure the friends of Brother Hardin, and of the Sunday-school work in Missouri, will join us in urging Brother Hardin to remain at his lakeside home until he is entirely able to resume his work with safety. Meantime, all should be earnest in their co-operation with Brother Bryan in carrying forward the work.

—E. B. Barnes, after three years in the evangelistic field, has settled with the church at Grand Rapids, Mich. Brother Barnes has been one of our most vigorous evangelists. He enters upon a field that will not be easy, yet the brethren are hopeful and enthusiastic over the prospect of a great work. The interest is growing and the young people are planning for an aggressive campaign. There have been several additions and a revival effort will be made in November. One young man, who will give himself to the work of the ministry, recently confessed Christ. The church supports Dr. Jennie Crozier in India, and the work at Muskegon to the extent of $400 per year. It is hoped that a more suitable building can be erected in the near future. Brother Barnes is having large congregations, notwithstanding the vacation season. The Fifth Avenue congregation recently had a meeting with some 35 additions. W. A. Bellamy is the minister there.

Behind on Receipts.

The Foreign Society is several thousand dollars behind in receipts on the year. This is a source of no little anxiety to us. We had confidently hoped that there would be a considerable increase. Many have worked hard for a great advance.

Complaints of hard times come from every quarter. Some churches have not responded with more than half as much as last year. Thousands of our people are out of employment on account of the money stringency. Not since 1893-94 have we had such a widespread complaint of money stringency. The political agitation, no doubt, helps also to divert attention.

In spite of all this, however, the churches have stood loyally by the work. There has been a small gain in the number of contributing churches, but a small loss in the receipts from the churches as churches. Many, however, have given far beyond all previous records. The loyal preachers have stood by the work in a most heroic way.

The greatest loss is in annuities. Many who expected to give on this plan have been unable to collect moneys coming to them or to turn property into cash.

There is yet time and opportunity to regain the present loss and turn apparent defeat into victory. There are already signs of renewed interest. During the first fifteen days of July there was a gain of fifty-nine contributing churches and 209 contributing Sunday-schools; and a gain in the regular receipts of $6,401. Many living link churches which have not sent in all their gifts, will yet rally and increase the receipts. Indeed, we have confidence that when the facts are known, all classes of churches will put forth a special effort to relieve the situation, and especially the churches that have given in former years, but have not responded this year. We are receiving many expressions of anxiety and genuine interest from friends on all hands.

It is known to many of the friends that some twenty new missionaries are under appointment and stand ready to go forth to their several fields in September, if the Executive Committee sees its way to send them. It will be a great disappointment to the workers on the fields and to those under appointment if they are not permitted to go.

As a matter of course, whatever is done, we must depend chiefly upon the leadership and vital interest of the preachers. We hope to hear from all classes of friends at an early date, that we may know how to plan the work toward the close of the year.

F. M. Rains,
S. J. Corey,
Secretaries.

Death of Mrs. Durban.

My Dear Brother Paul: Alas! that I should have to send you this tragic news. We are in deep waters.

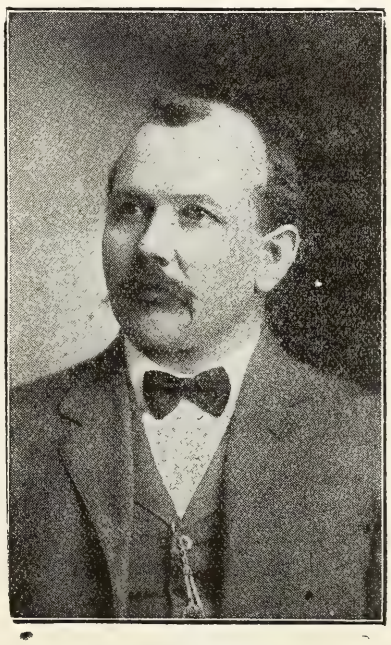
For forty-two years my darling wife has made my life a heaven on earth. I loved her with a kind of adoration. We were perfect lovers.

Our recent visit to America was not expected to end thus. For she was fairly well when we sailed from Liverpool on May 2. She fell sick about three weeks after arriving at Mr. Maxim's summer residence at Lake Hopatcong, N. J., but got better. Then she was ill during the voyage home, and on reaching Liverpool felt unequal to the journey to London, and I got her to Chester amongst kind old friends. The doctor in three days ordered an operation as the only chance, but after coming out from the chloroform she passed away in three hours, leaving me desolate indeed. In my beloved children she has left me a beautiful legacy of consolation, for which I thank God. Her sweet and gentle spirit has fled, but yet she will in a blessed sense ever be present with us.

My son Will went with us to America and remained with Lily and Mr. Maxim. Oh, how terrible their grief will be when they receive the news! I did not cable, for the shock would be too dreadful.

You, dear Paul, and yours know much of the bitterness of bereavement. I have thought much of all you have gone through in dark days. For me life can not be the same, for the brightest of all earthly lights has gone out. Fraternally your loving old friend,

William Durban.



J. E. Teaney.

Brother Teaney is the man who destroyed his stock of liquors, wines, etc., after his conversion by Evangelist Violett. He is now a student at Christian University, Canton, Mo., and is open for ministerial and lecture work.

A Christian Endeavor Revival.

A new idea in Christian Endeavor is being exploited in the First Christian Church, St. Louis. For four successive Sunday evenings plans have been made for what is called a Christian Endeavor revival, the services taking up the entire evening. On last Sunday evening the first meeting was held, with about 300 present and 31 additions to the society. Special topics, leaders and a large chorus were features. There were three additions to the church at the close of the service. All the lines of work at the First Church are holding up remarkably well in spite of summer weather and of the fact that the church has been without a pastor for four months. Earle Wilfley, the recently-called pastor, will find an unusually rich field awaiting him in September, when he is planning to take up the work.

An Open Door.

Just one month ago we opened up a new station among a mountain tribe, whose chief characteristic is gross ignorance. Two native evangelists were sent to begin the work. Last week one of them returned, giving the first report of their labors. At first both evangelists located in the same town. In a short time a school was opened with an enrollment of thirty-seven. The news spread. The leaders from another town visited the workers and urged them to open another school. The request was granted, and now we have the second school with an enrollment of twenty-five. In the latter town a building suitable for dwelling and school purposes has been provided by the inhabitants without price. They are anxious to have the gospel preached unto them. Now we are being urged to open other schools in this same region. We have the men, but not the means. While the Church of Christ is demonstrating her ability to carry on an aggressive Sunday-school campaign at home, will she not lift up her eyes and look on this great field where hundreds of young people may be brought to a knowledge of Christ? Help us to give to these young men and women the bread of life.

John Lord.

Vigan, P. I.

What's the Score?

Next to ''What Time Is It?'' this is the most frequent question heard in America. The children of this world, being wiser than the children of light, make elaborate preparations, at an enormous expense in telegraph, newspapers, bulletin boards and telephone calls, to give a prompt, accurate and reliable answer.

The Church of Christ is engaged in a transcendent conflict. The main thing, of course, is to press the battle to the gates. But it is well worth while, from time to time, to report the progress made. This encourages other churches. It inspires your own members. Somehow the victory seems more complete when we see it reported in print. And then it is helpful in many ways to have all the reports of all the churches gathered and tabulated, so that the entire progress of the cause can be seen at a glance. If there were anything wrong in statistics we should not read of three thousand and five thousand, and other numbers, in the book of Acts.

At this season of the year the state secretaries are endeavoring to gather the annual reports of all the churches. In addition to the many regular reasons for prompt response to their request, the interests of our Centennial make it highly important that every church and every member should be reported this year and next. Among other things, we hope to publish a Centennial Year Book containing not only the usual information, but much additional matter, including a complete list of churches.

If the representatives of any church have not received the annual report blanks from the state secretary, please write him at once and ask for them. Let everybody stand up and be counted. Let the perennial complaint about our statistics be removed by every one doing his part. The statistical secretary can only tabulate the information that comes to him. He is wholly dependent upon the state secretaries, as they are upon the churches.

W. R. Warren,
Centennial and Statistical Sec'y.

ANOTHER DIAMOND ANNIVERSARY

In our last issue appeared some account of the seventy-fifth anniversary of the Central Christian Church, Indianapolis. Another Indiana church, that at Vincennes, has also just celebrated its diamond anniversary. We regret that we have been unable, though we made the effort, to secure illustrations to picture the building and its pastor.

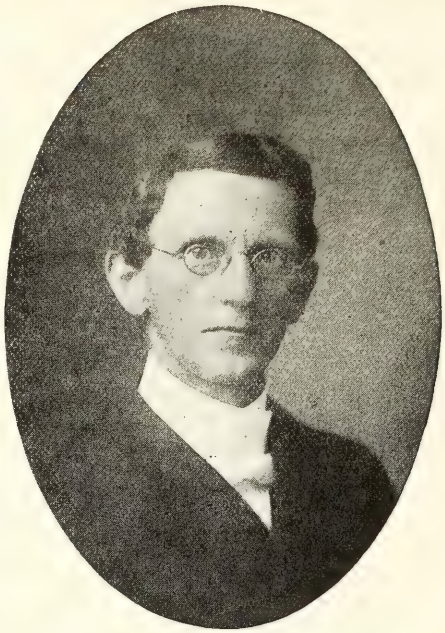
The anniversary day was June 21, and on that occasion William Oeschger, the present minister, preached a special sermon, during which he gave some sketch of the history of the congregation, basing his remarks upon the text 1 Samuel 7:12, his aim being to discover the divine aid, the stone of heavenly help in the past, and to point out the path that will merit it in the future.

T. J. Clark, who for twenty-two years was the minister of this congregation, preached a special sermon twenty-five years ago at the fiftieth anniversary. The present minister has been able to find more information about the early days, the source of this, for the most part, being the "Millennial Harbinger" of 1831 and 1834.

It appears that the first seeds of truth were sown by Alexander Campbell, through the "Harbinger" and the "Christian Baptist," and lodged in the heart and head of some of the members of the Mariah Creek Baptist Church, and especially one William Bruce. Out of this sowing came the Bruceville Christian church, organized in 1832. From there the "new thought" was carried to Vincennes, first through the "Millennial Harbinger," and then through the living messenger, Morris R. Trimble. The organization took place in June, 1833, nine persons covenanting together to take the scripture as their guide. By April of the following year the number had increased to 39. "We are much in need of proclaimers in this section," was the report of Ignatius Mattingley, the "Harbinger's" correspondent. This rapid growth did not, however, always continue. Just what were the causes that arrested the rapid numerical growth of the church would be difficult to say. But the fact remains that for forty years the membership of the church remained very small. Not until T. J. Clark became pastor of the church was there any marked increase in the numerical strength of the church. During his twenty-two years of faithful ministry many were added to the membership of the church. His pastorate was not marked by any specially great ingatherings, but there was a constant and healthy growth.

While J. N. Jessup was pastor of the church many were added to its membership. In one meeting alone 134 were added. During the ministry of the present pastor, which began March 1, 1900, seven revival meetings have been held, with good results. In addition to these ingatherings there have been many additions at the regular services. Thus, from this little band of nine, the congregation has grown in seventy-five years into a great body of believers.

Alongside of this numerical growth there has come a material growth equally great. This church, in its early day, was very poor. For fifteen years it did not have a house of its own in which to worship. The meetings were held in the different homes of the brethren for a long time. Sometimes the meetings were held in the courthouse and in the old city hall. The first regular meeting place was in the home of H. D. Wheeler, who fitted up a room in his own house for the use of the church. It was an upstairs room. The building in which it was still stands. It is the old building that stands across from the rolling mill on the corner of Harrison and Park streets. In 1846 the church bought a plot of ground on North Second street, between Perry and Buntin streets. The purchase price, $200, had to be borrowed, and was not paid back until eleven years later, when the church sold off fifteen feet of the original plot for $225, with which it paid off the $200 loan and the interest that had accumulated. In 1848, after two years of hard work, the congregation dedicated a small house of worship. This was later on built onto, during the pastorate of T. J. Clark. From that house the congregation passed, on August 28, 1904, into its present beautiful temple of worship.



T. J. CLARK,
Who Served this Congregation Twenty-two Years.

But more to be appreciated than numerical and material growth, is the spiritual growth that has been made. In its early history the church's spiritual ministrations were very much limited. One of the chief functions of a church is to have the gospel constantly preached. This spiritual ministration was sparingly administered in the early days of the church. For many years the preaching of the church was intermittent. For thirty years the church had no regular stationed pastor. It depended on an itinerant ministry for its preaching. Not until the year 1865 did the congregation employ a man to give all of his time to the service of the church. From that time to this the church has never been long without a regular pastor. For thirty years the entire spiritual activity of the church was expressed through the social meeting, with its communion service, and its occasional preaching ministration. This single spiritual ministration has had a wonderful expansion. To-day the word of God is preached every Sunday; there is the Sunday-school, with its great teaching force; a great C. W. B. M.; young peoples' societies, with their gracious ministries; weekly prayer services. Once this church could not raise enough money to have the gospel preached once a month. Now it has it preached every Sunday at home, and every Sunday on a foreign field by its living link missionary, S. G. Inman, in Mexico. Once the church had two elders and a few deacons; now it has a great body of godly men who are serving in this spiritual capacity. Once there were scarcely enough people in the church to carry a tune. To-day it has a great number of sweet singers and a great band who make a joyful noise unto the Lord on the organ and on instruments that neither David nor our fathers ever dreamed of seeing used to praise the Lord. So great has been the growth that another church has been organized out of this church, which is now stronger, numerically, materially and spiritually, than this church was thirty years after it was organized.

THE PROBLEM OF THE FUTURE.

In his sermon on the seventy-fifth anniversary of the Vincennes Christian Church, William Oeschger, the minister, spoke the following words that deserve the attention of a much wider audience than the local congregation:

What of the future? That is the question that we must meet. The past—with its victories and defeats, is forever fixed. The present is our concern. What is the real problem that confronts us in the years that lie before us? The problem is not how to secure more members, nor is it that of more means for supplying the material needs of the church. These are all secondary matters. The heart of our problem is, "How to conduct ourselves so as to merit the help and favor of God." In connection with this problem the crucial test will be, "Can we stand prosperity?" Will worldly riches, social prestige and political honors turn our minds and hearts from God unto the world? As the families in the church rise in affluence and wealth, will the children be carried away from the spiritual grasp of the church into the death-gripping vice of worldliness? Shall the children in our best homes be lost to the church through the deadly allurements of worldly pleasures? The next twenty-five years will give the answer. What will the answer be? I fear worldliness as I do the poison of an adder. Just to the degree that worldliness enters a church, God leaves it. To those that are laboring to build up this spiritual temple, I say, ponder well the words of the Psalmist when he says, "Except the Lord build the house, they labor in vain that build it." The greatest assets that this church, or any other church, can have, are not wealth, social prestige nor political honors; but simply men and women who serve as temples for the indwelling of the Spirit of the living God.

Deserving of Success.

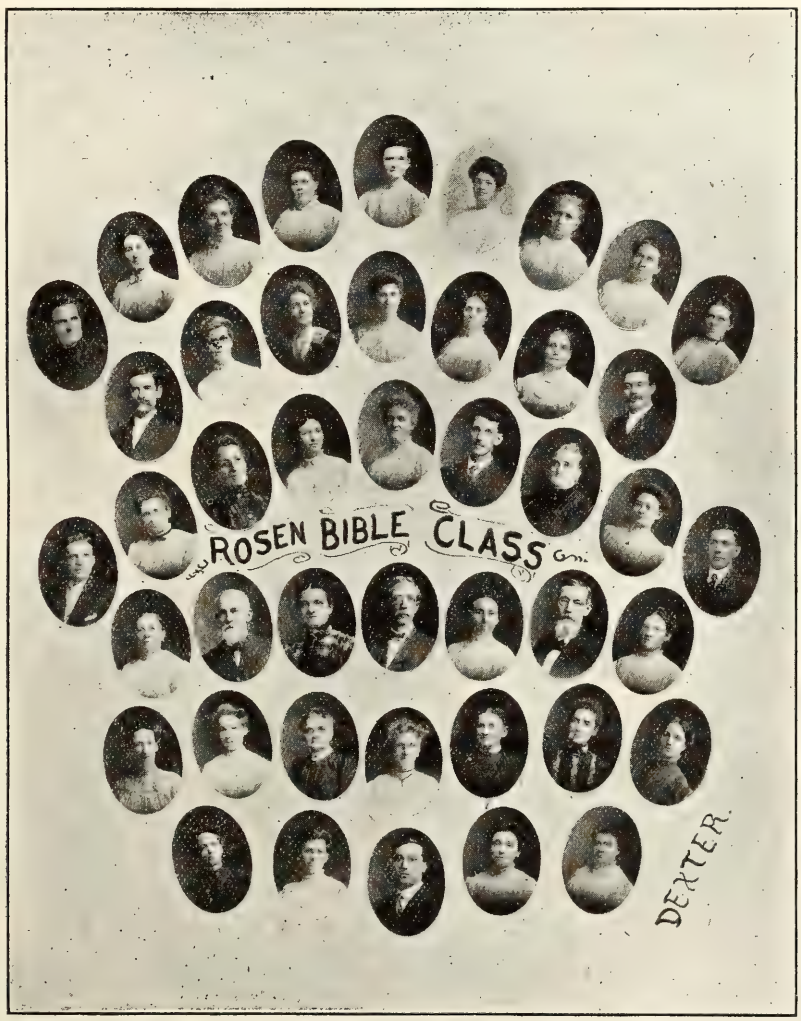
The marvelous growth of Borden's Condensed Milk Company is due to unceasing vigilance in observing rigid sanitary regulations in the manufacture of their products. Eagle Brand Condensed Milk and Peerless Brank Evaporated Milk (unsweetened) have received highest awards wherever exhibited.

REMEMBER, WE FURNISH ALL KINDS OF
BIBLE SCHOOL LITERATURE
No matter what you want, write to us about it.
CHRISTIAN PUBLISHING CO., St. Louis.

ADULT BIBLE CLASS MOVEMENT

The Rosen Bible Class.

The Rosen Bible class of the First Christian Church, of McKeesport, Pa., formerly known as "No. 9," was started in the summer of 1901. It was at first composed of married men only, six in all, who, after forming the class, chose Mrs. Jos. E. Weddle as their teacher. May 4, 1905, it became an organization, claiming the distinction of being the first organized class in the church, and has since been known as the Rosen Bible class. To the class the name "Rosen" signifies "faithfulness," being chosen in honor of Dr. D. F. Rosen, the efficient superintendent of the Bible school and also a member of the organization, whose marked characteristic is faithfulness. It is now a mixed class of men and women, with only a few exceptions members of the church, many of whom are so situated that it means a sacrifice for them to attend the morning Bible school session.



Quite a number of members were transferred to other classes during the last two years, when our school was being graded, owing to the fact that the class was composed of those who varied considerable in age. The present enrollment is 58.

The three standing committees of the class are, membership or lookout, flower and social. Present officers are: President, L. W. Patterson; vice-president, Mrs. Alice Bilby; secretary, Mrs. William Tennant; treasurer, Mrs. I. N. Folks. The class colors are gold and white; class pin, a three-leaf clover of gold and white enamel, containing R. B. C., each letter on the separate leaf.

The Rosen Bible class has not only greatly aided the church financially, but has also supported for two years a sewing teacher in the White Street Mission Industrial School, this year furnishing the teacher herself in one of its members. The entire class is now taking the teacher training course, and belongs to the International Sunday-school Association.

The success of the class, as it seems to the writer, may be attributed to three reasons: The class spirit, or organization, the faithful work of the members, and the teacher's consecrated and untiring efforts for its welfare. Mrs. Weddle, though one of the busiest women of the church, active in all its undertakings, yet finds time during the week to call on the absentees and attends to her class duties as well. She possesses not only the treasure of a sterling Christian character, but also a loving, sympathetic, motherly nature that has won and held for the class not only the young man with a genial face, who later became the first president of the Baraca class, but likewise the dear silver-haired lady who, though not a regular member, is furnished with a quarterly every Sunday, and whose generous contribution finds its way at timely intervals into the treasury, and who is thus kept in touch with the school and its work. In her daily life, this Bible school teacher is so situated that she comes in contact with young men and women who are away from home, and it is there that she has proved herself a power for the church, in ever embracing the opportunity offered, doing the Master's work.

A. Christine Vasicek.

McKeesport, Pa.

Studies of the Books of the Bible.

The first year's work in the Advanced Teacher Training course is announced under the above title. Send now for the prospectus, containing a sample lesson and a special advance subscription offer. The book contains fifty lessons and will be published September 1.

A Delta Alpha Class.

What is now known as the Delta Alpha Class of the First Christian Church, Atlanta, Ga., was originally Class No. 7. In the beginning, probably in the year 1901 there were two young women in the class and others joined from time to time until at the end of the year the total membership was probably ten or twelve. We continued to grow steadily but moderately up to the time of our class organization on October 9, 1904, and at that time we had present 23 and a total membership of 45. The record of our progress would be about as follows:

TOTAL MEMBERSHIP.	
1901	2
1902	10
1903	20
1904 (October)	45
1905 (December)	73
1906 (December)	144
1907 (December)	220
1908 (April)	330

In our present total membership we include those who have been members of the class and for various reasons are no longer active members and are now entered as honorary members. There are now 75 on this list, leaving 255 active members.

On July 28 we moved into a new and very commodious church building where we have had favorable opportunities for growth and usefulness. Before this time we had no Sunday-school room and were laboring under serious difficulties, where it was almost impossible to do good work or make much progress. We are now a well-organized force of Christian workers and are trying to do all we can for the church, the Sunday-school and the cause of Christ generally.

F. M. Robinson.

Very Valuable.

This is to tell you how very valuable we have found Marion Stevenson's Teacher Training Handbook. Our people are delighted with the logical method of presenting the great truths about and of the Bible. Our Official Board has been so pleased with the book and the idea of teacher training, that on last Lord's day they recommended that all our efforts be centered on this one department of the Bible school until all the church should be made alive with the spirit of it. Personally, I know of no book which so successfully meets all the requirements of this work.

Paris, Mo. Frank W. Allen.

Australia and the Centennial.

On behalf of the churches of Christ throughout the commonwealth of Australia, I am authorized by the Federal Conference to lay before the readers of THE CHRISTIAN-EVANGELIST the matter of our proposed centenary celebration as arranged for April, 1909.

Sydney, the capital of the mother state, New South Wales, and home of the first of our churches in Australia, has been selected as the place at which these celebrations will be focused.

Recognizing, as we do, the value of the simple and far-reaching statement of Thomas Campbell, "when the Bible speaks we speak, and where the Bible is silent we are silent" as a means of breaking down the division of Christendom and consolidating scriptural churches, we hold out our hand to you, our brethren in one common cause. In our time of rejoicing and thanksgiving, we wish to strengthen the bonds of Christian kinship not only throughout Australia, but also with our parents in the far-off lands of America and Britain. We admit the fatherhood of the American churches, who have, from time to time, sent us sturdy preachers of the gospel, while we owe much to the constant nursing of the faithful ones who came to our shores, bringing with them the strong principles of the churches of the motherland. As a result of this combination, we think we have, in a measure, inherited the earnest desire of the mother for the restoration of the old things, together with the father's overwhelming wish for the union of the followers of Jesus Christ.

In this spirit of union we now stand, both geographically and ecclesiastically, between our parents, and hold out a hand to each. Perchance in grasping the hand of the one and the other, we may make their hands to touch, thus arousing a thrill of kinship which will cause the circle of comradeship to be completed by the joining of hands across the Atlantic. We trust that even now the dictum, the centenary of whose utterance we are about to commemorate, may be applied, in all its force, to both the internal and the external affairs of our churches and achieve a consolidation that will astonish the world.

Within a few weeks of this reaching you, the kinship of our races may be most strikingly emphasized by the visit to our shores of the great American fleet and the ensigns of England, America and Australia intertwined in political fellowship. This union of hearts is, however, as nothing compared to the spiritual fellowship that should cement the souls of those who have rallied around the gospel banner of love and have pledged themselves in unquestioning obedience to one common Lord.

It is still too soon to give a detailed statement as to the centennial celebrations proposed, the purpose of this communication being mainly to enlist your sympathy. We welcome to this land of sunshine any members of your churches who can spare the time and cost of such a visit. We would release them in good time for your own commemorative convention in September, at which convention you may expect to see some of your fellow-workers from Australia.

In the meantime, please keep this matter well before you and let us hope that the world-wide fellowship, in which we may in God's good providence participate at that time, will be a foretaste of the eternal fellowship of heaven.

On behalf of the Australian Federal Conference Committee

Alan Price, Press Agent.

How Our National Budget is Prepared.

["The Review of Reviews" for July, of course, has its articles on Bryan. But there is a general assortment, too, worth while. Especially topical are the articles on Quebec, the New Methodist Bishops and the "Government as a Spender." From the latter article we make an extract.]

Congress, holding the pursestrings, has determined the national disbursements for the fiscal year of 1908-1909. The procedure was begun last September, when official by official, bureau by bureau, department by department, contributed to building up the book of estimates, till it comprised 700 broad pages of federal print. When the Secretary of the Treasury, in December, dispatched wagon-loads of those documents to the Capitol, they constituted formal and official notice that almost $1,1000,000,000 would be required of Congress at that session for the maintenance of the national government. . . . Treasury officials are at a loss for descriptions that will bring the billion-dollar term within the average mental grasp. The sum will require every penny from customs, internal taxes, and postal supplies. It will also drain low the quarter-billion reservoir of surplus. It is almost one-third of all the money in the land, more than half the value of all the cargoes and carloads of annual exports, and only $200,000,000 less than the value of all our imports. A billion of money in twenty-dollar yellow backs would weigh over seventy tons. Compactly stacked against the Washington Monument, they would make twenty-five separate piles, 550 feet high, reaching from the monument's foundation to its very top. To count a billion silver dollars, the best Treasury expert, working eight hours every business day, would require a century and three years more. Where will all this money go? It was appropriated through fourteen great supply bills, under more or less arbitrary classifications. The disbursements, however, may be roughly grouped in three grand divisions, as follows:

Postal Service	$225,000,000
Military Service	500,000,000
Other government service	225,000,000

SWISS FARM COLONIES.

The Few Simple Propositions Upon Which Their Success Depends.

[The July "Century" is a good number. Much of its space is devoted to articles on the business interests of the country. But the fiction side is strong, too. We make an extract from Edmond Kelly's "Employment for the Unemployed."]

The success of the Swiss farm colonies depends upon a few simple propositions: That although it is difficult to make money out of land, it is easy to secure a living from land; that everybody who is not infirm can, under directions, soon be fitted to do remunerative work on land; that, thanks to recent improvements in agriculture, many more men can be supported per acre of land to-day than a few years ago; that work on land is physically and morally regenerating.

The Swiss have adopted a system of small farms, each farm occupying no more than 300 men, thus making it possible for the director to be acquainted individually with every one of them. The industries on these farms are relatively insignificant, and are only there for the purpose of giving employment to those who are unfitted for agricultural work, and during those months of the year where little work can be done in the field. The surveillance, instead of being confided to an expensive soldiery, is confided to farm-hands, who not only exercise a sound and moral influence over the inmates, but incidentally earn their wages by the work they do on the land.

Moreover, the Swiss have discovered how indispensable it is that by the side of every forced labor colony for tramps there be also a free labor colony for the unemployed. Nothing interferes more with the discipline of a tramp colony than the presence there of innocent unemployed, who tend to relax the discipline necessary for the tramp, and nothing is more unjust to the unemployed than to put them in daily and hourly contact with the tramp. Also, the character of the discipline necessary in the one case is totally different from that needed in the other. The tramp needs some severity and even coercion; the unemployed, on the contrary, needs only just such regulation as is indispensable in every factory or farm. In Switzerland, therefore, the colonies where discipline and coercion are used are confined to tramps and misdemeanants, and the free labor colonies are open to the unemployed, who, in lieu of discipline and coercion, find ordinary factory regulations an encouragement. At Witzwyl, too, a very interesting experiment has been tried. Around the forced labor colonies is a collection of farms to which the inmates of the forced colonies are encouraged to go when their term has expired. At these farms a fair wage is paid; and, being removed from the temptations of town life, the inmates of the forced colonies have an opportunity of doing work under virtually free conditions, and thus completing the self-discipline necessary to fit them for restoration to the community at large. The forced labor colonies have in some cantons been so adroitly managed as to be self-supporting. This can not be claimed for the free labor colonies, which contain too large a proportion of infirm to permit of their paying expenses; but the expense of the free colonies is relatively small.

A Year's Work at Fort Wayne.

The work at the Third Church, Ft. Wayne, Ind., was begun by the earnest efforts of Brother E. W. Allen, now of Wichita, Kan. A lot 50x150 was purchased and a rough board tabernacle was built. Later an excavation 48x50 was made and cement walls built. Had Brother Allen remained, he would have been able to have carried his splendid work on to completion. But after his departure the work was without any one regularly for nearly two years. Our state evangelist, T. J. Legg, was asked to hold a meeting. The good work of Brother Legg resulted in an organization of sixty-eight members, on the first of April, 1907. Upon his advice the church called H. E. Stafford, of the Third Church, New Castle, Pa. Brother Stafford took charge July 14, 1907. He found fifty-nine active members, a Bible school of forty regular attendants, an active Ladies' Aid Society, a hole on the back end of the lot, a rough building in the front, and a mortgage of $1,000 on the property. His first plan was to pay off the mortgage by starting to build. It worked well. The mortgage was burned, the building completed and dedicated by January 19. Z. T. Sweeney dedicated; he asked for $1,000 and received $1,600. During the year a splendid financial system has been introduced; every missionary offering has been observed; a C. W. B. M. organized; the church membership increased to eighty; the Bible school to 140 regulars, having four organized classes, in which many young ladies and men have been interested; a Bible training class during the week; class on mission study (by Mrs. Stafford); about $2,800 raised in cash and $1,000 in pledges. A meeting was held by Brother Stafford at Metz, Ind., and the church at Mooresville received his services every Sunday afternoon. There he had many additions. The church here has called him for another year.

Ed Shelleberger, Clerk.

People's Forum

Stopping the Leakage.

To the Editor of THE CHRISTIAN-EVANGELIST:

I have been much interested in the articles by Ward Russell and others in THE CHRISTIAN-EVANGELIST on "Stopping the Leakage," and I crave permisison to offer one or two suggestions.

The church letter method of holding removals is absolutely inadequate. People ove to localities where we have no churches. Take western Canada, for example. Our churches are as seldom found as the proverbial "hen's teeth," or white blackbirds. At the Buffalo convention in 1906, C. S Medbury told me that he thought it was putting the matter conservatively to say that 1,000 disciples had moved into western Canada, during the year, from Iowa alone, yet our total membership in western Canada, at the present time, is less than 1,000. If these Iowans carried letters they did not find churches to which to present them. But even where there is a church established, the matter of seeing that one gets into touch with it throws considerable responsibility upon the secretary of the church granting the letter. To do the matter right, he must have the name and address of the secretary or pastor of the church to which the letter goes; he must have, and be willing to use, a copy of the Year Book; he must be willing to write, sometimes, two or three personal letters; he must, in short, be a secretary who is qualified and willing to perform the duties of his office. If secretaries were always elected because of their fitness for the office, the problem would be very much simplified; but how many secretaries are so elected? It is sheer folly to depend on unprompted church secretaries to do their duty in this matter; but that is what we depend on when we rely on the letter system.

Last year I proposed to our western Canada board a plan which I believe would overcome the difficulty, if generally adopted. The board endorsed it, and I sent the proposal by letter to the state secretaries, at the Norfolk convention. I believe it reached the latter too late, and most of the letters were returned to me by the postoffice. After the Norfolk convention, the matter was dropped, as negotiations with the Baptists, looking to the unification of our mission work with theirs left us very uncertain as to what form our future work in western Canada would take.

My plan is as follows: Whenever a removal takes place, let the secretary of the church notify the state secretary, giving all the particulars. The state secretary can then notify the church that receives the removing person; or, if the removal be into another state or province, he can notify the secretary of that state or province, and he, in turn, notify the church. Each state secretary should also report annually to the A. C. M. S. the number of these inter-state, or intra-state removals, and whatever other particulars experience may prove to be necessary, so that a fairly accurate idea may be had of the movement of our population.

I am aware that this plan, like every other advance in organization, must overcome certain objections. Two of these may be considered, as follows:

1. It tends to give the missionary societies undue influence in the churches. If this should be found to be true it would still pay to put the plan into operation, though it might be necessary to create a separate bureau, independent of the missionary societies.

2. It would give the state secretaries too much work, and most of them are already overburdened. I admit that in some of the states the secretaries would have to have clerical help. I submit that the state societies in the states of Ohio, Indiana, Kentucky, Illinois, Iowa, Missouri, Kansas, and perhaps others, should all have offices, and one or two clerks, right now. It would pay them. Suppose it does involve the employment of one or two extra clerks for the whole country. In my own opinion, the whole scheme would involve an expense, for the whole country, of not less than $2,500 per year. I claim that the saving, in money alone, to the churches and missionary societies would greatly exceed this sum. Every disciple who severs his congregational connection ceases to be a contributor; every such connection saved is so much money saved. And this, too, is taking no account of our great business of saving souls. Twenty-five hundred persons saved to us in this way, being average contributors to all our work of $1 each, would pay the expense of the whole plan.

Following are some of the reasons:

1. The state secretary, either directly or through the district secretaries, can, more nearly than anyone else, keep the church secretary up to his work. Occasional letters to the churches will bring out information as to any removals, except where the church secretaries are incorrigible.

2. It will enable the missionary societies to understand much more readily what cities and what parts of the country are swallowing up our brethren.

3. It will tend to make the individual removing less careless to know that there is someone keeping track of him.

4. It will solve the "isolated disciple" problem, to the extent of informing, at first hand, the state or provincial society as to just where that disciple is.

5. It will enable the societies in receiving districts, like western Canada, New Mexico, or the city of New York, to form a pretty accurate idea of how many disciples are coming their way, and where enough of them are located to form the nuclei of churches.

6. More accurate information concerning the real standing of a man in the church can often be conveyed in this way than the church officers feel safe in putting into the letter given to the man himself. I am confident the churches will fall in readily with this plan, if the state societies will take it up. I do not claim that it will solve the whole difficulty. No plan will do that unless every church adopts it. But it will solve the difficulty in very many places.

Alex. McMillan.

Yellow Grass, Sask.

Two new buildings will be erected at Miami University, the large institution supported by the state of Ohio at Oxford and under the presidency of Dr. Guy Potter Benton. These will be the Carnegie Library and the Normal College Administration Building. The large and handsome general administration building for the university built last year was occupied early in the spring. At a recent meeting of the trustees the resignation of Dr. E. D. Hepburn was accepted, and the unusual honor was paid him of electing him Professor Emeritus of English for life. He has been for many years Professor of English, Dean of the College of Liberal Arts and Vice-President of the university. Next year the university will celebrate its first century of existence.

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NEWS FROM MANY FIELDS.

Mexico's National Convention.

The Federation of Young People's Societies and Sunday-schools has just closed at Torreon, Coahuila, one of its most remarkable gatherings. At these annual meetings workers from all the different denominations in the republic come together in convention to plan for larger work and receive inspiration. The Torreon convention will go down in our history as one of the greatest on account of two things, that of Christian union and the evangelistic spirit manifested.

Rev. George C. Levering, of the Friends' Mission, spoke on "What Practical Methods Can We Take for the Union of the Ecclesiastical Bodies of the Country?" which was a practical study of the situation of denominationalism in Mexico to-day, aided by answers to a list of questions that had been sent to almost all the Christian workers. These answers showed an almost unanimous desire for union, but a majority of them expressed the belief that it would not be possible for Baptists, Friends and Presbyterians to live together in one ecclesiastical organization. Mr. Levering's paper was well received and proved a discussion which showed that at least those present at the convention were most heartily in favor of immediate steps to be taken to consummate the union, although all realized it must be of slow growth. A committee, consisting of one member from each of the churches represented, was appointed to present the matter to each of these ecclesiastical bodies, asking them to appoint a committee with power to act in forming a federation of all.

One of the most prominent delegates was Sr. Valiente y Poso, a former priest of wide experience both in the old world and Mexico, now pastor of the Methodist Church of San Luis Potosi. On Saturday night he spoke on "Why I Left the Catholic Church?" to an audience of 1,500 people, about half of whom were Catholics. The audience was profoundly impressed with his evident sincerity, his love for all men, and his desire to state the truth, not to wound feelings. The next morning he was announced to preach at one of the churches, but it was decided to change the meeting to the theater, so as to give all a chance to hear him. Early Sunday morning the following notice was thrown broadcast over the streets of Torreon: "Important Notice! To-day the performances that the Messrs. Protestants have been giving in the Theater Richardo de la Vega ceases, and beginning to-morrow we will publish a series of leaflets in which we propose to picture exactly and minutely Protestantism and its sects from the miserable Luther down to the last one of these apostles." Our indomitable Sein, secretary of the Mexican Sunday-school Union, headed a committee that waited on the signer of the announcement, and asked for a public discussion in the theater, offering to set aside the program of the day for this purpose, but of course this was not accepted, the excuse being that permission from higher authorities would have to be secured for this, and this was not possible at present. At the conclusion of Sr. Valiente y Poso's address Sunday morning the venerable Arcadio Morales, the Moody of Mexico, gave an invitation and some fifty people came to the platform to declare their desire to unite with some evangelical church.

In the afternoon the theater was the scene of another great meeting. It was open and spontaneous without any set program, where all were asked to testify for Christ and renew their vows of consecration. Never before has one of our conventions witnessed such a meeting. It was a constant reminder of some of the gatherings in the Welsh revival a few years ago, as we have heard it described. Often there were five or six praying at once, and at other times several different songs being sung at the same time. And yet this impressed one, not as being a conglomeration, but as the manifest presence of the Spirit. Dr. Morales again closed this session by an invitation, which was accepted by about seventy people. The last meeting of this, one of the greatest days in the history of the evangelical churches in Mexico, was the consecration meting, which left all on the mountain top, but determined to return to the valley of service with renewed enthusiasm and power.

The Disciples were well represented by delegates from Monterey, San Luisito, Saltillo, Sabinas and Cuidad Porfirio Diaz, and had a prominent part on the program.

A Happy Day in Idaho.

June 28 was a great day for the church at Weiser. I was called to assist in rededicating the house of worship. An enlargement was made necessary by the great meeting held there by the Clarke family, in which there were 123 additions. The work at Weiser has moved steadily forward since we secured J. P. Woodley as the pastor. Brother Woodley had it in his plans to re-enter school this fall, but yielded to the urgent call from the church to remain with them, and we took pledges for the salary in a few moments at the close of the evening services. For years the work at Weiser has been a life or death struggle, and it was a relief to us to look into the faces of the large congregation and contrast it with the little handful of discouraged people we met there sixteen months before for the first time. They are now able to get along without our help, and we will take up other points.

B. F. Clay has moved to Nampa and will give his whole time to that work. Earnest E. Jones has lately located at Meridian for the summer. The secretary is taking his vacation, but while enjoying the mountain and shade, he is carrying on his heart the care of all the churches and hopes to inaugurate a great campaign this fall for the election of Jesus the Christ to reign as King of kings and Lord of lords in South Idaho. Who will vote for him?

Frank E. Jones,
Cor. Sec. of S. Idaho.

Caldwell, Ida.

Oregon Convention.

The Oregon Christian Missionary convention met at Turner, Ore., June 22, and continued ten days. The title is a misnomer, since there is a ministerial institute, besides the conventions of the C. W. B. M., Bible School Association, Education Day, and Christian Endeavor Day. It was a great gathering, marked by utmost harmony and good will.

President E. V. Zollars, of Enid, Okla., was the principal speaker. His addresses were a great uplift to the convention. W. J. Wright, of Cincinnati, gave an address that was especially inspiring to preachers. The Church Extension address of J. L. Greenwell, of Seattle, Wash., was one of the best addresses of the many good ones which were as mighty levers to lift us to a purer and more truthful plain of life. It was a real missionary convention, the influence of which will be felt even beyond the bounds of Oregon.

Among the notable visitors were Dr. Royal J. Dye and wife, of Bolenge, Africa, and Mrs. Louise Kelley, of Emporia, Kan. There were about seventy-five preachers in attendance, which is a good showing for a state that has but few over a hundred preachers.

There were 692 additions reported for the last year by state and district missionaries, a large increase over the preceding year. The good work of the Eugene Bible University was manifest in various ways. Of the 75 ministers present, 31 were either graduates or students of that worthy institution. When Dr. Dye and wife made their impassioned appeal for means and missionaries, $2,130 were pledged, and 31 volunteers for foreign service were enrolled. About half of these were of this student body. With a grand new building and a larger corps of teachers, we look for very much greater results under the able management of Pres. E. C. Sanderson.

P. P. Underwood.

Boyd, Oreg.

We have just closed one of the grandest and largest conventions Oregon ever had. The brethren of the state with one accord join in gratitude to President E. V. Zollars for the great good he has done by coming and visiting our state.

Dr. and Mrs. Royal Dye's work among us has started a movement which is to end in the Oregon disciples placing a steamboat on the Congo for the use of the mission. It is to bear the name "Oregon." It will cost $15,000, and $2,140 of this was raised at the convention.

W. J. Wright spoke for us several times and always to the point. Davis Errett was re-elected president of our State Board, and C. F. Swander, of McMinnville, Oregon, was elected Corresponding Secretary to succeed F. E. Billington, who has so courageously filled that office for the past three years.

The C. W. B. M., the C. E. and the Bible school each had their time in the convention and all are in prosperous condition. Mrs. Clara G. Esson, of Portland, was elected traveling Bible school Evangelist for this coming year. On the last Lord's day, thirty-one young people pledged themselves as volunteers for the foreign field. This was a grand culmination for our convention.

We are justly proud of the progress made in our state. But with God's help and a greater degree of consecration on our part, we will do more in the future.

Geo. R. Whipple,
Press Committeeman for THE CHRISTIAN-EVANGELIST.

North Carolina.

The State Board, through "The Carolina Evangel," is asking the churches of the state to help the brethren at Wilmington secure their lot and build a tabernacle. The lot costs them $5,000. It is well located. They now meet in a plain tabernacle on a rented lot. Wilmington is one of the most important cities in the state. Let any one who reads this, who can do so, send help to W. A. DeCover, Church Clerk, Wilmington, N. C., or W. G. Walker, Cor. Sec., Wilson, N. C. The congregation at Wilmington is only a little over a year old. They enroll 140 members, but have little money. Judge J. A. Erwin is the preacher.—We hear good reports of the work of C. C. Jones, late of Washington, D. C. in Newbern.—President J. C. Caldwell, of Atlantic Christian College, is visiting various churches. He hopes for a large attendance of young men at the college this fall. Misses Fannie and Myrtie Harper, two of the teachers, are taking a summer course at the University of Virginia.—On one day recently H. H. Ambrose baptized twenty candidates at Farmville.—At Winston-Salem we reached our apportionment of $30 on Children's Day. Had fine program. The Y. W. M. C. had a Centennial rally at night and got $4.30 in their collection. We also sent $10 this week to the Board of Ministerial Relief for the aged ministers. The ladies have recently put new pulpit chairs in the church.—G. F. Cuthrell had one added at Wilson's Mills in a short meeting and one at regular services at Dunn.—O. J. Helsabeck is with Dr. Bitting at Stockdale in a meeting.—I expect to spend part of August at Bethany Beach, Del. Those who love the sea will find delightful bathing and brethren and friends who are congenial there. Come to the sea!

J. A. Hopkins.

Winston-Salem, N. C.

New Church Home Dedicated at Corona, California.

June 21 was the time of our dedication. It will long be remembered by the church here. The work has been difficult. For years the church has struggled along in an inferior building and on a side street. But now we have a modern, convenient building and the best location in town. The new property cost us $4,500. We needed $1,000 to clear us of debts. As the members are all poor, no one thought we could raise the amount needed; but when the smoke of battle cleared away, we had over $1,200 in good pledges. The Church Extension Board had granted us a loan of $1,000, but we will not need it now. Our much loved C. C. Chapman, President of our State Board, was master of ceremonies. He did his part well and we were all proud of him. Grant K. Lewis was with us in the evening and did us all good. His masterful address was a fitting climax of the day's service. We all love Brother Lewis and are always glad when we can have him with us.

This makes two new churches I have helped build in the last five years. The former one was at Waitsburg, Wash. But it required more courage to undertake this one than the former one. I am closing my second year with the church here.

W. T. Adams.

Dedication of the First Church, Tacoma, Wash.

Sunday, June 21, was a great day, not only for the Disciples of Christ in the city of Tacoma, but for the entire Pacific coast, for the new building, dedicated on that day, is perhaps the very best among our people west of Kansas City. There are doubtless churches in the East that cost more, but certainly none so serviceable and attractive. The fact that the First Church in Tacoma cost only $40,000, is due more to the fact that the membership assumed much of the work and oversight, than to cheapness in labor or material. It is built of handsome gray stone, somewhat on the same plan as the Independence Boulevard Church in Kansas City. The location is 6th and K streets, at the intersection of two of the main street car lines in the city.

W. A. Moore, the pastor, is a man of great faith, untiring energy, and tremendous resources. It was the unanimous desire of the church that he should preach the dedicatory sermon, and he certainly proved himself equal to the occasion. The Central Church at Tacoma and the First Church held a union all-day session. The total amount of money raised on that day was was $18,250—more than three thousand dollars above the amount actually needed to cover all present indebtedness.

We are praising God for still greater victories ahead in this beautiful and rapidly-growing coast city. The Disciples of Christ in Tacoma are not only united among themselves, but are enabled to teach and practice Christian union among their religious neighbors to an extent that is seldom possible in large cities. F. H. Groom,
Pastor Central Christian Church.

The Work at Flora, Ind.

Our work in this most pleasant field is moving along very nicely. We have a membership of 220 and they are the very best of people. Our choir, the best in town, is composed mostly of young people, and they are all good Christians, too. Our meeting with home forces came to an abrupt end at the close of the second week, because of the sickness of the writer—a sickness that at first promised to be typhoid fever. I am about able to again be about my work as usual. There was a most excellent interest and attendance when we closed. I believe we would have had a big meeting if we could have continued a week or two longer. There were two additions by confession. Also two before the meeting, by reclamation, not previously reported.

The teacher training class, started by A. B. Houze, my predecessor, has finished the course and passed a successful examination. The grades were good, ranging from 80 per cent to 97 1-2. This is the first class to take the training course in the county. While I had but little to do with the class (I was with it two months), yet I feel proud of it. We are going to make a strenuous effort to start a class September 1 with a membership of 100.

The C. W. B. M. is taking on new life. There are frequent additions and the meetings are well attended and interesting. There is a healthy growth along all lines—the missionary offerings also.

F. L. Davis, minister.

Oklahoma.

The State Board has provided for the organization of the state into eleven missionary districts. Seven of these are to be in Western Oklahoma. The organization of the First district was effected at Enid, May 28. The counties of this district are: Garfield, Grant, Kay, Noble and Alfalfa. There are forty-nine church buildings in the district, with nearly as many schoolhouse organizations. The officers elected are: President, W. S. Rehorn, Enid; vice-president, J. G. Chapman, Cherokee; corresponding secretary, J. A. Shoptaugh, Enid; treasurer, Stacy S. Phillips, Ponca City. The executive committee is composed of the above officers and Randolph Cook, of Enid, and Prof. O. L. Lyon, of Enid. This strong district will be an efficient promoter of Oklahoma Christian University.

The Second district is composed of the following counties: Logan, Payne, Pawnee and Osage. This organization was effected at a convention held at Guthrie, July 7. The officers are: President, Virtes Williams, Stillwater; vice-president, M. T. Ingraham, Pawnee, corresponding secretary, E. M. Chester, Guthrie. The executive committee is composed of the above officers, together with J. W. Garner, of Perkins, and E. M. Dempsie, of Pawhuska. This district has an evangelist in the person of W. D. James, who is supported by the Guthrie church.

The Fourth district is composed of Canadian, Kingfisher, Caddo, Blaine and Majors. The officers are: President, O. L. Smith, El Reno; corresponding secretary, C. M. Bliss. George T. Thomas is the district evangelist.

In the Fifth district the counties are: Comanche, Kiowa, Tillman, Jackson and Greer. The organization was effected May 8, at a convention at Snyder, with the following officers: President, W. A. Curtis, Hobart; vice-president, H. C. Stubblefield, Lawton; corresponding secretary, J. W. Mansell, Hobart; treasurer, Clarence Donart, Altus.

The Third, Sixth and Seventh districts will be organized before the state convention, which will be held at Shawnee, August 24-28.

J. M. Monroe,
Cor. Sec. W. D.

That Gladstone Proposition and the Chautauqua.

The Willamette Valley Chautauqua Association has just closed its fifteenth and most successful encampment. More than 1,200 people were camped on the ground and 20,000 people are said to have attended. Six schools did efficient work and the platform was represented by some of the most eminent men in America. For the first time in its history the Disciples established headquarters and many from near and from far visited us. Literature of the Disciples was on exhibition, and a foundation was laid for a wider knowledge of those who are satisfied with the name of disciples only. Every feature will be improved upon next year, and more ample provisions for the accommodation of all who may come will be made. We also hope to be represented on the program by some one of our eminent men; as the management is already at work on a program for the next session, we shall take the matter up with them at once and, if possible, have a representative next year. If we can secure the same person for Turner and the Chautauqua it will lessen expenses. Indeed, we look forward to a time when we shall have our own pavilion, where we shall, from time to time, have our own lectureship or School of Evangelism for the uplifting of our cause.

Owing to the larger interest, the little church here, not yet a month old, adjourned its services both Sundays. The Sunday-school marched in a body, the grounds being at our door, and secured free admission. We resume regular work at once and shall take no vacation this year, the Lord willing. Gladstone promises a rich harvest.

Any brother or sister knowing of Disciples living in Gladstone, Jennings' Lodge, Oregon City or Canema, all near to Gladstone, will do us and the cause a service by sending us their address. We shall take pleasure in calling on them at the earliest practical moment.

Gladstone, Ore. A. H. Mulkey.

CHURCH EXTENSION NOTES.

On July 15 an up-to-date map, with an up-to-date exhibition of our church extension work, was mailed to all the churches where we could get addresses of pastors, correspondents or elders. The maps cost the board $188 and about $130 in postage to mail them, and about $30 in clerical help. The Board of Church Extension can only expect good returns from this investment as pastors, correspondents and elders use them well by putting them in conspicuous places in our churches and calling attention to them.

Please post up the Church Extension Map. Don't consign it to the waste basket. It is the Lord's money that pays for the maps. A good offering for church extension will be secured only by faithful people in each church interesting themselves and then enlisting the indifferent.

Will the pastors please order their supplies for the annual offering for church extension, which begins on September 6. "Prominent Points on Church Extension," is a leaflet to be distributed to the people. It will count greatly in giving information. Then there are the usual collection envelopes. Send a postal card to G. W. Muckley, 500 Waterworks building, Kansas City, Mo., and supplies will be mailed free.

The Board of Church Extension has received a $200 gift on the annuity plan from a friend in Minnesota. This is the 223d gift to the board. Send annuity money to G. W. Muckley, corresponding secretary, 500 Waterworks building, Kansas City, Mo.

Statement of Receipts by Board of Church Extension for First Nine Months, Compared with Last Year.

CHURCHES.

For last year	$11,266 15
For this year	8,688 49
A falling off of	$ 2,579 15

INDIVIDUALS.

For last year	$ 8,908 60
For this year	16,790 84
A gain of	$ 7,882 24
Total gain	$ 5,302 58

The board is grateful for the gain in receipts. The falling off in receipts from the churches is no doubt due to a real or fancied closeness of money. A deep interest on the part of the churches in the annual offering in September will more than make up this loss.

Number of loans closed, 69, aggregating	$140,025 00
Returned loans	64,035 76
Interest received	17,779 47

Note that sixty-nine churches have been aided to the extent of $140,025, making the average loan about $2,300. More work is being done in our cities, hence the larger must be our loans. We are not neglecting the smaller towns, but since the fund has grown we are able to help the long-neglected city missions.

The returns on loans and interest receipts are not so large as last year because the churches that have our loans are all pleading hard times, and hence asking to delay their payments. Our older and stronger churches should take up the burden and send larger offerings in September.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Russellville, July 19.—Four added to the church here to-day by letter—three by primary obedience last Lord's day.—F. B. Elmore, pastor.

Bentonville, July 19.—One addition at morning service to-day. The summer campaign is now on and our general cry is victory.——J. W. Ellis.

Colorado.

Delta, July 20.—The church here continues to grow. There have been 21 accessions since the report in May 11, by primary obedience and 10 otherwise. I have been supplying. A. N. Glover takes the work in August.—E. M. Miller.

Illinois.

Findlay, July 21.—There was one confession on July 20, Harold E. Monser preaching for us. He organized this church in 1906. All departments of our work are in a thrifty condition. In August I will be away for a vacation.—J. J. Bare.

Indiana.

Mishawaka, July 20.—There was one confession yesterday and three others since last report. Our Bible school attendance was 30 more than double that of a year ago.—J. D. Hull.

Kansas.

Leavenworth, July 16.—There were four confessions and five additions by letter, making 17 additions since last report up till June 11, since which there has been no report. W. J. Dodge is the minister.

Chanute, July 20.—There were five added yesterday—four by letter and one united who came from the Baptists. We have sent out another preacher, Robert Copeland, a bright young man. He is now preaching at La Harpe and expects to go to school this fall. We have some more preachers in the making. Our work is doing well.—G. W. Kitchen.

Kentucky.

Princeton, July 20.—The meeting held here by Dr. Crossfield and Singing Evangelist Sturgis closed with 80 accessions to the church. A fuller report will appear later.—Charles W. Barnes is the minister here.

Michigan.

Wayland, July 15.—There have been seven additions recently—one by baptism. We are repairing the church building to the extent of $500 cash outlay. The Sunday-school sends me to Bethany Park.—E. G. Campbell, pastor.

Missouri.

Chaffee, July 19.—The tent meeting began today. It seats 300, and was crowded to-night, though the weather was threatening. The Bible school was organized with 93 charter members. There is great interest apparent and excellent prospects for a large ingathering.—Mrs. F. A. Curtius.

Anderson, July 17.—I am in a meeting at Anderson. In eight days there have been 11 additions. It is a hard field and these are the first revival services ever held by the Disciples here. We are having large crowds and seemingly a good interest.—W. S. Hood, Clinton, Mo.

Canton, July 17.—Two united by letter—a Baptist minister and wife at Newmon's Chapel last Lord's day. Two young men joined us by confession and baptism on the second Lord's day in June. We are planning for a great meeting beginning on Monday, July 27. On account of temperance lectures I have not all my time employed at present. Those desiring a minister may address me at Canton.—J. E. Teaney, ex-saloonkeeper.

Kansas City, July 22.—There were ten accessions at the Forest Avenue Church last Lord's day without revival services. Several of our ministers are out of the city and others are going. D. Y. Donaldson, of the South Prospect Church, was able to fill his pulpit on Lord's day, after a serious spell of typhoid fever. No minister has been secured yet for the Roanoke Church, but they have some one in view.—J. L. Thompson.

Nebraska.

Fremont, July 20.—There were two good audiences yesterday and one added by letter. The Bible school is retaining its interest this hot weather under the superintendency of J. W. McClure. We are preparing to attend the state meeting at Bethany, Neb., in August. We hope to have a good convention.—I. H. Fuller.

Kearney, July 22.—Under the efficient leadership of our new pastor, E. M. Johnson, our church is having a steady and prosperous growth. There was one confession and baptism on Lord's day. Everybody enjoyed the presence of Sister Wilkinson and her little Porto Rican girl, Consuola, on their recent visit. We had a delightful talk on Porto Rico, and at the close the president of the C. W. B. M. sprang a surprise on the congregation and the pastor by making his one-month-old daughter a life member in the organization.—Stella Wanzell.

Ohio.

Akron, July 21.—The Wabash Avenue Church of Christ recently tried the experiment of having a mid-summer meeting without previous preparation. David D. Dick and wife, evangelists from Canada, having an open date, we secured them. The attendance continued to increase in spite of the warm weather. There were nine additions by baptism—one reclaimed and two by letter. Although Brother Dick has been in the evangelistic field only a year he proved himself thoroughly capable. Those who want a good meeting should correspond with him at Cuyahoga Falls, O.—A. F. Stahl, pastor.

Oklahoma.

Frederick, July 21.—Just closed a fine meeting seven miles east of Frederick. In the twelve days we were rained out four times. We had only two members to start with. The additions numbered 48—20 by baptism, 10 from the non-progressive brethren, 3 by statement, 6 reinstated, 1 from the Catholics and 8 from other organizations. We organized the church on the last evening and raised $615 towards building. The aim is to erect a $2,000 church house. L. C. Roscoe did the singing. Our next meeting will be at Eschite, Okla. We would like to hear from churches wanting meetings.—Charles P. Murphy, minister.

Oregon.

Eugene, July 16.—Just closed a very successful meeting at Halsey, with 40 additions. Evangelist D. E. Olson and his singers, C. C. Curtis and Mrs. Walter Callison, led the victory. It was a great meeting when we consider there were only about 300 inhabitants in the town and two other churches besides the Christian Church. The work of Brother Olson and his helpers more than doubled the expectations of all the church except the pastor. It was due to the simple plain teaching of the evangelist and the spiritual songs of his noble singers. Brother Olson puts as much plain gospel teaching into every sermon preached as I ever heard any evangelist do. He does the very necessary thing to my notion, and that is to teach the people before they accept Christ. This he did very sweet-spiritedly and never compromised a truth. We organized a Christian Endeavor with about 50 members; a C. W. B. M. with 30 members; doubled the attendance at Sunday-school and gave the pastor a call for full time with a raise of salary. They go to Brownsville next, and if they fail to have a good meeting it will not be any fault on the part of the evangelist or his excellent helpers, who leave not a single stone unturned for success.—C. R. Moore.

Texas.

Cooper, July 20.—The revival, lasting over a period of two weeks, closed with 21 additions. The meeting was held in the city tabernacle with large attendance throughout. The various churches adjourned on the Sunday evenings. A large chorus composed of the best singers from the choirs of the various churches was under the directorship of Prof. T. E. Fitz, of Dallas, whose all round work highly pleased and was one of the leading factors of the meeting. The evangelist was A. E. Dubber, who preaches the gospel clearly and with force, yet in the spirit of love. He simply electrified his audience, and is pronounced by the brethren here one of our strongest preachers. Both evangelists were good mixers with attractive personalities and clean, godly lives. The church has been spiritually strengthened greatly by this meeting.—Charles M. Ashmore, minister.

Belton, July 23.—John L. Brandt and his associates recently closed a meeting here with 169 additions. The membership of the church was more than doubled; a new house of worship is assured, a Christian Endeavor Society with more than 50 members was organized and the plea for the restoration of primitive Christianity was heard by thousands. The meeting was held in a large skating rink. C. H. Hoggatt directed the chorus of 100 voices; Mrs. Brandt directed the Sunbeam Chorus of 100 voices, and Miss Brandt directed the personal work. W. M. Williams was recently installed as pastor. Col. J. Z. Miller subscribed $5,000 toward a new house of worship.

West Virginia.

Wellsburg, July 15.—Since last report there have been eight baptisms and five added by leter and statement.—F. M. Biddle.

Washington.

Seattle, July 13.—I closed my first year with the Queen Anne Church yesterday. There were two added that day—one by confession and one by statement, making a total of 66 during the year. Our church became a living link in the foreign society, June 28. The reflex influence of this forward step is lifting us nearer to God. The future is brighter as our faith in the promises of God is strong.—J. L. Greenwell.

Wisconsin.

Ladysmith, July 21.—We recently closed a meeing here. E. C. Nicholson, of Redwood Falls, was our evangelist. In the four weeks we had 43 additions—32 by baptism and 11 reclaimed or from other churches. We are all much encouraged and are still reaping results in further additions.—J. I. Carter.

Ministerial Exchange.

Any church wishing to secure the services of a competent pastoral helper will do well to address B. B. Tyler, Denver, Colo.

John T. Birdwell has some open dates for meetings; his terms are free-will offerings. Address general delivery, Columbus, O.

W. A. Haynes, of Mt. Sterling, Ill., would like to hear from some good evangelistic pastor who will be willing to exchange meetings this fall.

J. Y. B. Wood, gospel singer and chalk talker, who has been sick for the past few months, is now ready to fulfill engagements. His address is 2403 Thrush avenue, Walnut Park, St. Louis, Mo.

The church at Eureka, Kan., wants a pastor by September 15. Educated, married, middle-aged man preferred. Address R. C. Summers, clerk.

O. L. Haley, Butler, Ind., can be had by churches desiring choir leader and personal worker. He also plays the trombone.

J. H. Carter, of the First Church, St. Louis, can preach for congregations within reasonable distance of that city.

Changes.

Beckles, H. E.—Belle Center, O., to 118 Church street, Monongahela, Pa.
Bennett, H. G.—Yorkton, Can., to 509 West Russell street, Monroe, Wis.
Bledsoe, E. S.—Italy to Big Springs, Tex.
Bryan, J. C.—Williamsville, N. Y., to Grandville Center, Pa.
Chapline, George F.—Holly Springs to Jackson, Miss.
Maple, O. D.—Fredericksburg, Va., to Mt. Ranier, Maryland
Murphy, H. R.—Clay Center to Effingham, Kan., box 322.
McCallum, Donald C.—No. 1 Divinity Hall, Cambridge, to 43 Cleveland ave., Everett, Mass.
McPherson, Chalmers—Waxahachie, to 614 Granger street, Fort Worth, Texas.
Nance, Thomas G.—Texico to Clovis, N. M.
Norris, B. F.—Ash Grove, Mo., to Arlington, S. D.
Pearn, William—Cristoval, Canal Zone, to 1525 Eighth street, New Orleans, La.
Polson, C. A.—Soldier, Kan., to Exira, Ia.
Read, T. L.—Eureka, to Chapin, Ill.
Robinson, H. B.—404 Arizona street, to 915 North Stanton street, El Paso, Texas.
Romine, E. M.—Hinton, to Marlow, Okla.
Ryan, William D.—Ashland, Ky., to Winona Lake, Ind.
Shreve, J. T.—Memphis, to 227 Ohio avenue, St. Joseph, Mo.
Smith, Charles E.—901 Sixth avenue, to 751 North Main street, Marion, O.
Smith, G. T.—Dexter, Mo., to 212 Third street, Danville, Ill. (Vermillion Heights).
Smith, M. M.—Atlanta, to Greenville, Texas.
Smith, Alvin O.—Waco to Gonzales, Tegas.
Spear, N. S.—Middleport, to Bucyrus, O.
Stauffer, C. L.—Dana, to Dallas City, Ill.
Stuckey, J. H.—Kansas City, Kan., to Bertram, Texas.
Williamson, Guy B.—Chattanooga, Tenn., to Wichita, Kan.
Wilson, B. Alvin—West Philadelphia, to Grafton, O., No. 1.
Wray, B. L.—137 Drury avenue, to 128 North Hardesty avenue, Kansas City, Mo.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., July 26.—Yeuell is just the man for this difficult field, surpassing our greatest expectations.—Bernard P. Smith.

Special to THE CHRISTIAN-EVANGELIST.

Somerset, Pa., July 27.—Our beloved Peter Vogel died Saturday and was buried to-day.—J. D. Garrison.

Special to THE CHRISTIAN-EVANGELIST.

Pasadena, Cal.—Compelled to close meeting at climax of interest with 551 added in nineteen days of invitation. Church building triumphantly dedicated and city aroused as never before. Scoville a mighty preacher, a master organizer, dedicator, and a grand man; Mrs. Scoville an almost irresistible personal worker and beautiful singer; Ullom an inspiring expositor of the Scriptures and marvelously successful in leading men to Christ; Mrs. Ullom manifestly called of God to win souls. City captured by Van Camp's personality and power in song.—Frank M. Dowling, minister.

READ THE ADVERTISEMENTS

in this issue, and, if interested, in answering them

PLEASE MENTION THE CHRISTIAN-EVANGELIST

Midweek Prayer-Meeting

By Charles Blanchard.

GOD'S GRACE IN EARTHEN VESSELS.

Topic August 5. 1 Cor. 15:10; 2 Cor. 4:7.

"By the grace of God I am what I am" was the secret of Paul's life and service. He gladly recognized the fact in his own life. Salvation by grace is the great fundamental doctrine preached by the chiefest of the apostles. Matthew Arnold in his "Last Essays" sums up the teaching of the Old Testament as "Salvation by righteousness"; and of the New Testament as "Salvation by Jesus Christ." So as he puts it we have "Salvation by righteousness through Jesus Christ." And that is the sum and substance of Paul's doctrine of grace. "Justification by grace" was his favorite plea and it was this doctrine proclaimed by Martin Luther that wrought such revolutions in men's thoughts and lives during the Reformation. This was also a favorite and fundamental doctrine of the Wesleys and the early Methodists, as it has been and is of all truly evangelical preachers. It is the heart of the Gospel and accounts for Paul's marvelous success as the apostle to the Gentiles and also for the success of Martin Luther and all the mighty preachers of the centuries, from Paul to Charles H. Spurgeon, Dwight L. Moody, and Charles Reign Scoville. Matthew Arnold was a critic, sometimes a destructive critic, but he was sound on the doctrine of salvation by grace through Jesus Christ. And there is not much danger of any one going far wrong who holds, humbly and trustingly and triumphantly, to the great doctrine of salvation by grace through faith in Jesus Christ. Get this, brother for whom Christ died, and let the critics cry destruction, but hold fast the faith and the steadfast hope with Paul and with all the saints and servants of the Christ of the centuries. Nothing is of much consequence in comparison with this divine revelation, this glorious realization in the life of the redeemed.

The grace of God was not bestowed upon Paul in vain. Would that we all could say that as truly and triumphantly as he did. He labored more abundantly than they all; "Yet not I, but the grace of God which was in me," he adds; and it was this sense of his own insufficiency and of the sufficiency of the divine grace that made him the mighty apostle and servant of Christ. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." And this realization not only humbled him, but made him heroic. Read the closing part of this fourth chapter of Second Corinthians and see how Paul was enabled to endure perplexities, persecutions, discouragements and death. It was the secret of his splendid faith and fidelity. And this grace which had abounded to his own salvation he held as sufficient for others also. "All things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."

To thus hold fast the fact and the faith of salvation by grace through faith in Jesus Christ, through whom we have "received the atonement," is the really victorious thing in life. After we have done the very best we can, lived the very best life we could, we have to confess with Paul that it is "not by works of righteousness which we ourselves have done, but by his mercy he saves us, through the washing of regeneration and the renewing of the Holy Spirit, poured on us abundantly through Jesus Christ our Saviour." To realize that we have indeed this treasure of all truth, yet in earthen vessels, is to take away from us all self-conceit and false pride, and truly fit us for service and fortify us for all the conflicts of the Christian life. God can use the man who realizes that he is a sinner saved by grace. It is impossible for him to use any other sort. And this is really our need as individuals and as churches. We have too much formality and not enough faith of the sort that humbles and yet exalts and fills and fits for service.

Sunday-School

August 9, 1908.

DAVID AND GOLIATH.—1 Sam. 17:1-18:5.

Memory verses, 48, 49.

GOLDEN TEXT.—In the Lord put I my trust.—Psalm 11:1.

Saul's unbalanced mental condition soon began to take the form of acute melancholia, which the ancient writer describes as possession by an evil spirit. In calling a musician instead of a physician to heal him, Saul acted in harmony with some of the most modern theories regarding the treatment of nervous diseases.

Observe that David at this time was not a green country boy. He was a grown man. He is described as "a mighty man of valor and a man of war, prudent in speech and comely in person" (16:18). He became not only Saul's harpist, but also his armor-bearer, an office which called for the service of a tried warrior, and not a mere child attendant.

It is by no means improbable that in the story of David, as presented in 1 Sam. 16-20, we have a combination of two or more narratives. One of these represents David as brought to the court as Saul's musician, and becoming his armor-bearer and intimate friend, while the other, which follows this, represents him as first meeting Saul in connection with the Goliath episode. It is rather significant that, after telling about the anointing of David and giving a fairly full description of his father and brothers, and after giving an account of his call to the court, where he became the beloved friend and companion of the king, he is introduced in connection with the Goliath episode (17:12), as though his name had never before been mentioned: "Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons. . . . And the names of the three sons that went to battle were Eliab, the firstborn, and next unto him Abinidab, and the third Shammah. And David was the youngest."

It is also a significant fact, which has been often commented upon, that, although the previous chapter tells of David's residence at the court and being Saul's armor-bearer, it now appears that Saul does not know David, and has to ask first Abner and then David himself who he is. These are interesting considerations in connection with the literary study of the narrative, but are not of primary importance for our purpose. The important thing is that we have here the story of a young man who, although already a man of war, went into an important battle not relying on his own strength, but trusting in the help of Jehovah. It is, perhaps, easier for the weak to trust in God than for the strong to do so. The weak are accustomed to the attitude of dependence. They are aware of their own helplessness. The strong are naturally self-reliant. They are little used to asking or receiving help. They have not such obvious need of divine assistance. The mental attitude of the little boy who asked God to take care of him at night when he was asleep, but said he could look out for himself in the daytime, is characteristic of the practical attitude of many people. David was a strong man who went into battle not trusting in his strength, but relying on the power which his God should give to his arm.

That is really the whole lesson. Note the contrast between the boasting of Goliath and the calm assurance of David. One was confident because he was big; the other was confident because he had confidence in the power of his God. Note also the contrast between the character of Saul as shown in various incidents mentioned in earlier lessons, and the character of David as revealed in this episode. It is the contrast between faith and self-sufficiency. Faith means effectiveness. Self-sufficiency is inefficiency.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

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Christian Endeavor

August 9, 1908.

DAILY READINGS.

M.	Our Bodies are Sacred.	Lev. 19:27, 28.
T.	They Should be Kept Pure.	1 Cor. 6:12, 13.
W.	Temples of the Holy Ghost.	1 Cor. 3:16, 17.
T.	Cheerfulness and Health.	Prov. 17:20-22.
F.	A Triumphant Life.	1 John 5:4, 5.
S.	A Good Conscience.	1 John 3:20, 22.
S.	Topic.	

What more marvelous mystery than the human body? What more wonderful piece of mechanism than a human hand? What more beautiful thing than the human eye, out of which the soul looks? What is this marvelous body for?

There were some followers of Christ in the church in Corinth who believed that the body was an instrument of pleasure, even if the pleasure was suggested and controlled by the appetites of the body. Paul intimates that such a view of the body would lead to unprofitable living; or even worse, to a bondage of the body to its own appetites (verse 12). It is unworthy of the almost divine possibilities of the body that it should be bound, or that it should waste itself in unprofitable living.

Paul leads us far away from such ideals to the beautiful one in the lesson text: "Your body is a temple of the Holy Spirit." What a mystery! The indwelling of the mind and its control of the body is a mystery, but the indwelling and control of the Holy Spirit is a higher one. Does it indicate anything that a man has a mind dwelling in his body? Certainly. Does it indicate, more or less, that in the same body the Holy Spirit dwells, as in a sanctuary?

The meaning is given in the next verse: "Glorify God therefore in your body." This is the purpose of the Christian's body, and not pleasure. What a dignity this confers upon conduct; that we should be able to glorify God in our body, and not pleasure. It is almost unthinkable that what we do can add any glory to God. How can it be?

In the first place Paul wants us to keep the body free from habits which make instant and fullest service tardy or impossible. But when we examine our habits we frequently find that they are vitally connected with the question of health. And here is the why and how to keep in good health. A weakly, frail body can add little glory to God if its weakness and frailty be its own fault, the result of some disregard of a law of the physical being.

Good health is a duty as far as it lies in our possibility, for only a healthy body can give the strongest service to God. Think of the body of Christ. In order, then, that we may render the best service to God through our bodies, we should make health a religious duty.

How are we to have it? It will help us very much to realize, first of all, that "we are not our own," and that the Holy Spirit dwells in us. A realization and acceptance of the fact of the indwelling of the Spirit of the living God, who was the living and life-giving agent in creation, ought of itself give us better health than we have been having. Let the life and power of the Holy Spirit have its way.

Then we will be careful to do nothing with our body that is contrary to the fact of this indwelling. This will relieve us of many a habit and dissipation which means poor health, if not immediately, in the end.

This does not mean, of course, that we should disregard the well-known laws of hygiene; that we should not have a physician or medicine when needed. It simply means that in addition to these things which common sense suggests in their proper place, we, as Christians, should use the help which the world does not have, the help of the Spirit of the living God, the life giver; and that the consciousness of his indwelling, and the careful accommodation of our life and its habits to that fact, will give us better health than otherwise we could have enjoyed.

And with this good health we shall be better able to render the service which the indwelling Spirit will lead us into according to the directions of the word of God.

SCHOOLS AND COLLEGES.

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The Home-coming issue of the "Advance" containing the symposium entire, the inaugural address of President Bates, a poem by Jessie Brown Pounds, articles by Judge F. A. Henry and Profs. E. B. Wakefield, B. S. Dean and G. H. Colton, and many other things of interest, also catalog and full information, sent free on application to J. O. Newcomb, Secretary, Hiram, Ohio. Mention "The Christian-Evangelist."

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BARNS.

The beloved wife of Elder O. S. Barns, who has served the churches at Hepler, Kan., and other places, with profit to all, passed away June 12. Her maiden name was Elvira L. Spoom. Born at Brookville, O., July 10, 1837, she united with the Christian Church at the age of 13. Her life reflected the Christ. She leaves a husband and two sons. T. P. Childs preached the funeral sermon.

CLARKSON.

William Temple Clarkson, who met a sudden and tragic death by drowning in the Coosa river June 18, was born 29 years ago. He was a native of Alabama and reared by his grandmother, Mrs. J. J. Jolly, who was known as the mother of the Christian Church at Birmingham, and her grandson was reared up in the church atmosphere. He entered college at Transylvania College in Lexington, Ky., and after staying there some time went to the University of Kansas, where he graduated. He then went to Columbia University and Union Theological Seminary, in New York City, from whence he went to Rome, Ga., on March 29 to assume the pastorate of the First Christian Church. He was a man whom everybody loved and whose sunny disposition and unselfish Christian character made him known to hundreds of people and very highly esteemed. He was a scholarly man and was fast winning for himself a reputation as one of the ablest ministers in the Christian church in the South. One of his brothers, E. R. Clarkson, is state evangelist for Georgia. Another brother is secretary to Congressman R. P. Hobson. His father lives at Citronelle, Ala. The church at Rome has passed resolutions in testimony to his noble Christian character and the sincere love of his people, and will contribute to the erection of a suitable monument to his memory.

FORD.

Ella Imogene Neat, the daughter of Dr. and Mrs. Andrew Neat, was born near Frankfort, Ky., April 12, 1846. She became a member of the Christian Church during her school life at Eminence, Ky. September 4, 1866, she was married to Emory Low Ford, at New Albany, Ind. In 1883 the home was changed from Indiana to Pittsburg, Pa. Some years later Mr. Ford died while on a trip abroad and in 1902 Mrs. Ford moved to Detroit, Mich. It was from her beautiful Woodward avenue home in Detroit early Sunday morning, June 29, 1908, that she was summoned to her final home, "a house not made with hands, eternal in the heavens." Four children survive her—Mrs. Elmer David Speck, of Pittsburg; Mr. Emory Leyden Ford, Miss Nell B. Ford and Miss Stella Dunbar Ford, all of Detroit. These, together with other near relatives and a large number of sympathizing friends, gathered for the funeral services conducted in the home on June 30, by the writer, assisted by H. J. Derthick, of Hazel Green, Ky. The burial took place the next day at Pittsburg, where her body was finally placed in the family vault beside that of her husband, whose remains had been brought back from his grave in a foreign land. This is the simple story of a very beautiful and useful life which has closed so far as these earthly walks and associations are concerned.

Soon after the writer took charge of the Central Christian Church of Detroit Mrs. Ford placed her membership with this congregation, where she was a faithful and devout member up to the time of her death. Her faith in God, her Bible and her Saviour, was ever the same simple, unchanging trust which she expressed in her obedience to Christ during her girlhood days at Eminence. The passing years; the possession of an ample fortune; a busy life in the midst of many cares and heart-breaking sorrows and finally several years of suffering before she died, simply deepened her piety and clarified her vision and brightened her hope which, at the last dread hour was "An anchor to her soul both sure and steadfast."

The last years of Mrs. Ford's life were largely given over to deeds of mercy. She gave large sums of money in ways that encircled the globe and helped all classes and conditions of people. She was the soul of generosity. Her heart was large and tender and easily touched at every indication of need and sorrow. Race, education, social standing, culture or lack of it upon the part of those who sought her help, played no part in her final decision. In her eyes they were all human beings alike unfortunate and worthy of her careful investigation and assistance if their need was genuine. She was most generous in the support of her home church and in the building and equipment of the new Woodward Avenue Christian Church. State, home, foreign missions and all departments of the Christian Board of Missions were remembered yearly. As she could not go to foreign lands to toil, she sent a worker in her place and paid all bills. She could not go and teach in the mountains of Kentucky, but she could, with her daughters, build and equip a special department for the school at Hazel Green, and her giving was not confined to the interests of her own church, but all union movements, such as the Y. M. C. A. and city homes and asylums were alike generously helped from year to year. Indeed, many of us who are toiling for these various interests now pause and ask ourselves what we shall do in the absence of our tried and true friend. The sick and sinful and needy may well put on mourning for a season.

It is a matter of great satisfaction that Mrs. Ford's son and daughters are in full sympathy with her life of good works and are individually and personally following in her footsteps. The writer can not refrain from expressing his own deep sense of loss in the death of Mrs. Ford. He has directed his footsteps to her sick room and bedside for many months and now that the room is vacant and the patient, cheerful face of the sufferer will be seen no more, he pens these words out of a full heart and as a very faint and imperfect tribute to her memory.

Detroit, Mich. C. J. Tannar.

HUDSON.

Judge Samuel W. Hudson died at his home near Sibley, Mo., April 20, 1908, in the sixty-seventh year of his age. Brother Hudson lost his father in early life, which threw the cares of a mother and the responsibilities of a large estate upon him at an early age. He always had the confidence and love of the entire community where he lived and died. He was a public-spirited man and served Jackson county two terms as county judge. He was a member of the state board of agriculture at the time of his death and as president of the board introduced some measures which promise to make the agricultural college more useful than ever before. He obeyed the Saviour in 1871 and was the most useful member and an elder in the Christian Church at Sibley for many years. In the death of this princely man his family, the church and community have sustained a great loss. He was always a friend to the poor and needy and his bountiful hand and generous heart were open to the cry of the widow and orphan. He was one of the most practical Christians that I ever knew.

Kansas City, Mo. W. H. Embry.

KNOX.

Mrs. Margaret Knox, who was born April 10, 1849, died May 9, 1908. Funeral was conducted from her late home in Holliday's Cove, W. Va., by the undersigned. Deceased was for many years a faithful Disciple. Francis M. Biddle,

Wellsburg, W. Va. Minister Christian Church.

MONROE.

Dr. William Monroe, of Monroe, Wis., died at his residence on July 3, 1908, at the age of nearly 90 years. He was one of the most noted characters in Southern Wisconsin. He served in the Black Hawk war at the age of 14 years. In the early days and when in the prime of life Dr. Monroe held a high place in the affections of citizens of Monroe and community. It can be said without hesitation that those affections were never lost.

He was never known to shirk a call in line of duty, and being an able and well versed man in his profession met with great success. His professional career extended over a period of nearly sixty years. He also served a term in the Legislature of Wisconsin, and during the civil war he went to the front for a time and gave his professional services gratuitously to the sick and wounded. He was an active member of the Christian Church and one of the principal founders and supporters of it in his home town. He gave the lots on which the present church edifice now stands in Monroe. When the Union Church in Christ, consisting of Disciples and Baptists, was formed three years ago, he entered heartily into the movement, and his funeral was directed by his pastor, J. H. Burkey, and a touching eulogy was delivered by his own grandson, William Balsh, of Lincoln, Neb.

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The Home Department

Churches That Will Hold.

There is a great deal of nonsensical talk nowadays about getting ministers that will draw. A man came into my study the other day from one of the churches on Murray Hill that is vacant, and he said: "I wish you would recommend a minister for our church." I said: "I can recommend a dozen." He seemed rather bluffed at that; thought that was a large number, and said: "Won't you suggest a name?" And I went on suggesting one name after another. I suggested one man and he said: "I understand that man has not a very strong voice." I suggested another. "Well, I understand that man wears a black cravat in the pulpit." Another man. "Well, I understand that he is not a very good reader." And another man, "Well, I understand that that man has a very stiff and formal delivery." Finally, he said: "Well, what we want in our church is a minister that will draw." "Oh, no, my Christian friend, what you want is a church that will hold. You have not got it. Twenty congregations have passed through your church in the last twenty years, and they have passed through because you have not had a church that will hold. You want a church that will hold the people when they get into it. The minister can not hold. Success depends not so much upon the minister as upon you, the church.—*Dr. Van Dyke.*

Good Things in the Church.

The choir that sings from the heart.
The folks who are sunny and sweet.
The "shut-in" saint who prays at home.
The minute-men who fill awkward gaps.
The sexton who watches the thermometer.
The brother who crucifies self-importance.
The usher who makes politeness a fine art.
The parent who believes in the conversation of his children.
The young people who gladly help in house-to-house visitation.
The young man who pleads with his impenitent chums.
The treasurer who keeps plenty of meal in the parsonage flour barrel.
The brother who is willing to do small jobs out of view of the crowd.
The Sunday-school superintendent who longs for the salvation of his pupils.

For the Ills of Children.

When the time comes for children to indulge in the delightful pastime of going barefooted, it is not an uncommon thing for them to step on a rusty nail, or cut or bruise their feet. One of the best remedies for such accidents is to crush a beet and use as a poultice over the wound. To cure hives, put a teaspoonful of salt in a cupful of water and give as a drink ever hour or two, and put a few drops of carbolic acid into a tablespoonful of cold water and bathe the hives with the solution. For a sudden attack of diarrhoea there is nothing better than a tablespoonful of raw flour in a glass of cold water, to be given in two doses, half an hour apart; for children teething, brown a tablespoonful of flour in the oven and feed the child a little of the flour once an hour. To cure severe cases of hiccough, give hot milk in small quantities, and while the milk should be given as hot as can be borne, it should not be allowed to boil. Any irritation of the skin is benefited by bathing with warm water to which borax has been added. A teaspoonful of borax can be used to a quart of water. For the sting of insects, bathe with the same solution, only it must be made a little stronger. There is nothing better for thrush, a disease so common to delicate children, than a weak solution of borax water. Cover the finger with a soft cloth and wash the mouth out very gently. Dry bismuth in a starch bag, or rubbed on with the fingers, will cure chafing on any part of the body, in infants or adults, and for slight sores use the bismuth mixed with vaseline. For earache, tie a pinch of black pepper in a bit of cotton, dip in sweet oil and place in the ear; then put a flannel bandage over the head to keep warm. A simple remedy for whooping cough is a strong tea made of chestnut leaves and sweetened with rock candy. Let the little ones drink freely of it at intervals throughout the day, and especially before retiring at night; extract of chestnut leaves can be given instead of the tea.

Martha.

The Poet and His Song.

A song is but a little thing.
And yet what joy it is to sing!
In hours of toil it gives me zest,
And when at eve I long for rest;
When cows come home along the bars,
And in the fold I hear the bell,
As Night, the shepherd, herds his stars,
I sing my song and all is well.

My days are never days of ease;
I till my ground and prune my trees,
When ripened gold is all the plain,
I put my sickle to the grain.
I labor hard and sweat,
While others dream within the dell;
But even while my brow is wet,
I sing my song, and all is well.

Sometimes the sun unkindly hot,
My garden makes a desert spot;
Sometimes a blight upon the tree
Takes all my fruit away from me;
And then with throes of bitter pain
Rebellious passions rise and swell;
But life is more than fruit or grain,
And so I sing, and all is well.

—*Paul Lawrence Dunbar.*

Things Cleveland Said.

Public office is a public trust.

After an existence of nearly twenty years of almost innocuous desuetude these laws are brought forth.

It is a condition which confronts us—not a theory.

Party honesty is party expediency.

If the wind is in the south or west so much the better, but let's go fishing wherever the wind may be.

The duck hunter is born—not made.

I do not believe that nations any more than individuals can violate the rules of honesty and fair-dealing.

Tread lightly, gentleman, for you have to do with temples of the Holy Ghost. (This to assembled physicians.)

A Very Sharp Boy.

Many a schoolmaster discovers to his cost the need of the utmost precision in language in speaking to his pupils and questioning them day by day.

"What are the inhabitants of the Sulu archipelago called?" asked a schoolmaster in the course of a geography lesson.

"There is no specific name for them," answered one of the sharpest of the boys. "They may, however, be classified under the one general name of fish. Among these fish, sharks, flying fish and others of various kinds may be mentioned. Then there are tortoises or turtles of different sorts, though these can not really be called fish, but——"

"What on earth are you talking about?" exclaimed the master, as soon as he could recover from the astonishment created by the boy's reply. "I am asking you about the inhabitants of the Sulu Islands, and you ought to know that these are Malays by race and Mohammedans by religion."

"I beg your pardon, sir," retorted the lad. "You asked me about the inhabitants of the Sulu archipelago, and I believe I am not mistaken in thinking that an archipelago is merely a sea or body of water interspersed with islands."

The master gasped, and has since had a dread of that boy.—*Unidentified.*

A Song of the New Life.

(From the Portfolio of a Village Parson.)
We do not sigh for the olden days,
Which have gone beyond recall;
For these fair new, rare new, golden days
Are sweeter far than all.

The days of old were restless days,
So full of fret and strife;
But now we are living by faith each day,
The calm, untroubled life.

We'll bring our most heroic moods,
To the deeds of the common day;
And we'll go about our hardest tasks,
Like joyous lads at play.

Read this Slowly, and Think.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I can forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would condemn in others?

Verandas as Living Rooms.

Modern verandas are literally homes. They are readily transferred into living-rooms, sleeping-rooms and dining-rooms.

To furnish a veranda to the best advantage for living purposes, furniture should be utilized that can withstand the weather and hard usage, says the June "Delineator." Several large easy chairs, a settee, furnished with crash or denim-covered cushions, and hammocks are essential. Bamboo screens or awnings will add materially to the comfort or the veranda equipment; a swinging couch is a luxurious addition that will be greatly appreciated. Such a couch may be home-made, only length and depth and a wealth of pillows being necessary for comfort. It may be supplied with a home-made full-length pad, or a number of pillows. It is a fancy of the moment to have summer porch-pillows filled with pine or balsam needles, hops, or clover. Husks from green corn are saved, and with some lemon verbena, geranium, lavender or other leaves to give fragrance, make particularly nice pillow fillings. Lacking better material, finely-torn paper with any sweet-scented leaves intermingled makes cool and acceptable fillings for porch-pillows.

A home-made folding-screen which is both convenient and picturesque may be made by stretching green burlap over an ordinary frame. Over the top weave or darn an Indian border in colored raffia. This screen will be thick enough to serve as a protection from drafts.

FOR LOSS OF APPETITE

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Its use is especially recommended for restoration of appetite, strength and vitality.

THE REPENTANCE OF DARLING

BY MAUD K. O'FLYNN

A beautiful town containing about 20,000 inhabitants was having great revival services, held in a spacious and artistic Christian Church. Everything was done that the meeting might prove successful. The Bible study was made into a nursery for the time being. Ladies were continually reminded of the fact. Some thought the church would never be filled. Every night the men and boys sat in the windows and gallery, and stood around the inside and outside of the church in order that they might hear. During the meeting almost two hundred souls were given to Christ. They were, indeed, happy days for the conscientious preacher of that church, who toiled daily with the souls within his realm.

During the revival it was all a battling between the angels of light and the angels of darkness for the souls of men.

Four nights before the meeting had closed the evangelist announced his subject as "The Taking Off of the Lid," which implied the harms of gambling, dancing, etc. He illustrated the influences, temptations and the evils which might be and are derived from these social affairs. In his discourse he said, "Ninety-nine per cent of the women confess that the beginning of their downfall was dancing."

If an onlooker had noticed, he might have seen a very beautiful girl sitting in the back of the church, with a fine-looking blonde, who was an athlete in appearance. Although she was attractive, it was not the attractiveness that the average society girl possesses. There was something more. Her clothes seemed to be in accordance with her charming personality. She had come to the church expecting to go to the opera that night after services.

If one had been a keen observer, he would have noticed the face of the girl Darling grow paler and paler, and the hazel brown eyes seemed to say to the preacher, "It is not so, it is not so." Those hazel eyes, which seemed as if they were transfixed on the speaker, flashed defiance, and then they would show sorrow and seem to say, "Yes, it is so, and I am wicked." Then the Cinderella feet would pat the floor nervously. The result was that at the end of the services she was confessing Christ as her Savior.

Every eye was upon Darling, the beauty and belle of the town. Her escort was in a stupor of surprise, for it had come as a shock to him. Just as he was about to take her arm and lead her out of the church to the Grand Opera she had stepped aside from him and walked down the long aisle.

Darling's thoughts were all of her soul. She could not see the bewilderment of her friends. When she gave her tiny bejeweled hand to the minister, it seemed as if the jewels had never flashed so before. "Satan's treasures, Satan's catch-boxes to allure my thoughts and soul away," she murmured.

The choir sang one more verse of "Meet Mother in the Skies." It was too much for the blonde, who had been so near his Darling and betrothed wife only a few minutes before. "Had he not gone everywhere with her before? Why not go now?" were his inmost thoughts. It was a strange step to him that she was taking; but something incomprehensible pushed him unaware down toward where his Darling was. Perhaps it was the song, "If you Love Your Mother, Meet Her in the Skies." His Christian mother had just "crossed the bar." The audience was amazed that Darling's friend, Handsome Young, the leader of society, would take such a step. Some said they thought so noble an act was due to his mother's departure to the realms of bliss. Others thought that the influence was due to Darling. When the choir had hushed, and the benediction had been said, an unusual crowd lingered instead of the usual few. It seemed as if church continued to be in session.

When Darling collected her thoughts she realized what Handsome had done, and gasped, "Handsome, aren't you glad? And to think that we have been so foolish all of this time."

"Yes, Darling, I guess you—you are right," he stammered.

The walk home was an ideal one. Never before had nature smiled on them so kindly. The long avenue of arched trees had a new meaning. The flowers were more redolent. In short, everything with which they came in contact seemed purer. So it is with one who is pure; he can not conceive the thought of people being so impure. At length the tiny summer-house, with its benches, table, with ice water and fruit, was reached. They made a charming couple in the tiny air house with its honeysuckle vines twined from its high-pointed spire to the ground of shells below.

"Darling," he said, "what are we going to do about it?"

"About what?" came the answer.

"About everything."

"Oh, do you mean the ball that we had planned for our wedding and the dance you got up for tomorrow night?"

"Yes—that—and, oh, the gambling-houses that I own in Frisco!"

"I had thought of that, Handsome."

"And you left it to me, my treasure?"

"But, Handsome," she sobbed, "I am afraid to tell my parents. They have looked forward to our wedding, the ball, and all of the rest as one of the greatest events of their lives, and to shatter it is to shatter happiness, and not get one penny of our promised money. Then we couldn't have our home that has been built, and, oh, Handsome, it is so pretty that I hate to give it up."

"My dear girl, your parents are stern. Come, let us face the cannon together; if we lose we lose together, yet we have each other."

"And that is a taste of heaven," she said.

Slowly the veranda was entered by this happy but serious couple; the button was pressed, and Sarah ushered them in with her usual jocular way. To-night she was surprised. "You are early to-night, Miss Harcourt," she said, "and good it is. Your ma and pa have just received the programmes for the ball; they be berry anxous that you and Mr. Young see them." Sarah said the last words very slowly, because she had noticed something very strange to her. She then lead them to where Mr. and Mrs. Harcourt were, who formed a picturesque scene. A fine-looking old gentleman, with a black evening suit on, which he had just worn to the show. His wife was none the less better looking. She wore an old rose silk dress, which contrasted prettily with her grey wavy hair, blue eyes, and a countenance of determination. The old man was the first to speak. "Good evening, my dear children, good evening. Your box at the opera was unoccupied, but mamma and I know what it is to spark out amongst the shrubbery; in that doll-house, ha! That is where I first told her that, as sure as the vine grew 'round the stump, she was my darling sugar lump. Ha, ha! I told you that I had been in the mint several years and could teach you how to make Yankee dimes. I taught you and you have known how ever since, ha, ha!" The rigorous old man was jolly that night.

"My children, something is wrong; you look fatigued," said the anxious mother, "but I have something that will no doubt alter your looks. Come now, tell what you look so guilty, yet serious about."

The long-dreaded tale was now told—how they had joined the life they intended living, and lastly that they wished a quiet wedding, or at least for the ball to be discarded from their memory. As they had expected, the parents were very unrelenting. Darling had acquired some of their austerity, hence she was just as firmly opposed to a "swell wedding" as her parents were firm in joyously anticipating it. The wedding was to be postponed until the betrothed consented to all that was prepared for a grand and showy wedding. Handsome was reproached with much severity for letting himself be caught in such a trap, as the old man expressed it.

Days passed by and still the old couple refused to give up their ideas of having their plans carried out. Still the lovers were just as persistent in what they thought to be best. During this time they were assisting in the services. Darling's voice was wonderful. She had never before sung such a sweet high soprano with so much feeling in her words. She was not innocent of the effect that her voice had, and how it brought flocks of people to Christ by its sweet rendition of appealing words. Handsome's sweetheart was not alone in her good works, for he was made a deacon in the church, which had never had such a faithful officer. He was also spending much of his time in the study of the Bible under the pastor.

One year passed by. Darling had given up her use-to-be friends, as well as amusements. The latter she declared to be catch-boxes for the regions of darkness. She was to comply with the conditions of the wedding, in order that she might own their promised home on the corner, which was arranged according to their own taste with every luxury. She thought that she would never be willing to submit to that as she sat on the gallery with Bible in hand. The day had been one of bitter trial and suffering. Everything had gone wrong. The mother had said, "Handsome will not be allowed to visit the house any more, after his expected visit this morning, unless he gives up his fanatic ideas." The girl's eyes were opened wide. A careful observer would have noticed a very pained look on her face. She had grown more beautiful from rest, sweet rest, that only quietude gives. Last night and this morning had been anything but rest. It was a question of giving up earthly love for heavenly love. Did not the Bible say, "Honor thy father and mother"? If she honored them, she ought to love. "But how can I love?" she sobbed, "because everything in life is to be taken away?" Her only comfort and sympathizer, Handsome, would never be allowed to be with her again. She could not defy mother, yet she loved Handsome so dearly.

Handsome was very happy. He had a great burden of conscience wafted from his soul. The world was cheerful to him, and his heart was light. He came down the avenue whistling that loved tune, "Will

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there be any stars in my crown?'' At the gate he stopped short and said, ''Well, you look as if you had just come back from a funeral; cheer up, the worst is yet to come.''

''Yes, I fear the worst is yet to come.'' Handsome was puzzled at her grave words, and with a boyish laugh replied, ''Ho, ho! I guess if I am the worst to come I had better make a twenty-three run.''

''Oh, Handsome, I can't see you any more. Never look into your eyes, which to me are delicious depths of love, and now there will be no one to love, only cold looks and sneers, not even mother's love. If I were not a Christian I would feel like dying. I wish I could run off, run away to India, and maybe when I told some poor little brown-faced girl over there about somebody who loved her, maybe she would love and caress me; but, oh, Handsome! I know it is wrong, but the world would seem so cold without you. A verse I read has sunk into my mind and soul to stay there until destiny shows me the last on earth. It was from God's Good Man and ran something like this: 'Art thou afraid to live, my heart? Look 'round and see what life at it's best, with it's strange unrest, can mean for thee!' ''

''Darling, it grieves me to think that you could ever conceive the idea of us being separated. Your verse has struck me deeper than words will express, and I take hope in an idea of yours. Darling,'' he said, ''say that I may go to India with you and be loved by a white-faced little queen.''

''Handsome,'' she gasped. ''do you mean it?''

''Yes, Darling, we will run away tonight.''

Mr. and Mrs. Young have passed two years in India. Mrs. Young was considered to be the prima donna of America. Large quantities of gold were offered to her on account of so wonderful a voice. She refused all offers, and remained gracious to her heavenly Father and earthly love, thereby bringing hundreds of souls to Christ. Peace and love remained supreme. But the Harcourt home in America is still one of sorrow for their child; ever hoping that her supposed fanatic idea of religion will be given up. But her parents were disappointed, for they passed the rest of their days in the frivolities of society without seeing the long-looked-for coming of Darling, their darling, and the use-to-be Darling of the town until Darling's Repentance.

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What Christianity in her antagonism with every form of unbelief most needs is holy living.—*Christlieb.*

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The Changing Order of the Average Housekeeper

In picking up a newspaper printed in any one of the small cities of the land, and running over the "Want Ads," it is easy to see that the "maids" of to-day are far advanced above the "hired girls" of a generation ago. The time was when the mistress of the house laid down the law, and told the hired girl what would be required of her, but nowadays things are reversed. The mistress of the house makes many concessions in order to get and keep a maid, and the advertisements announce that there are few or no children in the family and that there will be no washing. Also the ironing is often done out of the house, but in the majority of cases the "no-washing" announcement is the only one. Girls who go out to service refuse to do the washing, so that there is nothing to be done but send it to a laundry or a washerwoman.

But the announcement tells more than the ordinary reader discovers in looking it over. To have no washing done in the house often means having next to none done out of the house. It is really interesting to watch the procession of children delivering clothes their mothers have toiled over, or to denote the baskets sent out from homes in the delivery wagons on Monday mornings. To know the size of the family and then see the size of the washing, is to make interesting calculations about the state of the home and its inhabitants in regard to clean clothes. Many well-to-do families have the washing done only once in two weeks, because it is so small that it does not justify them in taking the trouble to pick it up and send it oftener. At least that is what they tell you about it.

Ladies, who consider themselves good housekeepers and home-makers, are often positively stingy in the way of clean clothes for the household and personal use. Often the woman who does the work receives but seventy-five cents per week for a family of four or five, and furnishes the soap and starch herself; and before any one condemns the habit of "beating down" poor women who wash for a living, let it be stated that the seventy-five cents is a fair price considering the size of the washing. Of course, many families pay more and have larger washings, but the average woman can not resist the temptation to economize in this particular. Whether she has a maid to help or not, she is always scheming to keep down the number of pieces that go into the hamper. Some thrifty housewives haggle with the washerwoman, and insist that a fixed price shall be maintained by the week no matter whether the washings are large or small. "Our washings vary," they say, easily, and "some weeks they are very small. I would rather have a fixed amount each week than to pay more or less as the case may be."

"But only the very poor women and the amateur workers consider such propositions. It is almost impossible to keep from loading down the basket and enjoying the luxury of plenty of clean garments when a fixed rate is established, and the weary worker soon discovers that the small washings are few and far between.

The devices resorted to save washing are many and varied. In one home where the head of the house is a minister with a salary of fifteen hundred dollars and a house to live in, the washing is wonderfully small. Sheets and table-cloths are changed once in two weeks, and in mid-winter underwear only as often. To be sure, each member of the family is careful, but most active. Healthy adults need clean garments oftener than that. Everything is rigidly kept down to the lowest possible limit, and the maid in the kitchen has but three dish towels, for fear she might slip them into the hamper instead of dabbling them out herself. White petticoats are worn only on rare occasions and washed on still rarer ones, being used until the last possible moment, regardless of the dark background they furnish for filmy dresses. When asked why she was leaving a certain family, a capable young woman said frankly that she could not endure the things they put upon her. She was required to press white dresses and shirt-waists time and again, and she said the odor of the soiled garments under the warm iron was more than she could endure.

Many people dabble things out at home to save washing, and they are the most troublesome customers any one could have.

A colored washerwoman told her woes to a sympathetic charity worker, and said some plain, but truthful, things about her patrons. They would wash out handkerchiefs and towels and even underwear at home two or three weeks, sending it to her occasionally dirty and yellow, as clothes get when not properly washed, and they expected her to restore the garments to their former state with one washing. Every one knows that yellow garments require careful bleaching, but these well-to-do ladies added to the burdens of the poor, old woman by expecting one washing a month to do the work of four.

One well-to-do family with a well-arranged, airy dining room where the table was always beautifully set or had a lace square on the polished surface, took all their meals in a little dark, back room on a small table covered with a red cloth. This cloth was sent once in three or four weeks to the washerwoman, along with the ugly red napkins made from old table-cloths, but the bill was kept down to fifty cents per week and very few persons ever had a glimpse of the red cloth. The parlor had mahogany chairs and fine rugs, but clean garments were too costly luxuries to be enjoyed. In the dresser drawers in the bed-rooms were elaborate garments for emergencies, but for all other occasions the family wore the things that would show the least dirt and be the cheapest laundried.

If only poor people economized on washing it might not be so bad, but when really rich families do without clean garments in order to save twenty-five or fifty cents a week, it looks stingy, to say the least. The charm of a thin waist is its perfect clean-

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liness, and dirty underskirts are abominable. The time many a woman spends dressing soiled clothes trying to restore them to beauty and freshness might well be put in giving them a thorough cleaning with soap and water. Anything but a young and beautiful girl in a dress that is soiled, and reeking with the odor of perspiration. Little babies and young girls lose their charms very rapidly if not arrayed in clean garments. To have plenty of towels and clean household linen seems beyond the wildest dreams of many homes, and the ladies who recklessly spend money for trifles and bon bons will haggle over the price paid for enough clean clothes to barely carry them along, when a few more cents each week would give the luxury of perfect cleanliness. It is not necessary to be extravagant with clean clothes, but there should be plenty for all purposes. Doing without enough clean articles for the home and family is not thrift, but foolishness.—*Religious Telescope.*

THE COUNTRY BOARDING HOUSE.

BY CAROLINE FRENCH BENTON.

All of us who have boarded in the country in summer have thought that if ever we ourselves kept boarders we could make them more comfortable than we had been made. Really, absurd though it seems on the face of it, the one who knows best how to keep a boarding house is the boarder. She has been used to this and that at home and expects to have it in summer, while the farmer's wife or other woman who takes outsiders into her home knows nothing about these things, but only how she herself is accustomed to live, and she merely extends her ways a little and has the same sort of rooms, beds and meals as she had before.

But while the city woman who goes to the country to board is considered exacting by her country sister, she is usually ready to be pleased with the simpler life if only certain things which to her are necessities, are provided. Possibly she speaks of these, and it is too late for her hostess to provide them for this one season, while had she known of them earlier they might have been managed. Possibly, too, she resents the suggestions; too often that attitude of resentment is here. And yet how foolish it is! If she wishes to make a success of her business she should welcome all sensible, helpful requests made by those who are paying her for food and lodging, and paying generously. As the child said of herself: "I want what I want." The boarder wants certain things, and wants them badly. If she has them, or what approximates to them, she will return a second or third year and tell her friends of the delightful place she has found in the country. If her wishes are not regarded and are rather treated with indignant silence, she will probably never return to this same boarding place, but find one where she can have what she likes. The first thing a city woman wishes for in the country is a good bed. Not one hard and lumpy, with a poor spring, and comfortables in the place of blankets, but a bed such as she has at home, with a good, even spring, a mattress which lies smoothly upon it, and which, if not hair, is at least a strong fiber covered with a layer of wool or felt. Such a bed is not expensive, and it is pleasant to lie on. Then the sheets should be abundant and changed frequently, the blankets cut in halves and hemmed at both ends, the white spread scrupulously clean and the pillows full and heavy with feathers which have been so perfectly cured that there is no suggestion of odor about them.

The windows of the sleeping room are to be considered next. There must be good screens in them, easy to adjust. The curtains should be freshly laundered muslin, and there should certainly be dark shades to keep out the morning light. Then the washstand needs a little thought, for there must be plenty of towels, changed often, a fresh one added every day and one taken away, at the least. And, last of all, there should be a good lamp and a comfortable chair, with a small table to write on.

As to the dining room, which comes second in importance to the sleeping room, that, too, must be screened and shaded to begin with. Then the table linen should always be clean and napkins changed every day at dinner, if that is possible. As to the food, there it is impossible to be perfectly definite, since price of board, nearness to markets, and so on, must all be considered. Generally speaking, however, the summer boarder wishes fresh vegetables, well cooked, plenty of fruit and berries, milk, cream and eggs. If there is good cold drinking water and tea and coffee are carefully made, and delicious country butter, it will not matter so much if the meat cart brings tough meat, as a usual thing, and the ice supply is short and desserts are plain, and these things are almost certain to be the rule. An excellent plan in serving, which many farmer's wives are now using, is to have the family meals first, at an earlier hour than boarders like to observe, and the second meals served to the guests only. This makes waiting on the table easier and gives a certain freedom all around, which is pleasant.

The indoor sitting room and the porch, which is the out-of-door room corresponding, requires a little thought also. There should not be too much furniture within, too many chairs or pictures or ornaments. Have the walls rather bare instead of covered with pictures and mementoes, and dispense with as much upholstery as possible. A few easy wicker rockers are better than heavier chairs for the summer. Be sure and have a good shaded reading lamp.

The porch should be as broad as possible and shaded with vines. The quick-growing moon vine is a good one to plant, for its leaves give heavy shade. Then have plain rockers and a hammock, and that will be all that is needed here. One or more hammocks hung under the trees, however, will be appreciated. These things may mean some expense at first, but they will last more than one season and will prove themselves useful and delightful. They make the plainest farmhouse seem homelike and attractive.—*New York Observer.*

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When the Box Was Opened

"Daddy!"

"Yes, dear."

"Do you think the box will come to-night?"

"I hope so, laddie."

"O, well," with a weary sigh, "I 'spose there will be nothing in it but some old clothes and a few books."

"Why, Bartie!"

"You know that's about all, daddy," and the great brown eyes so tired with pain looked straight into the troubled ones above him.

"Clothes and books are very useful, dear," was what the father answered, but he knew the sick lad spoke truly and he wished for his sake there were beautiful things packed into the boxes and barrels sent to missionaries.

"Yes, but we don't need any more old clothes, daddy," and the thin hand touched the minister's patched coat sleeve.

"Well, Bartie, they will be new old clothes, because we have never seen them."

"O, daddy," and a smile played about the exquisite mouth, "you do say such funny things!"

"Now, suppose I tell you a sleepy story before I go out to make a call or two, laddie."

"Yes, that will be nice," and the small boy settled down among his pillows.

"It was the twilight hour and Mother Nature was helping the birdies and the flowers and the squirrels get ready for bed.

"The birdies were nestling close together in the leafy tree tops, swaying back and forth, back and forth, sleepy, sleepy, O, so sleepy, that Mother Nature had to help some of the wee ones poke their bits of heads beneath fluffy wings.

"The flowers were bending their sweet faces, low, low, low, closing tiny eyes, swaying back and forth, back and forth, soft and low, sleepy, O, so sleepy!

"The gay little squirrels were tired of scampering about and were disappearing into their little beds one after another, sleepy, sleepy, O, so sleepy!

"When Mother Nature has tucked and patted each woodland baby into bed, she lighted a lot of tiny lamps which were nothing more nor less than hundreds of fireflies. Those dainty lights were just what the birdies and the squirrels needed in the middle of the night when they woke up thirsty and had to go to the brook for a drink of water.

"There were no sleepy cries of 'Please, I want a drink. I want a drink of water,' no, indeed, the night lamps gave a lovely light in the woodland bedroom.

"When the last lamp had been lighted, Mother Nature sang and rocked the birdies and the flowers and the squirrels back and forth, back and forth, soft and low, soft and low, slow, slow, slow, soft and low."

The father bent over the little lad and found he, too, was fast asleep. Then he went out and gently closed the door.

"O, girlie, I wish there could be one beautiful thing in the box for Bartlett," and a sob sounded in the minister's voice as he entered the scantily furnished living-room where his wife sat darning stockings.

"Perhaps there will be, Roger; God knows how long Bartie has been ill and how hard it is for him to lie there day after day during his convalescence," and the peaceful faced woman rose from her chair and put her comforting hand on her husband's shoulder.

"We will hope so, dear," and a note of cheer came into the sad voice.

The box did not arrive that night, but two days later it reached the humble western parsonage.

"O, daddy, daddy, if there should be something new and pretty!" and the child's pale face was flushed with excitement.

"Easy, easy, dear," and the mother put her arm tight about him, while the father turned away from the eager, expectant eyes, and a groan sounded above the noise of the hammer with which the box lid was being removed.

"O, daddy, what is that?" as a bundle wrapped in white paper came to view. Surely that was neither an old coat nor an old dress.

"Uuwrap it, laddie," and the package was put into the outstretched hands.

"O, mother; O, daddy!" from the paper came a magic lantern, one of the best and brand new.

"Thank God!" said the missionary.

"Amen!" breathed his wife's low voice.

—*Advance.*

"In de Natchal Way."

A rich Northerner, walking about in a Southern negro settlement, came upon a house around which several children were playing. Seeing that the family was destitute, he called the oldest negro boy and gave him a dollar, telling him to spend it for a Christmas turkey. As soon as the generous man had gone, the negro woman called her boy and said: "Thomas, yo' gimme dat dollah and go git dat turkey in de natchal way."

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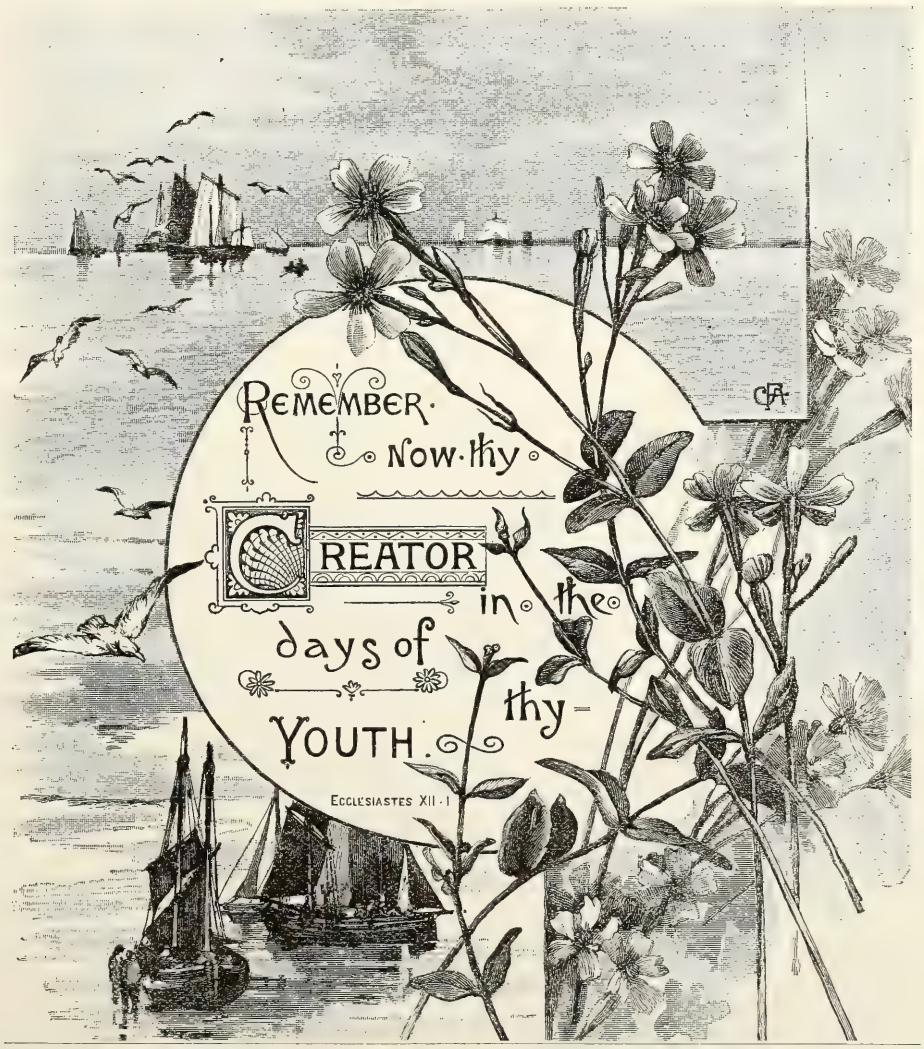
A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 6, 1908.



The Christian-Evangelist.

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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Dear Friends:--

You will observe that the list of books we are offering at a special discount of 30% is again inserted in this week's issue of The Christian-Evangelist. A number of the books listed in the first advertisement are not on the list, as it appears in this issue, for the reason that they have been sold out, and from the present indications, the next time we insert this list, there will be very few of the books remaining, as our friends are seeing the advantage of purchasing these books at these exceptionally low prices, which are in some instances below the cost to us.

In the matter of the Tissot Bible Pictures, being offered for sale and as a premium for subscribers, we desire to inform you that this offer will positively be withdrawn September 1, 1908; therefore, any who desire to take advantage of this offer to secure these magnificent pictures will please see that their orders for the same reach us not later than Monday, August 31, 1908, after which date the offer will be permanently withdrawn.

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Current Events

In Honor of Garrison.

One needs to make no comment on the fact that a bronze tablet has just been placed in a new building at the corner of Congress and Water streets, Boston, other than to announce the inscription and say that men of such character can not be too early or too often remembered. The reading is:

On this spot
WILLIAM LLOYD GARRISON
began the publication of
"The Liberator"
January 1, 1831.

In a small chamber, friendless and unseen,
Toiled o'er his types one poor unlearned young man.
The place was dark, unfurnitured and mean,
Yet there the freedom of a race began.

A Labor Leader and the Saloon.

John Burns is to the British workingman what John Mitchell is to the American. Burns is of the people, as is Mitchell. Burns has risen to a cabinet position, as may Mitchell, perhaps, if Mr. Bryan should win. If the latter has ever made any pronouncement on the liquor question, it has escaped our memory. But Mr. Burns believes firmly in temperance. Of the "public house," as the saloon is called in his country, he says it is very bad for men, worse for women, and positively intolerable for children. Mr. Burns knows, for he has lived for many years in Battersea, one of the most densely populated of the London working-class districts.

Milk, Babies, Graft.

Mr. Burns is much interested in a "milk bill," which it is hoped the British parliament will pass. He spoke recently before the National Conference on Infant Mortality, and showed that England is far ahead of other comparable countries, with a rate of 132 per 1,000, as compared with 155 in Belgium and 204 in Germany. We wish the American figures had been quoted. We believe they would show up not favorably, for we are more lax in holding up standards of quality of milk, and our weather conditions are more trying on the infant. The chemist of a city of some 60,000 inhabitants told us recently that a great profit is made by milkmen in dealing in the city's water. The objection is not to water, but to watered milk. But—well, it is just a case of good reputable citizens failing to turn out—or, rather, keep out—grafters, when they go to, or, more often, keep away from the polls.

An Ambassador's Speech.

We have not seen all of Ambassador Hill's speech as he discoursed on "The Day we Celebrate" to the five hundred members—five hundred, that is, who have the *entre* on such occasions—of the American colony. But he gave utterance to a sentiment that is worth heeding. "Independence," he said, "is the keynote of the day we celebrate, but this day should also make us accentuate that other note of international interindependence, fellowship, friendship and loyalty to high principles of law, justice and honor."

Wages and Food.

A matter of supreme importance to 99 per cent of the people of this country is that which concerns the rates of wages and the retail prices of food. The Bureau of Labor of the Department of Commerce and Labor has placed in the hands of the printer Bulletin No. 77, which gives the results of an investigation of the principal wage working occupations in 4,169 establishments representing the manufacturing and mechanical industries of the country. This showed that the average wages per hour in 1907 were 3.7 per cent higher than in 1906, the regular hours of labor per week were 0.4 per cent lower than in 1906, and the number of employes in the establishments investigated was 1 per cent greater than in 1906.

Investigations covering the sales of 1,014 dealers in 68 localities show that the retail prices of 30 principal articles of food, weighted according to consumption in representative workingmen's families, were 4.2 per cent higher in 1907 than in 1906. As the advance in retail prices from 1906 to 1907 was greater than the advance in wages per hour, the purchasing power of an hour's wages, as measured by food, was slightly less in 1907 than in 1906, the decrease being one-half of 1 per cent.

Average hourly wages in 1907 were higher than in any other year of the eighteen-year period, 1890 to 1907, and more than 20 per cent higher than the average in any year from 1890 to 1900. As compared in each case with the average for the ten-year period, 1890 to 1899, average hourly wages in 1907 were 28.8 per cent higher, the number of employes in the establishments investigated was 44.4 per cent greater, and the average hours of labor per week were 5 per cent lower.

The average price of food in 1907 was also higher than in any other year of the eighteen-year period from 1890 to 1907. The average price of 30 principal articles, weighted according to family consumption of the various articles, was 20.6 per cent higher in 1907 than the average price for the ten years from 1890 to 1899. Compared with the average for the same ten-year period, the purchasing power of an hour's wages in 1907 was 6.8 per cent greater.

The increase in average hourly wages in 1907 over 1906 was quite general, occurring in 40 of the 41 industries covered by the investigation of the Bureau of Labor. The greatest increase was in the manufacture of cotton goods, where the average wages per hour in 1907 were 12.9 per cent higher than in 1906. In the manufacture of paper and wood pulp the increase was 10.1 per cent; in eight other industries the increase was 5 per cent but less than 10 per cent, and in 30 industries the increase was less than 5 per cent. In one industry, Bessemer steel, there was a decrease of wages of 0.9 per cent. In the 41 industries as a whole, weighted according to importance, the increase in wages per hour was 3.7 per cent.

Of the 30 articles of food covered by the investigation, 29 were higher in price in 1907 than in 1906. The articles which showed the greatest advance in price are flour 8.9 per cent, butter 8 per cent, evaporated apples 7.8 per cent, milk 7.3 per cent, corn meal 6.8 per cent, cheese 6.7 per cent, and potatoes 5.4 per cent. The only article which showed a decrease is tea, the decrease being 0.2 per cent. The average prices of 20 of the 30 articles were higher in 1907 than in any other year of the eighteen-year period from 1890 to 1907.

The Passing of a Bishop.

One of the most distinguished men of the Episcopal Church in America was Bishop Potter, whose illness has for some weeks been announced in the daily papers, and who finally passed away at Cooperstown, N. Y. Bishop Potter, by birth, training and tastes, was exactly suited for the position he ultimately attained, and he has done more to popularize the Episcopal church than, perhaps, any other clergyman in its ranks. For, while an aristocrat, he was always ready to visit and care for the humble churches and missions of his diocese. He sought to put himself in touch with living things, and though he made mistakes—one very serious one, we feel, when he inaugurated his "Subway Tavern," an experimental saloon, which was opened with prayer and the singing of the Doxology and closed a year later for lack of patronage—at the same time he proved himself of great service to his church. He conducted its affairs as a captain of industry would have conducted some great business. He learned the principles of business in a grocery store, and afterwards fitted himself for the ministry. He was a man of intellectual attainments.

Editorial

The Supremacy of the Bible.

In spite of all adverse criticism and the open and veiled attacks of skeptics and agnostics, it must be admitted by all candid minds that the Bible continues to hold the supreme place in the world's literature. It is still what Walter Scott called it, on his dying bed, "the Book." It is destined to remain so throughout the present dispensation. The recent revival of interest in Bible study is only one of the evidences of the hold which these Sacred Writings have upon the minds and hearts of the most enlightened people of the world.

It is not difficult to account for the remarkable influence which the Bible is exerting on the life of mankind, and for the place which it holds in the affections of men. If there were no other reason for this fact, it would be enough that it contains the portraiture of the one perfect life which this world has known, and that it presents to the world, not onlp its greatest teacher, but its only Savior. But, aside from that fact, it is a book of marvelous spiritual power and infinite reach of thought and purpose. One of the best recent statements we have seen concerning the Bible is contained in a lately published work, to which reference was recently made in these columns, entitled, "What Shall We Believe?" consisting of addresses delivered by members of the faculty of Auburn Theological Seminary. In a paragraph concerning the Bible is the following statement:

"The Bible gives us the record of a great spiritual history, wrought out in the life of man and of the world, with such sweep of vision, with such minuteness of detail, with such accuracy of description as to make its story utterly trustworthy. The center and charm and worth of it all is Jesus Christ. He is the consummate revelation of God; he is the ideal man. The Bible is born out of man's profoundest religious experiences, when the Spirit of God speaks most plainly to him. It ministers to man's profoundest religious experiences, and finds him in the deepest recesses of his life where God alone deals with him. When we open its pages, its message of conviction for sin, of offer of salvation, of comfort in sorrow, of fellowship with God, of part in the heavenly glory and blessedness, goes to our heart as no other message has the power to do. My belief in the Bible leads me with all urgency to call men to repentance toward God and faith in Jesus Christ. It leads me to say to all men, the first thing for you to do is to get right with God, to get as close to him as you can, to follow the best light you have, to surrender yourself to him, to trust him to give you more and still more light. Turn to God! My belief in the Bible impels me to urge all men to read and study its pages, to open their hearts to its sweet influences, to entrust themselves to its guidance in their journey along the perilous road of life, to test their doctrine and to test their lives by its counsel. My belief in the Bible fills me with utter calm and security in the midst of all the strife of tongues and the assault of men upon it or upon the religion out of which it has been born. I have no sleepless hours or disturbed dreams about its value, its truth or its power. It is a living book, it reveals a living Savior and Lord, it ministers to needy souls a living gospel."

Does it not seem like a small business to be turning a microscope of hypercriticism on a book of such majestic sweep, of such infinite grace, of such divine purpose to discover some flecks and flaws on which to base the proposition of its "'errancy"? Enough to know that the Bible infallibly leads the devout believer to Jesus Christ, who is an infallible Teacher and an infallible Savior. Infinitely better would this world be if men would open their hearts to the divine teaching of this book, and seek to incorporate its doctrines into their lives. Let historical investigation, of course, shed all the light which it can bring from the past upon the sacred record, but after all we shall derive the greatest benefit from a devout perusal of its sacred pages, with minds open to the truth and with hearts that are willing to obey the truth.

Would that the daily reading of the Bible might become a fixed habit in the lives of all who reverence it, as an inspired volume, to the end that its high ethical standard, and its pure spiritual fervor, might mold our lives and characters after the divine pattern!

The Offense of the Cross.

It is one thing to acknowledge Jesus Christ as the Son of God, and another thing to recognize him as the Savior of men, by way of crucifixion and death. Peter was prompt to confess his faith in Jesus as the Son of the living God, on the coast of Cæsarea Phillipi, but immediately afterwards, when Jesus spoke of his death by crucifixion, he rebuked him, saying, "Far be it from thee." Christ's divinity he was willing to acknowledge, but his humiliation upon the cross, that by means of death he might open up the way for our salvation, he was not prepared to accept. Much more must he have been offended by the statement of Jesus that not only he himself must die upon the cross for men, but that everyone who would be his disciple must, also, take up his cross and follow him. This was a program for which Peter was not prepared. It is a program for which thousands in the church of to-day are unprepared. The cross is still an offense to many, not only without, but within the church.

What does the cross stand for in the Christian life? It stands for the crucifixion of self. It stands for the offering up of our lives on the altar of Christ's service. What does taking up our cross daily, and following Christ mean? Does it mean that we are to follow the path of duty, no matter what hardships and unpopularity it may involve? Does it not mean that we are not to shrink from persecution for Christ's sake, and for truth's sake? When we turn aside from the path of duty to walk in an easier path that is less loyal to Christ's high ideals, are we not denying him and repudiating the cross? If we refuse to stand for temperance, and for civic righteousness in a community for fear it will injure our business, are we not rejecting the cross? If we withhold our means from worthy causes, and refuse to make the necessary self-sacrifices for maintaining the interests of Christ's kingdom, are we not refusing to take up our cross and follow Christ?

What the church needs to-day is a new vision of the cross—a clearer understanding that Christ's death was not a greater necessity for our salvation than is our *self*-crucifixion. The church needs to sing with a new meaning, the old song:

"Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for everyone,
And there's a cross for me."

Woe be unto us if we refuse to take up that cross daily and follow Christ in those self-denials and self-sacrifices which are involved in loyalty to his ideals, and which alone can bring us into real sympathy and oneness with Christ, and enable us to become partakers of his life and of his triumphant joy!

Illiberal Liberalism.

No doubt Madam Roland was right when she intimated that many crimes had been committed in the name of liberty. We all know that it not infrequently happens that those who contend most earnestly for liberty for themselves are the least willing to grant liberty to other people. In short, the most illiberal people are those who make the most noise about liberty. Liberty is a noble word, and what it represents is a priceless thing. But there is much that passes for liberty that is a spurious article. Liberty must have limitations, and this means that it must be governed by law; and, this being true, it does not follow that men are illiberal when they contend for what the law in any given case prescribes.

A proper understanding of this whole subject will reveal the fact that no one can be liberal, in the true meaning of that term, unless he acts within the sphere of the law which governs the case under consideration. Let us look at this matter in the light of certain questions which have recently been discussed. One of these questions is the attitude which the Disciples, as a religious people, should sustain toward Pedobaptists. There are a few among us who seem to think that our attitude toward these Pedobaptists is illiberal unless we admit them into our churches. Now this question can not be decided by an appeal to liberty, for that term has no significance until it is bounded by another term which we call *law*. We must, therefore, appeal to the law and the testimony, and we can not be even liberal unless the law is on our side. A charity which condones that which is wrong in itself is really no charity at all. We can not be charitable unless we are true, for the wisdom that comes down from above is pure before it is even peaceable, and our charity must be true to the truth before it can possibly be liberal. In short, the only man who can be liberal is the man who is loyal to the

truth. At least, he must be loyal to his convictions as to what that truth is.

The first question to be decided, as regards our attitude toward Pedobaptists, is, can we ignore what we believe to be the plain teaching of the Word of God in order to be liberal toward our religious neighbors? We believe that we can not be liberal toward them if we are not true to what we believe to be the teaching of the Scriptures with regard to the matter of difference involved. If we are true to our own convictions, and maintain the attitude which these convictions demand, then we can be charitable and liberal toward those who differ with us as long as they occupy the position which their own convictions compel; but the moment we surrender our own convictions, or in any way compromise these, that moment do we sacrifice our power to be liberal or charitable in the case. No society of any kind can maintain its organic existence unless it is true to the constitution under which it is organized, or at least it must be true to the generally accepted interpretation of those who constitute the organized body. Now, this makes it imperative that our churches can not receive unbaptized people into their fellowship, nor can they accommodate the case by compromising, so as to make what have been called associate members, while an overwhelming majority of our brethren hold to the conviction that our churches are made up of only baptized members.

Let us illustrate the whole case: Suppose an Englishman should come to this country, and should at once claim citizenship without obeying the conditions by which a foreigner may become a citizen of this country; and suppose he should begin to exercise his assumed citizenship by claiming the right to vote and to do other acts involved in citizenship, would it be regarded as uncharitable by any right-thinking people if he was at once prohibited from doing what he illegally is trying to do? Would it be regarded as an uncharitable act if he was told plainly that, before he can exercise the rights of citizenship, he must become a citizen according to the constitution of our country? He may have interpreted the constitution so as to justify his conduct in his own estimation, but that would not make his action correct, nor would he, on that account, be admitted at once to the rights of a citizen of the United States.

Doubtless Pedobaptists are as honest as we are with respect to the matter of baptism. But our interpretation of the law compels us to regard believer's immersion as the only baptism, and our churches have all been constituted according to this interpretation. Now we must either give up this notion, and allow that the question for which we have contended is an open one, and that very probably we have been mistaken in making believer's immersion a condition of membership in our churches, or else we can not allow anything with respect to this matter which in the slightest degree seems to vitiate the claims which we have so long and earnestly made. Nor are we in any way less charitable in this regard than Pedobaptists are themselves with respect to the conditions of membership which they insist upon with respect to their own churches. Suppose that some man should go to a Pedobaptist church and ask for admission into the church, while at the same time he declares that he does not believe in the Christ. He thinks he would like to be associated with good people in reformatory work, and he desires membership on that account; or it may be his wife is a member of the church, and he wishes to be associated with her. Would any Pedobaptist church in all the land receive him into fellowship, or even as an associate member? We think not. But why not? Evidently because he does not accept what is fundamental in the organization of the church. But the infidel is just as conscientious with respect to his denial of the divinity of Christ as the Pedobaptist is in his denial that immersion is the only baptism. The only difference in the case is in the fact that the denial of the divinity of Christ may be of more importance than the denial that immersion is the only baptism; but the principle involved is precisely the same in both cases, and in both cases the churches must follow what is their interpretation of the matter, not what is the interpretation of the man who seeks membership. Any other course leads to pure anarchy, and makes it impossible for any one to be liberal, for the reason that we can not be liberal where we do not respect law. But when a man feels that he is respecting law, or at least his own honest convictions as to what the law is, he can then afford to be liberal towards his fellowmen who are equally conscientious with regard to their convictions as to what law is. But neither can let down the law, or compromise it for the sake of a temporary expediency which practically makes it impossible for either one side or the other to be true to the truth, or even true to any proper understanding as to what liberty is.

W. T. M.

Notes and Comments

We are in receipt of several letters and statements from candidates for office, especially in Missouri, asking for their insertion in The Christian-Evangelist, or for some editorial mention of such candidates' fitness for the offices which they seek. It seems necessary, therefore, for us to state once again, what we have often had occasion to make plain to our readers, that The Christian-Evangelist does not feel that it is within its province to deal with party politics. It has not been its custom to lend its columns to the advocacy of any candidate as against the claims of any other candidate of the same party, or of a different party. A few times we have made mention of the candidacy of some personal friend without reference to his party, and with no criticism of any opposing candidate. But this has been done in the interest of no party. We must, therefore, decline the publication of the commendations which have been sent us by eminently respectable citizens, of eminently worthy men, who are seeking the nomination of their party for public office. In doing so, we recognize the worthiness of the men whose claims are advocated, some of whom are religiously affiliated with the same religious movement with which this paper is identified; but in harmony with the principle which has always governed this paper, we can not enter the field of partisan politics. This is not only because our readers, and even the members of our company, differ in their politics, but because we believe it is not within the province of religious journalism to discuss these issues.

This leads us to say that the paper, while seeking to adhere to this principle, has seldom escaped criticism during presidential campaigns, because of some statement construed to be more favorable to one party than to the other. In our attempt to give an independent and true statement of political events of importance, there are statements sometimes made which are construed by strong party men to be partisan, just as often, however, on one side as on the other, so that they neutralize each other, and tend to show that we are independent rather than partisan in our report of current political events. While we promise our readers our best efforts to be strictly true and just in our report of current happenings in the world of politics, we must ask, also, their generous and charitable interpretation of these statements in harmony with the principle we have enunciated. The state, no less than the church, has divine authority, and we can not be indifferent to whatever affects its welfare. When moral issues are involved we are at liberty to speak. In matters of mere policy, where equally good men may differ, we have no desire or purpose to interfere. We trust this statement of our editorial policy will suffice, both as an explanation of why we decline to publish commendations of good men who are candidates for office, or who are seeking to be candidates, and, also, to protect us from the suspicion of using our columns to further the interests of any political party or any partisan issue.

Our good neighbor, the St. Louis "Christian Advocate," commenting upon the recently discovered record of how John Knox once called upon John Calvin at his home in Geneva, on Sunday afternoon, and found him in the back yard playing bowls, a popular outdoor game of that day, says:

"In justice, however, we feel obliged to call attention to the fact that nobody ever heard of Wesley playing bowls on Sunday or any other day. Wesley was an Armenian."

We had supposed, before seeing this statement in our Methodist contemporary, that John Wesley was an *Englishman*, and we still think our neighbor is in error as to his nationality. Of course, he was an *Arminian*, but that is another story.

Current Religious Thought

"To criticise another's position is not wrong. To find fault with another's utterances should not be condemned, provided this is done to rectify whatever mistakes or correct whatever errors one finds. If the purpose is to set the erring party right, the work of the critic is to be commended. But there are critics—and there are altogether too many of these—who criticise in order to break down the man whom they judge to be in error. These sort are never at a loss for something to find fault with. They listen to nothing but to criticise it. They are diligent in their search for defects and faults. These have a fertile imagination, one which is most accommodating, and what is lacking in fact, their imaginations supply. They seem to take a keen delight in rash judgments. They consider their opinions, views, words and acts next to perfect. They get much satisfaction in parading the faults of others, and it makes no difference with them whether these faults are real or imaginary. The faults they see or think they see in others is their favorite theme of conversation or thesis of composition.

"The world has always had to be afflicted with these fault-finders, from the children of Israel, who found fault with Moses, on down to the Pharisees, who found fault with Jesus Christ, and still on to the carpers of to-day. Any departure, however slight, from their way of thinking, is at once branded as heresy, and the fault-finder proceeds at once to warn the public against the dangerous man with such dangerous views. The feudist would assassinate his victim to avenge a wrong. The cannibal would kill the body to feast upon the flesh. These are to be dreaded, feared, but how much more so the man who would by insinuation, inuendo, or by telling only part of the truth—which is the worst sort of falsehood—assassinate the character and destroy the good name of one whom he chances to oppose! We should pray earnestly to be delivered from such."—*Christian Courier.*

"The supreme objection to gambling in all its forms, whether in sport or in speculative business, is that it works harm and loss to society. As soon as any practice or conduct is found to be socially hurtful, it thereby becomes wrong, whatever men may have thought of it before. Does not all morality rise to consciousness through the fact of social advantage or injury? Now the long and costly experience of mankind bears uniform testimony against gambling, till at last the verdict of civilization has become as nearly unanimous as human judgment can be that it is an intolerable nuisance. It is a dangerous or unsocial form of excitement; it hurts character, demoralizes industry, breeds quarrels, tempts man to self-destruction, and it works special injustice to women and children. We may not know precisely why morphine preys upon the nervous system and has to be labeled 'poisonous.' The fact is the main consideration. So with the stimulus of excitation of gambling. Grant that I profess myself willing to pay for my fun. The fun is degrading, like the prize fight or bear baiting."—*The Atlantic.*

Orilas G. White, in writing of a certain meeting, where the preacher of another brotherhood would not co-operate with the Disciples of Christ, says:

"He preaches to a handful of people, and our people have only a fair-sized audience, while the ball park, even Sunday morning, was crowded with an enthusiastic crowd. As long as those who claim to be the friends of Christ find competition, strife and enmity necessary, men will shun the churches and flock to the ball parks. Jesus prayed for union that 'the world might believe.'"

"A new hour of opportunity in the realm of the Sunday-school is sweeping through our gates with the glory and majesty of the ongoing ocean. Let us inform, inspire, and give the 'vision splendid' to this great stream of humanity that they may become strong advocates of New Testament Christianity, then, one day after while, the world will come with perfect heart to crown Jesus King of kings and Lord of lords."—*Walter P. Jennings.*

"The Pittsburg 'Christian Advocate' punctures the vanity of those Democrats who have been boasting that their national convention at Denver broke the record for noise when it shouted nearly an hour and a half for its presidential candidate. The wise Pittsburg editor reminds these modern politicians that the record is still held by the inhabitants of ancient Ephesus, who 'all with one voice for about the space of two hours cried out, Great is Diana of the Ephesians.'"—*Interior.*

Are there not many heathen households in the United States where the current of the religious thought is as wide of the true mark as was that depicted in this story of the "Philadelphia Public Ledger"?

Elizabeth's mother did not teach her little daughter much that she should have learned about religion; nor did the father.

The other day a guest said to the little girl: "Elizabeth, does your father say grace at the table?"

"What grace?" returned the girl, innocently.

"Why, thanks for what you have to eat."

"Oh," replied Elizabeth, now enlightened, "we don't have to thank any one for what we have; we always pay cash."

Writing in the "Contemporary Review" of "Paulinism in the Græco-Roman World," Sir W. M. Ramsay presents an interesting picture of Paul and his relations to the men and opinions of his time. "But, it may be said," says Dr. Ramsay, "that the freedom on which Paul insists as a fundamental part of the Christian life, is only freedom from Jewish ritual, not freedom in general in political and social and philosophical relations." Still the "illustrations, the reiteration of the contrast between freedom and slavery, in the Galatian letter, show that the wider application could not be absent from the mind either of the writer or the readers. It is difficult and dangerous to narrow an idea in the interpretation of a great thinker and statesman, just as it is difficult and dangerous to narrow it in practical life, for a people which is educated to freedom in one direction will widen it all around. No man can set bounds to the growth and generalization of a fruitful idea in the practical life of the world. Every autocrat has found it so, except if he succeed in a universal massacre; and if he leaves one survivor, it may be fatal to his intentions."

If there be any season in the year when current religious thought should not fail to take cognizance of the duty of being jolly it is when the mercury is cavorting up among the nineties and the "dog-star rages." The editor of the "Western Christian Advocate," with the "make-up" man clamoring for copy, turns out a jolly editorial on the subject. He says:

"It is a real duty, and the violation of it ought to subject any one to fine and imprisonment. What right has any one to go about the community lachrymose, woebegone, with 'tears in 'is eye, distraction in 'is aspect'? What right has he to distribute the bacilli of depression, gloom, dumpishness, and general 'forlornity'? A fellow may have corns and porous plasters, and boils and styes and spasms, and freckles and moles, and ear-drums and quinine pills, and an utter absence of joy in the stomachic regions, but he needn't hire the town-crier to go about with a bell proclaiming it all. He needn't be pouring it into the ear of every unwilling, button-holed victim who feels afterwards as if he had visited all the hospital incurables or read an advertisement of 'Is This What Ails You?' Take a brace—a strong one! Smile on, smile ever. Groan not! Whimper not! Blubber not! Grumble not! Say you're feeling O. K.—gay, jolly, right-side-up-with-care, salubrious, hilarious, never better in your life. Laugh—laugh out loud—real loud. Risk the blood-vessels and have a good old snort and chuckle for once.

Snicker, and the world snickers with you—
Whine, and you whine alone.

"Burn your own smoke. You're not the only Job on the ash heap. Stop peddling disagreeables and creating a social blanket of sticky, shivery fog. Don't make a fool of yourself and talk about blowing your brains out. These are hard times, and undertakers' bills come high. Scatter sunshine—bushels of it, whole freight trains of it. Scatter it by the barrel, bag and ton. People won't object to it. They'll take all you can give them. Quarantine your sour feelings. Put your dumps in the calaboose. Give that old liver a good shaking and chew some dyspepsia lozenges. And let loose all your giggles, winks and dimples. You'll catch more flies with saccharine paper than you will with a thrasning machine. Don't be a peevish, bristling, disagreeable, disgruntled old porcupine, or a night-owl or a bat or a weeping jackal or a howling hyena."

"Only a crucified man should preach a crucified Christ," says Dr. Charles L. Goodell.

Last week we quoted the "Harper's Weekly" in answer to the "Examiner's" article on "Why Men Go to Church." "Harper's" man was on the golf course, and he and his fellows were shocked that only one small boy was at a nearby church. The "Examiner" comes back with:

"Per contra, we attended a Baptist church last Sunday—also the Sunday before—when a good-sized congregation was present, of whom more than one-third were men. So there you are."

Does this sentiment belong to current religious thought? Dr. George T. Dowling is its author:

"Cling to the habit of still being young;
Cultivate leisure without being lazy.
Garner all joys that the poets have sung,
And prove every year Dr. Osler is crazy."

Editor's Easy Chair.

Or, Pentwater Musings.

Life gets much of its zest from contrasts. People abhor monotony no less than Nature does a vacuum. We have had a succession of calm days in which the temperature has risen to unusual heights for this latitude, and in which the great lake has breathed as softly as a sleeping infant; and on its smooth surface and down in its clear depths, there was a reproduction of the upper world with its lights and shadows. Last night when the sun took his evening bath, sinking beneath the western wave, the whole lake became crimson with his presence. The scene of tranquil beauty killed the imagination of our Park muse so that he expressed it thus:

King Sol is a bold gallant, in his way—
Decidedly so at the close of the day.
Last eve he smiled at the lake, passing by,
And she blushed crimson and heaved a faint sigh.

This morning the scene has changed. When we wakened from our slumbers the roar of the billows was in our ears as they broke in rhythmic beat on the shore. A stiff northwestern blowing out of a clear sky has stirred the lake into deep agitation, and as far out as the distant line of the horizon, the wild flocks of Neptune are frolicking upon the green meadows of the deep. One who had witnessed the lake only during the calm preceding days would not have supposed it capable of the scene it presents this morning. Great bodies of water, like great bodies of people, possess potentialities which are only manifest in times of stress and storm. A nation enjoying the calmness of profound peace, with its people apparently indifferent to public welfare, when stirred to action by the peril of war manifests a depth of patriotism, and performs deeds of heroism which are a surprise even to itself. Not prosperity, but adversity, brings out the real strength of an individual or a nation.

Why is it that when one looks upon the ocean or the great lakes as they are traversed by the white-capped billows, and send up their loud acclaim to the skies, he feels an answering response in the depths of his own nature? Is it not because there are depths in his own nature, which no human sounding line has ever fathomed, and of which we ourselves are only dimly and vaguely conscious? "Deep calleth unto deep at the noise of thy waterfalls," cried the psalmist, when in exile, and when the waves and the billows of trouble were sweeping over his soul. In that hour of desolation the psalmist learned more of God, and more of his own capacity for God in the depths of his own nature, than he had ever known before.

"As the heart panteth after the waterbrooks,
So panteth my soul after thee, Oh God."

Any experience in human life that creates in one the thirst for God,—a conscious need which only God can satisfy,—is a most blessed experience. No one ever rises to his highest and best until he has experienced this thirst for the living God, and has realized that satisfaction which comes only from communion with God. No one has ever sounded the depths of his own nature, or has any adequate conception of its undeveloped possibilities, until he has felt the quickening touch of the divine Spirit and come into reconciliation with God, who alone can fill to overflowing the capacities with which he has endowed us. The enjoyment of a great work of art on canvas, a great song sung by one who has mastered the possibilities of the human voice, a great sermon, or a great speech, or a great scene in Nature, grows out of the fact that they appeal to the deepest and highest, the noblest and the best, in our natures.

We have spoken above of the unmanifested and unrealized possibilities of a nation in the repose of peace, when its citizens are absorbed with their individual pursuits and interests, and how it is stirred to deeds of noble daring, and to a realization of its resources, both material and immaterial, by the perils of war. The same principle applies to religious bodies. There are periods when local churches and their pastors are concerned chiefly with their local work, and when there is, at least, apparent indifference to the claims of brotherhood in its larger sense, and the wider interests of the kingdom of God. In such periods, while good is being accomplished, no doubt, the religious movement is hardly conscious of its own strength, and its special mission in the world. It is not seen at its best at such a time. It is only when it is profoundly stirred by some great event in its history, and it rouses itself to self-consciousness, and rises to the demands of some great emergency, forgetting its personal and local interests in its devotion to the larger claims, that it manifests its real power and character to the world, and reveals even to itself the strength of the motives which underlie its history. The religious movement which has come to be most widely known in history as the Disciples of Christ finds in its approaching Centennial an event which stirs its loyal advocates to their profoundest depths, and one that ought to inspire them to such loftiness of aim, such unanimity of action, such a degree of self-sacrifice, such subordination of local to general interests, and such emphasis upon the great cardinal principles of religion for which we stand, as to give a new conception to the world of the meaning and spirit of the movement.

These are no common days through which we are now passing, as a religious movement. The national convention next preceding our Centennial celebration at Pittsburg is close at hand, and will give the final touch of preparation for that historic event. At such a time who among us that cherishes the memory of the fathers, that is profoundly convinced that God has raised us up for a great purpose of his own in carrying forward his plans, does not feel humbled in spirit before God and before the magnitude of the task he has laid upon us? It is a time when gratitude to God for what he has accomplished in us and through us should be mingled with the feeling of unworthiness of our past for so holy a task as has been committed to us. It is a time, too, when, if, ever, every man of us who loves the Cause we plead ought to rebuke the spirit of strife or division wherever it may manifest itself, and seek to bind together in bonds of holy fellowship and co-operation all the churches and individual members of this reformation. Pleading as we do for the unity of God's people of every name and creed, how earnestly should we cultivate the bond of unity among ourselves by that forbearance which is ever the characteristic of love, and by the practical carrying out of our own most cardinal principle of unity —the subordination of individual opinions and preferences to the common faith in a common Lord. In such a period of our history one naturally recalls the stirring words of Napoleon at the battle, under the shadow of the Egyptian pyramids: "Forty centuries of history are looking down upon you." A hundred years of splendid history, even though marred by the mistakes incident to human imperfection, are looking down upon us. Ought not this "cloud of witnesses" call out the very best that is in us?

As we write, the thunder of the surf is still in our ears, and fills the air with its deep monotone, just as it did, no doubt, ages ago, before the white man came to these shores, and just as it will, long after the ears that now hear it shall be closed to earthly sounds and opened to the melodies above. Men may come, and men may go, but this great unsalted sea sings on its song forever. We count it a joy and an inspiration to dwell a part of the year where we may listen to the music of its waves, and witness the beauty and majesty of its ever-changing moods. There is enough of eternity in it to stir the infinite and eternal which is in us, and so to fit us better for that longer voyage which every day draws nearer. July ends its course to-day, and the last of the summer months will be upon us. We are hoping to greet here a number of our friends during August, some of whom, no doubt, will become permanent members of our summer colony here by the resounding lake. Brother Coleman, of Springfield, has been spending a few days visiting his son-in-law and daughter, Dr. H. T. Morrison and wife, of Campbell Park, across the channel above us. C. C. Morrison and wife, with Mrs. Willett and son, have arrived at that beach, and others belonging to that Park are expected soon. Dr. Morrison spoke to us at the union meeting in the Methodist church last Lord's day, and was greatly enjoyed by all. Sister Moore and one of her students, Miss Jennie Morton, have arrived, and there are other Moores to follow. The cooler wave, which has arrived, is greatly enjoyed by us all, and we speak of it as "real Pentwater weather." A fire on the hearth this morning seemed as unusual as it was cheerful. May the fires of love and hope and of good cheer be kept burning brightly in all our hearts!

Gleanings from the International S. S. Convention

Triumphs of the Sunday-school.

Dr. Hemphill, acting for the governor, in welcoming the convention, said:

"We welcome you for the book you teach, the book that rises higher in the estimation and reverence of mankind by your ministrations. We welcome you for the banner that you wave aloft, which is the standard of what all true and good citizenship should be. We welcome you for the religious education in all lands you represent. We welcome you for your influence for purity among all the institutions of the land.

"When we find cleaner and purer politics all over the country, when we find moral reform sweeping the nations, when we have more righteousness from our political leaders, we shall say that the great Sunday-school movement has been a potent factor to that end. When we see the handwriting upon the wall that the saloon has been tested and found wanting, and that it must forever be put away from the social order, we shall place the laurel wreath of victory upon the brow of the Sunday-school hosts."

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The Plastic Intellect.

Bishop Oldham, speaking on "The Value of Teaching of Foreign Missions in the Sunday-school," said.

"The child has a vivid imagination; he understands a picture, either upon canvas or a word picture. He also has a plastic mind, and that which is put into his mind ever afterwards influences his thinking. In presenting ideas to children, the teacher should present them by concrete facts, either by stories with a dramatic hue, or by lantern slides, pictures, etc."

As an illustration. The story with which the speaker closed was that seventy years ago a young boy in Maine, sitting on a front seat at church on account of parental despotism rather than inherent desire, looked at a chart containing a map of the heathen world, consisting of a big black ring with a little white ring in the center. The boy learned that the black ring represented the percentage of the foreign world steeped in heathen superstition, and the white ring the percentage of native Christians. The story, accompanied by the picture, had its effect, and the boy prayed then and there that he might some day be a big man and labor to enlarge the white spot. That boy is now 77 years old, resides in Cleveland, Ohio, and has given hundreds of thousands of dollars toward evangelizing the heathen. "And it all comes from the fact," said the speaker, "that the boy's imagination was caught and an impression was made on his plastic intellect."

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Elementary Department.

Mrs. J. Woodridge Barnes spoke of the three stages of the work in the elementary division—the adoption of uniform lessons, the grading of the work to meet the capabilities of the students, and the growth of these ideas into the glorious efflorescence of the present elementary department.

"Thirty-five years ago," she said, "we had no international lesson system, every school went its own way, each teacher selected his own lesson, and sometimes the little children had food for them, and sometimes they shared the food of their grandfathers and grandmothers. But once at old St. Paul's there was great excitement—something had happened, and a new teacher was doing wonderful things—she even dared to put a blackboard in the room—she faced the criticism for her new methods of interesting the children—of giving them their real due—people came from far and near—grew interested—stayed to watch the new methods, and to learn the secret. What could she teach—she was untrained as a teacher—she was a mother with five children—not accustomed to teaching and helping others—but she did."

Mrs. Barnes showed from these small beginnings the great results that had come about.

She detailed the fight that the elementary teacher has to make—how the plea for a separate room was often refused—the thousand and one little criticisms they have had to endure before the innovations of a generation ago had become the fixed necessities of this.

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Side Lights.

"It was once the proud boast of the Roman to say, 'I am a Roman.' But in this convention we shall not say, 'I am an Englishman' nor 'I am an American,' but rather shall we say 'I am a Christian.'"—Dr. Alfred Rowland, of England.

Dr. A. C. Dixon, in one of his addresses, said that a preacher friend of his once asserted that he had saved the lives of five of his congregation. They all suffered from insomnia, and he gave them a nice nap every Sunday morning. "So if I see the people go to sleep tonight," he said, "I'll not be discouraged. Sunday-schools, like churches, may need sleepers as well as pillars. And if you go to sleep I'll not be angry, provided you keep quiet."

Dr. Dixon then told a story of a taxidermist walking down the streets of Chicago, who he said passed by a window and criticised an owl on a pedestal. "If I could not make a better job of stuffing an owl than that fellow," said the critic, "I would quit the business," for he was a taxidermist himself. When he got through criticising the owl turned round and winked at him. And then he felt like the biggest fool in Chicago, for he had criticised a live owl. "Everything he said was true," said Mr. Dixon, "until the owl winked. But when he showed life he was beyond criticism. The word of God is alive, and when it gets in you and lives in you you'll be beyond the scalpel of criticism of anybody on earth."

There were many beautiful banners containing clever mottoes which were used in the big parade.

"The Bible Class Men in the Lime Light—Be One," was the motto one carried; "The World For Christ, the Men of America for the Man of Galilee," was another that caused much comment. Another read, "Our Means, the Word of God—'Tis a Manly Thing to be a Christian." There were many extremely inspiring inscriptions, and all came in for much favorable comment.

Use Men in Athletics, and Do It in the Name of Christ

Judge McKenzie Cleland and Others Answer Many Perplexing Questions at Short, But Breezy, Session of Adult Conference—Make Every Member of Church a Sunday-School Worker.

One of the breezy, refreshing parts of the international Sunday-school convention was the adult Sunday-school conference, conducted by McKenzie Cleland, judge of the municipal court of Chicago. Judge Cleland, who employs the parole honor system with adult criminals, as Judge Ben B. Lindsay, of Denver, does with children, was presented to the convention as a "live wire."

The conference lasted fifteen minutes and consisted of the asking and answering of questions in rapid-fire order. Judge Cleland stated at the beginning, however, that he had been much impressed with the Chautauqua salute, given frequently by the delegates to the speakers. "Now, the adult department," he said, "has for its sole and only text book the word of God. I propose that we give the Chautauqua salute to the word of God."

As Judge Cleland held the Bible aloft, the whole congregation, delegates and visitors, in the balconies and on the main floor, rose and waved handkerchiefs.

Judge Cleland then began reading questions from slips which had been previously collected. "To what extent should athletics be employed in men's and women's classes?" was the first, and Judge Cleland called upon C. G. Kindred, of the Englewood Christian Church, Chicago, for an answer.

"A man is a man wherever you find him," said Brother Kindred. "Find what he likes and put a Christian atmosphere around it. Use the men in athletics as far as you can use them, and do it in the name of Jesus Christ."

The next question asked, how to get mixed classes separated into men's and women's clases. "It can not be done," shouted one delegate. "It can be done," said another, while still another cried, "Don't try it." The question was passed.

Judge Cleland interrupted to tell a story. "Some one asked a boy," he said, "to name the zones and tell the climate of each. The boy replied that there were two zones, masculine and feminine, and that the masculine was always temperate or intemperate, while the feminine was either frigid or torrid."

The next question was: "If you could have only one committee, what one would you have?" Answers varied, some wanting the devotional committee, others the lookout committee, and yet others the membership and ways and means committees.

"Is the adult Bible class making as much progress in the South as it is in the North?" was asked. The general consensus of opinion was that it is.

"Should men's classes be encouraged to take part in politics?" was asked, and a hundred voices joined in the choral response, "Yes." One delegate added, "And women, too," and no one disagreed with him.

"Should they organize as clubs?" was asked, and all answers were in the negative.

"How can the adult classes help prohibition?" was read, and the answers were, "Talking and voting," and "By precept and example," and "By frequent temperance addresses."

Judge Cleland then proposed that the international association adopt as its motto for the next three years: "Every member of the church a member of the Sunday-school." A motion to that effect was carried unanimously.

As Seen From the Dome By F. D. Power

It is a liberal education to attend a "Co-operation Meeting" in the Old Dominion. First there is the state, then the history, after that the people, then the Virginia Disciples, and last the feast of good things, material and spiritual, and all this of a unique character that you find nowhere else in all the universe, as far as known to me.

Taking the "Southern," I was immediately on the sacred soil. Old Alexandria, Bull Run and Manassas—who does not know them? Culpepper and Orange and Charlottesville—what a story they tell! I am now on my native heath. A long time ago I held meetings and traveled all through this region. I was a pastor in Charlottesville when I got my wife. There are just two dates in my life—one when I was born and the other when I married.

Charlottesville has as many historical associations as Boston or Philadelphia. In the little, old-fashioned court house, Jefferson, Madison, Monroe, William Wirt and Patrick Henry have been heard. "I have known men who saw a President of the United States talking with two ex-presidents in the court house square, and were joined by an ex-attorney-general of the United States, an ex-minister to England and an ex-minister to France, and all residents of the county at the time," said an old resident. Everybody knows of John Jewett, the fox hunter, and Tarleton's Cavalry. Jewett happened in Louisa, thirty-five miles away, when Tarleton's legions passed there hurrying toward Charlottesville, where Jefferson, head and front of the rebellion in Virginia, lived, and where the legislature was in session, having fled from Richmond. Tarleton had sworn to "crush every egg in that nest of treason and sedition," and would have done it, possibly, but for Jewett, who, leaping on his horse, after the British had passed, sped across the country, got in ahead of the enemy and warned the legislature and the author of the "Declaration" just in time for them to take to the woods in "The Ragged Mountains."

I know old men here who would talk for hours about Jefferson and tell a thousand things that the people do not generally know, how he invented the mold-board of the plow, and roll-top carriage, and revolving chair, and planned the house at Monticello, the rotunda of which Stanford White said was the most harmonious and beautiful thing in brick-and mortar he had ever seen. In the court-house one may see his will, written in his own hand, and that of his friend Kosciusko, who made Jefferson his executor, and the parole of Cornwallis, given at Yorktown October 28, 1781.

One may take a day's horse-back ride through this county, and, fancying the men still alive, eat breakfast with a President, drop in on one or two senators and congressmen and a governor and secretary of the navy, lunch with another President, call on a third President and a speaker of Congress and minister to the Court of St. James, an attorney-general of the United States, a minister to France and a couple of governors, sup with a fourth President and call on a couple of famous explorers, and spend the night with the greatest literary genius the country has produced—all in a day's ride in a country community! Who were they? Zachary Taylor for breakfast, and, in the order named, the Barbours, Thomas W. Gilmer, Madison, Monroe, Andrew Stephenson, William Wirt, William C. Rives, Thomas Randolph and Edward Cowles, Jefferson, George Rogers Clark and Meriwether Lewis, Edgar Allan Poe! Can Boston boast of such an array?

Not far beyond is North Garden, where I used to preach in a little, abandoned Episcopal church, and near that, another President will be found, who has a small cottage here for recreation, well known as Theodore Roosevelt, with whom we may breakfast, and then the Blue Ridge, and Peaks of Otter, and Lynchburg on the James, and not far beyond is Chatham and the South Piedmont convention. Pittsylvania county is one of the favorite haunts of that genus of the nightshade family, known as *nicotiana tabacum*. It is a stately plant, three to six feet in height, with ample leaves, which is a delight to the average American, and one may see thousands of acres here devoted to its culture, 4,000 to 7,000 plants to the acre and men everywhere "worming" and "priming," or "topping," or "suckering" the thing. Hogsheads of this weed are shipped from this region and consumed by men and boys, and even women and girls, who chew it and smoke it and "dip" it at the rate of seven or eight hundred millions of dollars a year. It yields the farmer good returns, but it is not the best thing for the cleanliness and health of the people, and yet the church spends more for it than she gives for her work at home and her missions abroad.

This district has 29 churches of Disciples of Christ, with about 3,000 members, and this is one of ten in Virginia, with 278 churches and 25,446 communicants. Only two of the churches in South Piedmont have preaching every Sunday, and many of them have no preaching at all. There is a distressing dearth of preachers for these country congregations, and the fields are white, the harvest inviting. They are bravely facing the problem of supply, and seeking to solve it by grouping the churches. One excellent method is to build a parsonage at the center of a group, and so enable it to secure a better pastor and make a more permanent arrangement. My own father in the gospel, A. B. Walthall, did pioneer work in this district, and Abell and Shelburne were also among the early preachers. William Motley, hale and hearty at four score, is doing the work of the ministry at Chatham.

The program of the convention was an inspiring one. Such men as W. C. Clark, A. C. Knibb, S. T. Burgess, C. W. Montgomery, J. W. Giles, H. C. Combs, Josephus Hopwood and Judge Wm. H. Mann, of temperance fame, were among the speakers. Many of the churches, however, had no representatives and sent no report. A. F. Ramsey presided and O. S. B. Yeatts was secretary, and business was dispatched in an orderly and businesslike fashion. The sessions were long and the weather intensely hot, but it is amazing to witness the patience and cheerful interest and decorum of an old Virginia country audience under such conditions. The people came, some of them, from thirty or forty miles away, and were willing to hear as long as the spellbinders could hold out to talk. An address of special interest was that of Judge Mann, author of the famous Mann law. Virginia has rid itself of 1,500 saloons during the past two years, eighty counties out of ninety-nine have abolished the traffic, and the lines are inevitably closing upon the enemy of God and man. The Judge, in his mighty arraignment, reminded me of the story of Horace Mann, the philanthropist, educator, temperance worker and member of Congress. It is said that he, on one occasion, visited an insane asylum, and a patient challenged him to fight. "No," said Mann, "I am two men, a Mann by name and a man by nature, and it would not be fair." "Well," replied the lunatic, "I am also two men—a man by nature, and a man beside myself. Let us four fight." The Judge is a man by name, by nature, and a man beside himself—three men, as the liquor men might think, or rather, a host, when it comes to antagonizing this monster.

One of the events of the convention was the dedication of the new church at Sheva, where the sessions were held. It is a distinctly country meeting house, five miles from Chatham, at the cross roads, with a membership of less than one hundred, but a wideawake, working congregation of Sheltons, Motleys and other good brethren. The house is an excellent one, and worth perhaps $2,000, all provided for. A. F. Ramsey is their preacher, and they have every promise of useful service in the kingdom. Their hospitality was just what one expects of Old Virginia's first families.

All our general causes were well represented at this meeting. The C. W. B. M. had a useful session under the management of Miss Orvis. An enthusiastic brother leaned over and said to me: "Who is that?" On being told, he added: "Well, that woman is worth every piece of gold in Virginia!" I could not observe what he dropped into the collection.

Silence is often the wisest antidote to unprofitable or dangerous contention. The kindling flame, if not blown upon, will go out. A few blasts from an unguarded mouth may fan it into a long-burning and wide-spreading fire. Silence, not a sullen and contemptuous silence, but a silence that shows itself to be the child of principle and love, is also sometimes the strongest rebuker and vanquisher of unkindness.—Wm. Newell.

R. R. TELEGRAPHER
Increases Ability on Right Food.

Anything that will help the R. R. Telegraph operator to keep a clear head and steady nerves is of interest to operators particularly, and to the public generally.

As the waste of brain and nerve cells in active work of this kind is great, it is important that the right kind of food be regularly used to repair the waste.

"I have used Grape-Nuts," writes a B., R. & P. operator, "for the past six or eight years daily, buying it by the dozen pkgs.

"A friend of mine, a doctor, who had been treating me for stomach trouble and nervous exhaustion, recommended me to leave off so much meat and use fruit and vegetables, with Grape-Nuts as the cereal part of each meal.

"I did so with fine results and have continued Grape-Nuts from that time to the present. I find in my work as R. R. telegrapher that I can do more work and far easier than I ever could on the old diet.

"To any man who is working his brain, and who needs a cool, level head and quick action, I recommend Grape-Nuts, from long experience." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE CHURCH AND MEN

BY ARTHUR HOLMES,

Religious and Educational Work Secretary of the Pennsylvania R. R. Y. M. C. A.

This paper cannot hope to be more than suggestive. Its only claim to originality is based upon the fact that the writer has had actual shop experience as a machinist, and feels himself in touch with the workingman's view-point and able to give some, at least, of the real psychology of the toiler. In addition he has had some experience with the church as pastor, and for several years, as a worker in an organization, bringing him in touch with professional men, employers and employes.

To the man outside of the church, perhaps the most prominent doctrine of Christianity is brotherhood, or love. For him the best definition of love is found in 1 Corinthians, 13th chapter; its most typical example is the life of Christ. The passive character of Christianity has been most prominently impressed upon him. It is something weak, sentimental, and effeminate; good, perhaps, but unfitted for his life. To him, the words of an old man to his son on choosing a profession, sound pat. "All life is a game," said the old man. "If you become a business man, you will play the game; if a lawyer, you will make the rules of the game; if a teacher, you will teach the rules; if a doctor, you will treat the wounded; if a minister, you will sit in the grandstand and explain the fine points of the game to the ladies."

The Church in Fact.

As a matter of fact, the church is an organization of very human men and women, teaching, first, personal salvation through the atoning death of the divine Savior, and second, devoting much of its energies toward preserving and building up itself.

The success of the organization is measured in terms of material things, members enrolled, houses of worship, lands and dollars. Its members preserve social castes. Its conservatism resents novelty and clings to customs. Formality is the chief characteristic of its meetings. Charity is its social service. Beyond individual morality and religion, or more strictly theology, it has no interest. Membership in good standing requires fair attendance, fairly regular money-gifts, and a life not scandalously below the moral standards of the community.

Membership in United States.

So much discussion has been carried on concerning the small attendance of men at church that any proof of this seems to be superfluous, especially since this condition is so freely admitted by the friends and ministers of the church. A few figures may serve to illuminate the condition.

According to Dr. H. K. Carroll, members of the church, in this country, including infants baptized in certain sects, number 32,283,658.

About one-third, or 35 per cent, of the average church membership is male. Allowing for those denominations which include infants, a rough estimate would give the church 8,000,000 men, leaving about 9,000,000 untouched directly.

The fundamental assumption of this paper will be that the church is as responsible for the 55,000,000 people untouched—9,000,000 of them men—as it is those within the fold. Success must be viewed in the light of the end attempted. So far success is measured by about one-third of the task completed.

More women attend church than men. A clue to the cause would seem, therefore, to reside in the different natures of men and women and in the adaptability of the church services to the latter.

In broad outlines the difference of temperament between men and women is marked enough. Men are active, radical and rational; women are passive, conservative and emotional, in the sense of placing a high value on feeling. Most of the geniuses and lunatics are men.

Church services undoubtedly suit the feminine nature. The theology is passive and tragic; the pleas are largely emotional; the hymnology introspective and prominent; the opportunity for social expression is open to them.

Possibly the chance to make a good appearance is not unwelcome to the more showy sex. The necessity for sitting for some time in an uncomfortable pew is a hardship no mere man longs for; he sprawls and lolls at different angles, changes frequently and tries to find a comfortable spot. The gentler sex have a faculty of sitting quietly upright, if not always gracefully at least with grace, until the service is at an end.

Conditions of home life are different also. The man is away from home during the week and Sunday is his day of rest at home. The opposite is true of the woman. The prevalence of books, magazines and newspapers no longer permits the pulpit to be the moulder of public opinion, or the means of instruction on public matters. The lack of any felt need on this score is indicated by the fact that one hundred Presbyterian laymen recently expressed their choice on sermons as follows: On guidance in Christian life, 93; evangelistic, 63; expository, 91; doctrine, 32; current topics, 16; critical, 5. t(The Princeton Seminary Bulletin, Vol. I, No. 3, November, 1907, page 10.) Address John Converse, Esq., at fall conference.

Added to these causes is sin, the positive desire of some men, how many depends largely upon the estimator's personal equation, to live contrary to the teachings of Christianity.

To whatever extent the above causes may account for conditions, it remains forever true that the cause of causes is indifference, not to religion, but to the church. As Dr. Worcester, of Boston, recently said, "Men do not attend church because they do not think they will gain much by going and will not lose much by staying away." The reason for this, I believe, is to be sought in present-day social and economic conditions, and is to be found only by a close and careful analysis of the world of men.

The World of Men.

For convenience of such an analysis, men may be divided, for our purposes, into four classes: (1) The leisure class; (2) Professional men; (3) Employers; (4) Employes. Since the first class is comparatively small in this country, and probably can be found at church in as representative numbers as anywhere, it is relatively unimportant for us. The second class, professional men, are so closely allied, economically and socially, with employers that, to save time, they are treated with them.

Before proceeding to a consideration of the employer's and employes' worlds, it might be well to place them in their proper setting by giving a short historical sketch of our modern industrial system.

It dates its inception from the quarter century between 1760 and 1785, and is traceable to two main causes, invention and a book. The one furnished the material means; the other prepared the minds of men and gave direction to the movement.

According to Mr. John Mitchell, that period produced a series of inventions, the like of which had never before been witnessed in the history of the world. This generation saw the invention of the steam engine, the discovery of the process of puddling and rolling iron and smelting by coal. The invention of the spinning jenny, the power loom and the carding machine gave an impetus to the cheap and wholesale production of textiles, while inventions in the pottery trade, in printing from cylinders, in bleaching by chemical agents furthered the rapid development in industry. (Organized Labor, p. 19.) A complete industrial revolution followed.

The guiding genius of that change was Adam Smith's "Wealth of the Nations," published in 1776. It demolished the old guild system. It preached individualism under the *laissez faire* policy. Let every man alone to seek his own living in his own way, promised industrial prosperity and individual happiness. For the employer it brought wealth and greed; for the employe, the deepest misery. One became the captain of industry; the other the factory hand.

"Working people lived in the smallest of dingy, filthy, foul-smelling rooms, in cellars over drains, reeking with accumulations of filth—all ages and sexes herded together." Several thousand women and girls were employed in the mines. "Frequently the women were obliged to push tubs of coal with their heads, or haul them by a chain placed around their neck like a halter and passing between the legs, often on their hands and knees." (Ibid pp. 23-25).

Out of such conditions emerged on the one side modern labor unions. Experience proved the inherent impossibility of individualism. The toilers were forced into brotherhood whose fundamental principles saved them by denying their right to make individual contracts for their labor. It forced them to see that their only hope was co-operation.

On the other hand, employers also discovered the futility of competition. Our own day has seen their departure from it, and the formation of trusts and corporations.

Curiously enough, co-operation stopped with the organization of two hostile armies. The very essence of individualism, the center and seat of its contention, the wage system, has been preserved. The improvement reminds one of the Irishman who greased the whole carriage, except the little round iron things that the wheels turn round on, and, "begorra, he couldn't get into thim."

As long as that exists, it is vain to say that employers' and employes' interests are one, and that the trouble is due to a few outside meddlers and agitators. The difficulty is inherent in human nature and in the system. The system gives every man a right to get what he can within the law. The greedy employer, therefore, gets as much work and pays as little as he can; the lazy workman gets as much wage and does as little as he can. The competitive system compels the best man to live down to the business standards of the worst. The issue is sharp, clear and ineradicable. The Supreme Court recognizes it in the following decree: "The proprietors of these establishments and their operatives do not stand upon an equality; their interests are, to a certain extent, conflicting. The former naturally desire to obtain as much labor as possible from their employes, while the latter are often induced, by fear of discharge, to conform to the regulations which their judgment, fairly exercised, would pronounce

to be detrimental to their health and strength. . . . In such cases self-interest is often an unsafe guide." ("Organized Labor," by John Mitchell.)

Labor knows it. "The working class and the employing class have nothing in common. Between these two classes a struggle must go on until all toilers come together on the political as well as the industrial field, and take and hold that which they produce by their labor," says "The Proceedings of the Industrial Workers of the World." (1905, p. 247.)

Thus we have to-day our economic and social worlds torn asunder. On the one side ever more engulfing corporations; on the other, increasing labor unions; wealth beyond the counting, poverty unmeasured; luxury limited only by power of imagination, want beyond imagination. Still the industrial war goes merrily on. Strikes and rumors of strikes, lockouts, wage cuts, riots and arbitrations fill the headlines of daily papers, and disturb orderly production.

In the midst of the warring elements stands the bewildered church, crying, "Peace, peace," when there is no peace, and wondering why men neglect her interests.

From this discussion of the essential opposition between the wage-earners and the wage-payers involved in the wage system itself, as well as from the organization and scope of the church, it will be seen immediately that the church can not take sides with either party. As one writer has said, "The labor movement is a class movement and the labor organization a class organization, while the church stands for the abolition of all class distinctions and would cease to be a church as soon as it sided with the union." (Annals American Academy of Political and Social Science; article, "The Church and Workingmen," Nov., 1907.)

This must not be taken to mean, however, that the church can take no part in helping to a solution of this vital question. The words of Phillips Brooks have in them too much of sophistic plausibility when he says: "I like workmen very much and care for their good, but have nothing distinct or separate to say to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter, in which their needs and duties are just like any other man's." (Ibid.) While in a general way I agree with the words, I most emphatically disbelieve in their usual implication that the church is to pursue the *laissez faire* policy toward any class. In the latter part of this paper I will try to show what this duty is.

The Church and Employers.

In the battle between labor and capital the church has been thrust to the side of the employer. Consequently, it has been assumed that the men in the churches are employers, and, conversely, employers attend church *en masse*. Color is given to this belief by the prominence of a few great laymen in religious work. This prominence, however, is due to the rarity of the phenomenon and argues against the assumption. These men are special occasion men, advertised far and wide.

The efforts of the church, energetic if futile, to get business men into financially-colored clubs, constant appeals for vigorous, forceful men for the heads of sub-organizations, attest well the fact that the church herself feels that the flower of the employers' army is but partially and indifferently enrolled under her banner. Study, I believe, will show that comparatively few of the employing class attend church, but these few dominate and direct its policies. Why this is true will be shown by an analysis of the employers' economic world.

The Employers' Economic World.

The economic world of the employer is individualistic in motive, materialistic in ideals and competitive in method.

The business man is after money for himself. The good of the public, when considered at all, is secondary and a means to an end, an accommodation which will attract buyers. The effect of the goods upon individual customers is no concern to the seller. This alone largely excludes from the church membership the 300,000 men in the liquor business.

Business success is a palpable thing. You can count it, bank it, check it, wear it, eat it. It is measured in terms of yachts, private cars, automobiles, stone mansions, overdressed and titled sons-in-law.

Competition is not merely the life of trade, but is the tradesman's life. It is constant, keen and fierce. In the mighty heave and toss of recent economic events it has passed from inspiring rivalry to a struggle for existence. Eat or be eaten is the jungle law. It is the Eskimo dog's battle for pack supremacy, fought to the death in the circle of watching eyes and waiting teeth.

Success demands a clear head, strong nerves, quick action, bold aggressiveness in planning and carrying through plans, large expenditures, adroit adjustment of methods, a thoroughly up-to-date knowledge of the business, untiring labor and complete devotion to the end sought. This, in rough strokes and bold outlines, is the world of the employer.

The Employer and the Kingdom of God.

Contrast such a world with the kingdom of God. They are opposed at every point; individualism to altruism, materialism to spiritualism, competition to co-operation. Individualism breeds selfishness. The selfish motive is essential to business; brotherly love is the essence of the Kingdom. The kingdom of God in business becomes a distant dream.

Next, materialistic standards of success modify and obscure spiritual values, corrupt business honesty and disregard human life and happiness. One million workers are sacrificed annually. Over sixty thousand people are killed and injured on railroads alone. Twenty-three thousand men, according to Dr. Steiner, went down to death or maiming in one mining district alone in the last twenty-five years. Huts for homes, ignorance unbelievable, poverty unbearable, and vice unthinkable have resulted in many places directly from such success.

Third, the constant strain of competition unfits a man for Sunday worship. Men are worn out or set on edge. They long for outdoor relaxation, a trip to the shore or an automobile ride.

The spirit of competition, too, is opposed to the spirit of Christianity. For the employers, faith is not the victory, the weak do not overcome the strong, the foolish do not confound the wise. A passive Christ can not be taken seriously. The cross is incomprehensible. Preachers may pray that the gospel may cover the earth as the waters cover the sea, but employers know that its principles would be as much out of place in their business as a dove in a snake-den.

As a result of this incompatibility of week day and Lord's day ideals the majority of employers do not attend church. They can not drink the cup of the Lord and the cup of the devils.

The minority do attend. These latter are able to divide life into air-tight compartments. Others blunder along hoping that the good Lord may have mercy upon the flock whose shepherds have so hopelessly lost them. All are distinctly religious. Many of them long for a ringing call from the pulpit to come back to business honesty and make their dealings square somewhere near at least with the Golden Rule. But they see even the elders of the churches, caught in crooked deals, blow out their brains, and never once does it transpire that their ministers were close enough to sound a warning cry. Nero fiddling while Rome burned is too stale and too gross a figure of the theological pastor, but it has its likenesses. George Eliot's play-reading rector, too busy with Aeschylus to heed a call which would have prevented murder and disgrace, can find duplicates to-day.

While comparatively few of the employer classes may be communicants, the universal opinion obtains that such men, responsible for the gigantic steals and oppression of the poor, are masters of the church. A clergyman writes: "The alienation of the masses from the Christian church, the arraying of its power upon the side of moneyed interests, . . . are now commonplace utterances." "There are many men judged guilty of criminal practices in our law courts, who walk in and out of the courts of the Lord proudly confident of their ability to procure at least a Sabbath day's immunity bath." (Dr. W. J. Cochran, Annals Am. Ac. P. and S. Sc., V. 30, Nov., 1907, "Church and Workingman.")

The reason for this is not far to seek. Business men, once in the church, find it altogether different from Christianity as outsiders see it. It is an organization. Its chief practical concern is its own preservation and promotion. For this it needs, first, money; and second, leaders, able to guide wisely and well the fortunes of an institution whose success will be measured in terms of their own success. Captains of industry are perfectly at home. Offices come their way. Pews, frescoes, pipe organs, ornamented services and ornate sermons are all ordered to their tastes and that of their wives. The net result is the capture of a few men by the church who in turn lead captivity captive.

Hence, there arises the curious spectacle of the majority of the upper classes remaining away because Christianity does not present a rugged ideal of positive right, and the masses remaining away because the church omits rebuke of positive wrong.

(To Be Continued.)

WONDERED WHY

Found the Answer Was "Coffee."

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and to-day I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BOY DROWNED

By DR. ELLIOTT I. OSGOOD

The Medical Missionary was hard at work among the flock of patients. From the hot room filled with the smell of diseased and dirty patients his eyes would wander once in a while out to the cool banks of the river. Suddenly he saw a crowd gather there. Some one said a boy was drowned. A few minutes later when the last patient was gone the Medical missionary strayed down to where the crowd still clustered.

Everybody was interested, but no one was doing anything.

"There is where he fell in. He was an apprentice to a basket-maker. He could not swim. The water is ten feet deep there." Every newcomer was being given the information.

"But why are they not trying to rescue the body?" asked the medical missionary, who was used to trying to save life when he got a chance.

"Oh, the men who can dive are waiting till the boy's parents come. There they come, now." And the crowd surged toward the frantic parents.

Everybody was talking, even the parents, yet no movement was made toward the water. "What are they waiting for now?" asked the missionary.

"Why, they are talking price so the divers will know how much they are to receive for rescuing the body."

"But they could have had the body out of the water and perhaps have saved the life of the boy before now."

"But, don't you know, they must settle the price first and they could not do that until the parents came?" It was a small boy who ventured the information with wide open eyes at the idea of doing anything, even to the saving of a life, before the price was settled.

It was an hour after the boy was drowned that the price was settled and the divers went to work. A float of logs was hastily constructed and from it men dove down and searched the bottom. When one of them would clumsily fall off the rolling logs the crowds on the banks would jeer and laugh. Everybody was having a good time,—everybody but the agonized parents. It was their only boy who lay in the river bed. If it had been one of their girls,—well, that would have been different. It was their boy. Their hopes had all been in him. Their life lay in the bed of that river. To the crowd it was just another excitement, something like a circus, something new.

Another hour had passed by when suddenly one of the divers came to the surface dragging the body by the hair of the head. The crowd surged again. They watched the paying of the money to the divers and the wrangling over its division, gathered about to hear the moans of the mother and see the dead body. Then they slowly melted away. The excitement was passed.

The medical missionary went slowly back to his work of healing. He had been face to face with heathenism.

MEN FOR THE MINISTRY

By W. R. WARREN

Within the last few weeks we have seen young men by the thousand graduating in law, medicine, and dentistry. Bookkeepers and stenographers have received certificates and diplomas by the tens of thousands. Yet the daily papers of every city tell of thousands who are unemployed. There is only one class of schools that is not able to supply the demand for its graduates. The colleges that train men for the ministry are asked for ten where one is ready.

For years the denominations about us have been wrestling with the problem of a decreased ministerial supply. We have not been agitated over the matter, partially because in proportion to our numbers we have twice as many young men in our ministerial classes, but chiefly because we have had no one whose especial business it was to lay the facts before the churches with authority. From year to year our Statistical Secretary has called attention to the need, and his cry has been disregarded or soon forgotten.

The first note of encouragement was found in the enthusiastic response to the passionate address of Geo. H. Combs at Norfolk last fall. Scarcely a State Secretary is failing this year to call attention in the annual convention to the supreme need of preachers. Better still, his words are given more than a perfunctory hearing. But we are yet only half awake. Look about your own county. How many churches are without preachers, and how long have they been vacant? Inquire of the condition throughout the state. Is it like Iowa, with one hundred and eighty vacant pulpits, or Ohio, where two hundred and fifty churches have no regular preaching? Take a casual glance at the year-book, and at the table of statistics on page 567. Notice in state after state how far short the number of ministers falls of the number of churches. Turn over to the list of preachers and note how many less names are given than the statistical table claims, and in that number how many have retired and the considerable number who are engaged as teachers, editors, evangelists, and secretaries, and so unable to meet the regular demand. Consider further that we are preparing to celebrate the Centennial of an aggressive movement, the restoration of the militant spirit in the church of Christ, and that by all apostolic precedents we ought to have an army of conquest at least as large as our army of occupation. When the salient features of the situation have been grasped, pray the Lord of the Harvest that he will send forth four thousand more young men before the first day of October, 1909, that we may have ten thousand ministers for the Centennial.

Christian Endeavor in Missouri.

H. W. Hunter, of Mt. Washington, Mo., state superintendent of Christian Endeavor work in Missouri, presented to our convention in session at Kansas City the report of which the following is the substance:

Success is crowning the continued efforts of our Young People's Society of Christian Endeavor. The fight for success is always a continuous performance. Some people believe they get results by telling others how to obtain them; but Christian Endeavor has found out that results come to those who come after them. We speak with pride of some of these "results."

Christian Endeavor has always taught, and practiced to a large degree, that civic duty is imperative upon each citizen, and that, though the precept be good, its value is dimmed unless practice follows in its wake. Thus we have seen our young people interested, actively so, in the present-day movements that tend to purity and righteousness. We note local unions having such topics as these: "The Public Play Ground"; "The Boy, his Care"; "Sunday Closing"; "A Sane July 4th."

We are inclined to believe these things have become more vital to us because we are studying more than ever before the Book; and through the study we are applying the truths gained, to the needs of the world around us. Christian Endeavor, if anything, is always practical.

We are comprehending that Christ ment, along lines tending to the kingdom coming here on earth, so that every tongue shall confess that he is Lord. Therefore, we have deemed it wise to push the mission study work in Missouri. We have reported thirty-five classes organized. We are making this campaign for two years, setting our mark to reach 300 such classes before our centennial year. We will do it if every pastor, evangelist and worker will determine to speak a good word for it. Yes, if our Christian Endeavor will get more of the desire to learn, which was always the Christ spirit, we believe we will win.

During the year your superintendent has been working hard to get the books into some kind of order. We have succeeded, in a measure, but are handicapped by reason of carelessness on the part of the secretaries in answering letters. If you will not answer our letters get out of your job and let some one have it who will work. I said at the beginning of the year that I would only report to this convention what was reported to me. I have heard from 109 societies which have a membership of 4,520, who have given to missionary work as follows: Home boards, $669.39; foreign boards, $963; other needs, $2,048.60, making a total of $3,680.99.

Together with these faithful there are about 100 societies that I know are living; of course there are many that we know nothing about; and if I were guessing I would say we have about 350 societies in the state. The figures show an increase in members, money raised and in general usefulness. There have come to our notice forty-three new societies.

If any society should receive special mention it would be the one which has the largest membership; this is the Christian Endeavor of the Union Avenue Christian Church, St. Louis, with a membership of 171; the society that raised the most money for all purposes was the South Prospect, of Kansas City, which raised $375. We would also mention the Kansas City Federation of Christian Endeavor, which, under the splendid leadership of Barclay Meador, has done so much to stimulate mission study in Kansas City. They have fourteen such classes and all have been studying "The Challenge of the City." Every Kansas City society has reported to the convention.

This work should have a man who could devote his entire time to its service. The correspondence has been very heavy, some 3,000 letters, of all kinds, have left our hands. We have done this work cheerfully and because we loved to do it, and if we have been instrumental in doing good that will be our reward. In closing, we recommend: That the mission study class work be pushed to the utmost during the coming year, and that the 300 classes be obtained by June, 1909; that all our district and county conventions allow ample time for Christian Endeavorers on their programs; that, inasmuch as our national superintendent is urging first place in Christian Endeavor for our people by the Pittsburg convention, we, in Missouri, take an active part in this campaign.

The financial exhibit is as follows:

Received from Christian Endeavor this year	$130 00
Total	$130 00
Expended	$140 00
Balance due superintendent	$ 10 00

Our Budget

—Men and the Church.

—How to interest them?

—It is a problem felt by all.

—We begin the publication of what was recognized by our congress as a valuable contribution to the subject.

—Mr. Holmes has his own viewpoints. He does not ask you to accept them, but to consider them.

—His experience is that of the Christian man with both a theoretical and practical knowledge of Christian work among large masses of men.

—The Assistant Editor hopes to have a few days' rest from the August heat as the next paper goes to press. He is getting his fishing tackle ready for Lake Pentwater.

—We had confidently expected to have a report in this issue of the evangelistic congress at Bethany Assembly, but the correspondent who had charge of this has not yet sent in his copy.

—Our instructions to the writer were to give as full a report as he thought the occasion merited, and an absolutely impartial one.

—We hope to publish this and a report of the teacher training congress next week. Marion Stevenson is attending this.

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—John W. Moody, of Louisville, Ky., takes the work at Keosauqua, Ia.

—Our church at Traverse City is making good headway under J. A. Canby.

—J. F. Williams is doing good work at Gurney, Ill. He recently was called upon for a special address.

—The financial committee at Findlay, Ill., is meeting with good success in raising money for a new building.

—C. M. Smithson has closed his two years' of work at Flora, Ill., and moves to St. Elmo, where he will enter the evangelistic field.

—C. S. Medbury, while having a change of scene, is working hard, seeing that he is down for twelve addresses at the California State Convention.

—Geo. W. Wise, of DuQuoin, was recently called to the Friendship Church to conduct the ordination service of James Brayfield to the Christian ministry.

—Work on the great University Place Church auditorium at Des Moines is begun. The dwellings are being moved from the lots and the plans are about completed.

—Prof. Rolla G. Sears, of Oklahoma Christian University, was a lecturer at the Oklahoma Camp Meeting at Crescent City, under the control of the United Brethren.

—We learn that the Armordale Christian Church at Kansas City has again been devastated by the flood waters of the Kaw River. We hope to publish further particulars in our next issue.

—J. S. Stockard has tendered his resignation at Honey Grove, Tex., to take effect September 1. The church there extended a call to A. E. Ewell, who recently entered the evangelistic field.

—J. H. Stuckey, who is located at Bertram, Tex., where he is engaged to serve two churches west of Austin, will be glad to serve some other congregation one Sunday in the month, or hold a meeting.

—After nearly thirty years' residence in Waxahachie, Tex., Chalmers McPherson is now making his permanent home at Fort Worth that he may have more convenient railroad facilities for his work for Texas Christian University.

—One of our small but active Christian colleges desires a principal—a good mixer and executive are necessary qualifications. The outlook is good. Address "Forwarded," care The Christian-Evangelist.

—Mrs. C. L. Thurgood, of Pittsburg, Pa., calls our attention to the summer school of missions at Chautauqua, which is being held from August 1-8, as a meeting that will combine summer pleasure with a spiritual recreation.

—John T. Brown has just taken the work at Johnson City, Tenn., which Lem Keevil recently left in order to go to Sherman, Tex. The church building will seat 1,200 people. The membership, we believe, is about 500.

—Mart Gary Smith, of Enid, Okla., desires to get in touch with any one in his state knowing of a church or churches that need a preacher. He will try to arrange for students at the Oklahoma Christian University to supply.

—W. S. Priest and family will spend the month of August at the Christian Outing Grounds, Long Lake, Iosco County, Mich. The pulpit of the Broad Street Church, Columbus, O., will be occupied during his absence by Charles A. Kleeberger.

—The work at DuQuoin, Ill., continues to prosper. The audiences are excellent for the summer season. The church has extended to its minister, Geo. W. Wise, a call to continue another year. He takes a four weeks' vacation, in the course of which he will visit his father and mother in Tennessee.

—J. D. Babb is having success, as the result of his faithfulness at Calhoun, Mo. The church there is full of life, and there have been thirty additions in the regular services of half-time work during the past six months. The revival has just been begun. F. M. O'Neal and wife are leading the music.

—E. H. Kellar sends word that DeForest Austin passed away at his home in Englewood, near Los Angeles, Cal., on July 23. Brother Austin was one of our great evangelists and a fine type of man well-known throughout the Middle West. We regret to lose him. Some one will, no doubt, supply us with some facts of his life.

—H. H. Utterback, of Park Avenue, Des Moines, has received a call and will take the pastorate of the Estherville Church, Ia. Those who have written W. S. Johnson, state evangelist, will take this as an answer to their inquiries concerning this field. All letters have been forwarded to B. S. Denny, State Secretary, who is always pleased to locate good men in Iowa.

—The congregation at Gordon, Tex., will at once begin to erect their new building. Charles Chastain held a meeting for them and this is one of the results. Their former building was burned in February.

—H. K. Shields, of San Marcos, Tex., but formerly of Rochester, Ind., has arranged for some meetings in the autumn. He has been out of work for a few months, but we are glad to learn that he will again be in the field as a singer and helper. Address him Box 18.

—I. W. Babcock has closed his work at Stafford, Kan., and last Lord's day entered upon the ministry to the brethren at Mankato. The church at Stafford is in good condition and the fine new building will, e'er long, be opened. An energetic man is needed to take the work at a salary of $1,000.

—The Bible School at Garden City, Mo., has closed a contest with the school at Belton. Garden City won by 200 in attendance and $40 in collection. It more than doubled its regular average attendance, while the collections amounted to more than three times the former average. R. A. Blalock is the minister.

—It appears that at a recent meeting held at Greenville, Tex., and reported in our columns, W. T. Hilton, the minister of the church, did the preaching, though our report indicated some one else did. Correspondents are sometimes so indefinite that the editors may have to guess, and, of course, may guess wrong.

—J. W. Kerns, minister at Carbondale, Ill., will spend his vacation at Marble Falls, Tex., where he will conduct a ten days' meeting and on August 16 dedicate the new church building. He will also officiate at the dedication exercises of the new Christian Church at Hurst, Ill., the first Sunday in September.

—Dr. R. H. Crossfield will not be able to leave his work in Owensboro, Ky., before the first of November and will not, therefore, be formally installed as president of Transylvania University until that time. He is already carefully studying the needs and workings of the institution and putting himself in touch with its needs and condition. He has taken hold of the work with his characteristic vigor and enthusiasm and optimism.

—The work goes forward at West Pawlett, Vt., where Frank A. Heilman is pastor. This little congregation rejoices in that it is able to have a share in a mission station through the Foreign Society, its recent contribution for that purpose being the largest contribution the church has ever made for missions and it has been an organization for over twenty years. The apportionment for Children's Day offering was also largely exceeded.

D. A. Nicoll and his ministerial class.

—The Christian Church at Buffalo, Mo., is making a steady, permanent growth under the preaching of D. A. Nicoll. There were five additions by baptism during June. The Sunday-school is working nicely under the management of M. E. Reynolds, superintendent. The midweek prayer-meeting and Christian Endeavor are both well attended. The Teacher's Training Classes, both senior and junior, are increasing in numbers, and are making their meetings very interesting. The ministerial class, under the instruction of Brother Nicoll, is doing splendid work. Some of its members are preaching to country churches. We give a group picture herewith. This is one way to solve the problem of ministerial supply.

—Our last issue reported a good meeting at Halsey, Oregon. Brother Curtis sends us an account of it, in which he highly commends the church and its minister, C. R. Moore.

—A new $5,000 church building for the congregation at Yellow Grass, Sask., Canada, is nearing completion. The membership is about 100, and the organization was effected some six months ago by A. R. Adams.

—Knox P. Taylor, of Bloomington, Ill., spent a few days last week in Eureka. In a public service held in the Christian church, Brother Taylor spoke of the great good that Eureka College and the Christian church in Eureka had done for our cause in Illinois and throughout the world.

—The campaign committee of Eureka College recently met in the office of Mr. A. J. Elliott, in Peoria, to receive the report of the field secretary, H. H. Peters, and to plan work for the remainder of the summer and early fall. The work that has been accomplished during the past six months has been successful, and the outlook never was brighter.

—H. M. Johnstone has completed his second year's work with the church at Fredonia, Kan. During his short pastorate there more than $10,000 has been raised and expended. At the regular services and during R. S. Martin's revival, 320 members have been added. This is the largest congregation in the city and is in a position to do aggressive work.

—F. Ellsworth Day's congregation recently had the pleasure of a visit from Dr. Dye. Brother Day says that nothing they have done this year will bring them so much joy as the taking up of the station plan and supporting a missionary in Africa. His C. E. Society recently gave a most enjoyable entertainment that attracted the attention of the whole city.

—A. R. Adams, of Milestone, Sask., Canada, would like to hear from all who endorse the idea of publishing a union church paper devoted to the interests of Baptists and Disciples in Western Canada, and who desire the "Clarion Call" to continue. This, of course, means an endorsement with support. A newspaper can not be published without subscribers paying for it.

—S. F. Fowler, who took the work at Jennings, La., the first of last November, has been unanimously asked to remain with the church at an increase of salary. This information was conveyed to Brother Fowler in an official letter, in which the secretary was also instructed to extend to him and his wife the deepest appreciation of thanks for the fine service rendered during his ministry.

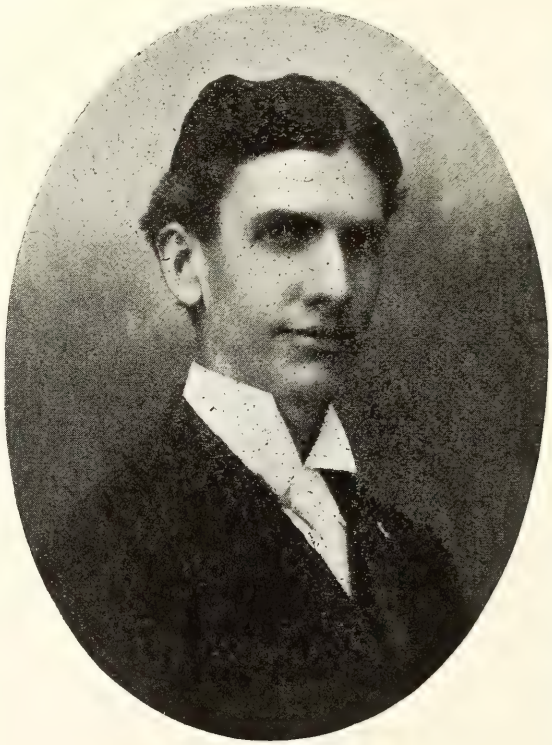
—The Fleming H. Revell Co. is bringing out another book from the pen of W. T. Moore, entitled "The Supremacy of the Heart Life; or, The Regnancy of Love." He is now reading the proofs during his summer residence at Garrison Park, Pentwater, Mich. Having had the opportunity of examining some of the manuscript and proofs of this book, we think it will be one of the very best of the author's works.

—J. W. Lowber, of Austin, Tex., has announced to his church that at the close of the present year he will give up his work there, as he and his wife both feel they must have a change of climate. They have been in Austin twelve years, and in Texas twenty-one years. In addition to his church work, Brother Lowber has delivered more than 500 lectures and addresses at different colleges, universities, conventions, and lectureships.

—The Christian Endeavor Society at Amarillo, Tex., has adopted an orphan boy at the Damoh Orphanage and he is to be educated for the missionary field. This society is beginning a mission work in Amarillo also. Nine new members were recently added, the total now being thirty with an average attendance of twenty. Miss Lora Hawkins reports the church and endeavor greatly helped by the meetings recently held by Fife and Son.

—We regret to learn that owing to recent financial losses and indebtedness on their new building, the members of the Christian church at Longview, Texas, will not be able to keep J. A. Holton as pastor. He is one of our best preachers and pastors, and during the time of his work at Longview sixty members have been brought into the fellowship and the efficiency of every department of church service has been largely increased. Brother Holton is now open for engagement with some other church.

—Our congregation at Blackwell, Okla., has completed a brick building costing about $10,000, which was used for the first



J. N. Crutcher.

time last Lord's day. It is expected to dedicate some time in September. This is the largest and most costly church building in the city. G. W. McQuiddy, the minister, has just returned from his trip to the East and South and is ready to push things. The congregation will heartily cooperate. A good evangelist is needed for a campaign for numerical and spiritual strength.

—President Hopwood informs us that a definite announcement has been received from Mr. Carnegie that he will give $20,000 as the work on the new building for Virginia Christian College progresses. The other $30 000 has been secured in cash and negotiable notes, so that there will be no delay in the construction. This school holds the same standard of conduct for young men and for young women. The work has grown with each year, and a still better opportunity for helpfulness to young manhood and womanhood will now be possible.

—August F. Larson, who was born and raised at Canton, Ill., where he also obeyed the Gospel, was there solemnly ordained to the work of the ministry on July 26. J. G. Waggoner writes that he is a most excellent young man, full of faith and zealous for the cause of Christ. He spent some time in Drake University and has now been a student in Eureka College for two years. He preaches regularly at Roanoke, where he is doing a fine work. Brother Waggoner takes great pleasure in welcoming and introducing such a young man as a minister of the Gospel.

—It appears that a statement has been published that the "only living charter members of the organization of Bethany Assembly are Prof. A. C. Shortridge, of Irvington, Ind., and L. L. Carpenter, of Wabash." It appears that at least one other man, who had a prominent part in this, is living in Indianapolis. This is Wm. H. Draper, who was one of the pioneers in urging the convention to purchase assembly grounds. Brother Draper has been prominent in much of the public work of the state, corresponding secretary of the State Missionary Society for three years, and recording secretary of the general convention for eight years.

—J. N. Crutcher, who recently resigned at Higginsville, Mo., is to supply the pulpit of Independence Boulevard Church, Kansas City, during the absence of its minister, George H. Combs, who is lecturing in California. Brother Crutcher will spend the remaining part of the summer on Indian River, near Anderson, McDonald county. He writes: "Bass fishing is fine; better come down and see us." As we sit in the sweltering heat in St. Louis we can hear the reel singing and feel the tug on the line, but, alas! it is all a dream.

—The church at Latonia, Ky., is carrying on a special campaign to raise all or at least a large part of its indebtedness on the new building. It puts out a little weekly called "The "Whirlwind News," which contains some interesting matter. From one item we glean the following for our readers. It is about the pluck and perseverance of a young man who recently preached for the church. A year ago he was a toiling desk clerk in a Cincinnati railroad office, providing for his family and paying for a home in Latonia, where he lived and attended church. Robbed, by the force of circumstances, of the education which he felt he needed to become a preacher, he finally was persuaded by Prof. H. L. Calhoun to go to college and study for the ministry. He did so with so much earnest energy and zeal, that he has lead his classes in school the first year and has already held some remarkable meetings. This man is Phil Bornwasser. Much credit for his success is due to his good wife, who taught school last winter to help him through college. We echo the hope of Brother Kunyan that the recital of this victorious struggle will stir many another young man to determine to make the most of himself.

Lincoln Temperance Chautauqua.

One of these popular Temperance Chautauqua Assemblies has at length been arranged for Chicago, and will be conducted in Englewood, in a large tent, to be pitched on the twenty-acre plat of the Normal School grounds, Normal Avenue and Sixty-eighth Street, August 11-16, Tuesday to Sunday inclusive. This will prove a week of rare entertainment and education.

W. P. Keeler,
for Committee of Arrangements.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Eleven Years in Kansas City.

Frank L. Bowen began his twelfth year's work in Kansas City, Mo., Sunday, July 19. His ministry has been abundantly blessed in many ways. The holy fellowship of his preaching brethren and the membership as well is counted as one of his rarest blessings. He has had a splendid host to help him in his work of city evangelization. Special services were held at the Jackson Avenue Church, of which Brother Bowen is pastor, in addition to his city work. Brethren Gribben, Douglas, Donaldson and others spoke of the work of the past eleven years. Over 1,600 have been added to the several new congregations organized by Brother Bowen, fifteen new Sunday-schools have been started and six new buildings erected. About $80,000 has been expended in city mission work and all of it raised by the Kansas City people. The Jackson Avenue Church was burned last year and the insurance money was also lost by failure of a trust company. The congregation is determined and hopes to rebuild this fall. They now worship in the basement of the new church. It is unplastered and has a rough floor. They have a campaign on for "One Mile of Dimes." Mrs. Bowen has always been prominent in all the work in the city. She is now in the hospital, having undergone an operation. The prospects for even larger work in city evangelization were never brighter. The interest is deepening and the membership is splendidly united.

A New Church for Burlington, Ind.

At Burlington, Ind., the corner stone of a new Christian church has just been dedicated. The design of this we are able to present to the readers of THE CHRISTIAN-EVANGELIST, together with the likeness of the minister, J. Thomas W. Luckey. In his speech on the occasion, Brother Luckey pointed out that when Christ was here he built no church house nor effected any organization, but revealed what kind of timber should characterize this when built, leaving the matter of construction to the good sense of his people. Among the articles placed in the stone was a copy of THE CHRISTIAN-EVANGELIST and other papers of the church, with a local county newspaper containing a history and picture of the proposed new building, a catalog of Butler College and picture of the old brick church which was recently torn down to give place to the one now in course of erection, and a copy of the Bible. This was included because it is a book indispensable to the modern church. There were many present on the occasion. The plans have been enlarged and improved upon the first original suggestions. The church is to be of Bedford stone, red pressed brick and white mortar. It is to cost about $10,000, and the money, we understand, was subscribed and provided for before the building was begun. Its seating capacity will be 600. Brother Luckey has been with this congregation nearly two years, but will soon close his ministry and be ready to take work in another field where there is opportunity for constructive work. Burlington is a fine opening for a consecrated minister. Its church building will be the best in the county, and it has an excellent parsonage. Much credit for the erection of the new building is given to the minister.

New Christian Church at Burlington, and J. Thomas W. Luckey.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., Aug. 3.—Yeuell is having wonderful success in this difficult field—20 to-day; tabernacle overflowing, people enthusiastic.—Bernard P. Smith, pastor.

Special to THE CHRISTIAN-EVANGELIST.

St. Louis, Aug. 3.—At the second meeting of our four-weeks' Christian Endeavor revival at the First Church, eleven were added to the membership of the society. Ten were added to the church on invitation of the president of the Christian Endeavor. Not a preacher in the house. We have been without a minister for four months.—H. W. Simpson.

Special to THE CHRISTIAN-EVANGELIST.

Bethany Park, Ind., August 3.—Past week been great for Bethany Park. Moment crowds saw Moninger and evangelists felt in atmosphere of success. Enthusiasm, sobriety, spirituality, intelligence, goodness, love, friendship, prosperity, and cheerfulness pervade the air. A studious and spiritual picnic on a gigantic scale. Contributions of all speakers full of power and fervor. Park beautifully laid out, bountiful supply of good food and water. Last week evangelists had everything; this week teacher training blast. Moninger has elements of great leader, the ability to see need of age, feel for the masses, equipment of speech, power to suit the action to the world. Magnificent music under the leadership of E. O. Excell, and singing evangelists Netz sisters, with their sweet voices and beautiful characters, here. Best Christian company without effort. Culture, kindness, cheapness and equality and right practical thought on hand. The Bible school yesterday reached 4,000, crowds computed from 6,000 to 8,000. Lectures this week by distinguished men and specialists in teacher training. Some come from curiosity for a day, have stayed a week. Bethany this year is a spiritual paradise without a sin, without a victim, without a blot, without a boss. Two things have been kept constantly in view—burning zeal for evangelizing our land and for bringing up children in the knowledge of the Lord. May such zeal never be quenched. The inflammable material was ready. Russell Errett applied the match and L. O. White a blaze. The contests in teacher-training have been especially interesting. The victorious state has not yet been announced. The morning that Sniff and Dungan and Radford and McGarvey appeared on the program and spoke will never be forgotten. Nobody has thought of making a side trip. All have caught the enthusiasm and are staying with the crowds. Waggoner is a busy man on the grounds; his laugh and humor are catching. Scoville and many other fervent evangelists are adding coals to the hot fire. F. M. Rains, W. J. Wright and Marion Stevenson are giving their presence and encouragement to the great movement. Wallace Tharp preached a great sermon last night. Bethany Assembly management can not express their delight at the way things are going. They say there has never been anything like it in the history of the Park. People are here from at least twenty-five states, including those from Maine to California and Washington. It is universally conceded there never was such an array and variety of high-grade talent in any gathering of the Disciples.—James Small.

[The above telegram is one sent to THE CHRISTIAN-EVANGELIST voluntarily by the writer, one of the evangelists. We print it without any editing, and let it speak for itself. It has come to hand too late for us to verify some words that seem doubtful. As announced elsewhere, THE CHRISTIAN-EVANGELIST has representatives at the Assembly, and they will no doubt furnish our readers with a report that will do justice to the conventions held.]

When Feet
are Tired and Sore
Bathe them with
Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for
Glenn's Sulphur Soap
Hill's Hair and Whisker Dye Black or Brown, 50c.

Ministerial Exchange.

J. P. Addock, of Fort Scott, Kan., will be glad to hear from churches desiring meetings this fall and winter. He has a good singer and will go anywhere for expenses and offerings.

A devoted little congregation of about 42 members, which has been a mission church at Vermillion, O., near Cleveland, desires to secure a regular minister. They can pay $800 or $900. Address Charles H. Hofrighter.

C. H. Fowler, of Mt. Pulaski, Ill., can put a church paying $800 or $900 into communication with a good minister.

Elder Hiram Scott, of Mound Ridge, Kan., writes us that the Christian Church there needs a minister. There is a good building, the congregation is out of debt, and has a membership of about 50. A good young man starting in the ministry, or an older man that could preach for $600 would find a useful place here.

I. G. Shaw, who has been pastor of our church at Bryan, O., for about 18 months, has decided to enter the evangelistic field and solicits correspondence with those wishing meetings after the November election. His terms are free-will offerings. He is heartily commended by his church.

ADULT BIBLE CLASS MOVEMENT

June Graduates.

TEACHER TRAINING EXAMINATION QUESTIONS NOW READY FOR CLASSES.

Missouri should have three thousand of the people now studying in teacher training classes to graduate, and receive recognition at the State Convention next June.

To this end the classes should take the examination on the first four parts of the book not later than the middle of September. This office is ready to send the questions at a moment's notice. Send for them!

J. H. Hardin, State Supt.
311 Century Bldg., Kansas City, Mo.

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Missouri Bible School Work.

All our readers will be glad to know of Brother Hardin's continuous improvement in health at Macatawa. The Board is insisting that he take his time and fully recover before he undertakes to take up the work again. In accord with this wish, he will not try to go to Bethany Park, but will send me instead. I will start from Mexico Friday night, after a meeting for the organization of a Mexican class.

Everything in the state office is centering in three lines of work: Teacher training, Adult Bible classes, and Finances. We want a training class in every church, all our Adult Bible classes organized, and an offering from each school. Just now we are pushing for pledges, and desire that each school shall send in its pledge to this office before the Board meets, August 14. The Board wants to push our two campaigns hard up to October 1, but wishes to know that the pledges will justify the expenditure of the money. Send in your pledge!

Weston Church and school join together in an effort to make their school a "Centennial Bible School" with all the Church in the Bible school and as many more by September 1. When I visited them Sunday, July 19, the Board of Elders, and the teachers and officers both passed resolutions indorsing the motto, and adopted plans for vigorous work which they hope will give them the results desired. The fact that Tarkio is in a contest with Weston has helped to stir up things at the latter place, but when Tarkio finds out what Weston is doing, it will doubtless do as well, or better. The two preachers, Brother Grimes at Tarkio and Brother Wolfe at Weston, are leading in the work.

A. N. Lindsey has an organized class of 30 men at Clinton.—C. R. Sheldon reports a new training class of thirty-one members at Unionville.—J. E. Wolfe has a new training class of thirty at Weston.—Diamond has a Young Men's class of twenty-one, of which T. C. Sutton is teacher.—The Hamilton Avenue, St. Louis, Class No. 11, mixed, with fifty members, sends for certificate of recognition.

J. H. Bryan,
Asst. State Supt.

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Adult Bible Class Conferences.

W. C. Pearce, Superintendent of the Adult Bible Class Department of the International Sunday-school Association, sends the following announcements for future days in August. He will attend these conferences. Will you meet him?

August 6, 7, Huntingdon, Pa. (Juniata College). Teacher training work will also be considered at this conference. For further particulars address Mr. William Beery, Huntingdon, Pennsylvania.

August 8-10, Pocono Pines (Monroe county), Pa. In connection with the Eastern School of Methods for Sunday-school Workers, August 4-14. For further information address Mr. W. G. Landes, Philadelphia, Pa.

August 12-14, Winona Lake, Ind. In connection with the summer training school for Sunday-school workers of the Fourth International District. For further particulars address Rev. E. Wesley Halpenny, dean, Law building, Indianapolis, Ind.

August 29-September 3, Sunday-school Camp, Lake Geneva, Wis. On August 25-28 immediately preceding this adult Bible class conference will be held a teacher training conference—25 and 26—under the auspices of the Cook County Association; 27 and 28 under the auspices of the committee on education of the International Sunday-school Association. For particulars as to railway, hotels, etc., address Mr. Frank L. Wood, Williams Bay, Wis., care Sunday-school Camp.

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Classes Join in Big Parade on the Fourth.

The Loyal Sons, of Ukiah, Cal., and the Faith Circle of the same place, a kindred organization for young ladies, took part in the Fourth of July parade at that place this year in a striking manner, making an impressive advertisement of the two classes.

The colors of Loyal Sons everywhere are white and blue, and of the Faith Circle, white and gold. The young men wore white shirts and white caps, with blue bands, and marched just ahead of a magnificent float bearing the young ladies. The float was drawn by six white horses, with a Loyal Son marching at the head of each, alongside. The young ladies wore white dresses, with gold bands over the shoulder, from belt to belt. They occupied seats beneath a canopy of white and gold crepe paper covering. The float was decorated with the colors, and at each corner was a large design of the Faith Circle monogram. The harnesses on the white horses were wrapped with gold (yellow cloth), the whole making one of the prettiest things in the entire parade.

At the close of the parade the participants went to the park, where was reserved for the classes mentioned a table seating 100. Here the Faith Circle girls served a splendid dinner to the Loyal Sons in appreciation of their work in making the float. Over the table, which was near the speaker's stand, in a conspicuous place, was a large sign, reading: "This table reserved for Faith Circle and Loyal Sons of the Christian Sunday-school." The demonstration of these classes, in the manner stated, was the "talk of the town," not only on that day, but for several days following.

Otha Wilkison, the progressive pastor of the Christian church at Ukiah, in which are these classes, is the teacher of the Loyal Sons. On July 19 the classes joined in a union service in place of the regular Sunday evening service.

Will H. Brown.

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Young Men's Club of Helena, Mont.

The Young Men's Bible Class (42 in number) have organized a young men's club. They have opened club rooms on Main Street; they have a reading room with the leading papers and magazines; there is a large room for games and social meetings. C. R. Neel, the pastor, and the president, has also a room in his private office.

As there is no Y. M. C. A. in Helena, we feel the club will somewhat take the place of this worthy institution. The club has been organized one month and already we have 80 members. We hope this autumn to put in a gymnasium and booths, and as far as possible run the club on the Y. M. C. A. plan. Other churches are not taking kindly to the movement; they refused to go in with us, and now are alarmed to know that we are succeeding and that their young men are joining the club. But in no sense is this to be a proselyting affair. We are here to help young men. We have the largest organized men's Bible class in the town, if not in the state. We are compelled to enlarge our church building in order to meet the growing needs of the Bible school. We are excavating our basement and will have an assembly room, 38x36, and ten class rooms outside the auditorium. We are also putting in electric lights throughout the building. This, when completed, will give us a good working plant.

C. R. Neel.

HELPFUL DEVICES FOR BIBLE SCHOOL WORK

The following card is used in building up the Century Men's Class in Fort Wayne, Ind.:

APPLICATION FOR MEMBERSHIP.

I WISH to become a member of the Adult Bible Class. Each member to have a voice in the conduct of the class; the class to be a part of the Bible School, West Creighton Avenue and Miner Street. The object of the class to be Bible Study, Mutual Helpfulness, Intellectual and Social Culture, and an Adequate Christian Service for every member.

Name .....

Address .....

Dated .....

Signed at Request of .....

The Loyal Sons of Oakland, Cal., found this card exceedingly helpful:

YOU AND YOUR FRIENDS . . .

CORDIALLY INVITED TO ATTEND THE

LOYAL SONS'

THIRD ANNIVERSARY SERVICE

AT FIRST CHRISTIAN CHURCH
Thirteenth and Jefferson Streets

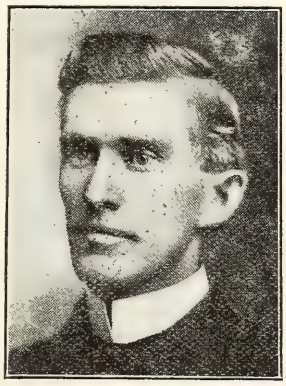
SUNDAY, FEBRUARY 23 *7:30 p. m*

Large Choir, composed of Loyal Sons, Male Quartet, and other special music, vocal and instrumental. Special addresses for the occasion. Rally for young men in Loyal Sons' class room at 9:45 a. m. the same date.

THE INDIANA STATE CONVENTION

The Indiana State Convention includes state missionary, ministerial, Sunday-school, Christian Endeavor and educational interests. The whole program covered a period of one week.

The session began July 20. Monday afternoon and evening and Tuesday morning and afternoon were devoted to the work of the State Ministerial Association. The first session was opened by an interesting and profitable Bible study on the



J. C. Rose,
Cor. Sec. of the Missionary Society of Churches of Christ in Indiana.

"Parable of the Sower," conducted by M. H. Garrard, of Laporte. This was followed by an address by G. W. Hemry, the president of the Association, on "Preaching the Ruling Passion," suggested by Paul's declaration, "Woe is me if I preach not the gospel." He presented a clear statement of the scope and importance of the message to be preached, and dwelt on the supreme obligation of Christ's ministers to give this message to men, conscious that much depended upon the faithfulness with which they did so. This was a stirring and impressive address, faithfully prepared and effectively delivered.

L. H. Stine, of Tipton, gave us a review of Dr. Shailer Mathews' recent book, "The Church and the Changing Order." The paper was a vigorous, thorough and fair presentation of the contents of the volume as viewed by the writer. Accepting the Church in the sense in which the word is used by Prof. Mathews, and conceding that there is a "changing order" that is discordant with the attitude of the Church toward progress, the reviewer endorsed the position of the book, that the Church must accept the well-established conclusions of the new thought in psychology, biology and sociology. It was urged that enlightened faith and science are in harmony and should work together in order to secure the best results that are attainable, meeting the needs of our modern life, our social conditions, our industrial progress, and the highest demands of the present day thinking and true progress in religion.

In the absence of Bruce Brown, of Valparaiso, L. E. Brown, of Lebanon, gave an address on "Deserting in the Time of Battle," based on Psa. 78:9: "The children of Ephraim, being armed and carrying bows, turned back in the day of battle." Brother Brown stated that while he has never appeared upon a Bethany Assembly program, this was the fourth time he had served as a substitute. One would suppose from the character of this address that he was always ready, and that he was probably held in reserve for occasions of this kind.

The Tuesday morning session was opened with a Bible study by R. E. Moss, of Franklin, followed by a short business session. Then came an address by E. F. Daugherty, of Wabash, on "Religious Liberty among the Disciples." This was a remarkably well-written paper. The author had very definite convictions, and presented them in a clear and forcible manner. He pled for faith in Christ as the Son of God, for loyalty to him as Lord and Master, and for righteousness in living. "The only essential heresy in our brotherhood," said the author, "is bad character." The desire was very generally expressed that this paper reach a larger number through our weekly papers.

Earle Wilfley, now of Crawfordsville, but soon to take his place in the ranks of the Missouri ministry, read a paper on "The Value of Dramatic Studies to the Minister." The paper was really a discussion of the character and importance of a thorough preparation for the work of the ministry, with emphasis on the value of the study of elocution and oratory. Brother Wilfley's clear, musical voice, his perfect enunciation and strong gestures added great force to the plea he made for the study of elocution.

The afternoon session opened with a review of President King's book, "Theology and the Social Consciousness," by Austin Hunter, of Indianapolis. The reviewer did not discuss the position taken by the author of the book, but gave a well-written and complete synopsis, which was perhaps as valuable to those who had read the book as to those who had not.

W. H. Book, of Columbus, gave some of us a surprise in his discussion of the subject, "The Pastor-Evangelist." We had come to think of Brother Book more as an evangelist than as a pastor, and we had seen his name on the program of the

Austin Hunter,
Who has for the fourth time been elected President.

"Evangelistic Institute." But this did not mean that Mr. Book endorsed all the methods of the "professional" evangelist, or accepted without criticism all the results of his meetings. Did space permit, I should like to enumerate some of the things to which Mr. Book made objection; but this is not necessary, as attention has been called to many of them more than once. He thought that, as a general rule, the pastor would better hold his own meeting, or else secure a fellow-pastor to assist him.

The last address of the Ministerial Association was given by T. W. Grafton, of Anderson, on "Organizing the Men of the Church." Brother Grafton thinks he has found the solution of this problem in the "Men's Bible Class;" and for himself and the church at Anderson, he no doubt has, for he has been very successful, having a class of more than 200 men who not only attend the Sunday-school, but who are ready for any other service he may assign to them.

This closed the sessions of the Indiana

T. J. Legg,
State Evangelist of Indiana.

Ministerial Association. The program throughout was excellent. The interest, upon the part of those present, was all that could be desired, but the attendance was very small. There was no provision made in the program for the discussion of the papers. This may be wise, but one can not help feeling that in a meeting of this kind there should be an opportunity given for a free and frank discussion of all subjects presented.

The Tuesday evening session was given up to a Bethany Assembly entertainment, and Wednesday morning the first session of the State Missionary Convention was held. This was opened with devotional exercises conducted by T. A. Reynolds, of Muncie, followed by the presidential address of Austin Hunter. The president briefly reviewed the past, showing the good accomplished by the state society, dwelt upon the resources, the opportunities and the responsibilities of the Indiana Disciples; plead for a permanent fund of $50,000 for the employment of a specialist in Sunday-school work, and for the earnest and hearty co-operation of every minister in the state.

The report of the Board showed $5,560 raised during the year for state missions and state Sunday-school work. This is about $2,000 more than last year. The report also showed that only 160 churches and 67 Sunday-schools gave anything to state work last year. There are 792 churches and almost as many Sunday-schools in the state. This means that more than 600 had no fellowship in the work. An address by L. C. Howe, of Newcastle, Ind., on "The Law of Development in the Kingdom of God" closed the morning session.

Wednesday afternoon was devoted to the state Sunday-school work, and consisted chiefly of an address by T. J. Legg, on "Sunday-school Evangelism." The address was filled with facts calculated to show the Sunday-school as a great evangelistic force. In the evening Jabez Hall, Dean of Butler Bible College, preached the convention sermon. It was based upon Acts 21:14-20: "He (Paul) rehearsed one by one the things which God had

wrought . . . And when they heard it they glorified God.'' It was a beautiful, helpful sermon, in which the preacher made us feel that God had wrought by our ministry, and that God should have the glory.

After a short business session on Friday morning, T. A. Abbott, who for thirteen years has been Secretary of state missions for Missouri, gave us an inspiring address on ''The Greatest Work of All.'' Of course this greatest work was state mission work, and Brother Abbott made us feel we were neglecting a great opportunity in Indiana.

During the Christian Endeavor hour, which followed, addresses were given by H. A. Denton and A. B. Philputt. The afternoon session was devoted to a consideration of the relation of the district and county organization to the state work.

Friday was Educational Day, and it was one of the most interesting and profitable days of the entire convention. It was devoted chiefly to the consideration of the interests of Butler College under the two general topics, ''What Butler College can do for the churches,'' presented by A. B. Philputt and J. O. Rose, and ''What the churches can do for Butler College,'' by O. E. Tomes, Carl Van Winkle and Pres. T. C. Howe. In the afternoon some excellent addresses were given by leading professional men of the state, all graduates of Butler College, on ''The College and the Professions.'' More than usual interest was manifested in the day's program and all felt it was a great day for Butler College. When one remembers the large share that Butler College has had in the work done by the Disciples of Indiana, one wonders that more interest has not been taken in the institution. But this condition is not peculiar to Indiana and Indiana promises to lead the way in atoning for any neglect of duty in this respect. With the recently greatly increased endowment and with the interest in this institution constantly growing, the future of Butler College is full of promise.

The sermon Friday evening was preached by C. H. Winders, of Indianapolis. Saturday was children's day at the park. On Sunday—also Convention Day—those who remained heard a sermon in the morning by E. E. Davidson, of Washington, and in the evening the closing convention sermon by J. M. Rudy, of Greencastle.

Thus closed a convention excellent in every respect save only in attendance. The opinion seems to prevail very generally that Bethany Park is not the place, and July not the time to hold the state convention. The state board was instructed to secure, as far as possible, an expression of opinion from the ministers of the state concerning the time and place of holding the next convention, and to act accordingly. The committee on ways and means recommended that an earnest effort be made to raise $10,000 for state work next year; that the apportionment system be adopted in raising the state fund, and that a permanent fund of not less than $50,000 be secured as soon as possible. Austin Hunter, of Indianapolis, was for the fourth time elected as president of the board, which also means president of the convention. Other officers elected were W. H. Allen, of Muncie, vice-president; F. P. Smith, Indianapolis, secretary, and W. S. Moffett, of Indianapolis, treasurer.

H. A. Denton, W. R. Warren, J. H. Mohorter and A. L. Orcutt were all present to present their different departments of our national work. Miss Una D. Berry, W. E. M. Hackleman and Leroy St. John rendered valuable service in furnishing music for the convention. The reports of J. O. Rose, sec., and T. J. Legg, evangelist, were filled with encouraging things and revealed the possibilities of the Indiana brotherhood when thoroughly enlisted in the work. Special mention should be made of the liberality of Marshall T. Reeves, of Columbus, who supports his own state evangelist, Wm. Chapple, who is doing excellent work.

Indianapolis, Ind. C. H. Winders.

Concerning the Proposed Union at Rockford, Ill.

Since it is quite generally known that negotiations have been in progress for several months past looking toward the merging of the Central Christian and First Baptist Churches of Rockport, it is perhaps fitting that a statement should now be made to the public. It is about seven months since committees were appointed by both churches and conferences were begun. After a great deal of time and labor had been spent by the two ministers, a plan of union and constitution were drawn, and finally approved by the joint conference committees. The new church was to be equally a Baptist and a Christian Church, so far as ecclesiastical and fraternal relations with the respective communions with which each is connected are concerned, although it was specifically stated in the introduction, ''This is a Church of Christ.'' The new organization was to be called ''The United Church,'' with ''First Baptist-Central Christian,'' in small type underneath; the Lord's Supper was to be observed the first and third Sundays in each month; the gospel invitation was to be extended at the close of each regular preaching service; all missionary and benevolent money was to be divided equally between the boards of the two bodies. The First Baptist Church has a holding society which holds their property, and which, according to the peculiar statute under which it was incorporated, can not be dissolved without jeopardizing the rights of the property holders. So the members pledged themselves to change the name of this society wherever it appears in the constitution, to correspond to the name of the new spiritual body. In the meantime, the Central Christian Church agreed to deed their present property to the Society of the United Church, and place the deed in escrow until the proposed changes were actually made. A little more than a month ago the Central Christian Church, by a large majority, voted to approve of the proposed union under the terms of the plan of union and constitution referred to.

The Baptists did not wish to act until they had received denominational advice. The Rock River Baptist Association left the matter of advising the First Baptist Church with the missionary committee of that organization, instructing them to seek wider counsel from the leading Baptist ministers of Chicago. The Chicago men whom they consulted unanimously approved of the merger. After a long and tedious delay the missionary committee finally reported that they could see no reason why the union should not be consummated. A meeting of the First Baptist Church was called for the purpose of voting on the question. On the eve of this meeting this committee sent in a ''supplemental report,'' which reversed their former opinion and strongly disapproved of the union. This latter report, together with the hostile attitude of one or two of their prominent members, had a marked effect upon the sentiment, and the vote resulted in a bare majority of one in favor of the union. They then adopted the following resolution, and addressed it to ''The Pastor and People of the Central Christian Church'': ''Whereas the chairman of the missionary committee of the Rock River Baptist Association has issued, in the name of the committee, a 'supplemental report,' qualifying their original action and disapproving of the proposed union of the First Baptist and Central Christian Churches of Rockford; and,

''Whereas, the previous unanimity of the First Baptist Church for this union, as expressed by repeated votes, has thus been shaken so that it appears that a large number of its members now believe that union is not feasable;

''Resolved, That in the judgment of the pastor and people of the First Baptist Church, a union, otherwise greatly to be desired, is regarded as impracticable at the present time.''

Hence the whole matter is to be dropped after many weary months of labor and anxiety. Speaking from a broad point of view, it is greatly to be regretted that the project must be thus defeated, although conditions have come to be such that a harmonious union would not now be possible. The basis of union, however, was fair and just, and no vital, scriptural principle would have been sacrificed. It is not true, as has been stated in the Baptist ''Standard,'' and elsewhere, that the new organization would have been distinctly a Baptist church. It would have been ''The United Church,'' (the words 'of Christ' being plainly implied), of Rockford, seeking to help answer the Master's prayer, ''that they may all be one.'' W. D. Ward.

[As our readers are interested in every attempt at union, we think it well to give publicity to the foregoing statement. We think it wise, under the circumstances, that this union was postponed. Any union effected by mere majorities is not likely to prove satisfactory or lasting. We trust the two churches will continue to cultivate fraternal relations, and cooperate in every way practicable, so that the union, which is inadvisable now, may become feasible in the future. There is only one caution we wish to add in connection with the subject of union of our churches with Baptists, or any other kind of church, and that is, that due attention be given to the question as to whether the union proposed will hinder or help the church in its testimony in behalf of Christian union and New Testament Christianity. It is not simply a question of economics, or of increased numerical and financial strength, but whether it will be possible for the united church to bear witness to the evils of division and the demand for Christian union. If this is secured, other things can ordinarily be easily adjusted.—Editor.]

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NEWS FROM MANY FIELDS.

Texas Notes.

Our work is progressing nicely. The financial stringency has interfered but little.

The state convention nas reached a high-water mark in enthusiasm, in large plans for work and in liberal giving. A vigorous summer campaign is being pushed in various sections of the state. Strange as it may seem, most churches in Texas would prefer to have their meeting in the summer time. The reports thus far have been excellent.

Mrs. Boggess and I closed our winter and spring campaign in Central and South Texas in June. Seven meetings were held. Four new churches were organized, with the work set in order, and preachers located to carry the work forward. These new churches are in promising new towns, several of them along the gulf coast. Several preachers have been located in that great new section of the state. There are many other prominent towns where churches ought to be established and new ones strengthened. This is pioneer work, such as is being pushed in the field of Texas.

A great field of promise is the Panhandle. Our summer campaign in the Panhandle is being carried forward by the writer and wife and State Secretary J. C. Mason and daughter. An interesting meeting has just closed at Lubbock, where the church was strengthened, a Bible school was organized, a C. W. B. M. auxiliary started, a pastor located and money raised for a church house. Lubbock is a fine little county seat of promise, fifty miles from the nearest railroad station, but has a fast automobile connection, and will soon be supplied with a railroad. This evangelistic team is now assisting in a meeting at Claude, a county seat near Amarillo. Meetings in several other prominent places are planned as sieges of this campaign. The Panhandle is coming to the front, and that, too, with a very fine class of people coming from other states.

M. M. Smith is in a meeting at Bethel, an "Anti" stronghold. Charles Chasteen is assisting at Gordon. A. D. Rogers is at Aquilla. A. E. Dubber is in a successful meeting at Cooper.——The Panhandle district convention will be held at Claude, beginning August 11. The Northeast Texas convention will be held at Longview, beginning August 30.——Camp meetings at Fentress and Rule will be held in August. The Texas brotherhood is building in a more permanent way, and more vigorously, hence are anticipating larger reports than in any previous summer campaign.

W. A. Boggess, State Evangelist.
Station A, Dallas, Texas.

Campbell-Hagerman College.

The Campbell-Hagerman College, Lexington, Ky., though the youngest of our schools for the higher education of girls and young women, has from the very first ranked among the oldest and best in the completeness of its equipment, in the size and character of its student body, and in the quality and range of the work accomplished. It has one of the handsomest plants in the entire South, and its location near the center of Lexington, Ky., furnishes an educational environment not surpassed anywhere in the world.

The College offers instruction in six departments, as follows: Literature and science, music, art, expression, physical culture domestic science and business. There were about one hundred and twenty pupils in the music department during the last session. Though only five years old, the college already has to its credit one hundred and twenty-six alumnae in the literary and science department alone, a record not surpassed certainly, if equalled even, by any school of similar rank in the South. Besides a large local patronage, the college enrolled last season pupils from Arkansas, Texas, Mississippi, Tennessee, Florida, Louisiana, Virginia, New Mexico, Minnesota, Missouri, West Virginia, Illinois, Indiana, Ohio, New York, Pennsylvania and Kentucky. The junior class, the past session, numbered forty-five members, so that it may be safely predicted that the senior class next session will more than maintain the high general average of twenty-five graduates made during the past five years.

Much attention is given to the religious culture of pupils at Campbell-Hagerman College. The Bible is a regular text book in the junior and senior classes; one-half hour each morning is devoted to worship in the college chapel, at which all pupils are required to be present. All boarding pupils are required to attend the regular church services at least once each Lord's day, at the church designated by their parents. In addition, the Y. W. C. A.. each session enrolls a goodly number of the boarding pupils, furnishing a splendid field for religious culture and training for practical service.

Taken all in all, there is no better school for the training of young women, and President Hagerman has good reason to congratulate himself on the prosperity and promise of the noble work to which he has dedicated his life. For catalog, address Pres. B. C. Hagerman, Lexington, Ky.

Burnet J. Pinkerton.

An Advance at Findlay, Ohio.

The Central Church of Christ, of Findlay, Ohio, is enjoying an unprecedented building success. January 1 G. H. Sims came to us as our pastor. He, with others, felt that the mission, seven years old and meeting in a hall, could not succeed unless an adequate church home was secured. Brother Sims conditioned his coming on the erection of a house that would be a credit to us as a people and the city as well. A meeting was held in a hall under very adverse circumstances, and twenty-five souls in all were added to the congregation. A $1,900 lot was bought and paid for, the location being in the center of the city.

The corner stone of a beautiful structure, made of cement blocks, was laid June 21. The pilasters are of rock-faced blocks and the rest of the building of broken ashler, except the water table window sills and caps, which are of smooth-faced blocks like cut stone. Altogether the effect is of a very fine stone building. In dimensions it is 85x48 feet, with an auditorium 56x42 feet, and a Bible school room 24x48 feet. Both of these rooms can be thrown together. There are all necessary appurtenances of the modern church complete, and, better than all, we hope to dedicate out of debt.

Brother Sims acted as master of ceremonies. There were present with us to assist brethren from all over the nineteenth district. James White, Professor Brown, John Mullen, Benjamin Bolton, and Brother Read, of Bowling Green, took part. Dr. Griner, with the assistance of the Masons, laid the stone, and in a brief talk he explained the significance of each item as he laid it away in the enduring marble for the inspection of men yet to live.

The dedication of this new chapel will be in the early part of September. This is about eight months from the time Brother Sims first came among us, and the idea came to us that it was possible for us to build. Brother Sims said to us: "You can build a church in six months easier than you can in six years." We feel that we are to be congratulated on our almost marvelous success and that Brother Sims came among us and led us on, and that we have the spirit of faith and sacrifice to do great things for Christ. We feel very kindly to the loyal nineteenth district, the state secretary and the board who have had glorious fellowship with us in this work. We are planning to follow the dedication with a campaign for souls. Brother Sims will lead our forces in this effort, and his excellent wife will lead the daughters of music. A reception was given to Brother and Sister Sims recently on the beautiful lawn of Dr. Griner's sanitarium.

C. R. Griner,
Elder and President of Board.

Oklahoma Christian University.

As September 15 approaches, we are realizing that the second year will open with a very large attendance. Arrangements have been completed whereby we confidently expect that board will cost only about $2 a week in the dormitory on the club plan. We can now offer young people an opportunity of attending a Christian school at the very cheapest rate. Young preachers can attend here for an entire year for about $130, including room, board and tuition.

The university last year enrolled fifty-four ministerial students. All of these will return, and many more are writing us daily of their intention to be with us in September. Our Ministerial Association was a valuable thing to the students. C. C. Taylor is president and Orville Hodge is vice-president. They are Missouri boys, and are good ones.

President E. V. Zollars is now in Ohio, visiting his parents. He recently gave seventeen addresses in Oregon. Randolph Cook, the minister here, is a very fine man. Our students find a close friend in him. Prof. O. L. Lyon is spending his vacation at Pond Creek, where he does regular work in addition to his work as teacher. Prof. Reiter is in the University of Chicago for the summer. Prof. Horne is helping conduct some teacher institutes. I was the principal lecturer at the Oklahoma camp-meeting of the United Brethren, at Crescent City, Okla. I lectured on "Revelations and the Tabernacle." Very much interest was aroused, and I hope much good was done. I am sure that a better feeling between the brethren concerned was created. This is one step toward union.

The summer Bible College has just closed. There was a good attendance. My main course was Revelations. All of us enjoyed it very much. Next year we will offer a much more extended course.

Any one wisning to know about any feature of the university will receive a prompt reply if they will communicate with me.

Enid, Okla. Rolla G. Sears.

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Concordances, harmonies, cyclopædias and histories are necessary accessories to books on exposition, or criticism, an "old Jerusalem Gospel" sermon or a finished effort to present the Master to men of to-day in the highest literary form. You can pick and choose from Cruden to George Adam Smith, Dr. Calkin or George P. Fisher, with one of the latest of publications.

And look at the sermons. The man whose style is bald and lacking in graces of embellishment, should read Gunsaulus. "Paths to the City of God" is a companion volume to "Paths to Power," while another of his books is "The Transfiguration of Christ." Dr. Gunsaulus has not "rushed into print." For many years he has been the best known preacher in the city of Chicago, and has attained a national reputation as a man of great platform power. But only within the last few years has he published volumes of his addresses. Prof. Wilkinson, in his recent book, "Modern Masters of Pulpit Discourse," has included Dr. Gunsaulus in the list with such men as Beecher, Brooks and Spurgeon. We believe that the reader of any of the books we have mentioned will concede that Prof. Wilkinson does nothing but justice to the Chicago preacher.

And talking of preaching, we would introduce another master of the art who has just landed on American soil from the Old Country. Dr. W. L. Watkinson has come over to attend the Northfield conference. He is not a college-educated man, though you would not know it by the reason of any lack of finish in his sermons. He entered the ministry almost untrained, and, in spite of the forbidding environments of a parish of iron furnaces and mines, he learned to devote himself to books and study as well as men and nature. He is one of the most epigrammatic of speakers,, and any book by him is well worth having on your shelf. "The Supreme Conquest" is one of his best.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Aug. 2.—There have been five additions, all adults, at our regular services not reported. I preached also Lord's day evening at union evening service.—J. W. Ellis.

Illinois.

Flora, July 26.—Baptized two men yesterday—one a prominent business man. I close my second year here next Lord's day, moving to St. Elmo to enter evangelistic work.—C. M. Smithson.

Findlay, July 27.—We had five baptisms yesterday, making 103 in the last seven months.—John A. Bare, minister.

Versailles, July 27.—We had two additions last evening—one by letter from the Baptists. This makes six added since I came. The church is taking on new life, and in the fall we hope to have a meeting with home forces.—B. S. M. Edwards.

Kansas.

Sharon, July 27.—Three added yesterday by letter—C. H. Brown, a minister, with his wife and daughter. Brother Brown has recently moved on his farm near this place and preaches at other points. Our revival begins August 1, lead by E. A. Newby, of Alva, Okla. M. B. Engle will hold a revival meeting at Hazelton in August.—S. E. Hendrickson.

Sedan, July 28.—Three young ladies made the confession and were baptized last Lord's day, and a young man was added by statement. Three others, not yet reported, have recently been received—two by baptism and one by letter.—L. S. Harrington.

Latham, July 29.—Our meeting is nine days old and there have been 21 additions.—Edward Clutter, evangelist.

Fredonia, July 28.—There have been eight added since last report. Three of the number were confessions.—J. H. Johnstone.

Kentucky.

Princeton, July 20.—Our two-weeks' meeting closed last night, resulted in 80 accessions to the church—39 by confession and baptism, 7 from other organizations, and 14 by letter, statements, etc. This was the largest ingathering Princeton has ever had. The preparatory campaign conducted for several weeks under the direction of the evangelist proved very helpful, and as a direct result 14 came at first service. Our evangelist was R. H. Crossfield, of Owensboro. He is too well known to need any word of commendation. We had him in a previous meeting and considered ourselves extremely fortunate to secure him again. Our Bible school was greatly helped by his lectures. He gave eight of these to teachers and officers. Our singing evangelist was J. E. Sturgis, of Butler, Ind., a thoroughly consecrated Christian gentleman, who won his way into our hearts and moved people by his gospel songs. He organized a Sunbeam choir, which added much to the success of the meeting. —Charles W. Barnes, minister.

Ghent, July 29.—The church here will long remember July 27, when 27 people were received into the fellowship, this being a result of a two-weeks' meeting conducted by Evangelists W. H. Pinkerton and J. Herman Dodd. There were 21 confessions and baptisms and 6 by statement. Brother Pinkerton is an exception to the rule, "A prophet has no honor in his own land," for he was born and reared here, served as pastor of the church for three years in the beginning of his ministry, and has held two meetings for us in the last four years. He is held in highest esteem because he is a man of exceptional strength. Brother Dodd is not only a sweet singer, but a preacher of ability as well.—J. B. Yager, pastor.

Princeton, July 27.—Two men, both heads of families, made the confession at last night's service.—Charles W. Barnes.

Massachusetts.

Brockton, July 22.—We have had eight good confessions and one by statement since June 23. L. F. Sanford, our pastor, has been preaching in such a way as to have good results. We are praying and working for more additions.—J. T. Gardner.

Missouri.

Salisbury, July 27.—There was one confession at the regular service yesterday and the work prospers.—G. H. Bassett.

White Oak, July 26.—There were two added by confession and baptism, and one from the Baptists united with us.—Challie E. Graham.

Queen City, July 31.—We closed at Wyocena with 14 confessions and organized an adult Bible class. The whole community is wonderfully interested in the study of the word. We did not organize a church but may in the future. Everything at Queen City is being done that can be by the young and energetic pastor, Brother Kellog, and his members to have a good meeting.—Joel Brown.

Clinton, July 29.—Our meeting closed at Anderson on Sunday night. There were 27 additions in the three weeks. At the start there were 36 of our people here unorganized. We effected an organization, leaving a congregation of 63 members. We also raised $800 altogether to build a church and it is now being erected. It will be the first Christian church building in McDonald county. We raised also money for fourth-time preaching and Clark Smith, of Mt. Vernon, will give his attention to this work. The brethren feel much encouraged. My next meeting at Mt. Horn church, in Lawrence county, begins August 5.—W. S. Hood, evangelist, under the state board.

Canton, Aug. 1.—There were four additions at Ocean Wave Church, Ralls county, July 26—three by confession and one by letter.—Edwin T. Cornelius.

Ohio.

Gloucester, July 25.—We closed a short meeting at Taylor Ridge church and 14 obeyed the gospel. My terms are free-will offerings, entertainment and railroad expenses. I can be addressed at Gloucester.—Dr. Alfred Farrar.

Oklahoma.

Pond Creek, July 27.—We had a baptismal service yesterday. There have been two additions this month and four since last report. The interest is fair for the hot weather. The Ladies' Aid has recently purchased a fine piano.—O. L. Lyon, minister.

Elk City, July 30.—We had four adults united last night. T. M. Myers, who has held three other "church meetings," as he calls them, is doing the preaching.—John R. Cantrell.

Davis, July 30.—We closed a three-weeks' meeting, M. S. Dunning doing the preaching. There were 45 accessions—22 baptisms, 20 by statement, and three coming from the Free Baptists. Brother Dunning preaches in a clear, forceful and convincing way. He is the pastor's friend. Nearly all the accessions were adults, and among those baptized was a man 85 years of age. The religious sentiment of the town and community has never been so intense. The pastor and people are rejoicing.

I also held a week's meeting at Mill Creek, 21 miles from here, where the church had gone down, there having been no service for two years, and the building was rented for school purposes. I preached seven times and worked from house to house. The result was about 20 accessions, mostly by baptism, a Bible school organized, and arrangements made for half time preaching. With a little aid from our state board this would soon be a strong church. "I hope to be with them the second Lord's day in August." This makes a total of 108 additions in my work since January 1, mostly by baptisms.—A. J. Edmondson.

Oregon.

Brownsville, July 25.—We are in a meeting here where we have labored about two weeks with ten additions at the time of writing. The prospects are good for success, though we are having warm weather. Brother Olson is preaching with power. Many are, for the first time, learning the difference between the gospel and the theories of man. I am directing the music, and my sister, Mrs. Callison, is doing the solo work. We will close the first of August and begin a meeting at Puyallup.—C. C. Curtis.

Springfield, July 29.—Three added since last report—one by letter—two by relation.—E. C. Wigmore.

Pennsylvania.

Taylorstown, July 27.—We had a good day yesterday and one united with us from the Baptists. New song books were installed. The work in all departments is doing well. The audiences grow larger.—J. H. Moore, minister.

Texas.

Lampasas, July 27.—The meeting at Frost resulted in 11 being added to the congregation—three by confession and baptism—three restored and five to take membership. V. L. Graves, of Blooming Grove, gives one-fourth time to this church.—Ernest J. Bradley.

Waxahachie, July 27.—Four added yesterday, making 25 in my first two months here.—J. B. Boen.

Haskell, Aug. 1.—We closed a successful meeting of two weeks with J. T. McKissick as evangelist and C. M. Williams as song director. There were 25 accessions—11 by baptism, and the others by letter and statement.—James N. Thomas.

Van Alstyne and Plano, Aug. 1.—Already there have been over 30 added, chiefly men and by primary obedience. L. D. Sprague is singing.—Richard Martin.

El Paso, July 27.—Five united on Lord's day and two the Sunday before.—H. B. Robinson.

Terrell, July 27.—Our three-weeks' meeting, held by W. T. Hilton, of Greenville, closed with 54 additions—27 by confession and baptism. Brother Hilton did us some excellent work and is leaving the church united, hopeful and happy. Willard Ogle, of Paris, was the efficient leader of the song services.—G. Lyle Smith.

Washington.

Seattle, July 28.—There were four added to the Queen Anne church Lord's day, July 19. Three of these were by letter and one by confession and baptism. The work presses steadily forward. On July 27 there was one added by letter. Charles S. Medbury, of DesMoines, Ia., preached for the congregation in the evening. The address was a masterly one, and was thoroughly enjoyed by the large congregation. The fellowship which we have one with another is a glorious thing.—J. L. Greenwell.

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People's Forum

To the Editor of THE CHRISTIAN-EVANGELIST:

Your space under the name of "People's Forum" is one of the most interesting departments of your weekly. It is especially interesting because of its fairness, and more especially because the Editor shows neither fear nor partiality, except that fear and partiality for truth and right which makes for righteousness.

When we read the paper of Earle M. Todd on "Evangelism for the Times," we naturally expected it would make a stir, yet hardly thought that he would be misquoted by the so-called exponents of fairness and truth. Brother Todd is a "progressive," so progressive that while his paper on "Evangelism for the Times" is true, it is ten years in advance of the times. But it is an eye-opener, it has shown faults that do exist; it has revealed an emotional condition that is not apostolic, and a means of acquiring numbers that is not unto salvation. But has anyone a right to term Brother Todd a critic or faultfinder? He is not, and never has been, opposed to the "professional" evangelist; on the contrary, he has had a deep-hearted sympathy for him and does deplore the environment which surrounds the evangelist, and almost compels him to resort to methods which, to say the least, are questionable, in order to record numbers. The true evangelist, pastor, and church-worker will read, mark, and inwardly digest this most excellent paper of Brother Todd's, and acquire the good qualities that are brought out, at the same time discarding the faults and errors noted if he possesses them. We are to win the world for Christ, but the world can only be won for him by reaching hearts and not emotions only. There are some who can only be won through their emotions; the error is often made by stopping when the emotions are reached.

Brother Todd is not a young man in nonage, an old man in dotage, a madman or a fool. He is one whose heart has been touched with the burning desire to carry out the great commission, one who has passed from darkness into the marvelous light of the gospel of the New Testament. a man who is deeply spiritual, and is loved by many on both sides of the Atlantic for his loving gentleness. To call him bitter, caustic, rash, or a critic, in the faultfinding conception of the word, is to declare that the one so speaking does not know him. Brother Todd believes that it is his duty as a leader of men to correct a fault as well as to commend a virtue. All honor to such men as him, B. B. Tyler and others who show us our faults that we may apply our hearts unto wisdom.

Bluefield, W. Va. D. R. Moss.

IT IS NOT in words explicable with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance, neither to what darkness their departure will consign the loveliest. For there is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features, neither on them only, but on the whole body the moral and intellectual faculties have operation, for all the movements and gestures, however slight, are different in their modes, according to the mind that governs them —and on the gentleness and decision of right feeling follows grace of actions, and, through continuance of this, grace of form.

Ohio District Conventions.

August 27, 28, Thursday and Friday, District No. 23, Liberty Chapel.

September 1, 2, Tuesday and Wednesday, District No. 7, Fairview.

September 3, 4. Thursday and Friday, District No. 5, Martinsville.

September 8, 9, Tuesday and Wednesday, District No. 8, Belle Center.

September 10, 11, Thursday and Friday, District No. 1, Croton.

September 12, 13, Saturday and Sunday, yearly meeting, McArthur.

September 15, 16, Tuesday and Wednesday, District No. 14, Athens.

September 17, 18, Thursday and Friday, District No. 24, Ironton.

September 19, 20, Saturday and Sunday, District No. 18, Orange.

September 22, 23, Tuesday and Wednesday, District No. 10, Harrison.

September 24, 25, Thursday and Friday, District No. 25, Piqua.

September 29, 30, Tuesday and Wednesday, District No. 3, Leipsic.

October 1, 2. Thursday and Friday, District No. 2, Toledo, Norwood avenue.

October 9, 15, New Orleans national convention.

October 20, 21, Tuesday and Wednesday, District No. 4, Millersburg.

October 22, 23, Thursday and Friday, District No. 9, Salem.

October 24, 25, Saturday and Sunday, District No. 16, Flushing.

October 27, 28, Tuesday and Wednesday. District No. 6, Shelby.

October 29, 30, Thursday and Friday, District No. 19, Prairie Depot.

The above schedule of district conventions has been arranged in the interest of our state work this fall. A suggestive program has been sent to all secretaries with the hope that all programs will be definitely arranged in ample time for speakers to prepare thoroughly on subjects assigned them. The announcement of this list of conventions makes possible also a thorough advertisement of the time and place of the various conventions so that the brethren generally throughout the state can plan to attend these gatherings. Let us make these fall conventions count mightily for our work in Ohio. H. Newton Miller,

Cleveland, O. Corresponding Secretary.

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Midweek Prayer-Meeting

By Charles Blanchard.

GOD'S DIFFICULTIES IN BLESSING MEN.

Topic August 12.—Mark 6:1-6.

Was Jesus only the carpenter's son? This is the question of the ages. It was but natural that his old neighbors should question: "From whence hath this man these things? And what wisdom is this that is given unto him, that even such mighty works are wrought by his hands?" Nor was it at all strange that they should ask: "Is not this the carpenter, the son of Mary, the brother of James and Joses and Juda and Simon? And are not his sisters here with us?" But it does seem a bit queer that they should be offended at him, while admitting the marvelous character of the works that he had performed.

There is an element of the pathetic in the language of Jesus at the attitude of his old friends and even of his kindred. "A prophet is not without honor, but in his own country, and among his own kin and in his own house." It has always been thus. We are slow to appreciate the real goodness and greatness of our intimate acquaintances. It is usually the preacher we haven't got, the fellow we read about in glowing reports in the papers, that we wish we had, while the man we have may be a real teacher sent of God. The pathetic and often the provoking thing in these last days, as in the days of the Great Teacher, is lack of appreciation of the real worth of patient, plodding preachers and workers in the neglected fields everywhere. Of course, that we are not appreciated as we think we ought to be does not prove that we are prophets, or worthy as the Master was. This matter of appreciation of others is a delicate question. It is not always easy for us to see and understand the work that is being done by those round about us. We are too close to them and the events of their lives to judge of their historical value. Historians recognize this in writing estimates of living men, or of those who have been recently active in the affairs of state. One generation stones the prophets and the next builds their monuments. Jesus knew the ways of men.

"And he could there do no mighty works, save that he laid his hands on a few sick folk and healed them." The reason he could do so little there was because of their unbelief. Twice Jesus is said to have marveled—once at the faith of the centurion, whose son he healed, and again at the unbelief of his kinsmen and neighbors at Nazareth. Why could he do no marvelous works there? For the simple reason that unbelief paralyzes alike our own efforts and the efforts of others. Unbelief is the source of indifference, which is the deadliest thing in this world to all enterprise, spiritual and otherwise. If you want to kill the church just be indifferent.

But what are we to do when unbelief and consequent indifference makes it seemingly impossible to do anything in a community? Do as Jesus did. Marvel—sometimes we can't help wondering at the attitude of folks, our own folks, too; but go right on, as the Master did. "He went round about the village teaching." By and by some will hear and heed the message. It is significant that the record of the calling and sending out of the twelve follows immediately in Mark's narrative. Perhaps it was not so in point of time, but it was in the work of the Master. And all of his chosen disciples, save Judas, who betrayed him, were from Galilee. Against all the unbelief of the people, Jesus went right on with his work. And the Carpenter of Nazareth has come to his own. And those who follow him will come to their own, though neglect and even persecution fall to their lot, as to the Master whom they serve. For the servant is not greater than his Lord.

Christian Endeavor

August 16, 1908.

LESSONS FROM THE SEA.—Ps. 107:23-32.

DAILY READINGS.

M. God Controls the Sea.	Ex. 14:15-21.
T. Christ Calms the Sea.	Matt. 8:23-27.
W. The Sea Praises God.	Isa. 24:13-15.
T. Seafarers in His Hand.	Acts 27:21-26.
F. The Sea, God's Instrument.	Jonah 1:12-15.
S. The Sea, God's School.	2 Cor. 11:23-27.

OTHER HELPFUL SCRIPTURES.

Job. 26:2-14; Psa. 33:7-9; Jer. 5:22; Matt. 14:25-31; Rev. 8:8-9; 10:2-8; 15:2.

There are sinners who, like Jonah, fleeing from the face of God, go down to the sea, so the cares and the pleasures of the world, away from the solid land of humility, quiet and grace. They occupy themselves in many waters in needless toils and excessive pleasures, and yet even there God does not leave them, but causes them to see his works and wonders even in the deep of their sins, by giving them timely and sufficient warnings, and alarming them with fear of the abyss.—*La Blanc.*

2. Mankind before they are redeemed are like a ship in a stormy sea agitated with passions, tossed up and down with cares, and so blown about with various temptations that they are never at rest. This is their calmest state in the smiling days of smooth prosperity; but afflictions will come, the afflictions of sin and Satan, and the world will raise a violent storm, which all the wit and strength of man can not escape. He will soon be swallowed up of the devouring waves, unless the same God who created the sea speak to it "Peace, be still."—*Wm. Romaine.*

3. We are all in the same situation the apostles of the sea were when they were alone in the evening in the midst of the sea, and the winds and the waves were contrary; against which they toiled and rowed in vain, until Christ came to them walking upon the sea, and commanded the winds to cease and the waves to be still. Upon which there was a great calm, for they knew his voice and obeyed. . . He is as almighty in the spiritual world as he is in the natural. Into whatsoever soul he enters, he commands all the jarring passions to be still, and there is indeed a blessed calm.—*Wm. Romaine.*

4. If the sailor can do nothing so wise, and ofttimes indeed can do nothing else than trust in the Lord, so is it with us in the storms of life. Like the mariner, we must use lawful means for our protection, but what are means without the divine blessing?—*Plummer.*

5. Blessed be God for the gift of his beloved Son, the only Harbor of Refuge for poor tempest tossed sinners! We may think lightly of it now, but in the coming day of gloom and wrath, when "the rain descendeth and the floods come and the winds blow," they only will escape who are sheltered there.—*Gosse.*

6. Christ has passed from our view into the heavenly mount of God, and we have perforce to launch out here on the stormy sea of life. But shall we not, in even the darkest and most troubled hour, remember all He has done for us? His miracles of mercy and power in the past—all His goodness? And can we forget that the shepherd of Israel, of His own people, neither slumbers nor sleeps, and that in the hour of need He will appear to our aid?—*Christian Endeavor Quarterly.*

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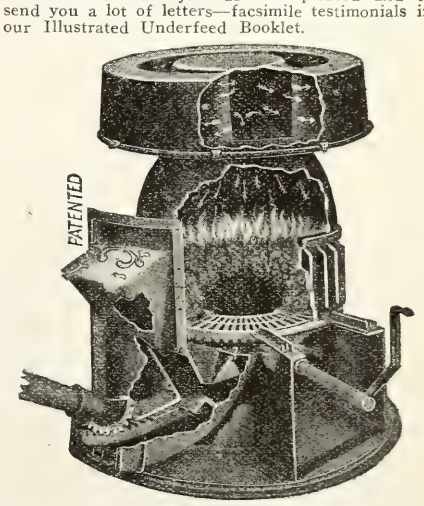

Illustration shows furnace without casing, cut away to show how coal is forced up under fire, which burns on top.

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CONGRESS OF EVANGELISTS

Bethany Park, Ind., July 28, 1908.

Indiana day of the "First Congress of Evangelism" opened at Bethany Park almost on schedule time. In the absence of Z. T. Sweeney James Small became chairman of the meeting and welcomed the congress in "the name of the old light, the old song, the old gospel, the old devotion and the old evangelism."

Said he, "Making converts for Christ, we are above criticism." "Living what we love, we don't need clergymen in our brotherhood."

The address of W. E. Harlow preceding the "Royal Hoosier Introductory Service" showed most careful thought and was well delivered and received. In his five-minute talk Brother Harlow said that a New Testament evangelism would solve most of our problems; that 90 per cent of our additions came in special efforts; that without this special effort we shall become a "disappearing brotherhood;" that the evangelistic service marks the new birth and countless other precious privileges in the lives of the multitudes and that we should faithfully contend against the opposing forces of evil with the gospel of Paul, James and John and bring this country to Christ. S. M. Martin was introduced and said that he had early found a higher calling than that of being president and that the fruits of one's ministry show whether one has been called to it or not. The brief speeches of the evangelists were interspersed with songs of the singing evangelists, and Frank Huston was the first called. He responded with "Going Home to Glory." W. H. Book said that the strong point of preaching was found in God's word; that if you want to stir up a sensation in the average community "just open the old Book and preach from it." Be aggressive, that is, rub the fur the wrong way. The Bible is up to date. We need not fear higher criticism half so much as lower living. The evangelistic work is attractive because of its zeal and fire. Each Christian should be a live wire in gospel work. Miss Una Dell Berry was next introduced and sang beautifully, "Crucified." The subject of J. V. Coombs' address was "The Superiority of New Testament Evangelism." He claimed that just as the New Testament is superior to any creed, as God is to man, as the Great Teacher is to every other teacher, just so is New Testament evangelism superior to every other kind. The trouble with scholarship is that it will not sit at Jesus' feet. Christianity is the finality in religion. The New Testament gives a complete system of morality and salvation. The speaker offered $1.000 for a single new thought not found in the New Testament and said that when "new thought" did not come from the Old Book we had something better. S. D. Colyer, of South Carolina, was presented and he asserted that he was glad to be "In the Old Summer-time, under the old Apostolic Tree." He thought that we were just beginning to exercise ourselves in the evangelistic work and that there is no power but the "gospel power," that neither science nor spiritualism can save sinners. At this point George Hime, of Australia, sang "Shining as the Stars." J. L. Brandt approved of the congress in its scope, genius and design and said that no meeting of this year portends greater good. Our brotherhood has set the example in preaching Christian union and the proclamation of a universal gospel and why not lead also in a congress of evangelism? The speaker thought that the greatest thing of our brotherhood was a conviction on the question of soul-saving. He seemed to have little patience with the "Higher Critics who viewed the field from some lookout mountain."

Mr. Welcome, of Youngstown, O., sang "Oh. Make Me Clean, Without, Within," after which D. R. Dungan gave an interesting and well received talk in which he said that we could not use the methods of any other religious body because the message determines the best method and we had a distinct message. Our success lies in the message we bring. L. E. Sellers, who has recently entered the evangelistic field, felt that the evangelists were liable to overlook the pastor, whose painstaking work and sacrifice were as much responsible for the evangelistic success as anything else, that it is the local pastor who enters into the sorrows, burdens and trials of the people and that the secret of the evangelist's success lies in the work of the pastor. W. S. Buchanan said that the evangelistic spirit was as essential to the life of the church as the steam is to the engine. Said he: "Jesus uses two great words, 'Come' and 'Go.' We are not told to convert the world, but to preach the gospel and let the gospel convert the world. We ought to stir the people to think of the coming of Christ again. Our watchword should not be 'Back to Christ,' but 'On to Jerusalem.'" John T. Brown asked the question, "Why evangelists and the evangelistic meeting?" To get a pointed answer he asked those who had confessed Christ in such a meeting to stand. About forty stood.

Brother Romig, of Canada, thought that the evangelistic congress was the greatest step of our brotherhood this year. Had he a thousand lives to live he would live each one as an evangelist. We all should be evangelistic and preach Christ and him crucified. The weakness of Millennial Dawnism and such movements is that they do not save souls. A telegram of sympathy was sent to Marshall T. Reeves, after which a very capable singer from Illinois sang, "I'm redeemed, but not with silver; bought, but not with gold," and the morning session adjourned.

Tuesday Afternoon, July 28.

At the beginning of the morning session there were not more than 250 present, but there were almost 500 present during the afternoon session, which was opened with a song service led by J. Ross Miller, and a brief prayer by W. H. Book. F. M. Rains, in a masterly way, presented a symposium upon "Evangelists and Missionary Work." His first speaker was W. R. Warren, who said that we had enjoyed a century of evangelism, that Campbell, Stone and Scott were evangelists and that they were progenitors of a race of evangelists, that they and their followers made each one whom they baptized feel that he was ordained to the work of an evangelist. Each centennial aim is evangelistic. We have our personal, our Bible school, our journalistic, our collegiate evangelism. Our work, however, is not merely the work of the engineer corps, nor that of the temporary garrison on the frontier, but we have the fortresses of sin to take by storm and by siege.

Roy L. Brown emphasized the point that the evangelist had great responsibility in his teaching and the example set. C. S. Brooks, in speaking of "Men and Missions," said that while the cry used to be when the men of the community gathered to raise the barns, "He, Oh, He," nowadays, when it comes to raising the church work, the cry is, "She, Oh, She." He would not disparage woman's work, but thought that men should undertake much greater things than had been attempted. God has always used men, as lawgivers, prophets, apostles and preachers. God's work can not be left to the women alone. Mrs. M. E. Harlan gave a talk on the relation of the C. W. B. M. to evangelism and sustained her theme that all the organizations' work is evangelistic. In supporting this statement she took up in some detail the work in various fields. L. C. Howe claimed that the greatest enterprise ever undertaken by man is the salvation of his fellowmen. This should include our whole country and no field is greater than the Inland Empire of 1,200 by 600 miles. He was glad that this great work had been entrusted to the buoyant Christian Endeavor Heart.

J. C. Burkhardt spoke of "The Spirit of Evangelism" as the spirit of Jesus of Nazareth as he went through Palestine seeking men who needed aid, who gathered the people from the hedges and highways that they might sit at the supper. The sermon, the preacher and the church are justified for their existence in proportion to the spirit of evangelism. A. L. Orcutt, in discussing, "What We Owe to the Old Evangelism," said that our marvelous growth was due to our evangelistic type of work. Our evangelism has always suited the times and has had abiding results. The old evangelists were missionary evangelists, serious men with a serious message. The speaker regretted that there was so much levity in the modern evangelistic meeting. He said that the old evangelists were found more often in the closet praying for souls than at the telegraph office reporting numbers.

The remainder of the afternoon was taken by an address by S. M. Martin, in which he told many interesting stories and anecdotes and gave some good readings.

V. W. B.

[Other sessions of the congress will be reported.—Ed.]

The Home Department

When We are Rich, We'll Lovers Be.

BY FRANK HONEYWELL.

A young man wedded once a wife
Who'd never known a care;
He loved her as he loved his life,
For she was sweet and fair.
He nobly then resolved that she
A mansion soon should own—
"We'll work until we're rich," said he;
"Then live for love alone.

"When we are rich, we'll lovers be,
Sweetheart, as ne'er before,
From care our lives will then be free
And happy evermore;
And in our joy we'll never part
From love's unending dream:
Let's labor hard a while, sweetheart,
Though hard the labor seem."

They labored hard, well pleased to see
A modest fortune grow.
"Let's cease our labors now," said she;
As we resolved, you know."
But he had caught the fever now
To be a millionaire,
Nor saw the care lines on her brow,
Nor knew what put them there.

"When we are rich, we'll stop," said he;
"Sweetheart, but not before.
We're hardly rich as yet, you see:
We need some thousands more.
We'll work on just a few more years—
Cheer up, don't look so blue:
A million soon will dry your tears
And make a queen of you."

His fortune grew a million. Still
This man was not content;
And sorrow filled her life until
Her form with care was bent.
A few more years—he stood beside
The spot where she was laid,
And from his mem'ry could not hide
This promise often made:

"'When we are rich, we'll lovers be,
Sweetheart, as ne'er before.'
Oh, how in mem'ry comes to me
Her angel face of yore!
Now in my wealth I only see
The precious price it cost:
'When we are rich, we'll lovers be'—
Unless our love is lost."

A Real Surprise Party.

"Where are you goin', ma?" asked the youngest of the five children.

"I'm going to a surprise party, my dear," answered the mother.

"Are we all goin', too?"

"No, dear. You weren't invited."

After a few moments' deep thought:

"Say, ma, then don't you think they'd be lots more surprised if you did take us all?"—*Everybody's Magazine.*

Grumbling at the Weather.

The temptation to find fault with the weather assails us when it is too hot or too cold, too wet or too dry, too dusty or too damp to suit our convenience. A prolonged spell of rain is sure to be annoying to somebody with whose purposes it interferes, while a season of drought when the soil is parched, the grass brown and the leaves withered on the trees, is equally disheartening to somebody else. Surely about the weather, if about anything in the universe, we may trust the One who rolls the stars along, and who gives us at his pleasure the sunshine and the rain. To grumble at the weather does us no good, sets a bad example to those who hear us, and never changes the course of the winds or the movement of the tide so much as a fraction in their ordered way. "God's in his heaven, all's right with the world." Since the weather will not adapt itself to us, why should we not conform ourselves to it, without foolish fretting? Most of us have ascertained that a good way to be comfortable in summer is to go on with our business without concerning our minds with the temperature. Time may be wasted in trying to keep cool when we would really be cooler were we pressing on with our pursuits without making a fuss. To dress lightly, drink sparingly of iced beverages, walk in the shade and refrain from undue emotion, is the part of wisdom during the heated term. All this may be attended to without once grumbling about the weather, which day in and day out is a gift to us from the good hand of God.—*Margaret E. Sangster.*

Non-Church-Going Nations.

Wilber F. Crafts says that the Sundayless and Sunday-breaking nations are poor. Poor physically—Italy once and France twice in ten years, have cut down their standards for soldiers because they are not strong physically. Poor mentally—they have the greatest illiteracy. Poor morally—they have the most vice. Poor financially—their workmen, despite more hours per day and one more day in the week, get the lowest wages; and they are also the worst off politically, vibrating between the extremes of despotism and anarchy. Joseph Cook said, "It does not seem to me accidental that Switzerland, Germany, Scotland, England, and the United States, the countries of Protestant churches and where the people are church-going, constitute almost the entire map of self-government."

She Also Had a Pet.

When the thin woman in the long gray ulster sat down in the subway car opposite the fat woman holding a bright little Scotch terrier, it could be seen at once that they had points of common interest and that those points of common interest consisted of dogs.

"What a dear little fellow he is," chirped the thin woman.

"Isn't he dear?" cooed the fat woman, smuggling her pet so closely that he had to sniff for breath.

"Mine is a French poodle," ventured the thin woman. "I hear those gray terriers are coming into style, though."

"Yes, they're all the rage," said the fat woman. "I had to give up fifty for Sandy."

A handsome young woman who occupied the seat by the thin woman was an interested listener to the colloquy. She was good-looking enough to attract attention anywhere, and she looked as if she loved everything in the world, including dogs. She leaned over and gave Sandy's head an affectionate pat, and Sandy tried to lick her gloved hand.

"You love dogs, too?" said the fat woman.

"Oh, yes," was the reply, "who could help it?"

"What kind is your pet dog?" came the eager query.

"Mine? Oh, I haven't any dog. My pet is a baby."

And the fat woman and the thin woman raised their brows, turned up their noses, and grew coldly silent, just as if someone had said something to shock their sense of modesty.—*New York Press.*

An American who was traveling in Europe when he visited the Vatican, the residence of the Pope, asked to see the cattle-pens. The attendant was very much surprised, and said: "Cattle-pens? Why, we have nothing of the sort, signor." The response was, "Where in the world do you keep the papal bulls?"—*Outlook.*

How to be Healthy.

DAILY READINGS.

M.—Our bodies are sacred. Lev. 19:27, 28.
T.—They should be kept pure. 1 Cor. 6.12, 13.
W.—Temples of the Holy Spirit. 1 Cor. 3:16, 17.
T.—Cheerfulness and health. Prov. 17:20-22.
F.—A triumphant life. 1 John 5:4, 5.
S.—A good conscience. 1 John 3:20-22.
S.—The body a temple. 1 Cor. 6:19,20.

The sin of squadering health by wrong living is often visited, by the law of heredity, from the fathers upon the children, unto the third and fourth generation. To take care of our health is not only a duty to ourselves, but a duty to those who are about us and to those who are coming after us. Men often sacrifice health for the sake of appetite, pleasure, and money, and then sacrifice these things with the hope of regaining their health again.

The following hints will be of practical value to all who may observe them.

I. WHAT TO AVOID.

1. Intemperate eating, or drinking, or sleeping, or working.
2. Intoxicating drinks of all kinds.
3. The use of tobacco or opium. The active principle of tobacco is nicotine, which is an energetic poison, and exerts a pernicious effect on the nervous system, tending to stimulate it to an unnatural degree of activity.
4. The patent-cure-all-medicines of any and all kinds. As a rule, they do more injury than good.
5. Eating incompatible or indigestable foods.
6. Eating irregularly, or on untimely occasions.
7. Working to exhaustion, either with the hands or the brain.
8. Unnecessary exposures to bad weather.
9. Shutting out the sunshine and pure air.
10. The blues, as you would the smallpox.

"When you are feeling grouchy, let the sunshine in;
When your face gets feelin' hard, crack it with a grin.
Don't be 'fraid of wrinkles, tear loose with your mirth;
An old face laughter-wrinkled is the sweetest thing on earth."

11. Going into a sick room without carrying with you a few rays of sunshine.

II. SOME THINGS CONDUCIVE TO GOOD HEALTH.

1. A good conscience.
2. A clean body.
3. An honest business.
4. Regular and temperate habits.
5. A cheerful disposition.
6. Genial associations.
7. Freedom from debt.
8. Abundance of the grace of God.
9. Harmony with the will of God.
10. When sick or wounded, consult a good physician.
11. Prayer for the more abundant life. (John 10:10.)

Guibollard looks at his watch with concern. "I don't understand it," he says to his wife, "what has happened to my watch? I think it must want cleaning." "No, papa," chimed in little Fanny, "I am quite sure it is clean, because baby and I have washed it in the basin."

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THE BIG BROTHERS OF NEW YORK

BY JOHN T. FARIS

"If you believe that a boy in the open is better than a boy in jail, you are in sympathy with the Big Brothers. If you believe that a boy unaided can not always overcome the tendency of unfortunate environment, or be happy and good without any of the things which make for happiness and goodness, you concur in the Big Brother Platform. If you are willing to do something yourself to help a boy you may at once become a Big Brother, and we can supply the very boy who needs you to brother him a little, to give him some fun, to show him how to be manly, to take some of life's handicap off his underfed body and undeveloped mind."—*The Invitation to Big Brothers.*

A busy New York lawyer who spends his mornings at the Children's Court, where he is deputy clerk, and his afternoons far up in the St. Paul Building, was called to his office telephone. Now, if this had turned out to be a business message, it would probably have been disposed of very promptly. But when the lawyer learned that it was the executive secretary of the Big Brothers' movement, he forgot business, and talked as though he had hours instead of minutes at his disposal. The half of the conversation heard by a visitor in the office was something like this:

"Yes, I have several commissions for you. Henry A—— wants a little brother as soon as you can get him; he asks us to be sure he is a difficult youngster to deal with.

"Got that? Well, Arthur S—— says the Brother he has had for some time is so far out of the woods that he isn't kept busy looking after him. So he wants you to select another Brother for him. He doesn't want any easy case, either; we must give him the most difficult problem we can find. That's all to-day. Good-by!"

The Beginning.

Back of these messages is a story. Three years ago last October, Ernest K. Coulter—whose words at the telephone have just been told—was invited to address the men's club of the Central Presbyterian Church, New York City, of which Wilton Merle Smith, D. D., is pastor. He told of the work of the Children's Court, with which he has been connected from its beginning in 1902, gave a vivid picture of living conditions in the congested districts from which come most of the boys who appear in the court, and made known his conviction that these boys were victims not so much of heredity as of environment.

As he spoke, he thought it was a pity that such a fine body of men should be content to meet simply to listen to talks on social problems. What a power they might become if they would do as well as listen! What a blessing they might be to scores of boys of whom he knew, if only they understood the need as he understood it!

All at once one of the men interrupted him with a question: "Is there anything we can do?"

The quick-witted lawyer, who had not expected this turn in the program, thought he would take advantage of the opening. "Yes," he said, "if you really want to do something, and are not afraid of a fairly reasonable task, I want to ask each man here if he is willing to be the friend of at least one boy who has been in the Children's Court. Show the boy that some one cares whether he gets on or not. Be a friendly adviser to him. Help him to get out of his environment. Be a sort of a big brother to him."

The movement was born then and there, and the name, spoken without premeditation, stuck. The Big Brother Movement it has been called from the moment when, stirred by Mr. Coulter's appeal, and responsive to Dr. Smith's earnest plea to adopt the suggestion, forty men pledged themselves each to look after one boy. There were business and professional men among them. Some of them were students. All lived in good homes and had been accustomed to three square meals a day. They were, by this agreement, to come into touch with boys who knew what it meant to be content with one poor meal a day, and sometimes did not get that; and many of whom lived in the streets.

From the outset it has been understood that the movement was to have no connection with the Children's Court. No case is touched until it has been disposed of by the judge in charge.

The First Little Brother.

The first of the men to go in search of a Little Brother was directed to a miserable cellar in the San Jose Hill district. The father was dead. The mother seemed to be in the last stages of consumption. There was no fuel, no food, and no medicine in the house. An older brother was out of work. Emil, the boy who had been in court—charged with taking part in a "stone fight" between rival neighborhood "gangs"—had been for some time the mainstay of the home. He earned a penny whenever he could, usually by doing odd jobs and selling papers, dodging the truant officer all the time.

It was early impressed on the men that, ordinarily, no money help should be given—they should give themselves. But here financial assistance was absolutely necessary. A light apartment was rented; the sick mother was given a physician's care; a position was secured for the older boy; the younger lad was placed in school by his Big Brother from the Church, and was provided with a place where he could work after school hours.

Three years have passed. The mother is still living, and in comfort. The Little Brother has become a manly boy of sixteen. He has responded to the care of his Big Brother. Some time ago he showed an aptitude for designing, and a position was secured for him in which he would be able to develop his talent.

Ernest was another lad who went from the court room into the hands of a patient Big Brother. To-day he is a trusted employee of a large financial concern. Three times he has been promoted.

Gratitude.

The first forty boys who were "brothered" by the men of the Central Church organized themselves into a club. Ernest was the first president. When the Men's Club invited this club of their Little Brothers to be their guests at dinner, Ernest's Big Brother sat by his side.

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Then came a trial. The president of the Boys' Club was called on for a speech! Bravely he rose to the occasion, and said:

"Gentlemen and friends, I have the honor to thank you for your kind hospitality and trouble. You have taken on yourselves to let us feel your generosity and friendship, which I believe we hardly deserve. As we can not retaliate your favor at present, we hope that you will be paid by us, not by inviting you to dinner, but by becoming men on whom you can look in future and say with pride, 'He used to be one of the boys of our club.' * * *"

"And that boy, I verily believe, would at that moment have been in the reform school if one of the men had not gone to his help," Mr. Coulter said, when he had related the incident.

A Big Brother was called to Europe on business. His Little Brother had been a "tough" boy, though doing splendidly while his Brother was near. But during his absence the boy fell in with the old crowd, and was brought a second time to the Children's Court.

"Please don't tell Mr. Lewis," was his plea. "If he had been here this would not have happened."

When Mr. Lewis returned to the city he found the boy in the House of Refuge. He visited him there, and devoted himself to him when he came out. To-day he is doing well.

Early in January, 1908, a boy was arrested for selling transfers. In court his story was told. His parents were dead, and his aunt compelled him to pay her five dollars a week for his board. As a butcher's boy he earned three dollars. It was necessary to make up the balance. The judge decided that environment was the difficulty here, and he was glad to parole the boy. A Big Brother was found, who secured him work in a hospital as messenger boy, where he is paid seventeen dollars a month and board, with a chance for some schooling.

In his gratitude, whenever he can secure a stamp, he writes to his Big Brother. Here is one of the letters:

Dear Friend: I am riting a few lines about my new home. I like it very much I am very pleased with it I was waiting to no what day I was going to get of but I could not wait any longer I hope you are not mad at me for not riting any sooner. As soon as I get a day of I will come over. * * If the lady would not ot given me this envelope I would not have got a letter yet. * * *

Some Suggestions for Big Brothers.

As each Big Brother is given a Little Brother he is handed a leaflet on suggestions. A few of these are:

You can't enter into real sympathey with him till you know the life he lives, the air he breathes.

Find out where the boy spends his evenings. Most of them spend their time in the street. It is your business to provide a better place—more attractive—not to you, but to the boy.

Invite him to your own home, and make him feel that he is welcome. It will perhaps be a new revelation of "home" to him.

Invite him to call on you at your office or place of business. He must understand something of your life if you wish him to look on you as a brother.

Take him to a ball game with you. There is no better way of "warming up" to a boy and getting him to "warm up" to you like cheering together.

Don't patronize. You may know more about virtue, but the boy probably is a better expert on temptation.

Find out whether he attends Sunday-school or church, and take him with you to your own.

Get him to assume some responsibility, and realize his duty to help others; for example, help a blind man across the street; observe little habits of politeness.

Above all remember that you are a Big Brother, that you were once a boy, and be patient. Your boy is not yet a man; it is your task to make him one.

Just at first nothing is said to the boys about attending church or Sunday-school; the Big Brothers do not wish to frighten them. But in almost every case they find their way to church. Of the original Central Church club of forty boys there is scarcely one who is not now in Sunday-school. Their teachers say that some of their best boys are Little Brothers.

One night last winter Dr. Smith, who never loses an opportunity to help in the movement, spoke to the boys at a monthly meeting. In closing, he said:

"Come down to the church and see me, boys!"

Not long after, on Sunday evening, five ragged boys came into fashionable Central Church after the beginning of the service. Two of them had not had a hair-cut in months. The church was warm, so as they walked up the aisle they took off their coats. Then, resplendent in red flannel undershirts, they took seats. They were recognized as boys from the club, and were given a cordial reception.

The growth of the work made necessary the organization of the executive council. C. H. Holbrook, a student at Union Theological Seminary, was chosen secretary. The city was divided into half a dozen districts. Now, when the name of a boy is reported to the secretary, it is referred to the district organization in the center nearest his home.

For other men's clubs have taken up the work so well begun at Central Church, until there are now about six hundred men in the city who have devoted themselves to the interests of Little Brothers. On November 15, 1907, at a Big Brothers' dinner, more than thirty different organizations, all engaged in this work, were represented. One hundred and twenty-five Big Brothers were present.

At a meeting of the Men's Club of Central Church, a month later, David H. Greer, the Hon. Elbridge T. Gerry and the Hon. Stewart L. Woodford spoke of the splendid results already apparent. They agreed that many municipal and social problems can best be solved by just such activity. The boys who get into trouble

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are, as a rule, leaders. If they are started in the right direction they will be a tremendous help to the community. But if they are left to themselves they will be a tremendous cost, since they will drag down others with them.

There are a few failures, of course. The secretary, who keeps a card record of all the boys and of the Big Brothers in charge, reports that less than a dozen of the six hundred whose names are on file have come back to the Children's Court. Two of these have been reclaimed, and are now doing well.

The Joy of the Work.

The boys are not alone in receiving benefit. The Big Brothers themselves share in the blessing. Their faces shine with a new light. They begin to realize what the giving of the least bit of self to a brother in need will do for them.'' They are learning the message of Lowell:

''Who gives himself with his alms, feeds three—
Himself, his hungering neighbor, and Me.''

The end is not yet. The movement is still spreading in New York City. And from other cities come inquiries from those who are eager to see Big Brothers at work for the boys of their own communities. In at least one city the work has already been organized, and these Big Brothers, by lifting up their stumbling Little Brothers, are trying to follow him who came ''not to be ministered unto, but to minister.''—*The Sunday School Times.*

Small Beginnings of Mighty Movements.

In an article entitled ''A Hundred Years of Temperance,'' the Rev. William E. Barton, D. D., has lately given in the ''Youth's Companion'' an instructive and entertaining account of our first century of temperance movements. 1908 is a year of centennials. He reminds us that only a hundred years ago began a systematic effort to plant missions; that just a hundred years ago the slave-trade was outlawed; and that April marks the centennial of the first temperance society of America:

The first temperance society known to have existed in the United States was organized in Moreau, Saratoga County, New York, in April, 1808. The founder was Dr. Billy J. Clarke. There were forty-three members.

The constitution of the society provided that ''No member shall drink rum, gin, whiskey, wine or distilled spirits . . . except by advice of a physician or in case of actual disease (also excepting at public dinners) under penalty of twenty-five cents. . . . Provided that this article shall not infringe on any religious rites.''

Surely this was broad enough! But it is said that some other societies, in copying the pledge, made a further exception in favor of raisings and elections! There are men now living who remember when churches were ''raised'' with free distribution of liquor.

There were other organizations that gave incidental help to the infant movement. There still exist in New England certain societies of women for work in foreign lands whose legal name is ''The Female Cent Association'' for New Hampshire or Massachusetts. The story of their organization is this:

A body of learned ministers had gathered in the home of one of their number to pray for the conversion of the heathen world. Their prayer was not accompanied by fasting; and their dinner was served with wine. At the dinner the wife of the entertaining minister proposed that each Christian man present should give to his wife a cent for each glass of wine he drank, and permit her to contribute the cent to the work of saving the heathen. The gentlemen present began the movement, each one laying beside his wine glass a great copper cent of the old-time sort, and the hostess eagerly collected them, and refilled the glasses at a cent a glass. Such a movement inevitably tended to remind Christian men how many glasses they were drinking, and how much larger would be the total of their gifts if they gave the full value of the wine, and how much better they would be without the wine. So the women's societies of America began with the money paid by Christian men to their wives for the wine they drank when praying for the heathen.

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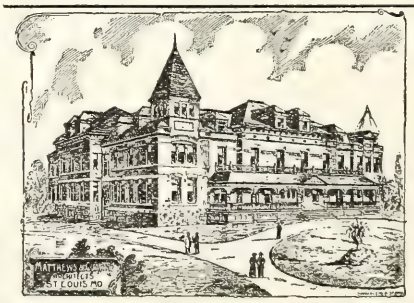

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

From Long Beach, Cal., comes the following tantalizing invitation: "Just step over and watch the breakers awhile this evening, for they are simply grand. If you can't leave Felix, bring him along, for I see ladies with dogs in their arms." (You would certainly have to have Felix in your arms if you got him near the breakers. I should therefore be obliged to leave him at home, for I never take him in my arms. Sometimes company who call on us take Felix on their lap and in their arms, imagining that he is treated that way by the family. I fancy he thinks less of them for doing so. It is only my personal opinion, and worth no more than I am, that she who fondles a dog in her lap and he who holds a cat in his arms becomes more or less of a dog herself and a cat himself.)

This card from Dallas, Texas, regarding the Elks' convention, is addressed directly to "Felix Ellis": "We are so sorry that your folks all went off to Missouri and left you, so you could not come down to the convention." (Our postmaster asked me in the afternoon if I received the card for Felix, and remarked: "I not only have to know every person in town, but the very cats!" However, I fancy Felix is the only cat in Arkansas who receives souvenir postcards. Our postmaster is Mr. LeForce. He is the republican in Bentonville.)

Mrs. S. M. Gibbins, Chelan, Wash.: "Some time in June I sent 50 cents, to be used in getting Drusie that heavier dress, but found later that I had sent the letter to the Christian Publishing Company, and my letter intended for them to you. Perhaps living near the mountains, where the air is so light, has something to do with my brain, causing me to make a mistake so silly." (I do not remember receiving a letter meant for the company; but, then, I live in pretty light air myself.)

Two sisters, Buncetown, Mo.: "Enclosed find $4 for Drusie. Our prayer is that our heavenly Father may bless the Advance Society."

Mrs. James Hultz, Osawatomie, Kan.: "I have just been reading the Av. S. letters, and I had to smile when you said that Felix has plenty of hay in the barn to sleep on, and I wondered if it had not been shipped from Kansas. I have been in Arkansas." (I suppose that means that you didn't see any hay when you were here? I can't tell you about this hay of Felix', as I bought it with the barn. It may be Kansas hay. It has a weatherbeaten, sunburned appearance, as if it had passed through four or five tornadoes and had never seen a tree growing within twenty miles of a farmhouse. Yes, I think it must have come from "up North.") "I send 20 cents for Drusie's shower party." (Good! What's the matter with Kansas?)

Myrtle McNeely, Collierville, Tenn.: "I have just taken an examination on Part V of Teacher Training Course, and am tired writing, but will send my mite for Drusie's shower. I am not a member of the Av. S., but read the letters with great interest. I read the last seven splendid serial stories that ran on the Av. S. page. I am quite unable to say which I liked best. I have never seen any letters from this part of the state. I feel as if I knew a great many of the older members of the Av. S. I suppose Felix is enjoying his hammock these hot days and still shedding his hair. Best wishes for Drusie in far-away China. Mamma adds 25 cents for Drusie." (Poor Felix! His hammock has worn entirely out. The hole grew so large that he had to strain his legs to keep from dropping to the ground. To keep cool now he has to lie on the cistern. But I am determined not to try to take up a collection from the Av. S. for our cat. Our missionary and orphan are as many as we can do justice to. But he sheds. After everything else wears out, Felix still sheds.)

Flossie Davis, ever faithful, sends her thirteenth quarterly report, and writes from Des Moines, Iowa: "I've had my report ready for a week or two, but forgot about sending it until I read last night in the paper where my other one was mentioned. I suppose the lovely rains we have been having extend to Arkansas, don't they? Last night the clouds were so threatening we thought we were going to have a "jimmycane," but it soon blew over. It is dinner time and I am dreadfully hungry." (As this was written on June 19, we trust by this time Flossie has had something to eat. I do not think they have "jimmycanes" in Arkansas; at least I never heard of one. Umbrellas are what we have when it is threatening. We expect to have a heavy shower on August 12. Everybody who sends 10 cents for Missionary Drusie furnishes ten drops of the shower. It began to sprinkle up in Missouri, and it is getting pretty wet around the house here. At the Christian Endeavor Society last night Cleo Layne gave 10 cents to help the downpour. She is a little girl who always reads her Bible reference when asked to take part. She is not one of the large girls who say, "Please excuse me.")

Murray, Neb.: "That 10-cent shower for Drusie was surely a happy thought; and sending along another dime for some one who is 'near and dear' is a happy thought, too. I enclose $1, half for Drusie, half for Charlie. You see I have a tender spot in my heart for our orphan. It is well for him to be independent, but don't let him suffer want before he gets a foothold." (I have news for the society about Charlie, but must postpone it till this shower quits falling.)

Mrs. F. A. Potts used to write always from Chattanooga, but now she sends her twenty-ninth Av. S. report from Wauseon, Ohio. Her last report shows 1,747 lines from Riley, 206 from Holmes, 101 pages of Macaulay's History of England; and among the books read for the quarter (her extra work over and above the required rules) my glad eye notes "Old Fashioned Girl" and "Adnah."

J. B. Mayfield, Butler, Mo.: "I enclose 50 cents from Mrs. Mary J. Wordy for Charlie, she said. She could not call to mind the last name, but seemed to think you would know [and right she is]. I think from what she said he is a boy or a young man being educated, perhaps, by the gifts of friends." (J. B. Mayfield seems to be groping in darkness, but he is certainly feeling toward the right direction.)

Donnie Swift, Billings, Mo.: "The 10 cent shower is just the thing! I send a dime now and will speak to my friends later. What have become of our old friends, Nannie D. Chambers, Madge Masters and Ruth Day? Best wishes to Felix!" (Anyway, you are one of our oldest members, and we're glad to see you again. You'll be interested to know I have a letter from Bertha Beesley's mother, which we'll have to save till next time.)

Nora Boyer, Morrellton, Mo.: "It is raining here to-day quite hard, and that reminded me of Drusie's dime shower, so I'm sending 10 cents. Give my regards to Felix. It is nearly four years since I last wrote to the Av. S., but I've read our page just the same, and hope that Drusie may do much good in far-away China and that orphan Charlie may make a success of his life, so that all of us may be proud of him."

Here is a typewritten letter on intensely yellow paper, signed "Merry Widow." All I can tell from the postmark is that it comes from Missouri: "I enclose 10 cents for Drusie's shower; how is Charlie getting along?" (That I hope to tell you in our

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HIRAM COLLEGE

HIRAM, OHIO.

From a Students' Symposium in the "Hiram College Advance":

What are a few essential characteristics of a strong, although perhaps small college, which are worthy of our attention and should induce us to favor it above all others?

First, a healthy environment for study; in the next place, able and manly professors with whom a student can form intimate associations, and lastly a deep spiritual life sustained and encouraged by the influences brought to bear in the community. As these three phases are to be found in the Hiram life, I rested my decision in choosing the "Old Hill" as the spot on which to spend college days.

The Home-coming issue of the "Advance" containing the symposium entire, the inaugural address of President Bates, a poem by Jessie Brown Pounds, articles by Judge F. A. Henry and Profs. E. B. Wakefield, B. S. Dean and G. H. Colton, and many other things of interest, also catalog and full information, sent free on application to J. O. Newcomb, Secretary, Hiram, Ohio. Mention "The Christian-Evangelist."

next article.) "I don't believe in making apologies, but this paper speaks for itself. However, it is all I have, except official stationery." (Are you Gov. Folk?) "Have you forgotten the 'Second Year With the Woodneys' that you promised us? Some of us haven't, at any rate. Don't you think you are just a little bit prejudiced about Felix? Now, my cat is absolutely the dearest and"— (I will not publish the rest of this exaggeration). "But of course every mother's duckling is a swan, so I can't blame you much. Teddie likes for me to read to him about Felix." (No, this can't be the governor.) "He *thet* it was very unkind of you to leave Felix at home when you went to Missouri." (That simplified spelling, taken with the name "Teddie," leaves no doubt that this is an official belonging to our postmaster's party.) "Now, I won't tell you not to publish this, because I know you wouldn't think of such a thing, anyway." (You see I have yielded to your subtle persuasion.) "What is your opinion of the Merry Widow hat?" (It is smaller than the hat.) "Don't you think it a nuisance at church?" (More than half the pleasure of wearing a large hat at church is on account of the discomfort it affords other people. I, for one, will not add to that wicked enjoyment by expressing my views on the subject.)

A Friend, Northville, S. D.: "For a long time I have read the Av. S. letters with much interest. I hope the good work may long continue. I send $1 to help the shower for our dear missionary. May the Lord's blessing rest upon the shower of August 12."

No name: "I am an old lady, and it occurs to me to send a dime for Drusie's shower for every state I've lived in. I was born in Kentucky, lived in Illinois several years, and afterwards in Missouri and Arkansas. I love all four states and send a dime for each. I love Drusie—the life of one such does more missionary work at home than in China. All glory to the Av. S. and the author of the letters, and dear Brother Garrison, and even that old cat. I see a Missouri woman has been elected to the head of the National Federation of Women. Mrs. Mary Alden Ward, of Massachusetts, received 390 votes, but Mrs. Philip N. Moore, of Missouri, received 516. Hurrah for Missouri!"

Drusie Malott, Pi Yang Hsien, Honan, China: "Your letter of May just came. I acknowledge with grateful thanks once more $10 from the Av. S. It truly seems more and more marvelous to me, as the months go by, that God has raised up such kind friends to help me in this work. I have prayed him never to let me depend upon an arm of flesh, for I know he uses others for his purposes. Some friends and home churches from whom I naturally expected most, have manifested no interest in the work, while God has put it in the hearts of the Av. S., and others whom I have never met, to support me in the missionary field. Well, I praise God for the Av. S. and their wonderful interest. May his blessing and reward be yours and theirs!"

George L. Gordon, of Velardena, Mexico, sends a drop to our shower, and tells me he has a card from the C. W. B. M. missionaries, Mr. and Mrs. Fuller, of Monterey. The Fullers are hunting up the scattered Disciples in Mexico. It was at Brother Fuller's church in Sherman, Texas, that I ventured to raise my voice in the congregation, much to the surprise of the choir.

When you read this page it will be about one week to August 12. Don't let the day slip by you without helping a little to make the water drip from the eaves. I haven't published all the letters sending drops to the shower, but will in the course of time. Please note that this week six more states are represented. This makes twenty states that have thus far shown an active interest in Drusie's shower. I wish it might be made twenty-five. Who lives in a state as yet unrepresented who will send 10 cents for the honor of his commonwealth? And who, living anywhere on earth, will swell the music of the falling rain? This is our last call for our missionary's 10-cent shower, and after this (I hope) the deluge!

Bentonville, Ark.

Sentence Sermons.

Nothing is more deceptive than love of self.

An honest doubt is always a door to some higher truth.

The trend and purpose of your whole life—that is your prayer.

The length of life hereafter may depend on its breadth now.

They who know their Father never are far from their Fatherland.

It's not much use for an empty life to worry about its immortality.

If you would have peace without, you must be content with war without.

Our hunger for immortality may be the best evidence that we shall inherit it.

Many a man thinks he is fighting sin when he is only flaying his neighbor's foibles.

There's a world of difference between attention to details and absorption in trifles.

It makes all the difference whether money is life's motive or only a part of its mechanism.—*Chicago Tribune.*

Sir Henry Campbell-Bannerman, the late prime minister of England, was noted for his tact. A young Liberal had several times voted against the government, and the whip asked the prime minister to deal with him. Sir Henry invited the offender to tea. He talked pleasantly and humorously of many subjects. At last the young man said, "Sir Henry, you did not invite me to speak about these things?" Sir Henry, with an arch expression and uplifted finger, said: "You bad boy! You bad boy!! You bad boy!!!" That was all, but it accomplished its purpose.—*Exchange.*

General Grant' Firm Stand.

When General Grant was in Paris, the President of the Republic invited him to attend the Sunday races. He knew that to refuse such an invitation from the President of France, would be considered especially discourteous by the French people, and yet he politely declined the invitation, saying, "It is not in accord with the custom of my country, or with the spirit of my religion to spend Sunday in that way. I will go to the house of God."

The Making of Character.

Do not let us suppose that character requires great circumstances for the making. Character can be made in poor circumstances. There are huge manufactories in this country, with magnificent machinery, with chimneys belching forth clouds of black smoke to pollute the air, where they turn out carpets of the most wonderful aspects, which would almost make you ill to look at, and which perish quickly in the using.

Far away in the East, in some poor little hut, an Eastern workman is working with threads of many colors beside him. He has been toiling for years, and when he has finished he will have turned out a single square of such beautiful coloring and such perfect workmanship that when it comes to this country it will be bought at a great price, and the owner's great-grandchildren will see it fresh and beautiful. So much for the great manufactory and the whirling wheels and the noise and the smoke; so much for the quietness and obscurity of a single workman!—*Rev. John Watson, D. D.*

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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The New Orleans Convention

OCTOBER, 1908

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Volume XLV. ST. LOUIS, AUGUST 13, 1908. Number 33

Current Events

There are four states in which a George Junior Republic exists—New York, California, Connecticut and Maryland. A national association has been formed, the aim of which is to utilize these states as a nucleus for the foundation of a "George Junior Nation," which, with respect to the larger problems of national government, will do a work similar to the education given at Freeville in practical affairs of local self-government. The value of these republics is not in their name, which conveys no meaning, but they must be commended for the work they are doing in the way of stimulating "strays" to reclaim and discipline themselves.

Strays

The House of Representatives, by a decisive vote, recently defeated the plan for the restoration of the canteen. Some leaders in the army, and especially some women of society, have made efforts to bring in the old ways again. For several years the appropriations for the soldiers' homes in the sundry civil bill carried a limitation forbidding the payment of any money to an institution where a bar or canteen was maintained for the sale of intoxicating liquors. The limitation was omitted from the bill this year, failing in the committee on appropriations by a tie vote. When the item was reached in the sundry civil bill in committee of the whole an amendment, inserting the usual limitation, was adopted, 167 to 46.

Beer and Soldiers.

The British Anti-Opium Society announces the suppression of the opium dens in Hong Kong and Ceylon by order of the British government. In Hong Kong 40 per cent of the revenues have, until now, been derived from the sale of opium, and possibly a similar proportion in Ceylon. An international opium commission is being formed, with the cordial assistance of the United States government, in which Great Britain, Italy, France, Holland, Japan and China will, it is expected, unite for the complete prohibition of opium in all their territorial possessions in Eastern Asia and adjacent islands. So far so good. But action on the part of these governments is what is needed, not merely a commission. The average American, who cares nothing whether opium be sold in his own city, can not be expected to take much interest in depriving the far-off Chinaman of his dope. The pity of the whole thing is that the white man forced the traffic and the yellow man has tried to break the bonds put on him.

To Abolish Opium.

President Roosevelt has turned his attention just now to consideration of the interests of the farmer of the nation, both as to the practical duties and results of his occupation and as to his life and social welfare. He includes the farmer's wife in his purview, extolling her as a person than whom there is none more important, "measured in influence upon the life of the nation."

Life on the Farm.

The President wants to know, through the instrumentality of men more intimately conversant with agricultural affairs than he, what the present conditions of agriculture and of farm life are, and in what way they may be bettered by national care. He holds it to be a duty of the nation to look out for and aid the farmers specifically, as the foundation of the national prosperity, and he says that ultimately the states, through their agricultural departments, must collaborate with the national authority in this work.

Mr. Roosevelt intends to talk to Congress on the subject next winter, and to obtain information on which to base his communication he has appointed a commission on country life and has asked that the commission report to him next December. He recognizes the inadequacy of the time allowed for the commission's work, but he declares that there is only one other material question of greater importance before the people at the present time, and he therefore asks the commissioners to give him the benefit of what is already known, rather than undertake an extensive investigation, and to make recommendations as to the best solution of what he calls the problem. The single exception which he makes as of greater importance than this of life and work is the question of conservation of the country's natural resources.

Among other things, Mr. Roosevelt wants to know how to induce the children to remain on the farm and follow the occupation of their father. He believes that the American farmers are better off than their predecessors, but says that they have not kept pace with the advancement of the nation as a whole in the matter of their personal well-being.

To gather this information for him and to formulate the problem and means to its solution, the President has turned to men representative of the East and Middle West, whose attention has been wholly or largely given to such questions, naming as chairman of the commission Prof. L. H. Bailey, of the New York Agricultural College at Ithaca, and for Professor Bailey's associates, Henry Wallace, of "Wallace's Farmer," of Des Moines, Ia.; Kenyon L. Butterfield, president of the Massachusetts Agricultural College at Amherst; Gifford Pinchnot, of the Federal Forest Service, and Editor Walter H. Page, of the "World's Work," New York.

President Roosevelt deals at length with the subject and his apointments, in an explanatory letter to Professor Bailey, which he sent to him from Oyster Bay.

The medical fraternity has in the years gone by been divided on the subject of the effect of alcoholic beverages. More and more the opinion is unifying that it is an injurious effect. This is seen in medical literature, it is witnessed in the class room, and less and less do the hospitals employ alcohol. Associations, too, are being formed, wherein physicians and scientists make active protest against use of liquors. For instance, a committee of the International Association of Physicians, organized last August at Stockholm, Sweden, has issued the following appeal, which it is desired to give as wide a circulation as possible, for signatures and endorsements are to be gathered throughout the world. It is entitled "An Appeal by the Physicians of all Lands to all Rulers, Governments, Legislatures, all Educators, Teachers and Ministers, and all who have a sincere interest in the welfare of our race and coming generations." It then proceeds: "We, who belong to the medical profession and have by study and experience been especially enabled to recognize the true nature and the effects of alcoholic beverages, hereby declare that we are thoroughly convinced that these beverages are altogether unnecessary and in every way injurious, so that we believe the evils arising from the indulgence in intoxicating drinks can and should be eliminated and avoided. Above all, the youth should be taught by precept and example and protected by legal enactments, so that they will abstain from alcoholic liquors. We declare that it is our conviction that this course must be pursued to insure the future sobriety of the race, which is the foundation of its prosperity and progress." Signed first by Dr. Holitscher, Pirkenhammer, Germany; Dr. Stantesson, Stockholm, Sweden; Dr. Ridge, Enfield, England; Dr. Stein, Budapest, Hungary; Dr. Vogt, Christiania, Norway; Dr. Laitinen, Helsingfors, Finland; Dr Olrick, Frederiksvaerk, Denmark.

Physicians Appeal.

Editorial

"Striving Together."

An esteemed brother, who has been visiting one of our conventions and mingling with the people, writes that he often heard the sentiment expressed that our religious papers should come together and lend their united influence for the unity and advancement of our cause. This is particularly true, he says, of our two most widely-circulated and influential journals. The blame for this lack of unity was laid on these two papers—the "Christian Standard" and The Christian-Evangelist. The chief blame, he thought, was laid upon the former, but the latter was not held to be without fault in the matter.

It is always interesting to learn how the brethren feel on any subject that relates to our general enterprises, and especially those who have the interest of the Cause at heart enough to attend our great assemblies. Their feeling on this subject is eminently proper, and that it has not found greater manifestation in the past has been one of the painful surprises to us. It is not our purpose to plead blamelessness in this matter of lack of unity, but there are some facts not known to the brotherhood at large which, if we felt at liberty to state, would, we are sure, go far to exonerate us from blame in this matter. We may find it necessary to publish these facts later, but let it suffice now to say that the Editor of The Christian-Evangelist has resorted to every honorable method known to him to come into fraternal co-operation and unity of understanding with his Cincinnati co-laborers on things of fundamental importance to our unity and well-being. We have felt deeply and keenly the need of such unity between us, and there has been no greater burden on our heart, during the past few years, than the lack of such unity and the resulting consequences in the brotherhood. If there is anything remaining to be done on our part to secure this end, we would be glad to know what it is. So anxious are we about the matter, that we would be glad to refer the whole question to a large committee of wise and impartial brethren, who might advise our editors on the subject of their attitude toward each other and to the interests of the Cause at large.

It is not our thought that it is possible, even if it were desirable, that all our papers should take exactly the same view of every question, with no differences of judgment whatever. That is not to be expected, nor is it at all necessary, in order to oneness of aim and fraternal co-operation. We ought to agree on certain general lines of policy, affecting the welfare of the whole brotherhood. Take, for instance, the matter of our missionary societies: Few things are more vital to our future welfare than the growth of our missionary work. In order to have a better understanding on this subject we have recently asked our brethren of the "Christian Standard" to define their attitude to our present missionary organizations. The Christian-Evangelist has been giving large space to these general interests of the brotherhood, without any desire or expectation of financial remuneration. It expects to pursue the same policy in the future. We feel that we owe this to the cause of Christ, which we are seeking to advance. Now, if the "Christian Standard" will define its position on this subject, and if it can say that it is friendly to, and intends to aid, these missionary societies in their work, through its columns, there is one matter of general interest on which we can heartily co-operate. Then we can take up other questions and seek to reach an agreement as to our policy concerning them. We are still waiting, and the whole brotherhood is waiting, for the "Christian Standard" to define its present attitude, and its future policy, toward our existing missionary societies.

The Miraculous Element in the Bible.

There is no doubt that, to the modern mind, the miracles recorded in the Bible offer objection to belief in its truthfulness or historicity. This is partly true, because of the false idea of what a miracle is, and partly, perhaps, to the materialistic tendency which science is apt to foster in the minds of those who pursue it. The old idea that a miracle is a violation of the natural law, that is to say, of God's law, which was once a popular view, is not wholly obsolete. In that sense of the word "miracles do not happen." In fact they do not "happen" in their true sense. When events have occurred above the order of nature, implying the presence of a supernatural force, they did not "happen," but were designedly brought about for the accomplishment of some worthy end.

It is admitted by all, except by materialists, that there is a spiritual world, as well as a material world. It is also admitted that this spiritual world is above the material as the animal kingdom is higher than the vegetable, and that, in turn, is higher than the mineral. As each of these kingdoms has its own laws and forces, which are of a higher order than those operating in the realm beneath it, so it is not difficult to believe that there are in the spiritual realm a set of forces and laws peculiar to that realm, and higher in their reach than are the laws which operate continuously in lower realms. In other words, as the vegetable kingdom controls the mineral, the animal the vegetable, so the spiritual is above all, and rules over all. For, after all, these various realms or kingdoms make up one universe, with one supreme and controlling Power that unifies all, and uses all for its own higher purposes.

Why should it be thought a thing incredible that the personal God, who presides over the spiritual universe, should, in the carrying out of his gracious and beneficent purpose in the world, bring to bear certain laws and forces of the spiritual world, which, for the time, supersede, or bring into subjection, the lower forces? As a matter of fact, we know that man does this by the superior intelligence which he possesses. He does not violate any natural law when he makes water run up hill, or flashes intelligence around the world, but he brings to bear other forces higher than those which ordinarily operate, for the accomplishment of what he believes to be a desirable or worthy end. If man can do this, it ought not to trouble those who believe in a personal God to understand how he, with the infinite forces under his control, might here and there, through history, at such junctures as infinite wisdom might select, bring to bear a higher law or a spiritual force, which would produce an event or an effect which would have been impossible under the operation of ordinary forces.

We apprehend that the root of the difficulty, after all, is the full recognition of a personal God, immanent in the world, using it and controlling it in order to realize, at last, his wise and gracious purposes. Unless we come to understand that the Almighty God, the Father of our Lord Jesus Christ, has not abdicated his throne to a vicegerent, which we call natural law, and that this law is but the outgoing of his infinite will, we are liable to stumble at the supernatural. But with that fact granted, it is not hard to believe that here and there, both in the realm of nature and of grace, he has brought to pass events which find their only possible explanation in the exercise of his holy will in bringing into operation spiritual forces which have dominated the material in carrying forward that orderly development which marks the history of the earth and of mankind.

The proper place to begin with what we call the miraculous element in the Bible, is Jesus Christ. One who attempts to account for Christ on natural principles, ruling out the supernatural, will find himself, as thousands of others have found themselves in similar efforts, attempting the impossible. Jesus Christ is a sublime fact that rises above the natural order, and demonstrates the reality of the spiritual universe and its intimate connection with our earth and with humanity. But if the supernatural manifests itself indisputably in the history and personality of Jesus Christ, for the purpose of effecting the salvation of man, it ought not to be thought incredible that it should have manifested itself in less degree whenever and wherever, in God's wisdom, it seemed necessary in order to accomplish the same end. In other words, the appearance of Jesus Christ on the stage of human history, with the sinless character which he manifested, with the supernatural power that characterized his deeds, with the supernatural wisdom that marked his teach-

ing, with his submission to crucifixion for our sins, when he might have successfully resisted all opposing forces, his resurrection from the dead, his ascension on high, his sending the Holy Spirit, together with all the glorious and indisputable series of events which have resulted from these facts, is such a manifestation of the spiritual universe, and of God's infinite concern for human welfare, as to make credible every well-attested record of miracle or sign which has a part in the great unfolding and carrying forward of God's purpose in history.

In view of this series of Christian facts to which we have referred, what is more reasonable than to suppose that God was preparing the world for this manifestation of Christ in the history of his chosen people, and that this history should bear the marks of his supernatural guidance and power? And so when we come to study the miraculous, or supernatural element of the Bible, in the light of Christ and his gospel, it ceases to be an offense to reason or an obstacle to faith, but is seen to be the necessary and inevitable out-flowing of superhuman wisdom, power and grace, for the accomplishment of divine aims and ends.

The Saving Faith.

"Only believe." The words are in the New Testament. The phrase is the burden of a popular revival song. It is the exhortation of hundreds of evangelists and ministers of churches of importance. This kind of faith-salvation has been wrought into literature. The phrase has become a shibboleth of a propagandism that even fails to take account often of the general confession wherein we are told "we have left undone those things which we ought to have done; and we have done those things which we ought not to have done."

There is a saving faith. The jailer at Philippi was told: "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus himself used an expression of similar import when he said, "He that believeth on me hath everlasting life." These and other scriptures teach there is a saving faith. But the modernists use the phrase without grasping its meaning. They limit it in its scope and give it a universal meaning where there was a special application. For, if we examine all the scriptures, "faith alone" is dead; therefore to "only believe" must fall short of a saving faith. James tells us distinctly that faith without works is dead. The saving faith is one that leads to surrender and obedience, and any other kind of a faith or belief is not a saving faith in the New Testament sense. The jailer believed, but his faith went forward into action, and the same hour of the night he was immersed. When those who were converted in their hearts on the day of Pentecost wanted to know how they could be saved Peter did not tell them to "only believe"; they were also to "repent and be baptized." Christ himself put faith and obedience together: "He that believeth and is baptized shall be saved." The faith that saves is not one controlled by the misunderstanding, ignorance or prejudice of man. If God in his wisdom and goodness can make allowance for all these we must not cheapen our manhood by minimizing in any way the easy conditions which he has given whereby we may co-operate with him in our own salvation and lay hold on him by faith in, and obedience to, and life in his son, Jesus Christ.

Notes and Comments

The best apologetic for the Church of Christ is evangelism—a sane evangelism. A religion in practice is a religion believed. The best way to cure doubt is to save souls.

Presbyterians are asking for their boards this year as follows:

"Home missions, $1,200,000; foreign missions, $1,650,000; college board, $200,000; ministerial relief, $250,000; publication and Sabbath-school work, $220,000; church erection, $150,000; education, $125,000. The Freedmen's board should have $200,000.

In another place will be found a final word from Brother Todd concerning his paper on "The Evangelism for the Times." It is proper, after all that has been said pro and con concerning this paper, that he should make the statement which he does. It is natural that the paper should have received some criticism, but we have received many more commendations than adverse criticisms. The spirit of the paper was entirely misapprehended by some of its critics. It will be observed, from Brother Todd's statement, that The Christian-Evangelist was not the only paper that desired Brother Todd's address for publication. One of the staff of the "Christian Standard," who heard the paper read, commended it in high terms, and wrote two or three letters for the manuscript before he secured it. This was entirely creditable to its journalistic taste and enterprise.

Dr. H. L. Willett recently gave a lecture on Old Testament miracles to his class in the University of Chicago, which is, no doubt, giving him more notoriety than he anticipated or desires. The secular press likes to get hold of statements of public men that will create a sensation. Dr. Willett's lecture was of that kind, judging from newspaper reports. When a preacher or lecturer of distinction undertakes to point out exaggerations and legendary elements in the Bible, and to call in question its miraculous features, he is sure of an audience on the part of the newspapers. We have learned to be cautious in accepting newspaper reports on such subjects as accurate accounts of what was actually said, but it seems reasonably certain, from various accounts and reported interviews, that Professor Willett has either reached some new conclusions with reference to the miraculous element in the Bible, or that he has not exercised his usual caution in stating his position. In an editorial elsewhere we deal with "The Miraculous Element in the Bible," which presents a point of view from which we have no difficulty with the supernatural, either as a possibility or as a probability, when God's purposes require the manifestation of such extraordinary power.

When Dr. Willett declares that "no man has the power to change the laws of God for the government of the universe" he is hitting a very fragile man of straw. That is something very different from affirming that the God who controls all forces, material and spiritual, and whose will is the law of all realms, may, at any time he sees proper, so use these higher forces as to overrule what we call the natural order. The professor is quoted as expressing the belief "that some of the New Testament miracles may yet become clear through the discovery of science." Must we, then, wait until science has shown us how Christ was able to perform these miracles before we can accept them on the authority of those who were specially qualified to give us a report of His sayings and doings? This is not the way of faith; it is rather the way of one who is seeking to walk by sight or by knowledge, rather than by faith. If Professor Willett accepts the fact of the ressurrection of Christ—the most stupendous miracle of the New Testament, unless it be Christ's own personality—without waiting for science to shed light upon the question of how it was possible, why should he withhold his acceptance of other reported miracles of Christ until science has illuminated them? We dare not, it seems to us, deal with the miracles of the Bible, and especially with the great facts and deeds in the life of Christ, on this principle.

We regret these reported utterances from our scholarly and talented Brother Willett. We are sure he is conscientious in uttering them, and believes that in so doing he is relieving the Bible of some of the difficulties which it presents to certain minds. While crediting the sincerity of his motives, we can not think that he has reached a finality of judgment on these difficult questions. It would have been better, in our judgment, for him to have postponed any deliverance on the matter of the supernatural element in the Bible until his own mind had reached a degree of certainty of conviction, which it is evident, from statements attributed to him, he has not yet attained. If faith must wait on science for its gospel, then we have no gospel nor can we have. Science has never shown us, and never can show us, the secret of the incarnation, nor explain to us the marvels of Christ's power and wisdom and goodness, nor reveal to us the mystery and meaning of the cross, nor make clear to human reason the sublime facts of His resurrection from the dead, and His ascension to the right hand of God.

Current Religious Thought

"May the Lord have mercy on the pessimist! I wish such might live by themselves on a Robinson Crusoe Island. I would be one to do their baking and mend their 'duds' and let them stay. We sometimes sit in silence with such people, for a pleasant remark will bring forth a snub, and I just like to 'talk back.' I have often wished that I had a house in a tree-top like that rheumaticky man in Washington, who experimented to escape his malady."—*Lily Rice Stahl.*

"Happy is that minister who can truly say: 'My church is not my field: it is my force. I am not required to confine my energies to it; I have the joy to work through it.'"

"A 'Liberty League,' composed of saloonists, wholesale liquor dealers, and drinking people, is about as complete a piece of unintentional satire as has ever been perpetrated. The pretense by these interests that they are struggling for a 'principle' when everybody knows that it is for their trade, is so hollow that thoughtful people will not be deceived."—*Southwestern Presbyterian.*

The length to which many people have gone in imitating the school girl's expressions of "the sweetest thing" kind is creating a distaste in many quarters. For instance in the "Herald and Presbyter" we find the following editorial:

"The 'Texas Baptist' notes the disposition of certain evangelists to 'overwork the superlative.' Every big meeting is 'the biggest.' Every town is 'shaken to its foundations.' 'The Standard' thinks that this is not confined to evangelists. Even pastors and laymen of fervid temperament have been known to overstate facts by too liberal use of terms which find expression only in the superlative degree. A scant use of adjectives is an evidence of strength. The positive statement of facts may be weakened by placing them in comparative terms. A 'great meeting' may have all the elements of greatness, but when it is 'greater' than another it at once has entered the arena of competition. When, however, it is the 'greatest' meeting ever experienced it must be surpassingly great and eclipse all previous records.

"Some use the superlative of other things than meetings. We have known ministers damaged by over-enthusiastic friends who could only express their appreciation by superlatives. We saw a letter only a few weeks ago which described a minister as 'the best preacher, pastor and all-round man in the state.' The letter did no good, and possibly did harm. It fell into the hands of a pious and sensible, but rather slow-going and matter-of-fact elder, who said: 'Bosh, I know him. He is a good man; but the best in the state, not much.'

"The 'Standard' thinks that even some preachers fall into the habit of talking in the superlative, in order to emphasize facts or convince people that the Lord is doing great things in their fields. Sometimes people who love their pastors magnify their work or devotion in this way, but no truth or fact is more truthful, or is more firmly established by covering it with superlatives. On the other hand, the force of a fact is often diminished by magnifying it too much, and the veracity or good judgment of the narrator is apt to be called into question. If a pastor is a good preacher, he need not be the 'best preacher in town.' If some pastors serve upon hard fields they are not called upon to advertise a lost cause by notifying the world that they have the 'hardest fields' known. Congregations have a way of growing in some instances to greatness and superlative bigness without tangible demonstration of increase. "It is usually safe to go no further than positive statements. The man who has come to the use of superlatives has reached the limit of his power. When greatness and renown are dependent upon adjectives for support, they are easily overthrown by simple facts. Superlatives belong only to the superhuman.'"

Bishop Potter, whose death we recorded last week, used to relate with gusto a story about a high caste Unitarian minister of Boston who, upon being welcomed by the Apostle Peter at the celestial city, put up his eyeglass and, surveying the inhabitants, turned to Peter and said: "It's rather a miscellaneous collection, is it not, your reverence?"

Says the sprightly Dr. J. B. Gambell: "Far be it from us to deny to any Baptist the right to raise a fuss; but we would insist that some rights should be used sparingly, and all of them wisely."

"If we would save our nation from the danger of a fate similar to that which befell the Hellenic republics more than 2,000 years ago, we must have a fresh baptism of political idealism. * * * The demand of the age is for reconstruction of a reasonable religious faith. Whoso can build it anew on a basis which neither physical science nor historical criticism can assail—him I shall regard as the benefactor and helper of our time."—*J. G. Schurman.*

"The churches of all denominations are, at this season, enjoying the ministrations of strangers, and the result seems to be salutary. The daily journals find it worth while to give room on their editorial pages for comment on this subject, and one representative observes that the great field of religion affords room for countless diverse views, all of which may be enlightening and ennobling; therefore the habit which has grown up in this city and elsewhere in recent years in inviting distant preachers to supply the various pulpits during the summer is an excellent one. On the other hand, some members of the press express the view that, when a church affords an opportunity to its minister to give himself a time of recuperation, he should improve it, to the strengthening of himself for the discharge of his obligations at home, and that the fee paid to these already well-paid ministers, if given at all, should be given to their less favored brethren in the ministry. Among the laity there is observable not a little bitterness rightly or wrongly, at the prevailing custom of pastors abandoning work in their own field to minister to some other field—or 'graft,' as it is sometimes ungraciously put. But the alternative would seem to be no vacation for the pastor, which would be hard, or no preaching for the church during his vacation—unless, indeed, laymen could be drafted for that service, which, perhaps, would not be a bad idea."—*Examiner.*

If we could just see ourselves as others see us! Here, for instance, is how Dr. Lincoln Hulley sees some things in religious work and workers. Of course, it does not apply to all. But any man might examine himself by its common sense standard. Pride is what ruins or prevents the best success of many a man. Says Dr. Hulley:

"A good many ministers imagine that they are teachers who are not. They mistake fluency and fervency for intelligence. A man must be a thinker as well as a talker. He should be able to concentrate rather than ramble. A good many preachers are in their anecdotage. They spin yarns and call that preaching the Gospel. The teaching element is wholly lacking, and the anecdotes have as little gospel in them as the higher criticism.

"Nearly everywhere one finds Christian people hungry for the Word of God. The minister scolds because they don't come to church, although he has nothing but skimmed milk to offer them. They want meat, and don't even get good milk. The minister may be using methods that don't work any more, and telling stories that are no longer fresh, and, having no resources to draw on, is altogether flat and stale.

"Too many men go into the ministry without resources and without disciplined minds. Education gives both. The man who does not have them makes fun of them. He affects to rely upon the Holy Spirit, and affirms that the other man relies on his brains and books. The man with brains and books may have just as much of the Holy Spirit as the man without them. There is no inherent reason why he should not. Brains and books are not against the Spirit of God. There is nothing so arrogant as ignorance. It plumes itself and prides itself as having more of the Spirit of God because it is ignorant, and certainly, of two men having the Spirit of God, the man with brains and books is the better equipped. That is why our young ministers ought to be educated. The twelve disciples went to the greatest seminary in the world, presided over by the Man of Galilee."

The "Liberals" are perpetually urging a Creedless Church upon men as the ideal condition and final goal of Christianity. That will easily resolve all difficulties, settle all differences, and speedily bring in the day when the theological lion and the religious lamb shall lie down together. Principal Forsyth has lately given his view of the Creedless Church in words that Christians, especially Protestants, will do well to ponder. He says:

"A church of free thought would be no church at all, but the most sectarian of sects, and the most scholastic of schools. There is something almost boyish in the aggressive use of a pulpit for a free-thought propaganda. What is certain, if the history of Christianity proves anything, is that, without the theology of an atoning cross, criticism of Christ or laudation of him gets the better of worship or even reverence; Christian faith can not survive; and Christian ethic has no foundation in God. Subjective faith can not last without objective. Faith as a frame of mind can not endure without a faith in which to believe. We must always have what our fathers had—the grace of God, its ground in Christ, and its grasp in faith. If the world's moral need were ever driven to choose between a rationalized, sentimentalized Protestantism and Rome, it is to Rome it would fall, because of the objective and evangelical element which rationalism destroys but which Romanism only perverts. If Protestantism is to live on, it can only do so by a maintenance of those dogmatic principles which are so strong an element in Roman-Catholic ascendency. A creedless church must, sooner or later, turn out a dead church."

Least of all should American Christians permit themselves to be beguiled by such proposals from the "Liberal" camp. In the experiment of New England Unitarianism they have had absolute demonstration that a Creedless, Crossless Church is a "Dead Church."—*The Bible Student and Teacher.*

Editor's Easy Chair.

Or, Pentwater Musings.

The summer night has a music and a charm different from, but not inferior to, those of the day. There is a stillness about the night, when the wind goes down with the setting sun, that brings out into distinctness the quieter voices of Nature. The stars, too, seem to shine out of the deep, far-away heavens like angel eyes watching over a sleeping world. To-night their radiance is somewhat dimmed by the half-full moon, whose silvery beams lie upon lake and land. The subdued music of the waves breaking along the shore is the only sound that breaks the stillness of the night. How many deeds of darkness have been hatched and executed under cover of the night! And yet there is much in its silence and shadows, in its mystery and majesty, to awaken the soul to solemn and serious thought. It has a ministry for the soul as well as for the wearied body. It invites to meditation as well as to repose. In its deep stillness it summons the soul to the bar of its own judgment, and causes to pass in review the scenes and incidents of the day. Eternity and the spiritual world seem more real to us under the awe-inspiring mystery of the night than in the garish light of day. Conscience, with its still, small voice, may be heard now when the hurry and bustle of the day have given place to the stillness of the starry night. Who can gaze up into the stellar depths at God's infinitude of worlds and not feel rebuked for all his vanity and self-conceit? How it broadens, too, our conception of God to realize that he whom we call Father is Creator and Lord of all those shining orbs that keep their nightly vigils in the far-away spaces in which they move! Sing on, O lake, your song in the night, and shine on, you gentle stars, and you shall minister to other souls as you have ministered to ours, with your power to soothe troubled hearts, and to call the mind to higher and holier thoughts!

All night the lake has sung its song, and with the dawning of the day it has increased in volume under the influence of a stiff, cool breeze that sweeps down from the north. The atmosphere is crystalline this morning, and the shore-line stands out with distinctness for fifteen or twenty miles on either side. Out on the bosom of the great lake "the stately ships go by," some under steam, with a line of smoke marking their course, and others under canvas, with their bellied sails standing out against the line of the horizon. Speaking of the clear crystal air reminds us of what we have before mentioned, that up here on the lakeside we seem to be able to see with greater distinctness, not only material objects in the distance, but also questions which relate to our present and future well-being. We have found it a delightful practice, in the early morning hour, when everything is still save the voice of the lake and the whispering of the wind through the pines, to read the Sacred Writings which have come down to us across the centuries, sanctified by the religious experiences of so many of our race. We are particularly fond of reading the Psalms, at such times, for there always seems to be a beautiful harmony between the spirit that breathes in these ancient hymns of Israel and the scenes and sounds of Nature. One can readily believe that many of these great songs were written amidst the scenes of Nature, for there is in them the roar of many waters, the deep reverberations of thunder, the gentle ministry of falling rain, the brightness of the shining sun, the majesty of the high-vaulted heavens, with their starry hosts, spring, with its young life and beauty, summer with its harvest and heat, autumn with its decay, and winter with its treasures of ice and snow. Surely with these psalmists the God of Nature was the God in whom they believed and trusted, as a help in every time of need.

Among other books which we are reading during the summer is Andrew Fuller's "The Full Blessing of Pentecost." This well-known writer on spiritual themes and author of many books, lays stress upon a phase of Christianity which, we fear, is too much overlooked by many Christians of to-day. One need not agree with all his exegeses or interpretations, but he can hardly fail to feel the stimulus of his devout spirit, and to experience an increased desire to be "filled with the Spirit," as Paul exhorted the Ephesians; or, as he states it in another place, to be "filled with all the fullness of God." These are the high and sublime ideals of the Christian life which, though they may never be fully realized, should be constantly sought as the real end of our personal salvation, and as the means of being more effective in the salvation of others. What preacher, what church official, what private member, if he be sincere in his Christian profession, has not yearned for greater usefulness, for greater power and success in awakening in others the sense of sin, and their need of salvation? Is it not clear that the New Testament remedy for this conscious inefficiency is a larger measure of the Divine Spirit, fitting us for service in Christ's kingdom? There is an easy-going optimism with reference to our own spiritual state that is equally as fatal as pessimism in its effects on the soul. The man who is not occasionally startled into something of alarm over the discovery, in his own heart, of the presence of thoughts, desires, ambitions and aims which are inconsistent with Christ's ideals, is, perhaps, not looking beneath the surface of things, and needs to pray, with one of God's saints of old:

> "Search me, O God, and know my heart;
> Try me, and know my thoughts;
> And see if there be any evil way in me,
> And lead me in the way everlasting."

Another book which, on the suggestion of a friend, we are reading, is "Positive Preaching and the Modern Mind," being the Lyman Beecher lectures on preaching, Yale University, 1907, by Dr. P. T. Forsyth. If any of our preachers have missed the volume, they would do well to secure it and read it. Later we shall publish a review of it, but our purpose now is simply to call attention to it as a book for the times. It is a refreshing thing, in these days, to read after a man who carries his positive faith, which is the ancient faith, along with a modern mind—that is, a mind that is aware of all that modern research has discovered in its bearing on faith and the religious life. It takes such a man to speak to this age with the greatest profit. If one has no positive message, no strong grasp on great fundamental truths of the gospel, no matter what his learning may be, his speech will be as "a sounding brass and a clanging cymbal." But if he have faith, and is yet unacquainted with modern thought, while he may do good in a limited circle, he can not carry his message with convincing power to the questioning thought of our time. Learning, in its highest reaches, and in its widest scope, never seems half so valuable as when it is wedded to a profound faith in God, in spiritual realities and in the gospel of our salvation. In such a union Christianity finds its highest expression, and makes its strongest appeal to the human heart and conscience. Dr. Forsyth's emphasis of the cross of Christ as furnishing the key to history, and to any proper understanding of the Bible, of man, and of God, is especially commendable. To miss that central fact, is to doom ourselves forever to an inadequate conception of sin, of salvation, and of the infinite grace of God in Christ.

Our population here at the beach is now at about its highest, though there is room for several others, and the weather is at its best. The cool, bracing days, and the cooler, starry nights are a tonic to tired nerves, and whet one's appetite to its keenest edge. Speaking of appetite, reminds us of the strings of fish brought in yesterday from the pier by men, women and children—enough to serve the tables for several days. Mrs. T. P. Haley is one of the most successful and enthusiastic fishermen on the beach. Brother Haley has been suffering with one of his periodical rheumatic attacks, but is much better at this writing. Prof. Richard B. Moore and his wife arrived a few days ago from London, where they have been spending some time, and Paul Moore, Assistant Editor of The Christian-Evangelist, is expected this forenoon. Bro. F. P. Arthur and family are now at their new cottage on the hill south of us, in Garrison Park. A very pleasant and happy surprise was given them a few evenings since on the occasion of their twenty-third wedding anniversary. Some of their friends here at the Park presented them with an elegant lamp for their new cottage. The presentation was made at an informal social gathering on the front veranda of the Moore cottage, "The Inglenook," and Brother Arthur responded in his usual happy vein. Brother George A. Campbell, of Chicago, addressed the union meeting at the Methodist church in the morning and Bro. F. P. Arthur at night. There were good audiences at both meetings, and the discourses were much enjoyed. We hereby extend a cordial invitation to any of our friends who are thinking of joining our summer colony here to visit us, if possible, during the present month, if only for a short time. It takes only a few days in this fine air, and amid this beautiful scenery, to give one an incurable longing to return for a longer sojourn here amid the pines and hills, and fronting the great lake with its marvelous sunsets, its varied tones and colors, and its unceasing song of praise.

The Voice of Yesterday

By

Jessie Brown Pounds

A poem read at the Hiram Home-Coming, June 24, 1908, Hiram, Ohio.

One night as sunset fires burned low,
I mused upon the long ago;
The voice of the sad whip-poor-will
Brought back the past of Hiram Hill;
Each passing breeze a memory woke;
Each fluttering leaf some dear name spoke.
They came, whom we thought far away,
Beyond our touch or call to-day;
They came, whom we have long called dead
Their favorite paths again to tread.

About me faces crowded fast—
The eager faces of the past,
In glory of immortal youth,
With eyes whence leaped the quest for truth,
And wistful lips, which seemed to say,
"We are not dead, nor far away"—
Sweet girls, in whom the prophecy
Of future Edens seemed to be;
Brave boys, with youthful arrogance
Demanding sway o'er circumstance.

"You are not real," I told them then;
"You live in realms beyond our ken,
In shadow, not in substance. O!
Were you but flesh and blood, I know
What bursts of joy would greet you nere,
What acclamations and what cheer;
What were the sudden throb and thrill
Should all come home to Hiram Hill."

"But we are real," with one voice
My guests made answer. "We rejoice
With our successors; evermore
Our lives in theirs we still live o'er;
Their failures and their conquests share,
And this the word we to them bear:
'Be true! be true! be steady-eyed,
Unswerved by passion or by pride;
O, you who front the day, be true,
And fail not, lest we fail with you!"

They faded with the sunset glow,
These visions of the long ago.
When twilight closed the whip-poor-will
Had hushed his song, and all was still.

A sadness on my spirit pressed;
"O yesterday, O true and best,
Would I could call you back," I said,
"O yesterday, whom men call dead!"

Then, issuing from the twilight shade,
A figure came, and on me laid
A hand—a figure, stately, tall,
The face grave, and yet sweet withal.

"My name is Yesterday," so said
My stranger guest. "Men call me dead,
But they mistake. I live for aye,
And never very far away.
For evermore in ministry
I walk among the things that be,
Not as an alien far aloof;
Sometimes I speak in stern reproof,
Sometimes in warnings, thundered loud
To one, but noiseless to the crowd;
Sometimes in yearning tenderness
My memories on men's souls I press.

"You call for me, and I am come,
But better that my lips were dumb
Than that, in coming, I should say
No word of blessing for to-day.

"Still lives the College on the Hill,
And in her I am living still;
What is her mission to an age
That scorns the poet and the sage;
That measures service to the race
By standards of the market-place?

"What was her mission long ago?
But this: To bid her children know
What highest Self lay hid in each,
What utmost power of deed and speech,
What heart of hope, what strength to rise,
What godlikeness of sacrifice.
Her lesson then that none need fear
The taunts that reach the outer ear;
But that each dread, more than the death
Which merely stills the mortal breath,
The awful voice which speaks within—
The scorn of his own Might-Have-Been.

Ah, well they learned the lesson then!
When drums beat out the call for men,
It reached the patriot souls that knew
Here was their summons to be true.
Mere boys—the most of them—were they,
In the first rosy flush of day,
Called from the schoolroom to the field.
Their all, unquestioning, to yield;
Theirs was life's all in little space—
Not living at life's even pace,
But all the passion and the power
Called out and spent in one brief hour.

For them, the march, the homesickness,
The battle's awful strife and stress,
The sudden charge, the storm of fire,
The one wild, longing, death-desire
For home and friends; then, stilling all,
The patriot's joy in duty's call.
For them, perchance, the death-trench bed,
Unmarked, save by the stars o'erhead;
The common grave of those who give
Their names and lives that truth may live.
In dying, as in living, still
True to the truths of Hiram Hill.

And not for these alone the good
Incarnated in herohood;
For bravery through the weary years,
Through disappointment and through fears,
By passion's bounding pulse unthrilled,
When youth's expectancy is stilled,
Is braver none the less. For some
There came no call of beating drum;
But ever, o'er the world's mad din,
The still small voice that speaks within.

Some, in the nation's councils high,
Have scorned to speak a seemly lie,
Have scorned to purchase worldly gain
At price of their own soul's disdain.
They, with their faces toward the light,
Have dared dispraise to do the right,
Their lips in noble utterance still
Brave with the speech of Hiram Hill.

"But, ah!" you say, "not all have thus
Bequeathed a heritage to us.
Some failed in the hard test of life;
Some trailed their colors in the strife."
True, and it evermore must be
Their chief reproach, that they shall see
The vision of their nobler part,
And hear the censure of the heart.
Thrice punished, that false Lancelot
Who sees the gleam, but follows not,
Who bears, to bid his knighthood quail,
Remembrance of the Holy Grail.

But what of those who follow on
The path heroic souls have won?
What of to-day, and those who yet
Their mark upon the world shall set?

For them, hear thou the word I say:
There never yet has dawned a day
But needed nobleness e'en more
Than any age which went before.
If men were true before, sublime
To serve as well a newer time,
Men's faith and sacrifice must be,
Would they the newer time set free.
Upon the victories of to-day
To-morrow's selfishness will prey;
Does Science to new treasures lead?
Her footsteps mark the path for Greed;
To guard the past, the present must
Be victor over Mammon's lust.

Not easy to be true, you say?
No,—never harder than to-day;
This is the age of haste and gold;
Men hurry to be rich and old;
Because the time is short, they waste
Its treasure, with the sluggard's haste.
They laugh at nim who stays to sip
The honey from the clover's lip;
"Go to!" they cry; "The way wears on;
Get gold before its hours are gone!"

This is the day for prophets. "Lo,"
Men cry, "What is, but what we know?
What know we, if we see it not?
We know that poor man's lot,
For this we see. We know that gold
Buys ease and comfort. This we hold
As gospel: Let us drink and eat,
For we must die, and life is sweet."
Oh, for the prophet lips to teach,
And prophet-lives of nobler speech!
For those who see with mystic's eyes,
Through changing clouds the changeless skies,
And hear, above the storm's wild roll,
The sybil voices of the soul.

Beloved College on the hill,
Do thou thy mission still fulfill;
Discover to thy children yet
The world that God in each hath set,
And bid them all, where'er they be,
Be true to Him and true to thee!"

* * * * * *

The figure vanished. Darkest night
Encompassed me. But, clear and bright
The North Star shone. So thou dost still
Shine on, O College on the Hill,
And far astray we ne'er shall be,
While we shall fix our eyes on thee!

SERMONETTES.

C. F. Ladd.

The mission of the church is missionary.

It takes more than a white tie and a long-tailed coat to make a Christian.

The Church of Christ is not a mutual admiration society.

Some folks won't march if they can not head the procession.

Reader, has it ever occurred to you that as a Christian, you have something to do? Are you doing it?

You can not be a Christian on the installment plan.

Every Christian should practice his profession.

Evangelism for the Times By Earle Marion Todd

It was to be expected that the delivery at one of our national gatherings, and the subsequent publication in a leading religious journal of an address frankly critical of any tendency among us would arouse some feeling and call forth some expressions of resentment. We are not fond of criticism of ourselves, especially by one of ourselves. We are still painfully self-conscious. But when criticism touches on evangelism, and suggests that there are grave faults that want remedying and reactionary tendencies that want checking, and hints that we are in danger of losing our pre-eminence in that department of Christian enterprise unless we adjust our methods and message to the altered conditions of our time, it is touching perhaps the most sensitive spot in our denominational anatomy, and most men will think twice before they are guilty of an act of such temerity.

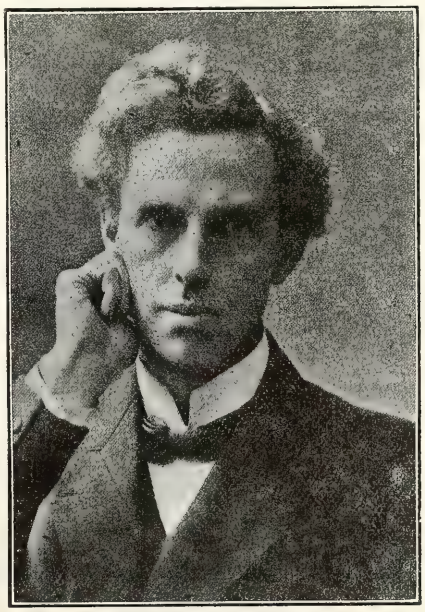
The present writer did think twice and more than twice. But he was profoundly impressed with the need for straightforward speaking on this vital theme. There was much discontent among the churches and pastors. Many of the churches were abandoning all special evangelistic effort, not because they could afford to dispense with it, but because they had had a dose of the wrong kind. Pastors were hard put-to to secure the services of an evangelist who would project and carry through his campaign in accordance with high spiritual and intellectual ideals, and were unwilling to make a compromise in these respects. The competent and conscientious evangelist, like the careful motorist, was made to suffer on account of the blunders of the ignorant and unscrupulous. The situation is clearly put in a paragraph in an English journal just to hand this week. Referring to an address on "Why Some Ministers Fail," by "the popular American touring evangelist," Mr. Sunday, the writer says:

"Mr. Sunday's outbreak has raised the whole question of professional evangelism in America, and seems to be stimulating a spirit of suspicion such as now exists in England with regard to the real value of the contributions made by organized evangelism to the Kingdom of God."

In these circumstances, and feeling that there was ground for dissatisfaction with some features of popular evangelism, and room for anxiety as to the effect of certain types of evangelism on our general work, I felt that what was needed in the interest of evangelism itself was frank and perhaps somewhat thoroughgoing criticism. But it must not be the criticism of an enemy of evangelism and evangelists, but of one who profoundly believed in evangelism as the primary function of the church, and who, because he believed in it and loved it, desired to save it from tendencies that would inevitably destroy it, and with it the movement which it existed to serve. It was in this spirit that I wrote, and I have no occasion to regret that I wrote as I did.

I would like here to enter my protest against the assumption that *any* thing in the whole range of our Christian activities is exempt from honest and thoroughgoing criticism. Criticism is a servant, and its function is to serve the highest things. A thing may be too mean or too insignificant to merit criticism, but it can never be too great or too holy. Frank criticism is the highest compliment that can be bestowed on any individual or institution. Praise may be hypocritical in its professions of admiration—is perhaps more often hypocritical than otherwise—but criticism is a never-failing mark of respect, and constructive criticism is one of the truest services that any man can render the Church of Christ. I will put up my Bloomington address, severely critical as it is, against the high-sounding eulogies of evangelism of some of our writers, as a testimony to my devotion to evangelism and regard for the good and worthy evangelist.

I could have wished that there might have been some serious criticism of the address by those who do not agree with its positions, but nothing of the kind has come to my notice. It has been hinted that I was not qualified to speak on the subject—that I had to speak from hearsay, and that I wholly misrepresented the facts. As has been pointed out editorially in this paper, the address was first prepared for the New York State convention in June, 1907. It was the secretary of that convention, himself a most competent evangelist, that asked me to give the address and to make it *critical* of our evangelism, and he gave as the reason for his request my wide acquaintance with our own evangelism as well as with evangelism in general. When J. V. Updike was alive and in his prime, he and I were co-laborers in two of the most successful meetings—one in Kansas and the other at the University Church, Des Moines, of which I was then the pastor. I have loved few men as I loved J. V. Updike, but I was not blind to his faults—faults that were serious enough then, sixteen years ago, but that are infinitely more so to-day, as they are reproduced and accentuated in his successors. From the memories of those meetings I got some of the material for my Bloomington address. Since then I have labored with other of our leading evangelists and have at one time or another heard most of the rest; I have carefully watched their methods and have noted the development of certain tendencies with no little solicitude as to the outcome. I have read all that has been written among us on the subject that has come under my notice, and have talked with pastors and evangelists of all shades of opinion in order to get their point of view. I have studied the question also—and this is most important—from the point of view of the non-church-goer. The result was, as noted above, the deep conviction of the need of frank criticism, resulting in the address which is now under discussion. So far from condemning wholesale our evangelists, I have simply condemned *practices*—practices that are in more or less general use by some of our evangelists, and that are looked upon with apprehension by all the more spiritual and intellectual portion of the brotherhood, and that are unwillingly submitted to on the part of many of the churches in a spirit of praiseworthy self-abnegation, because they would do nothing to hamper the evangelist in his work. All that I have said has been in the interest of the worthy evangelist, and only those whose practices are indefensible, and who are unwilling or unable to do evangelistic work in harmony with the higher spiritual and intellectual ideals that prevail to-day, have any occasion to feel aggrieved.



Earle Marion Todd.

The fact of the matter is, we are at the parting of the ways. Before the end of the second decade of this century our evangelism will either be the best in the world—as it already is in some respects—or it will be the worst in the world; the best if, with the incomparable New Testament evangel, it realizes that the twentieth century is not the nineteenth, and sets itself to the new tasks of the twentieth century; if it insists on the highest standard of character, refusing admittance to the brilliant pulpiteer who has recourse to evangelism because his reputation is such that it is impossible for him to remain long in one place; if it insists on deep spirituality and high intellectual training; if it sets its face like a flint against the non-rational; if it eschews denominational evangelism wholly; and if it antagonizes the things, and the things only, that make for a degraded manhood and womanhood;—the worst in the world if it fails to recognize the evil of certain pronounced tendencies, and allows them to develop and bear their legitimate fruit.

It has been objected to that a *pastor* should have been asked to present such a paper at the congress and it has been urged that only an evangelist (professional) is competent to speak on such a theme. But this feeling is not shared by the better evangelists. They know that an evangelist does not remain long enough in a field to see the real result of a meeting; he knows only by hearsay the effect of his message and methods on the church and the community. The pastors are the only ones who know what popular evangelism is doing for the churches, and the kind of evangelism that will meet the demands of the times.

The reception of my address has been favorable beyond anything I could have hoped. One brother, indeed, an evangelist not personally known to me, but of whom I had formed a favorable opinion, writes me that I will not live long enough to wipe the stain from my record, and assures me that he is praying that I may have a change of heart, which he thinks I need. But this is exceptional. The almost unanimous feeling both at New York and at Bloomington was that the criticism was a timely one. And since its publication I have received letters from north, south, east, and west, from both preachers and laymen, expressing similar sentiments. The "Christian Standard" has been especially anxious to secure a copy of the manuscript for publication in their columns, writing many times about it, and assuring me that they were with me for better things.

It is to be hoped that before the "breeze" subsides we may yet have some frank writing about the issues that have been raised; it can not fail to be fruitful. But in concluding this paper, I beg leave to suggest two problems for our considera-

tion and solution, and I will let two of our evangelists state the issue in their own words. The first is from the private letter to me above referred to; the second is the opening sentence from an article by Herbert Yeuell in the "Christian Standard" of June 27, and which, I suppose, was intended as a reply to my address, though Brother Yeuell does not do me the honor to mention either me or my address. But here are the problems:

Problem I.

"I will confine my statements to our own people. There are *five times* as many evangelists in the field to-day as we had ten years ago. *Five times* as many revivals are being held. Not only so, but *five times* the number of people in *each* revival are being brought to Christ. Evangelism was never so *popular*, never so *efficient*, never in such demand since the days of the apostles."

Five times the number of meetings, and five times the number of converts in each meeting, gives twenty-five times the rate of increase. Problem: *Why, ten years ago, were we increasing at the rate of 84 per cent per decade, whereas to-day, with an evangelism (as alleged) twenty-five times more efficient, we are barely holding our own?*

Problem II.

"That there is a growing antagonism toward modern evangelism is proved from the fact that a large number of churches of all denominations are trying to do without protracted meetings. There is an increasing tendency among scholarly ministers against employing the services of an evangelist to assist them in the art of increasing the membership of their churches."

Problem: Ascertain the cause of this growing antagonism.

A little thinking along these lines can not but be fruitful of good. I am far from insinuating that the whole responsibility rests with evangelism; only the superficial and self-sufficient pastor will be unwilling to accept his full share of the blame. But the problem is the problem of the day with us. It is a problem of life and death. It is no time for bandying words, as some seem disposed to do, but for hard thinking and sincere heart-searching. It is a problem that will not be solved without pain and humiliation on our part.

No doubt the Hand that has guided us through the other crises in our history will guide us through this.

Manchester, N. H., August 1, 1908.

THE CHURCH AND MEN

The Address of which we print this week a second installment was read at the Tenth Annual Congress of the Disciples of Christ, at Bloomington, Illinois.

By Arthur Holmes

Religious and Educational Work Secretary of the Pennsylvania R. R. Y. M. C. A.

(Continued from last week.)

The Employers' World.

A little closer study of the employe class seems to break it up into wage-earners and others. The "others" includes salaried employes, principally clerks. In their social alignments and sympathies they are so closely allied with the employer class that their minor differences must be overlooked. Farm hands, too, go unconsidered.

The employe's world is usually comprehended in the labor problem. On that account much confusion has arisen. This appears in a recent writer, who, after remarking the alienation of the masses of the church, says, "If the alienation be radical, we should seek the cause either in the fundamental teachings of the religion or in the principles of organized labor." (Ibid, above). Simple indeed would be the problem if this were true. The bare statement that not 25 per cent of all workingmen are enrolled under the principles of organized labor is sufficient to point out the fallacy of it. Workingmen and labor organizations, on the one side, and Christian religion, the Church and the Bible, on the other, must be kept distinct.

The world of the toiler can be considered in its economic, social and personal, or psychological aspects, the last dealing with the laborer's thoughts and feelings.

His economic world is like that of the employer, but on a lower plane. His life is a battle, too, but a battle not for a fortune, but for bread. Competition is keen. Jobs, good jobs, are few and applicants many. In the last census (1900) the number found to be unemployed at some time during the year was 6,458,964, or 22.3 per cent of all workers over 10 years of age, engaged in gainful occupations. Thirty-nine per cent of the male workers were unemployed, or 2,069,546 persons were idle from four to six months in the year. These figures are for the country as a whole, and for all industries, including agriculture. In manufacturing alone the unemployed rose to 27.2 per cent of all the workers. ("Poverty," by Robert Hunter). The constantly employed is given as 50.19 per cent. Success under these conditions goes to the man of brawn, of physical skill and bodily health.

Since co-operation is at present only partial and affecting only the establishment of wage-scales, the workingman's motive is individualistic. He must look out for himself. He must hold his job against all comers, however true his pity may be for unfortunate toilers. That he does pity them is shown by the most beautiful flower of all human love, the charity of the poor to the poor; a charity turned into brotherhood by the alchemy of equal destitution.

As Maurice Hewlett says:

"Only the poor love the poor,
And only they who have little to eat,
Give to them who have less."

Of such charity the Christ may well say:

"He who gives himself with his gift, feeds three,
Himself, his hungry neighbor and me."

As his motives are economically individualistic, so his ambitions are for material things. A good house, good clothes, good food, a bank account are the hopes which still act as the chief spur to many. The *par excellence* of attainment is to live as his employer does. Why not? Is not this possibility for every man America's chief boast? Is not such success everywhere lauded to the sky? The Carnegies, Vreelands, Westinghouses and Schwabs are his models. Their ideals are his ideals.

Beyond the economic world lies the social one which has been fairly studied in late years. The writings of the Socialists, Robert A. Wood's "The City Wilderness"; Peter J. Roberts' "The Anthracite Coal Communities," the Hull House Papers, studies of the government Bureau of Commerce and Labor, of the two Van Vorsts, Wykoff, Spahr, Simons, Sinclair and others, through fact and fiction, have painted a fairly accurate picture of the workingman's exterior. How he lives, eats, sleeps and works have been described too often to need detailed repetition.

The inner life of the workingman has been but little studied. He himself has neither the ability nor the time to analyze his thoughts or emotions and set them in delectable literary form. Attempts by others to perform the task have usually taken the form of fiction. Scientific investigators are stopped on the threshold of the toiler's soul. The feelings of a freezing and starving Wycoff with only his own will between himself and a table d'hote dinner, and the feeling of a bona fide workingman with a starving family at home, are as similar as the pains of a fasting monk and those of a soul eternally damned. A Miss Van Vorst may describe the work-places of factory girls, but as long as she is stayed with the knowledge of a little bag of gold dollars safely sewed up for an emergency, she can not fathom the heart of the girl out of work, alone on the streets, halting between the blackness of the river and the brilliancy of the great white way.

Yet the emotions of the working people are the sources of their actions oftener than their environments. Here it is that religion must make its appeal, must find its lodgment if anywhere. To us what a workingman thinks, and most of all what he feels, become questions of weighty importance.

I wish time and ability would permit me to draw an accurate picture of the workingman's character. Lack of both compel a mere suggestive touching of these silent, but I believe fundamental, states.

The first is pride. He is proud of his physical strength and despises clerical weakness; proud of his manual skill, and discounts book-learning; proud of his productions as something practical, useful and concrete, and unappreciative of intellectual or spiritual accomplishments, theories or dogmas. A job well done gives him a feeling somewhat akin to that of an artist. He has produced something. Where nothing was, now something is, and he beholds it and knows it is good. To impress him it must be something concrete, something valuable,—a stone wall, a house, and a machine.

The second is egoism. His greatest longing is to individualize himself. This, taken with his pride, becomes vanity. It breeds jealousy of his fellowmen and suspicion of any paternalism or patronage from other social classes. He feels himself as good as any man. This has been the stumbling block to well-minded philanthropists and employers. The welfare work planned by them has received but scanty gratitude from the recipients. The word of a writer in the "Outlook" (March 7, "Letters from a Workingman") are worth quoting: "There is one thing about the Super that we admire hugely. He never makes a splurge about social welfare work." . . . "He hasn't introduced any kindergartens or day-nurseries, . . our boys would resent anything that seemed like paternalism. Somehow, that's the temper of the American workingman. He hates like the mischief to feel like anybody owns him, or is trying to baby him. Comparatively few workingmen would have anything to do with a plan which seemed to have back of it the spirit of patronage or paternalism."

Then to this he adds another motive, sus-

picion: "Somehow, it seems to the fellows that when a firm is too good about such things they must have something up their sleeves, and sooner or later it will come out. It is too much like a 'con' game, you know. We have been taken in so often that we are mighty suspicious of anything that seems like special favor, out of which the boss isn't going to make more than we get out of it" (p. 553-4).

Examples of this are the piece-work system, the southern cotton mill school buildings and teaching coupled with a contract demanding the services of children over eleven in the mill. No wonder a strike occurred in a factory noted the world over for its welfare work. The independent wage-earner bitterly resents any paternalism as breeding, on the one hand, house servants, and on the other hand divinely appointed custodians of the world's wealth.

This same suspicion makes him alert to any shams in those who preach to him. Such keenness can not be fooled. No superficial reasons will suffice. No pretensions will escape. The man who stands before the workingman is naked, though he be thrice locked up in the steel of complacent superior knowledge, manners, dress and breeding. Before him are men taught to be humble and to look blank, but who are sharper than any two-edged sword piercing to the dividing of the bone and the marrow. I can never forget my trying to lead the singing at a shop meeting, and after the first verse did not go well, attempting to gloss over my deficiencies by saying, "That was not very good singing. I don't know what is the matter to-day." Immediately I was stricken dumb by a sixfooter calling out from a back seat, "We got a bum leader, that's what's the matter!"

I believe that this is the chief reason, too, why the average workingman has not wholly swallowed our hair-splitting theology. Questions of the trinity, theories of atonement, sectarian claims, fine points of exegesis, since they do not affect his daily life, he good-naturedly passes on to the doctors of divinity, being sure that they can find much in them to talk about.

He is firm in his belief in God, in the divinity of Christ and his matchless goodness, in a hereafter where justice will be meted out to those to whom the church imputes righteousness as well as the rest. Usually he does not believe in a hell of perpetual torment, unless it be for the rich and hypocrites. Mixed with his religion is much superstition, due, of course, to his ignorance; and a general fatality, due, probably, to his helpless condition in society. His theology conforms more to the new than to the old, to the moral view of the atonement than the legal; but it must contain mystical elements to help out his short-paced reasoning powers. A "judgment of God" is an easier explanation of sudden death than the study of sanitation or hygiene.

This desire for individuality receives its hardest blow from the method of modern production. A man becomes a part of the machine. He is merely a means to an industrial end, an atom, a number, a *unum quid*. Before him drags out the years of hopeless monotony. Nobody who has not gone through it can understand the feeling of pouring out one's precious personality in one long, drab round through unending years, months and days, making the same motions, doing the same few things.

One writer tells this: "A vagrant whom I once saw had for five years made two movements of his hands each second, or 23,760,000 mechanical movements each year, and was, at the time I knew him, at the age of thirty-five, broken down, drunken and diseased, but he still remembered his period of slavery sufficiently well to tell me that he had 'paid up' for all the sins he had ever committed 'by those five years of hell'" ("Poverty," p. 228).

If anyone asked me for the most common cause of workingmen's vices I would say "monotony." If you conceive man's emotions as a pyramid, you can imagine that monotony reduces the finer and higher ones and leaves only the lower and meaner ones. These are crude and sensual. Only gross excesses will appeal to them. The temptation to a hilarious spree becomes understandable. Sexual passions are not checked by other richer feelings. Broad jokes and melodramatic plays attract him.

This may be contrary to the former fashion of easily assuming that all the workingman's woes were due to his intemperate drinking. That day of superficial sociology has passed and sufficient unto it was the evil thereof. To-day it may almost be said that workingmen are as temperate as any other class of people. Reports by Carrol D. Wright go to show that the average workingman's family spends 25 cents a week for liquor. As one-half of the families investigated reported no expenditure for drink it would leave 50 cents a week as the amount spent by the drinkers. Only one quarter of one per cent of idleness is charged to that source. This is due (a) to the increased intelligence of men on this point, (b) to the heavy penalties laid upon the drinker by employing firms and corporations. For the workingman the day is gone, when, to be a first-class mechanic, he must be a large consumer of whiskey. The oft-heard formula, "He gets drunk, but he is a mighty fine mechanic," assumed the force almost of a cause and effect relation. It has been proved essentially untrue. It is further due, too, to a better understanding of drinking. Now it is believed that poverty is a cause of drinking as well as drinking a cause of poverty. Long hours of labor, worry, bad cooking, insufficient food, badly kept homes, no social out-let,—all of these are looked upon more in the light of causes of drunkenness than results, especially in making drunkards of young men.

The third characteristic is his ambition. I have already said that he is ambitious for material things. To get rich is an American birth-right. All the glamour of gold is not confined to the poor immigrant. The American working-boy feels its glow and dreams of riches as a maiden does of her prince charming. His first rude awakening comes when the fact is discovered that riches in this country are for the few only; that 1 per cent of the people own 54.8 per cent of the wealth, that 38.1 per cent are poor, and 50 per cent more are very poor all the time. ("Poverty," p. 45).

If this former ambition to become rich now smoulders to the mere ember of getting a living, what must be his horror to find further that about 4,000,000 people in this country are already dependent upon the public for relief, and that his own family can never hope to be more than two weeks from destitution. ("Poverty," p. 2.)

The constant dread of losing his job becomes a lively torture. No toiler, no matter how skilled, is certain of escaping that. In a moment, without warning, without regard, without feeling, the terse, implacable "notice" may read to him the heart-sinking doom that his place, his livelihood and that of his family are gone.

"Modern life," says Mr. John Hobson, "has no more tragical figure than the gaunt, hungry laborer wandering about the crowded centers of industry and wealth, begging in vain to share in that industry and contribute to that wealth; asking in turn not the comforts and luxuries of civilized life, but the rough food and shelter for himself and family, which would practically be secured him in the rudest form of savage society" ("Poverty," p. 32).

In two weeks he faces want. The one most dreaded specter of his life—pauperism— has found him at last. To make merely a living has been humiliating; to be forced on charity is against nature, monstrous, hateful beyond contemplation, or crushing to suicide.

To quote from a charity worker, "The decision to apply for public aid is perhaps the greatest crisis in the life of the poor. Hundreds and hundreds of men at such times leave their families and become vagrants. I have known many men to whom the ignominy and disgrace of receiving public charity was worse than death" ("Poverty," p. 72).

Out of this disappointment, out of a thousand petty persecutions, slights, ignorings, comes the most constant feeling of workingmen, their sense of oppression and injustice.

Such is the American workingman, not the semi-vagrant, semi-pauper, semi-loafer, but the man of family, with a stout body and a brawny arm, with skilled hands and a keen mind, diligent, upright, emotional, unreasoning, temperate and moral above the lowest or the uppermost classes, once simple and enthusiastically ambitious as a child, now driven by a warped egoism, cowed with a terror of being out of work and forced on charity, with a soul raw by countless injustices, and poured around all a gray and melancholy waste of ignorance on the simplest problems and values of life. Yet such men form the stable element in America's national life; they wear out in its industries, they die in its wars; they make its homes; upon their shoulders are borne its weight of toil and taxes; upon their hearts are branded its sorrows and sufferings.

ALMOST A SHADOW

Gained 20 lbs. on Grape-Nuts.

There's a wonderful difference between a food which merely tastes good and one which builds up strength and good healthy flesh.

It makes no difference how much we eat unless we can digest it. It is not really food to the system until it is absorbed. A Yorkstate woman says:

"I had been a sufferer for ten years with stomach and liver trouble, and had got so bad that the least bit of food such as I then knew would give me untold misery for hours after eating.

"I lost flesh until I was almost a shadow of my original self, and my friends were quite alarmed about me.

"First I dropped coffee and used Postum, then began to use Grape-Nuts, although I had little faith it would do me any good.

"But I continued to use the food and have gained twenty pounds in weight and feel like another person in every way. I feel as if life had truly begun anew for me.

"I can eat anything I like now in moderation, suffer no ill effects, be on my feet from morning until night. Whereas a year ago they had to send me away from home for rest while others cleaned house for me, this spring I have been able to do it myself alone.

"My breakfast is simply Grape-Nuts with cream and a cup of Postum, with some times an egg and a piece of toast, but generally only Grape-Nuts and Postum. And I can work until noon and not feel as tired as one hour's work would have made me a year ago." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

New Orleans, Our Convention City

By W. M. Taylor

In Order to See and Appreciate New Orleans Properly Our Delegates Should Know Something of Its History.

It is in the heart of this great world metropolis that the Disciples of Christ are to gather in our International Christian Missionary Convention next October 9-15, and it behooves us to gather in such numbers and to bring such a spirit as will mark a new era in the religious history, at least of this city, which is destined to exert a great influence over the whole world.

"The First French Colony."

The First French Colony was founded on the shores of Biloxi Bay in 1699 by Iberville, a Canadian of French extraction. Meanwhile his brother Bienville sailed down the Mississippi to its mouth, where the French fleet was moored. Before reaching the mouth he met an English vessel under command of Captain Bard. The captain told him that he was examining the banks of the river to select a good site for an English settlement. Bienville told him that the French had already taken possession of the country and made it a dependency of Canada. Captain Bard then turned around and sailed to the Gulf.

"The Petticoat Insurrection."

Among the early arrivals in the French Colony founded by Iberville and Bienville were twenty young girls who were sent by the King of France to be married to the Colonists. In 1706, these girls becoming indignant at being fed on cornbread, held the first public meeting of women on the American Continent. They threatened that if things did not improve they would return home at the first opportunity. In a few days they were placated and remained loyal and faithful wives. The uprising is known in history as "The Petticoat Insurrection."

"The Founding of New Orleans."

Noting some unsatisfactory features in the location of the Biloxi Settlement, and dreaming of a great port near the mouth of the Mississippi River, in 1718 Bienville determined to select a more suitable site for the capital of the colony. Taking with him fifty picked men, he came upon the site of the old deserted Indian village "Houmas," which was located 110 miles from the mouth of the river. Here he decided to build his city. He called it New Orleans, after the Duc D'Orleans, who afterwards became Louis XIV of France. It was in 1723 that New Orleans was made capital of the colony. The same year the infant city was visited by a hurricane that lasted three days, utterly ruining the crops and destroying many houses and the shipping in the harbors. Many of the settlers were so discouraged that they desired to leave New Orleans. But Bienville persuaded them to remain and rebuild the city.

"The First Declaration of Independence."

In 1763 Louisiana was ceded by France to Spain. The colonists bitterly resented the cession and sent the first Spanish governor back to his country; then the most influential citizens rose in revolution against Spain and declared the independence of the colony. This was the first declaration of independence on American soil.

"New Orleans a Dependency of Cuba."

Spain sent a fleet and 2,600 picked men to punish the conspirators. LaFreniere, the leader of the revolution, met a mysterious death while on board one of the Spanish ships, and five of his companions were sentenced to be hanged; but not a man in the colony could be found willing to act as hangman; finally these men were shot and the other conspirators were sent to Havana and confined in Moro Castle, and New Orleans was made a dependency of the Island of Cuba.

"Reconciliation and Amalgamation."

The next Spanish governor was Don Louis Unzaga. He completely won the colonists; he married a Creole lady, and the officers of his court and army also married Creoles. Finally the reconciliation and amalgamation of the inhabitants became complete, and both French and Spanish worked in harmony for the up-building of the city; and their efforts were augmented by the coming of many wealthy and titled refugees from San Domingo.

"Ceded Back to France, Then to the United States."

The first of October, 1800, a secret treaty was concluded between the King of Spain and Napoleon Bonaparte for the French Republic. Napoleon, being at that time in war with England and fearing that New Orleans would be seized by that power, ordered his ministers to enter into negotiations with the United States. The negotiations resulted in a treaty which was signed at Paris in 1803 by which France ceded Louisiana to the United States; and when Napoleon was informed of the treaty, he made the celebrated remark, "This accession of territory strengthens forever the power of the United States, and I have just given to England a maritime rival that will, sooner or later, humble her pride."

The American government took possession December 20, 1803, just a few weeks after the retrocession of Lousiana to France; the people bitterly resented being sold "like a lot of cattle," and appealed to France, but Napoleon was too busy changing the map of Europe to pay any attention to them.

Louisiana was admitted into the Union April 30, 1812, as a state. On January 8, 1815, General Andrew Jackson and his band of Creole and American soldiery won a famous victory over the British on the Plains of Chalmette; this great conflict is called the "Battle of New Orleans."

"Under American Regime."

With the American domination a marvelous period of prosperity began. Ancient barriers were demolished, forts torn down and the city spread away up and out beyond her original limits. Differences growing out of trade arose between the Creoles and Americans, and the latter built an American city above Canal Street; the greatest rivalry prevailed between the two sections of New Orleans, but as time passed on, Creoles and Americans, seeing the necessity of union, laid aside their differences and reunited under one municipality.

In 1861 Louisiana seceded from the union; in 1862 New Orleans surrendered to Admiral Farragut, martial law was declared and General Butler was put in command, this condition continuing until the close of the struggle. New Orleans suffered greatly during the war, her commerce was destroyed and for many years after the war business was at a standstill, but revival of trade began twenty-five years ago and progress has been astonishingly rapid ever since.

New Orleans, spread out over an area of 195 square miles, has a population of nearly 400,000, has the best street car system in America, is spending $25,000,000 in municipal improvements, her docks accommodate ships from all over the world, she is leading the markets of America in sugar, cotton, rice, and fruit, and is advancing rapidly in all lines of export and import trade.

ON THE CROSS.

ELMER ALLEN BESS.

O his human heart was crying
From the depths of bitter grief,
That the Father had forsaken,
Or declined to send relief!

And our human hearts have heard him,
And, because they feel the same,
Call that grieving soul our Master,
And revere his sacred name.

Hearts akin may find a courage
In the sorrows both must feel;
And, because his soul has suffered
Poignant pains to others real,

We can call him Lord and Master,
And obtain his faith to bear
What our earthly crosses offer,
And our woes divinely share.

EXHAUSTION
Made Worse By Coffee Drinking.

There's a delusion about coffee which many persons not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard mental or physical work is increased by the reaction of coffee, rather than relieved, is a well-known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience:

"For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and when served hot with cream and a little sugar, it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation, his headache disappeared and his nerves became strong.

"Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can out-work many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to other is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

Name given by Postum Co., Battle Creek, Mich., Read, "The Road to Wellville" in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Gleanings from the International S. S. Convention

One of the principal addresses at the International Sunday-school Convention, was that of M. A. Hudson, of Syracuse, N. Y., founder of the great men's Baraca Sunday-school class, which counts a membership of 300,000 grown people. Mr. Hudson spoke upon his favorite subject of "Adult Bible Class and Soul Winning." Three years ago in Syracuse, where he was a prosperous merchant with three large retail stores, he sold out his business to give his life's work to the Sunday-school movement without salary. Seeing what great good might be accomplished through determined effort he organized the first, or mother, association of Adult Bible Class Workers, which has since grown at the rate of 100,000 members a year.

Went Right After Them.

Mr. Hudson spoke at length upon his subject, and his address was listened to with great interest. He told of his founding of the Baraca class, and of how the inspiration had come to him through a knowledge of the fine results that were obtained through slight effort in interesting men in Sunday-school work. He said that he made the problem of getting men into the work his life's business, and that he did not merely issue invitations to them and stop, but he "went after them."

"To be literal in delineating the kind of work we did," said Mr. Hudson, "we simply never allowed a man to rest until he did join. Failure was a thing unknown, and a thing we would not accept. Upon the first day we send one of our men out to see a prospective student; he is urged to join our class. From that day until the day he joins our class we send some one to see him. He never gets a moment's rest until he does join, and then we can so interest him in our work that he will in turn become an ardent 'canvasser' and will visit his friends each day until they also join.

Tenacity of Purpose.

"We say to these men, 'Come join our Bible class.' We find them in the banks, or in their offices or on the street. The man replies, 'No, much obliged; this is my rest day, and I'm going to see the ball game this afternoon.' Then we tell him, 'Well, we are going to have you sooner or later, so you might as well come in now.'

"Again the next day we call and see him; maybe we make an impression in the first few days, but if we don't we keep right on after him. Later, as soon as we enter the door of his business house his companions will say laughingly, 'Might as well join, Brown, there's no getting away from it.' Then Brown succumbs and becomes a life-long, active worker. The next day we send Brown back to see his companions, and they, too, are visited until they join.

"Once the men are inside the work they never quit, and they become so interested in the great work as it is carried forward on its magnificent scale that they will do anything for the movement."

Mr. Hudson then told of how the work is carried on in the classes. Work, he said, is the thing that keeps all the thousands of members actively interested. They are appointed to the different branches of it, become a part of it and will no longer forsake the Sunday class for a ball game or any other attraction. His hearers were greatly impressed with the remarks of the founder of the great Sunday-school movement, and by special request a pantomime illustration of the working of such a class was given in the Warren Memorial Church which was one of the most enjoyable features of the day's program.

The Baraca class was seated in the front pews of the church while the big banks, factories and stores were situated in different parts of the church, and emissaries were sent out to visit them from the class and to bring the members in.

A Whole Village in the School

How men get men: "We're going to have you sooner or later, so you might as well come now."

"Bad Men" Run Out of Town.

In line with the magnificent work carried on by the big Adult Bible Class Movement, the address of D. H. Marbury, of Birmingham, Ala., who told of "How An Entire Village Was Won for the Sunday-school," was one of the most enjoyable features of the day. Mr. Marbury's remarks were most interesting as well as amusing, as he told of how in reality every man, woman and child in a small village of 351 inhabitants in Alabama had been brought into the Sunday-school. The only one individual that the Sunday-school was unable to procure as a member was run out of town.

"We had the only church in the entire village," said Mr. Marbury, and we were determined that that one church should, in one respect, be the greatest in the world. We decided that we would have every man, woman and child in the entire village become a member of the Sunday-school in that church.

"At first we had much difficulty. Many of the residents of the town advanced the same old excuses that have been worn out years ago. But we kept steadily to our work, and one by one they came in.

"At last, only one man in the entire town remained who would not attend the Sunday-school; we used every means available to have him join, but he would not, whereupon we decided to make our record complete and have him join anyway.

Surround His House.

"One Saturday night we took every male resident of the town and surrounded his house. After the first hours of early dawn we awaited his coming from the house anxiously, but the gentleman had received word of our intended coup and had seized the opportunity to spend the day in fishing. Balked by this move, we were undaunted.

"Preparing for the next Sunday we set guards over his house Friday evening, when he was seen to enter, and there we waited until Sunday morning, so we could go in and get him and take him to Sunday-school. The gentleman remained in close seclusion until Sunday morning, when we went into his house and hauled him away to the church to attend his first meeting.

"He didn't like this at all, and finally things became so unpleasant for him that he left the town, when our record was complete."

The audience hugely enjoyed the story of the kidnaping of the remonstrative individual and voted the village of Alabama a great success in procuring workers.

Protestantism in Mexico

New York, August 8.—In a report made public to-day of the work of the American Bible Society in Mexico during the past fiscal year, the society's agent relates that one of the most notable features of the present development of Mexico is the growth of religious tolerance. In June, says the report, "over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday-school Workers and Young People's Societies.

"Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and night before they were rescued by government troops.

"While the convention was in session the visitors received only courtesy on every hand. The governor of the state permitted the convention to visit in a body the historic old prison, 'La Alhondiga,' from whose parapets, ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom.

"The governor also met and cordially welcomed a committee from the Young People's Societies, sending a pleasant message to the convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions.

"All of which goes to show that Protestantism and religious liberty are making great strides in Mexico; and one of the potent factors in this progress has always been the work of the American Bible Society."

One of the very extraordinary events of the year, continues the report, was the renunciation of the Catholic religion by Senor Antonio Valiente y Pozo, a Spanish priest, who is now in the ministry of the Methodist Church South in this city. *La Imparcial*, probably the most widely read of all the Mexican dailies, published an interview with him the other day after his sermon of renunciation. I translate part of the interview, whose publication in a secular paper was rather remarkable.

Being asked what led him to take this step, Senor Valiente replied: "I commenced to study the Bible and to discover the difference between its teachings and those of the church. I tried to rid my spirit of the doubts that assailed it, but they were so many and so serious that I was obliged to analyze them in order to banish them. I struggled against my conscience and against inherited religious beliefs, because my parents were Catholics. At last I comprehended that the truth is in the gospel as found in the Bible, and not in Romanism."

The fact that all this could be chronicled in a Mexican daily paper, to be read by thousands of Catholics, indicates a prodigious change in public opinion in this city. Protestantism in Mexico is now a factor to be recognized and reckoned with. Thousands of the younger people of this city and the republic in general are being brought up in the Protestant faith, and religious tolerance is becoming something more than a name.

HEATHENISM UNDER THE SEARCHLIGHT

We reprint herewith some extracts from a most interesting book which W. R. Hunt, one of our missionaries at Chee Cheo, China, has published, through Morgan & Scott, London, and the Christian Publishing Company. Price $1.00.

Star Signals.

There is in the Chinese schools a legend current to the effect that Confucius, in China, at least 500 B. C., had prognosticated the imminent advent of a deliverer, and that later disciples were sent in search of the celestial sign. The famous sentence in the Classics quoted in support of this "unconscious prophecy" reads: "Among the peoples of the Western regions, there is to appear a sage." It is not considered seriously by most sinologues, though many of the disciples of Confucius, including the Emperor Ming of the Han Dynasty, construed it to mean Buddha.

In the first book of Mencius, there is another striking passage which reads: "We have waited long for our Prince (or Son of Heaven). His coming will be our reviving." It is a strange coincidence, too, that the very last word or hieroglyphic used for "reviving" is the same generic character used in the Chinese language to signify the name of Jesus—the Restorer, Reviver, Giver of life, and Redeemer of the race.

Girl for Sale.

A girl of sixteen, and of pleasant appearance, whose parents recently died, offers to sell herself, in order to raise funds to provide for their burial in becoming style.—Apply, etc.

Such cases are numerous. It is not an abnormal condition in the social and religious life of the people. But it is a sad commentary on the rude delusions as well as the painful devotion in which these votaries of crude forms of religion command our sympathetic attention.

The little children live in dread of the pictures of the Buddhist hells shown by the mendicant priests—exhibiting regions with lakes of blood, hills of knives, mortars for grinding sinners, tongue-pulling instruments, bridges of snakes, cauldrons of boiling oil, saws for cleaving bodies asunder, villages of wild dogs, and beds of serpents. Such a priest—a man?—stripped of all his disguises could not be placed anywhere in Christendom without his being looked upon as a monster, or as a curiosity.

Spiritual Bloodhounds.

Again, the native press is a great formative factor. It is alive to the fact that China is in a great transition stage. It is advocating the sending out of "spiritual bloodhounds" to seek a new religion; and, moreover, it is highly favorable to the synthetic attitude taken by Japan in regard to what the future religion of the state shall be. The Chino-Japanese rationalistic and anti-dynastic literature is, unfortunately, liberating forces which it can not control. Ideas are gaining ground among the millions of students, that a powerful state can be maintained without God. Nothing can so effectively riddle this false situation with shafts of light, as a sound, safe, and scientific Christian literature.

Only a recent issue of a native newspaper contained the following forcible statement by one of the young reformers. He said: "If the eyes and ears are open, reliable information can enter; and if the heart and brain are exercised, proficiency will result. The ears and eyes are the foreign periodicals; the heart and brain are the colleges; and the circulation is the railway."

Chinese Surgery.

The chief surgical instrument of the Chinese physician is a long needle, which, sometimes heated, sometimes cold and infected, he thrusts into various parts of the body where the evil spirit causing the disease is supposed to secrete itself. Into liver or neck, knee or elbow joint, it is thrust, setting up irritations or abscesses, or rendering the part forever stiff. A sick person may have prescribed a piece of human flesh, cut off from the body of a slave-girl or other person. A filial child may willingly donate to a sick parent this piece of flesh either to be eaten or plastered on to the diseased part. Friends and neighbors with all the humdrum of beating gongs and incantations will gather around a sick babe, and by screaming seek to drive away the evil demons thought to be causing its convulsions. The babies of the poor are strapped to the backs of their older sisters, and the little eyes face the sun all through the glare of the day. Dust, dirty washcloths, and the presence of specific diseases, do the rest to rob many a child of sight almost before it begins to see.

Superstitions and Absurdities.

Certain acts have a prescribed value. Merits and demerits are assigned. Buying a coffin, setting free birds, fish, crabs and shrimps that are offered for sale, are all rewarded. Destroying books of false religions, gathering up scraps of printed paper, will bring good luck for a thousand days

He who uses lettered paper to kindle a fire will have ten demerits and itchy sore legs. He who burns it in a filthy place, twenty demerits, sore eyes and blindness. Levelling a grave is punished by fifty demerits; digging up a corpse by a hundred; killing a male child by two hundred. Nothing as said about destroying unwelcome girl babies. The list of rewards and punishments goes on *ad infinitum*.

Should a fire occur, the unfortunate loser is beaten by the official for carelessness, and is not allowed inside any other house for three days. The "fire devil" has to be avoided. Should the vicitm be able to convince the magistrate that it was a "heavenly fire," caused by a fox spirit, etc., etc., he may then avoid a beating, and possibly have his house turned into a shrine or a temple. In a drought or a flood certain city gates are closed. If there is great heat, the "south" gate which rules the "fire element" is closed; if floods destroy crops, the "north" gate which controls the "water element" is closed. The elements must be kept in equipoise, or heaven and earth might collapse.

"Calling back the soul" is a weird and vague idea. By rivers and ponds, over city walls, and by doorsills, voices day and night moan and call to the souls to return to the bodies of people who are sick or demented. Some eat a "charmed" egg, decorate and carry a bird to the Chen Hwang Miao—or God of the City Temple—and ask at the ten departments of Hades if the soul is detained there, and pray that it may folloy the perfume of incense back to the home.

Recently an official astronomer was whipped with bamboo for a miscalculation. When gambling, or about to gamble with cards or dice, the family order the eyes of the idol to be covered up until the game is over. A god that is cunning enough to see through their cheating would not be tolerated. Upon a missionary remonstrating with a heathen for burning paper money, and all the paraphernalia at the grave of a departed relative, the mourner motioned him to be silent, saying: "Hush! that stupid idol doesn't know any better. Do you think we'd be so foolish as to put in genuine coin?"

Chinese Customs.

There is no courtship in China. Brides do not see the faces of their bridegrooms until after the ceremony is over. Sometimes the bridal trosseau is worn for three days and three nights. During this time a genuine exhibition of modesty demands that the bride keep her eyes closed for three days.

The Chinese eat rice three times a day. They ply their chop-sticks as dextrously as we do knife and fork. To them our use of the knife is barbarous. At table superstition enters in, and the places are appointed with regard to signs, age and direction from which guests come. The head and hairdress are peculiar. They do not seem to realize that the queue is the badge of servitude forced upon them by the conquering Manchus. Moustachios are not worn until the man is over forty years of age. Married women have the hair pulled out over the forehead. At a glance you can tell whether a woman is a maiden, engaged, or married. The *elite* cultivate long finger-nails. Some of them are eight inches long; at this coveted length they are encased in a silver or bamboo shield which runs up the sleeve. Funeral services are costly, and are held in highest esteem. Filial sons will present aged parents with a beautiful coffin, which is often kept in the guest room in the house. Incense burns around it night and day to keep away evil influences. When a person dies, the body is elaborately dressed and paper money is piled in the coffin. This pays the way to Nirvana, bribes the spirits, and wins soul-rest.

The children in school read and study aloud. Each tries to outdo the other in shouting; the prevailing idea being the greater the noise the deeper the impression on the stomach. The intellect is located in the bowels. The schoot terms for the year in some village schools read thus: "Ten bushels of wheat, ten bushels of fine wheat, a picul of salt, twenty pounds of pork, a keg of wine, a gallon of hemp-oil, two pounds of sugar, a bunch of incense, and a congratulatory packet of sweetmeats."

Some of the Oriental customs are as fascinating as they are peculiar. Their politeness is extreme and often wearisome. One of the happy things about greeting is that friends shake their own hands. Hats are kept on as a mark of respect in calling. No one would think of presenting his or her own card. Spectacles are taken off when addressing the guest. Women and girls will not sit on the other end of a bench where a man is sitting. Should a guest enter the room, they retire. In the mission churches the men and women are separated by an aisle; often a red screen hangs between. There is no flirtation in the mission churches. Asking a few girls to sing in the church choir would be an irreparable insult. In many mission schools, however, this hypersensitiveness and false modesty is being overcome.

Some of their customs appear to us to be childish in the extreme. For instance, an old man can sit for hours enjoying flying his musical kite. If for no other reason than that the music of its horn can please the spirits of wind and air, he seems to revel in its rest and leisure. The theater is as sacred as the church. Both men and women smoke tobacco and opium. A man will kill himself to spite his neighbor. Policemen, soldiers, and sailors carry umbrellas while on duty.

Our Budget

—Remember the Annual offering for Church Extension begins Sunday, September 6.

—It pays to make the money, which God has trusted us to use, do perpetual service in our Church Extension Fund.

—Our Church Extension Board has helped to build over seventy church homes since last October. The Board expects to make its best report at New Orleans.

—Last year 1416 churches, as churches, sent offerings to the Church Extension Board. There ought to be a great increase this year.

—We are indebted to C. H. Winders for his admirable report of the Indiana State conventions. Brother Winders was for eleven years at the seat of the State University of Missouri, and he now occupies the pulpit at another important seat of culture, and we hear very enthusiastic reports about him.

—The country church will have large space in our next issue.

—It is time to make your plans for the New Orleans convention.

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—A new minister at Rock Rapids, Ia., is Harry M. Stribeck.

—E. H. Hart, of Williamson, W. Va., is ill with typhoid fever.

—The Oklahoma Convention will meet at Shawnee, August 24-28.

—Sherman Kirk has been supplying the pulpit at Ft. Smith, Ark.

—The brethren at Morehead, Ia., are being served by John Hankin.

—G. W. Ogden has organized a teacher training class at Dotham, W. Va.

—McPherson and McKinney begin a meeting August 5 at Ladonia, Tex.

—M. M. Smith reports "peace" in the little congregation at Cookville, Tex.

—The church at Granger, Tex., needs a minister. Address A. D. Reeder, clerk.

—A storm completely wrecked the Christian church at Richland Springs, Tex.

—Frank L. Van Voorhis, of Shawnee, Okla., will assist in a meeting at Edmond.

—A great missionary conference is to be held at Alliance, O., beginning August 15.

—The church building at Mystic, Ia., is being improved with an outlay of over $2,000.

—G. N. Weaver has moved from Breckenridge to Timpson, Tex., where he formerly labored.

—E. S. Bledsoe closed his work at Red Oak, July 12, and now finds a broad work at Big Springs, Tex.

—Herbert Smith, pastor of the church at Follansbee, W. Va., is making a summer visit to England.

—It is reported that a new church building will be the result of Charles E. Freeman going to Cherokee, Ia.

—C. F. Martin, of Overton, Neb., will close his work there September 1 to attend Cotner University.

—The church building enterprise of the congregation at El Reno, Okla., goes forward slowly but surely.

—The church at San Antonio, Tex., is preparing to erect a modern building. A good lot has been secured.

—The North Park Church of Indianapolis, where Austin Hunter ministers, will put in the foundation for a new church edifice this fall and put up the building early next summer.

—J. S. Hawkins, of Prior Creek, Okla., closes his work there with August for further educational advantages.

—J. G. Slayter, of Pittsburg, Pa., recently gave an address to the teacher training graduates at Canton, O.

—A very happy occasion at Charles City, Ia., recently was the supper given to the ladies of the church by the men.

—S. W. Brown and wife leave Kansas to assist in the music, Sunday-school work, etc., at University Place, Des Moines.

—Evangelist H. G. Bennett, who has been in Canada for some months, will conduct a tent meeting at Bushnell, Ill., this month.

—At Chester, Nebr., the corner stone of a new church building has been laid, J. E. Davis, of Beatrice, delivering the address.

—There was healthy optimism at Florence, Colo., where Walter Carter reports growing audiences and deepening interest.

—The Northeast District Convention will meet at Cedar Falls, Ia., August 25, 26. The new church there extends a royal welcome.

—The Northwestern Texas camp meeting is in session at Ruth, August 1-16. Randolph Clark and J. T. McKissick are the preachers.

—H. H. Saunders, late of Kingfisher, Oklahoma, has gone to Vancouver, British Columbia. B. L. Allen, of Olney, Ill., has succeeded him.

—The San Marcos camp meeting is now in session at Trenton, Tex. A. E. Dubber and J. T. Ogle are two of the strong men taking part.

—H. E. Knott, of Des Moines, has taken the place of S. J. Mathieson, who had to give up his work at Las Animas, Colo., by reason of ill health.

—Charles A. Chastain has been asked to take the work at Oak Cliff, Dallas, Tex., in September, when Egbert R. Cockrell returns to his University work.

—Otis Hawkins and his congregation at Lake Charles, La., have engaged Hamlin and Daugherty for an evangelistic campaign to begin immediately after the convention.

—"We believe in keeping busy and that lends to interest which is the life of an organization." According to M. L. Crossley this is the secret, in part, of the success at Nelson, Neb.

—The West Virginia Convention will be held at Clarksburg, September 15-18. Among the outside speakers in addition to national secretaries will be A. E. Cole and Crayton S. Brooks.

—Walter P. Jennings, by the courtesy of his congregation, has been taking hot baths at Marlin, Tex. It will be remembered that he was in great danger from appendicitis some time ago.

—There is lumber on the ground for a new building at Risel, Tex. A meeting was just held there under a large brush arbor. There were twenty-one additions and J. H. McWhirter was the evangelist.

—The "Colorado Christian Herald" suggests that the convention for 1910 should go to Denver, which now has one of the greatest assembly rooms of the country with acoustics that are almost perfect.

—W. S. Johnson, late of Estherville, Ia., recently delivered a sermon at the Chautauqua there which was characterized by the editor of the local paper as a very fine one and much appreciated by those who heard it.

—At the Ministerial Institute, which is to be August 17-22, at Beatrice, Neb., S. D. Dutcher will speak upon the separation of Disciples from the Baptists, and Dr. E. D. Curry, pastor of one of the large Baptist churches of Omaha, on the possible reunion of the Baptists and Disciples.

—Mrs. Candace Lhamon Smith is lecturing in Missouri this summer under the direction of the State C. W. B. M., and on Sundays supplies Dean W. J. Lhamon's pulpits during his Chautauqua season.

—J. H. O. Smith recently took the place on the program of Senator Carmack at the Chautauqua at Winfield, Kan. His subject was "Gumption," which he treated in a homely, direct style that won his audience.

—There is hope of a reorganization and rebuilding at Redding, Ia., where C. E. Chambers is in a tent meeting. The church there was burned a few years ago and the insurance money lost through the failure of a bank.

—The Northern California Convention has just been concluded at Santa Cruz. George H. Combs was the chief speaker. The Southern California Convention continues till August 16 at Long Beach, and Charles S. Medbury is the chief speaker there.

—J. W. Yoho makes the report that one state evangelist preached twenty sermons during June and received the large sum of $7.02. None of these men, even in our larger states where our brotherhood is greater numerically and wealthier, receives adequate compensation.

—O. E. Hamilton has just landed in New York from Liverpool after a world tour. He is available from September on, or, at least for October, November, and December, and would like to get in touch with a good evangelistic singer at once. He may be addressed at Pomona, Mo.

—An Annuity of $500 has been received by the Church Extension Board from a friend in Pennsylvania. Many such gifts should come to this Board, because they build churches at once. For information write to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

—We cordially second the suggestion of George F. Crites that some good brother, with a little cash to spare, purchase a tent for the use of the West Virginia Christian Missionary Society. We hope there will be this coming year a great evangelistic awakening in those districts that were so intimately associated with the work of the Campbells.

—M. S. Johnson has accomplished good work at McAlester, Okla. The school has become so large that it can not be seated in the building, and use is being made of the Tabernacle erected for the meeting lately held. The church expects to have at the Shawnee convention the largest delegation of any church in the state traveling a similar distance.

—Elmer Ireland, Des Moines, Ia., asks, "Will you please cite one instance in the New Testament where one baptized believer was received into a local church?" We would refer our brother to the second chapter of Acts, where about 3,000 were added unto the original disciples, all of whom, we presume, were baptized believers. Could Brother Ireland point out any instance of anybody *but* baptized believers being received into any local church in New Testament times?

The New Hope
Is the Best Remedy for the Drug and Liquor habits
HOME TREATMENT can be administered
J. H. GARRISON, President
Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

—Nelson Trimble is showing much enterprise in his conduct of the work at the Christian Center Bible Institute, Baltimore, Md. He gets out a little leaflet bulletin and every week it is varied. Among other things he has arranged for some courses in church history and other subjects that will be helpful both to those who are identified with our work and to those who know little about it.

—J. H. Jones has been at Bolivar, Mo., four and a half years, during which time there have been 200 added to the church, a new parsonage built, and a lot secured for a new building. J. V. Coombs holds a revival here this month in a large tabernacle. The Centennial aim is "Five Hundred in the membership and the foundation laid for a new church building."

—W. A. Dameron preaches for the church at Prairie View, Ralls Co., and for Fairview and Salem churches, Randolph Co., and Fairview, Macon Co. For this last church he has worked three years, and can give a good report of it. He has been with the others but a part of this year, and finds them earnest supporters of the work in a general way, and influential in the local community.

—F. M. Cummings was called to the pastorate at Marceline, Mo., on October 1, 1907, from Sedan, Kan. All departments of the church are in good running order. A special aim is to become fully acquainted with the truth for our time, to acquire an intense desire for the betterment of human life and conditions, and to co-operate with others to this end, having as our motto, "The Union of All for the Good of All."

—For the first time in the history of Eureka College the class of 1908 issued an Annual. It is called "the Tub." This volume is full of valuable information and beautiful pictures of college buildings and interests. It has already done the college great good and is destined to do still more good. The proceeds from the sale of the Annual will go to the college for the reseating of the chapel, which has been recently frescoed and otherwise improved.

—We wonder how the exciting finish finished. When the State Secretary for Illinois made his last call, there were but two more Sundays in the missionary year. This is the way he put it: "The race is getting exciting, only two laps remain out of fifty-two. The Illinois Christian Missionary Society is running a desperate race against Expense, Appropriations, Special Calls, Missionary Meetings, New Fields and Dying Churches. Has your congregation sent an offering? The missionary year closes July 31."

—The church at Cameron, under L. O. Bricker's ministry of four years, has taken front rank. It has an enthusiastic men's organization known as the Men's Sunday Evening Club, an Adult Bible training class of about 100 members, one of Missouri's largest C. W. B. M. auxiliaries, a very live Young Ladies' Mission Circle, a lodge of the Knights of King Arthur for the boys, a great Bible school and Endeavor societies, a Deaconess Board, and other kindred organizations. Some have been reached, and new standards set, while others will be realized. Such a record speaks well for both the minister and the people.

—Our congregation at Paragould, Ark., which recently dedicated a handsome new building, free of debt, was organized in 1885, and the following year the construction of a house of worship was undertaken, this being, perhaps, the first brick house ever erected in Paragould. There are but few survivors among the original membership. The church deserves great credit for carrying out its plan so successfully in the midst of the financial panic. It now has the finest church building in the city, with a seating capacity of about 1,000. Four men are especially to be mentioned as having shouldered the big end of the burden. They are L. C. Thompson, J. T. Hester, I. C. Leggitt, and J. A. Morgan.

THE CHURCH OF CHRIST

By a Layman. **TENTH EDITION SINCE JUNE, 1905**

A history of Pardon, the evidence of Pardon and the Church as an Organization. Scriptural Discussion of Church Fellowship and Communion. THE BEST EVANGELISTIC BOOK. "No Other Book Covers the Same Ground." Funk & Wagnalls Company, Publishers, New York and London, Cloth Binding, Price $1.00 Postpaid. Write J. A. Joyce, Selling Agent, 209 Bissell Block, Pittsburg, for special rates to Preachers and Churches.

For sale by Christian Publishing Company, St. Louis.

—We have received a very handsome souvenir in memory of Mrs. O. A. Carr, whose death was announced in THE CHRISTIAN-EVANGELIST last November. The memorial takes the form of a booklet bound in black morocco. It is edited by J. Breckenridge Ellis, contains a picture of Mrs. Carr and the college in which she was so much interested, a memorial tablet presented by the students, and the monument over the grave. There is a biographical sketch and an estimate of character by Prof. A. C. Riall, and communications from many of her friends and pupils. The Christian Publishing Company has a few copies of this little volume which will be sent to those interested for $1.50 per copy. This is merely to defray the expense of publishing and there is profit to no one.

—We regret to hear of the death of Mrs. Sue E. Grant, which recently occurred at Woodland, Cal. She was one of our pioneer educators, having opened the first school in

Eureka, Ill., which afterwards became Eureka College. She married Prof. Grant, who was a member of the faculty of Christian University, and she was one of the first teachers in Christian College, Columbia, Mo. She was a woman noble in character, of intellectual attainments, and always a pleasant companion.

—W. E. Garrison, who for twelve years has been a regular staff contributor to THE CHRISTIAN-EVANGELIST, writing the Current Events and the Sunday-school lesson, and part of the time serving as assistant editor of the paper, having recently accepted the presidency of the New Mexico College of Agriculture and Mechanic Arts, asks to be relieved of his work on the paper. His new position not only imposes heavier duties and responsibilities upon him, but it removes him to a much greater distance from the office, where regular and speedy communication with it would be more difficult. His relation to the Editor of this paper forbids us to make such notice of his resignation as his long connection with the paper and the high character of his work would otherwise justify, but we must be permitted to express our deep regret at the circumstances which have made necessary the separation of his life work from our own. We do not say that we have never dissented from any position he has taken, but the instances have been marvelously few, considering the amount he has contributed, and he has never been taught that his opinions must harmonize with our own in order to be absolutely correct. Our readers, we are sure, will join us in extending good wishes for his continued success in his chosen work in the land of his adoption.

Our Men Again in the Jungle.

Word comes from Bolenge, Africa, that Ray Eldred and L. F. Jaggard have just returned from a twenty-five days' itinerate and exploration in the jungles of the Congo. They preached the gospel in a great many villages. The missionaries had with them the stereopticon given to the Mission by Miss Ella Ewing. The natives came in throngs to see the pictures and marveled greatly at the story of love thrown on the screen. Dr. Jaggard had been in Africa but a few days, yet he entered into the hardships of this long, perilous trip with heartiness. Brother Eldred says: "On this trip Dr. Jaggard and I waded in swamps, with the water many times up to our waists and quite often deeper than that. Two different days we were drenched to the skin, and on one day had to go so all day long." At one time they had to cross a difficult swamp with a river in the midst of it. He says of this experience: "The native canoes were so small that but two or three at most could go at one time, so the canoes had to make four trips. We were all day getting to the village on the other side of the river. The canoes were so small that on that day at four different times a canoe sank with everything in it." Mr. Eldred and Dr. Jaggard were both capsized in the river and had to swim for it. Mr. Eldred further says: "That night we had the pleasure of sleeping on wet beds with wet clothes and wet blankets. Making us a hot supper and taking a little medicine as a preventative, and giving a little to each of the men, we rolled up in our wet blankets and went to sleep, thankful that we still had the blankets to roll up in and for the protection that had been over us and our carriers during the day."

We expect to publish the full letter in THE CHRISTIAN-EVANGELIST.

REMEMBER, WE FURNISH ALL KINDS OF

BIBLE SCHOOL LITERATURE

No matter what you want, write to us about it.

CHRISTIAN PUBLISHING CO., St. Louis.

The Union Movement in Ontario.

The subject of Christian union is being discussed by the great majority of the people in this part of Ontario. Many people are asking themselves, and others, the reason why the Church of Christ is divided. This, it seems to me, is a good sign. People must think before they are likely to change their ideas in life.

In Kilsyth we have tried to keep in touch with the union movement as it is discussed by the religious press. Bro. J. I. Carter, who preceded me as pastor at Kilsyth, did much to foster a brotherly feeling with all Christian people. Since I took up the work we have gone further.

In January I was brought into touch with the Baptists in this vicinity, and through the friendship that has grown between Baptists and Disciples, I thought it wise to try and bring both bodies closer together. The result is as follows:

An agreement has been reached between the Baptist church at Tara and the Church of Christ at Kilsyth, and the Baptist Home Mission Board and myself, whereby the Kilsyth church agrees to co-operate with the Tara Baptist, giving the latter church an afternoon service. Geo. F. C. Welsman.

Kilsyth, July 28.

The Oklahoma Christian Missionary Convention.

As most of the brethren of Oklahoma know, the state convention is to be held in Shawnee, August 24-28. The time is drawing near and we must be doing. Our aim is to have 500 visiting delegates. We must reach the number. A great, active, growing brotherhood like ours should not think of or be in the least satisfied with anything less. Each church is entitled to a representative for each twenty-five members or major fraction thereof. Be sure and appoint these at once and furnish them with credentials. Everything possible is being done to prepare for the great gathering. On behalf of the local church I take pleasure in extending a most cordial invitation to all to attend. It will be a delight to us to entertain you. The city invites you to come and will join us in bidding you welcome. Let us do something at this convention of which we will be proud. Brethren of Oklahoma, come! Write to the undersigned, giving number and names of delegates, or for any information.

Frank L. Van Voorhis.

Shawnee, Okla.

Ordained to the Ministry.

The last letter written by Sister Moses to Mrs. Kelley contained the suggestion that her dearest friend, Sister Louise Kelley, be ordained a minister. The Disciples of Christ everywhere know of the close, sisterly fellowship of those godly women. Sister Kelley cherished that parting word as a call to wider usefulness and believing more doors for service of Christ would open to her if ordained, she asked to be formally set apart to the sacred office of the ministry. This was done at the First Church, Berkeley, Cal., July 26.

W. P. Bentley, one of the elders of the church and an old friend of Sister Kelley, assisted the pastor in a tender ordination service. The local congregation witnessed for the first time the New Testament example of "fasting, prayer, and the laying on of hands." The church was brought into blessed comradeship with her, which will enlarge its sympathy and vision through the years to be.

Not less active in C. W. B. M. work, but more liberty in her public ministry, is the hope and prayer of this gifted, spiritual woman. May the holy enthusiasm and inspiration of her messages win multitudes to the standard of the conquering Christ.

I commend unto you our sister, who is a servant of the church everywhere; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many and of mine own self.

Berkeley, Cal. I. N. McCash.

Illinois State Convention.

The State Meeting of the Illinois Christian Missionary Society will be held at the Central Y. M. C. A Building, Chicago, this year on August 31 to September 4.

The representation is by delegate and a certificate is mailed to each church and minister along with the big poster and program. Each contributing church is entitled to one delegate unless it has 200 or more members; in that case it is entitled to two delegates. Delegates to be entitled to a vote must bring the blank certificate duly filled out by the clerk.

The Chicago brethren give lodging and breakfast to those only who notify them of their coming. A card all ready and properly addressed is mailed to each church and preacher. Just fill out and mail it.

Yes, visitors will be cordially welcome at the State Convention as of old. Just come on, you good folks!

When you arrive in the city, go at once to the Palmer House and register in order to be assigned to your stopping place. This is a proper protection to both the delegates and visitors, and the brethren of Chicago.

And when you register, please hand in the One Dollar from your church on the Convention Expense Fund. It is a little sum to you, brethren, but it means much to our society. Kindly bring or send the dollar.

If you can not possibly send representation—perish the thought—just mail the dollar from your church to us here at the office.

Come on, brethren, in large numbers.

J. Fred Jones, Sec.

Bloomington, Ill.

FOREIGN MISSIONARY NOTES.

A Mistake Corrected.

It was announced some weeks ago in the papers that $15,000 had been pledged by our people of Oregon for a steamer for the Congo. This was an error. Dr. Dye's telegram, through some error in transmission, read as above, when it should have read $2,300. This splendid sum was pledged at the Oregon state convention. It has since been increased to over $3,000. An active committee has been appointed and steps taken to push the matter with enthusiasm until the $15,000 is reached. A steamer for our great work on the Congo is one of our most needed enterprises.

Encouraging Gain in Receipts of the Foreign Society.

We are pleased to report that the month of July shows a good increase all along the line over the same month last year. The total gain for the month has been a little over $9,700. The tide has turned. Every effort needs to be put forward now to bring up the receipts all along the line. We must depend mainly on the churches and Sunday-schools. It looks as though the receipts from these two sources could be brought to what they were last year in spite of the hard times. Let every church and Sunday-school which has not sent an offering this year do so at once.

New Missionaries for the Field.

It is the purpose of the Foreign Society to send out thirteen new missionaries to the various fields in September. The effort was made to send fifty new workers this year. All together thirty have been appointed. Eight have already been sent, nine will be held over until next year and the remaining thirteen will sail if the funds are available to send them. The whole 50 could probably have been found and sent if the financial depression had not come. The names of those who expect to sail in September are as follows: J. C. Archer and wife, of Newton Falls, O., graduates of Hiram College, who will go to Jubbulpore, India; Dr. Z. S. Loftus, Vanderbilt University, Nashville, Tenn., who go to Japan; Miss Eva Raw, Hiram, of Drake, who goes to the Philippines; Miss Sylvia Siegfried, Hiram College, who goes to Cuba; H. A. Eicher, Hiram, O., India; Miss May Hiatt, Eureka College, Japan; C. F. McCall and wife, University of Missouri and California, respectively, who go to Japan; Miss Eva Raw, Hiram, to China; W. B. Alexander, Hiram College, to India; Miss Nellie Grant, India, and Chas. P. Hedges, of Bethany College, to Bolenge, Africa. These are a strong, well-trained group of young people. They will represent the Christian Church with credit in our distant fields.

F. M. Rains,
S. J. Corey,
Secretaries.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

Business Opportunities.

FOR SALE.—Hotel; 25 rooms furnished; 3 1-4 acres in lot. Splendid location. Paying business. Price reasonable. Owner wishes to retire. F. Grimes, Sumner, Wash.

WE HAVE an actual gold mine in operation at Rawhide, Nevada, machinery installed and taking out ore. All Christian men, we need a little more money to secure returns from the smelters; will let you in on the ground floor with us and treat you right. L. W. Klinker Los Angeles, California.

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EVERYTHING for rally day. Full line of samples, ten cents, postpaid. Get catalogue L. American Blackboard Company, 810 Olive st., St. Louis, Mo.

Evangelists and Ministers.

GEO. L. SNIVELY, 773 Aubert Ave., St. Louis, general evangelist, dedicator, pulpit supply.

D. H. SHANKLIN, evangelist, Normal, Ill., uses stereopticon, charts and furnishes singer if desired.

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ORGANS.—If you require an organ for church, school, or home, write Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

Schools and Colleges.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

On Fruits & Cereals

BORDEN'S PEERLESS BRAND EVAPORATED MILK

(UNSWEETENED)

Is Delicious

EVELYN M. GORDON

E. M. Gordon was born in Bombay, July 8, 1870. He came of godly parents and was reared in a Christian atmosphere. His grandfather was a Baptist missionary, and the home influences which surrounded his early life were elevating and uplifting. Baptized at the age of fourteen, he never knew the time when he was not a Christian. His parents were Baptists, but he never joined any church, preferring to be called a Christian, although he had never heard of the existence of such a body of people who called themselves simply Christians.

He entered the Baptist Theological College at Serampore, Calcutta with the idea of ultimately going into the ministry, but for a brief period joined the staff of the *Bombay Guardian*, a weekly newspaper published in Bombay. It was at this time that he met Mr. and Mrs. M. D. Adams, of the Christian Mission, Bilaspur, C. P., India, and formed a friendship with these godly people which not only influenced his whole life, but was the means of his joining the F. C. M. S., and working at Mungeli, C. P., India. His mother was opposed to his taking up work at so early an age at such a lonely place, but E. M. Gordon was made on the same lines as the apostle Paul, and the call meant to him obedience even unto death. His motto was, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." He worked alone for five years, away from any Christian influence, meeting with dangers and difficulties, with no human companion save God and nature. What this meant to such an introspective character one could readily understand as you looked into his spiritual face and felt the pressure of his strong hand.

There was not a single Christian at Mungeli when he started the work, but after sixteen years of toil and labor he left last year a church membership of three hundred Christians, four hundred boys and girls studying in the various schools, a leper colony of eighty men and women, a Christian village settlement where orphan boys and girls of our mission started agricultural work, and two out-stations. He was a firm believer in the economy of missions and carried on this work *alone* with the help of the native brethren, working and praying for a self-supporting church at Mungeli. "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit." He worked strenuously during the famine, and the government officials sought his help and advice as to the best means of helping the people. He made the study of the life of the people his aim, so as to reach them better, and wrote several articles for the Royal Asiatic Society, of Bengal. He recently published a book entitled, "Indian Folk Tales," and translated the Gospel of Luke in the dialect of the district for the Bible Society, in Allahabad.

Death was no strange thing to him; he had faced it in cholera epidemics and smallpox, during famine and plague and he was always ready for the summons. A few days before he left for Hopkinsville, he said to one he loved, "If I had my life to live over again, I would go to the same place, work among the same people, and if I had money I would use it among those same people and live down everything as before." "But," said his companion, "you have suffered so much physically and mentally." He said When a man is sinking in the mire, you must stretch down your arm, touch him, bring him up and save him, but you must first get the contamination of the mire. Christ went through the same thing to save men. He was called gluttonous and a wine-bibber, and can I be thought anything less? He suffered—I suffer."

During the last few weeks of his life he suffered with his head, and his physician in Philadelphia has since said that any shock mentally would have been enough to snap the cord of his beautiful life. He left his family in perfect health apparently, had a farewell prayer and started on his long journey to Hopkinsville, and from there to the "Father House."

His life was lofty, sublime and great; nothing mean or petty entered into it. His death manifested a sublimity and grandeur which will be a precious memory to those who loved him. His body rests in Hopkinsville, where he was known and loved. His grave will be a sacred place to the dear ones there, and he would have chosen to rest there, since he had been denied the privilege of resting among the people for whom he lived and died in Mungeli.

Anna M. D. Gordon.

Philadelphia, Pa.

Ministerial Exchange.

W. A. Haynes, of Mt. Sterling, Ill., has four weeks this autumn, during which time he can hold a meeting for any church desiring such.

A. L. Zink, of Clayton, N. M., can hold a few meetings beginning in September.

S. V. Williams, 355 Greenwood, Kankakee, Ill., will correspond with any church desiring services of a competent evangelist, with or without a singer, for September or November.

George T. Smith, of Mechanicsburg, Ill., is open to employment for a revival or pulpit supply, beginning the third Lord's day in August and continuing three or four weeks.

As We Go to Press.

Special to The Christian-Evangelist.

Murray, Ky., August 10.—In a pleasant meeting here; 37 additions first week; E. D. Bourland a splendid pastor to work with. —Fife and Son, evangelists.

Special to The Christian-Evangelist.

Atlanta, Ga., August 10.—Great service last night with hundreds turned away; 36 to-day, 103 to date; we praise God for the victory; only those knowing the circumstances can understand what a marvelous meeting this is. Herbert Yeuell is a master workman and the people clamor for his return.—Bernard P. Smith.

Special to The Christian-Evangelist.

Guthrie, Ky., August 10.—Seller and St. John in great meeting here; hardest field in western Kentucky; 1,000 in tabernacle yesterday; 45 accessions first week.—T. E. Roberts.

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Christian Publishing Company,
St Louis, Mo.

Union Gospel Songs

PREPARED FOR BIBLE-SCHOOLS, YOUNG PEOPLE'S MEETINGS, PRAYER-MEETINGS, CHURCH SERVICES AND SPECIAL OCCASIONS

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Leonard Daugherty and J. H. Rosecrans

This Book Contains 234 Songs, Mostly of the "Gospel Hymn" Type, and is Especially Suited to Revival Services.

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This is an excellent book, and we believe it will find an honored place in our brotherhood soon. It is a new book, recently published.

CHRISTIAN PUBLISHING COMPANY
ST. LOUIS, MO.

NEWS FROM MANY FIELDS.

From Prince Edward Island.

The work in Prince Edward Island is taking on new life; the church in Charlottetown, the capital, had been without preaching for nearly two years until John H. McQuerry was secured in April and in June a very satisfactory meeting was held with Mitchell and Bilby, evangelists.

The brethren at New Glasgow have not had preaching for over a year but have now secured A. J. MacLeod, formerly the New Brunswick-Nova Scotia evangelist, and he is already at work there.

At Summerside the new house has been dedicated and A. N. Simpson, of Toronto, Ont., is located with them temporarily, but they have a permanent minister in view. The annual convention was held at Summerside on July 11-13, and it far exceeded expectations in every way, as it was probably the best convention our people have ever had on the Island. On Saturday night A. J. MacLeod, of New Glasgow, delivered the opening address; E. C. Ford, of Picton, N. S., preached Sunda y morning; the new church building, which is complete in every way, costing $4,000, was dedicated in the afternoon, John H. McQuerry, of Charlottetown, preaching the sermon; C. Brooks Voorhees, of Montague, was the evening speaker. The sessions on Monday were devoted to business, Sunday-school and teacher training work, closing on Monday night with a sermon by A. N. Simpson, of Toronto. The brethren seem to be greatly encouraged by the convention and are hopeful for a much greater work being done the coming year, plans having been made accordingly.

I. Warren Leonard, of Worcester, Mass., is temporarily supplying the pulpit in Charlottetown, Prince Edward Island; he will return to his work in the Bible college at Lexington in September.

J. H. Williams.

Charlottetown, P. E. I.

Georgia.

I spent from June 27 to 23 in a meeting at Nashville. The writer did the preaching. Professor Bradbury, of Rome, led the singing. The audiences from night to night were the largest ever seen in the town. It was our first attempt at organization in that town. We organized with 25 good people. W. Henry Griffin and James M. Griffin are the elders and Remer L. Higgs and M. S. Griffin are the deacons. This young church is deserving and has bright prospects in that important center. The South Georgia district will take the church in charge and perhaps hold a meeting there before the close of the year.——My next meeting will be at Girard, Burke county. We have no church in that town, but I am going there to preach the gospel, to baptize the people and to organize a church. ——David Arnold, of Hampton, just home from Drake, preached two good sermons at Acworth July 26. He made a good impression.——Lon Hadaway, of Illinois, is visiting "home folks" at Hampton and will hold two meetings for Harrison Jones in the Griffin district.——F. L. Adams, of Atlanta, is holding a meeting for Corinth Church, Walton county.—— W. B. Shaw, of Southeastern Orphanage fame, is doing successful "protracted meeting" work in Georgia.——All things considered the meeting just held at Dublin by Evangelist Allen Wilson must be classed with our best meetings in Georgia.——Evangelist Herbert Yeuell is stirring Atlanta as never before. Some of our national evangelists are coming to us and causing the denominations to give us recognition. The recognition may not be very heavenly to some of the denominations, but it is recognition all the same and beneficial to the cause for which we plead.——The Georgia Legislature is at present probing our convict lease system and laying bare unparalleled meanness of the state's managers of the system. From the evidence reported in our daily papers these managers and their allies have been expert grafters for years. Impeachment is too good for them. Punishment pronounced and literal should be meted out to them. E. L. Shelnutt.

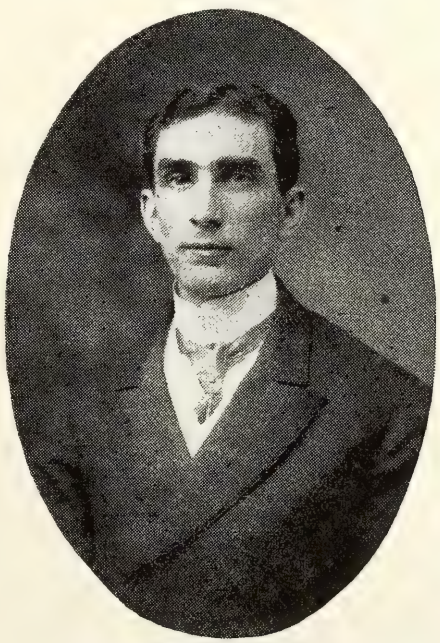
Acworth.

New Church at Nelsonville, O.

Sunday, July 19, marked the opening of the new $13,000 home of the saints at Nelsonville, O. The building is of native brick and appears as shown herewith. The plan is on the Akron style, the finisn in oak with green on walls and cream ceiling. There are classrooms, bathing-rooms, study, auditorium, Bible school room and two vestibules on the main floor. The basement has kitchen, dining-room, toilet-rooms and a large Sunday-school room yet unfinished. A Bible school of 600 ean be accommodated. President Bates, of Hiram, dedicated the building and took a collection of about $6,000. Brother Cook says of him, "Bates outdid himself in preaching and is surely great on money-raising. His method is absolutely the best ever seen." E. S. DeMiller, of Cleveland, under whose ministry the building project was started, preached in the afternoon before the communion service.

On dedication day 453 attended Bible school and offered $50. In two years of ministry Scott Cook has added about 100 members. There is perfect harmony and bright prospects at Nelsonville. A meeting for this fall is already planned. Brother Cook is a most worthy son of one of the most worthy fathers among Ohio Disciples. May heaven's blessing be upon him and his Nelsonville parish.

C. A. Freer.



W. S. Cook, Nelsonville, O., pastor Christian Church.

New Christian Church, Nelsonville, O.

Prohibitionists in Council.

The greatest gathering ever held in the interest of temperance reform was the National Prohibition convention recently held at Columbia, O. It was certainly a pleasure to be in that great crowd of 1,235 delegates with many alternates and visitors.

Many men who were familiar to our brotherhood were there and were very prominent in the convention. Brother Fillmore, of Cincinnati, had charge of the music and with a large chorus did excellent work. O. W. Stewart, that prince of Prohibitionists, was a great factor in the convention. No other speaker received such attention. He had charge of raising the campaign fund and certainly he has no peer in raising money. I delivered an address before the Woman's Prohibition Club of America, which held its national convention at the same time. Mrs. Anna Sloan Walker, of Decatur, Ill., is the president of the club, and she is a faithful Disciple. Dr. D. R. Dungan was a conspicuous figure in the Iowa delegation. Brother McLain, of Hiram, O., was also a prominent worker. F. W. Emmerson, of Freeport, Ill., who four years ago was the candidate for governor of Kansas, was also to be seen, and time would fail to mention the host of brethren who were there. The interest of the brethren in this great reform shows why the Christian churches are such a strong factor in the fight against the saloon.

It was indeed a great convention and this year the men who assembled in Columbus will help make history.

J. R. Golden.

THE NATIONAL TEACHER TRAINING INSTITUTE

One of the rarest spiritual treats as well as a surpassingly profitable week was spent at Bethany Park, Indiana, in the Teacher Training Institute, August 1-6. I am personally indebted to my brother Herbert Moninger, who made such a week possible to me and hosts of others, and who conducted it successfully and in beautiful spirit.

The program was so full and the simultaneous meetings in consequence were so many that I could not get to them all, as much as I desired to do so. The first day I heard with profit Professor C. T. Paul, of Hiram, Ohio, and readily understood the appreciative words spoken concerning his work. I heard my old school friend, E. A. Cole, of Washington, Pa., conduct a Teacher Training class in his skillful way, and understood why he is so successful in building up a great home school and in impressing himself upon the Bible school world in western Pennsylvania. I had the pleasure also of hearing my old instructor, J. W. McGarvey, deliver a lecture and give a quiet evening talk.

J. W. Kersey was there to tell us of his great class, which meets on Monday night. He said the attendance of over seven hundred was easily explained. For two years he had been conducting a Monday night class for popular Bible study with an attendance of three hundred and fifty. Upon the foundation and prestige of such a successful work he built up his great teacher training class. He told of his methods of conducting the class, and at another occasion taught a training lesson to a large audience.

O. W. Lawrence, of Decatur, Ill., said his class of 800 grew out of the necessity of caring for 350 new converts which came into his church at the close of the Sunday meetings. Once started, nothing could stop the growth of the class, which soon enrolled the best people of the city. Brother Lawrence said his program for a class meeting was as follows: a single stanza of a hymn was sung and a brief prayer was offered; the lesson was then outlined and the outline written on the blackboard; after a few minutes of drill, the blackboard was turned and the class was drilled from memory until they had the outline in mind; frequently the class would be divided into sections for a drill by the old spelling match method; review, and review, and more review and then some more. Any one can have a great class if he is willing to work like Brother Lawrence.

The Lord's day brought great sermons from Miner Lee Bates, president of Hiram College, W. E. Harlow, S. M. Martin, of California, Wallace Tharp, of Pittsburg, Pa., and Charles Reign Scoville. Twenty-one coaches of people came in on the morning trains and the electric road added hundreds more. From 6,000 to 8,000 people were on the ground and crowded in and around the Tabernacle and the Tent for the sermons and the communion services.

The Model Bible School was the feature of the afternoon. P. H. Welshimer, assisted by a corps of helpers, cared for it. 1306 were enrolled in the Adult Department, 650 were in Brother Moninger's outdoor Teacher Training class, 229 Intermediate and Junior pupils were in the tent, there were 200 Primary and Beginner pupils, and in groups on porches, in tents, all over the grounds, special teachers gathered 1,330 more, making at first count 3,715 in the Bible school. A revised report was read at the evening session, making the total attendance at the Model Bible school 4004.

On Monday the work continued as usual in three sections, the Tabernacle, the Tent, and in the Y. P. S. C. E. auditorium. Miss Farris and Mrs. Settle gave expert instruction in the problems of the Juniors, and Mrs. Buxton not only gave her fine work in the Primary problems, but also presided over the sessions in the Y. P. S. C. E. auditorium every day.

W. H. Book, of Columbus, Ind., gave a great address on "The Sunday-school as an Anti-saloon Force." The great audience filled the auditorium and gave hearty applause.

Tuesday was a great day. P. H. Welshimer told how he built up his great class, which numbers 1,000. Roy L. Brown, of Bellefontaine, O., President R. H. Crossfield, and Mrs. T. W. Grafton told how they built up their great Adult classes. How simple their method is! In the words of Roy L. Brown, all you have to do to have a great Bible class is to "work eighteen hours a day for seven days in the week for eighteen months." These great Bible class teachers demonstrated that they not only worked hard, but also found that the hard work paid a hundred fold.

L. L. Farris was present to tell how the greatest Home Department was built. Mrs. Williams, of Portsmouth, O., told how she built up the greatest Cradle Roll department. P. H. Welshimer told what the superintendent did between Sundays. Miss Nannie Lee Frazier told Bible stories in her inimitable way. Many a preacher said he believed his sermons would do much more good if he would learn to tell a Bible story as Miss Frazier tells them.

S. S. Lappin and T. W. Grafton told how to work with the boy, and all who heard went home determined to try. There were Bible knowledge contests between various states, and Kansas, after tribulations, won out in the finals.

W. C. Pearce was there with the ripe knowledge of an expert in his calling and with the blessing of his spiritual power. He gave himself to his specialty, the Adult Bible Class Movement. E. O. Excell was there with his smile and his "thank you," and everybody sang. The Netz Sisters were there and sang everywhere and at all times and smiled and sang more, and everybody loved them more and more. Their concert was a rare occasion. Russell Conwell was there and invited us all to open diamond mines in our own dooryards. J. M. Kersey gave his lecture on "Force and Counterforce." Earle Wilfley gave a stereopticon lecture on teacher training.

And over all this richness presided "that man Moninger, who smiles at you like a girl," as President McGarvey expressed it.

State Bible school men were there, Settle of Kansas, Gilliam of Oklahoma, J. H. Bryan of Missouri, DePew of Illinois, C. L. Organ of Iowa, Robert M. Hopkins of Kentucky, and L. L. Farris, who will very soon take up the work in Ohio.

A conference was held by the State Bible school men and the editors of the Bible school literature of the Standard Publishing Company and the Christian Publishing Company concerning the coming year's great campaign. This will insure the strength and success of harmonious action all along the line. The coming Bible school program for New Orleans was also considered and some plans were discussed for Pittsburg, 1909.

The only note of regret expressed during this great Institute was that the attendance was not twice or thrice as great. No gathering of our people has developed greater spiritual power and value. Honor to whom honor is due.

Marion Stevenson.

Good Reports from the Philippines.

Good reports come from the Philippine Islands. The work there, however, is running away with our missionaries. We have not nearly enough missionaries to supply the calls that constantly come. Dr. Pickett, of Laoag, reports 750 treatments in the hospital during May. He also dedicated a new native chapel during the month and reports twenty-two baptisms for the month. There were also twenty baptisms in our provincial churches surrounding Manila during the same period.

Moving the Armourdale Christian Church.

For the third time in five years the Armourdale Christian Church, of Kansas City, Kan., has been devastated by the flood waters of the Kaw River. Located here in the valley among a population of 12,000 laboring people, our church had in a measure recovered from previous disasters and was prospering. The church was considerably damaged. Six feet of water stood in the church. The furniture was nearly a complete loss. The membership was scattered and a number of these will not return. The city mission committee of Greater Kansas City immediately set about the matter of giving aid. After viewing the situation, a plan was formed to move our building to higher ground. This plan has the backing of our churches of Kansas City, Mo., which have so generously aided us before, and are now in an effort to raise $800 to assist us. We will secure a $400 loan from the Church Extension Loan. For the rest of the funds needed we are looking to the churches of Kansas. They are planning now to help us. We can not speak too highly of the spirit of helpfulness that the churches of Kansas City have manifested toward us. Our people are greatly encouraged. The moving of our church to the proposed site will put it above danger line and give permanency and the best location in the district. To put our church in good repair on our new location will require an expenditure of about $1,800. We have every reason to believe that we shall soon be in our building again.

Bert E. Stover, minister.

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ADULT BIBLE CLASS MOVEMENT

100,000 Men, 100,000 Women, 10,000 Organized Adult Bible Classes in Our Bible Schools Before the Centennial

At Bethany Park last week a number of our state Bible school men were discussing their plans for next year with Herbert Moninger and myself, and it seemed good to us all to rally our churches and Bible schools to attain the above aim. It is a very modest undertaking for our great Bible school host, and can be realized.

It was the consensus of opinion that no class should be accepted as an organized class until it had the International Certificate of recognition as an evidence that it had passed the test of the International standard. Send to the superintendent or secretary of the Adult work of your state and ask him for the application blank for the certificate for your class. The application properly filled out and accompanied with twenty-five cents will get the certificate. If you do not know who the state official is, write W. C. Pearce, 806 Hartford Building, Chicago, Ill.

We have arranged with W. C. Pearce, Superintendent of the Adult Department of the International Sunday-school Association, to report all Adult classes which are organized in our own schools in the United States. This will enable you occasionally to check up and see if your class has been reported. Brother Pearce told us that many Adult classes supposed they were organized until they tried for the certificate of recognition and discovered that they had overlooked some small matter.

Marion Stevenson.

◈ ◈ ◈

Standard of Organization for Adult Bible Classes.

1. The class shall be definitely connected with some Sunday-school.

2. The class shall have the following officers: Teacher, president, vice-president, secretary and treasurer. It shall also have at least three standing committees, as follows: Membership, devotional, and social. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.

3. The class shall consist of members who are sixteen years of age or over.

This standard represents the minimum of organization rather than the maximum. In establishing it the Adult Department Committee endeavored to consider the needs and conditions in the average Sunday-school, and to voice the practice existing throughout the international field.

Any Bible class meeting this standard, upon application to their state or provincial Association, and furnishing the names and addresses of class teacher and president, with 25 cents, will receive an International Certificate of Recognition.

◈ ◈ ◈

A Centennial School and a Living Link.

We had two good treats here. Brother Warren was with us and spoke morning and evening. We found yesterday that we had reached our Centennial aim two months ago, "All the church and as many more in the Bible school." This makes us rank fifth in the line in this county. Our average attendance for last six months was 212. We have 320 enrolled in main school, 80 in Home Department and 52 on Cradle Roll, with 210 on church roll.

We have enough pledged to make us a living link in foreign field next year. Largest teacher-training class in state. The Lord has certainly blessed us richly. My ambition is to use these blessings as a foundation for greater work in future.

Cameron, W. Va. W. E. Pierce.

◈ ◈ ◈

Another Century Class.

Another Adult Bible Class—"The Men's Bible Class," which I have the honor to serve as teacher,—has crossed the century mark. We register 105 men now on our roll. We have the International charter and some additional lines beside. We organized the first Lord's day in September, 1907, and crossed the century mark in nine months. At organization we only had four men pledged. We are lining up our class for men in the Sunday evening services during the summer months.

I send herein application card we used.

Wm P. Shamhart.

Fort Wayne, Ind.

◈ ◈ ◈

New Movement Class at Canton.

We have organized a Men's New Movement Adult Bible class with sixteen members. After three weeks the enrollment was forty. It gives promise of being a fine factor in the development and growth of the church. Few movements among us are more important just now than the enlistment of men in the Lord's work. The Bible class idea gives a fine foundation on which to build intelligently and permanently. We hope to double our present membership before many weeks. W. R. Allen is our teacher, and F. M. Harrison superintendent.

Canton, Ill J. G. Waggoner.

◈ ◈ ◈

A Fine Class at New Castle, Ind.

An organized class of young men in the Sunday-school of the Main Street Christian Church, of New Castle, Ind., was founded by Mrs. Ed. Jackson, our present teacher, about 1905. It set about at once to enlarge the class. But it increased its attendance very slowly, until of late, since the town has grown. The officers only worked the harder. To this end frequent business meetings and occasional class receptions and many socials have been held. Class attendance cards were printed and used with good results. After the officers were elected they had printed an invitation card to be used by any and all members, which we have found more successful than attendance cards. In addition to these invitations the officers wrote postal cards to members not present the Sunday before asking a more regular attendance. The class has assumed the name of the "Young Men's Bible Class," having for their motto, "Do Right." The teachers and officers are young business men, consecrated to the work of our Lord. The young men of the class are always willing to assist in the church work, and do all they can in behalf of our Savior. This class is supporting a missionary; they have a social, needy and sickness committees; they look after the members of the class, also the members of the church, whom they know are sick and try to see in what they can help them; they also send flowers to their members, or the members of the family when sick. They also look after parties who are in need all over the city. They attend to the welfare of the class in the way of socials and entertainments. In this way we keep in a closer touch with our members. Our class also works in harmony with the young ladies of our church in all ways. George W. Shopp.

◈ ◈ ◈

An Enthusiastic Believer.

The Sunday-school is growing and has begun to tax the capacity of the church. The latter part of last year I recommended the plan of organized classes, and we now have a men's class, a women's class, and a young ladies' class. The results have been very satisfactory. Taking a class of unruly boys, the despair of several teachers, I have recently organized them on a plan similar to that applied to adult classes. The attendance is now doubled and a better behaved or organized class can't be found. I am an enthusiastic believer in organized classes, for it gets everybody busy.

H. H. Cushing.

Gloversville, N. Y.

The Young Men's Bible Class, New Castle, Ind.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arizona.

Bisbee.—Eight have been added to the little band of workers here in the last two weeks. Sixteen since I began.—W. E. Spicer.

Arkansas.

Harrison.—There were 34 additions during a two-weeks' meeting held by H. A. McCarty. The interest was good and the services resulted in a better understanding of our plea by the people. Brother McCarty was assisted by his daughter, who is a fine choir leader.—L. C. Clenderin.

California.

Los Angeles.—August 2 I closed a fine down-town tent meeting under the auspices of the Broadway Church. The meeting was a seed-sowing campaign and it is thought that the Broadway church, which is only six blocks away, will reap the harvest. The tent was crowded at every service and the last evening great crowds were standing around the outside.—O. P. Spiegel.

Illinois.

Winchester.—Four have been added to the church here since last report.—Lew D. Hill, minister.

Indiana.

Hammond.—Five added to our church here last Sunday. The interest still keeps up.—C. J. Sharp, minister.

Iowa.

Akron.—Have been supplying for the church here the past five weeks. Three added during that time. W. T. Radcliffe recently closed a good year's work here and is now located at Riverton.—O. L. Adams.

Estherville.—I have just closed four months' supply work here with 11 additions. H. H. Utterback begins his work here August 9.—W. S. Johnson.

Kansas.

Chanute.—Two were added to the church here last Sunday. We are not taking any vacation, but on the other hand are doubling our efforts during the hot weather.—G. W. Kitchen.

Kentucky.

Audiences and interest continue fine at the Third Christian Church. One baptized last night, one received by letter and one reinstated. —W. S. Gamboe, minister.

Mexico.

San Louisito.—Enrique Westrup, missionary of the C. W. B. M. at Monterey, Mexico, has just closed a four-days' meting in San Luisito church, with 20 confessions. The people of this church are very thankful for their new house and feel their responsibility and show a desire to work. A new building has just been provided for this congregation at a cost of a little over $1,000. It is very well located, being but four squares from the central market of Monterey. Since January 1 Mr. Westrup has received 47 persons into the church at Monterey and its suburb, San Luisito.—Mrs. M. E. Harlan.

Missouri.

Bevier.—Have just closed a three-weeks' meeting with the church here. Seventeen additions. The work here has taken on new life. I will begin a meeting at Mt. Sinai, Mo., August 18.—J. T. Sapp.

Calhoun.—We began a meeting with the minister, J. D. Babb, eight days ago. He has had 30 additions at regular services during the past six months. Forty-four added during the first week of our meeting. We hold our meetings in the City Park. Hundreds in attendance every night.—F. M. Neal.

Chaffe.—Our meeting here is two weeks old. Evangelist B. H. Whiston and wife are with us and are doing fine work. Twenty-six additions up to the present time and we expect many more. Interest in Bible school work is growing. —A. H. Patterson.

Wheeling.—Five added to the church here since last report. We expect to begin a series of meetings October 1.—W. H. Hook.

Michigan.

Belding.—Two added last Sunday at the regular services. Sunday school and Christian Endeavor work is in a flourishing condition.—O. W. Winter, minister.

Nebraska.

Goose Lake.—We have just closed a two-weeks' meeting at this place. This is a new field. There were nine confessions and the meetings were held in the Union church. We are to hold another meeting for them next June.—Albert Miller.

Oklahoma.

Elk City.—The editor of the leading paper of this city joined the church here in our meeting, which has just closed. Eight of those who came in during the meeting have been heads of families. The Sunday-school and Christian Endeavor work has taken on new life.—T. M. Myers.

Ohio.

Cincinnati.—I have been preaching for the Fourth Christian Church here during the past three weeks. Three have been added during this time.—Y. W. B. Smith.

Texas.

Van Alstyne.—Evangelist Richard Martin and Gospel Singer L. D. Sprague are in a fine meeting here. Hundreds are coming from the country, and the hourly interurban service enables those from neighboring towns to attend the meetings. People are coming from as far as Sherman, 15 miles to the north, and a number were up from Plano, 30 miles to the south, Sunday night. The meeting is being held outdoors; the entire block in front of the church being taken up with seats and vehicles. Brother Martin is a true man of God, and has exerted a powerful influence for good in this community. Men who come miles to hear him are loud in their praises; he is holding hundreds night after night in close attention. He is not only winning souls but is sowing seed for the future. Brother Sprague, aside from his beautiful solos, is leading a great chorus choir admitted by all to be superior to any ever heard in our city. Notwithstanding the fact that this field was well gleaned even to the Bible school, there have been 28 additions to date, people coming every night.—G. F. Bradford, minister.

Granger.—Spicer and Douthit have just closed a very successful meeting with this congregation. The first five days of the meeting were held in the church, but on Sunday night we moved to the opera house in order to have more room. The house was crowded to standing room and many were turned away. In all there were some 33 additions. One feature of the meetings was the fine work of the Presbyterian pastor. He showed himself to be truly a great-hearted and good man. Brother Douthit is a great leader of song and his solos were a rare treat. Many homes were made happy because souls had been turned to Christ. The church, which had been in a sleepy condition, took on new life, and a pastor, Brother R. Jackson, was secured as one result of the meetings.—A. D. Keeder.

Utah.

Salt Lake City.—Twelve additions and three baptisms during July at the regular services.—Dr. Albert Buxton.

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Sunday-School

August 23, 1908.

FRIENDSHIP OF DAVID AND JONATHAN.—1 Sam. 20:30-42.

PREPARING THE LESSON.

David and Jonathan. How beautiful and appealing is the story of the love of these two men! How remarkable it is under the circumstances! How great an influence upon David for good the love of Jonathan was we can only imagine. David's respect for Saul doubtless was due in large measure to his love for Jonathan. David's patience under trial was also helped by the love of Jonathan. See in this respect 23:16.

You will wish to study the whole story of the affection of these two men. Read first 18:1-5. Then read 19:1-7, 20:1-42, 23:14-18. Read yourself into the story; try to imagine what it meant to Jonathan to love David after he discovered that David was to be king. Note Jonathan's loyal defense of David from the accusations and suspicions of his father Saul. Note what Jonathan endured in reproach from his father as well as in self-denial of his own ambitions. Read David's lament over Saul and Jonathan, 2 Sam. 1:17-27.

THE HEART OF THE LESSON.

What is friendship? What will it endure? What will it renounce? What will it give? These are questions suggested and answered by a study of Jonathan's course toward David. Read in connection with this story the thirteenth chapter of First Corinthians.

The power of love is illustrated in the help Jonathan's love was to David. Who knows but that his faith might have failed him and his life turned into bitterness but for the love of Jonathan. David needed such a love as this to furnish the atmosphere in which his life would develop into the character which Jehovah could use in his great purpose.

God sent to David all the possible experiences of life, the bitter and the sweet, prosperity and adversity, love and hate, honor and shame—nothing was lacking in the development of his great nature. God needed a great man, and in this book of First Samuel we are observing the processes by which David came to be what Jehovah wanted and needed. Let us thank God for sending this great love of Jonathan into his life just here.

LESSON PRAYER.

Heavenly Father, help me to know that to those who love God all things work together for good. Help me to learn from these experiences of David how thou art working with me to make me what thou desirest for thy use. I thank thee for thy love more wonderful than that of David and Jonathan which came into my life with the love of Jesus. May it transform me into thine own image.

Changes.

Barnett, James A.—73 West North street to 319 North Broad street, Galesburg, Ill.
Beckler, H. E.—118 Church street, Mongahela, Pa., to Belle Center, O.
Bennett, H. G.—Yorkton, Can., to 509 West Russell street, Monroe, Wis.
Bledsoe, E. S.—Italy to Big Springs, Texas.
Bryan, J. C.—Williamsville, N. Y., to Grandville Center, Pa.
Bush, A. J.—Corpus Christi to Wichita Falls, Texas.
Chapline, George F.—Holly Springs to Jackson, Miss.
Crutcher, James N.—Higginsville to 524 Shukert building, Kansas City, Mo.
Dalton, W. L.—Perry to Walter, Okla.
Dohoney, E. C.—Amarillo to Paris, Texas.
Ellis, George H.—Core West, Va., to Nezperce, Idaho.
Harbord, C. L.—Canton to 3016 Euclid avenue, Kansas City, Mo.
Hopkins, J. A.—Winston-Salem, N. C., to Bethany Beach, Del.
Horne, John McD.—Des Moines, Ia., to Ballston, Va.
Idleman, Finis—Des Moines, Ia., to Grand de Tour, Ill.
Longanecker, F. M.—429 West Walnut street, Kalamazoo, Mich., to 405 Beauregard street, Charleston, W. Va.
Maple, O. D.—Fredericksburg, Va., to Mount Ranier, Md.
Murphy, H. R.—Clay Center to Effingham, Kan.
McCallum, Donald C.—1 Divinity Hall, Cambridge, to 43 Cleveland avenue, Everett, Mass.
McPherson, Chalmers—Waxahachie to 614 Granger street, Fort Worth, Texas.
McQuerry, John H.—Charlottetown, P. E. Island, to Lord's Cove, New Brunswick, Can.
Nance, Thomas G.—Texico to Clovis, N. M.
Norris, B. F.—Ash Grove, Mo., to Arlington, South Dakota.
Olney, Olin O.—Rutland to Quaker City, O.
Pearn, William—Cristoval, Canal Zone, to 1525 Eighth street, New Orleans, La.
Pegrum, Robert—Milton to Yarmouth, N. S.
Polson, C. A.—Soldier, Kan., to Exira, Ia.
Porter, R. L.—709 North Boulevard to 210 St. Hypolite street, Baton Rouge, La.
Read, T. L.—Eureka to Chapin, Ill.
Richardson, W. F.—1016 Lydia avenue, Kansas City, Mo., to 504 South Kentucky avenue, Roswell, N. M.
Robinson, H. B.—404 Arizona street to 915 North Stanton street, El Paso, Texas.
Romine, E. M.—Hinton to Marlow, Okla.
Ryan, William D.—Ashland, Ky., to Winona Lake, Ind.
Shreve, J. T.—Memphis to 227 Ohio avenue, St. Joseph, Mo.
Smith, Charles E.—901 Sixth avenue to 751 North Main street, Marion, O.
Smith, G. T.—Dexter, Mo., to 212 Third street, Danville, Ill. (Vermillion Heights.)
Smith, M. M.—Atlanta to Greenville, Texas.
Smith, O. Alvin—Gonzales to North Waco, Tex.
Spear, M. S.—Middleport to Bucyrus, O.
Stauffer, C. L.—Dana to Dallas City, Ill.
Stuckey, J. H. Kansas City, Kan., to Bertram, Texas.
Trundle, Dan—Columbia, Mo., to Rialto, Cal.
Vanmeter, M. C.—Kalkaska to Williamson, Mich. Mich.
Williamson, Guy B.—Chattanooga, Tenn., to Wichita, Kan.
Wilson, B. Alvin—West Paulet to Grafton, O., No. 1.
Wray, B. L.—137 Drury avenue to 128 North Hardesty avenue, Kansas City, Mo.
Zerby, Guy L.—Tampico to Concord, Ill.

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CHRISTIAN PUBLISHING CO., ST. LOUIS.

Christian Endeavor

August 23, 1908.

VACATION RELIGION.

DAILY READINGS.

M.	Appreciation and Contentment.	Ps. 16:5-9.
T.	Eating and Drinking.	Eccl. 2:22-25.
W.	Light-heartedness.	Eccls. 3:11-14.
T.	Studying Nature.	Ps. 65:5-13.
F.	Choosing the Best.	Phil. 4:8, 9.
S.	Summer Sojourners.	1 Pet. 2:9-12.
S.	Topic.	

"The devil never takes a vacation" is the ugly word that is sometimes spoken when some tired servant of God proposes to go away a little while and rest. It is sufficient answer to say, "Neither does God take a vacation, but the devil's servants do when they can, and God's people may do so if they wish." In fact, the Son of God himself invited his wearied disciples to come to one side and rest.

"All work and no play makes Jack a dull boy" is an old and true saying, true no matter what a man's work may be. Even a dead, insensate machine will last longer and do more work if it have periods of rest. The locomotive that has carried a long train in swift flight for hours goes to the round house for a rest before the return trip.

This topic comes at the close of the vacation season. Before many days most of you will be on your way for the work of the winter. What kind of a vacation have you had? Do you go back home and to work with physical strength renewed? If not, is it because you have sought dissipation and not recreation?

Do you return with your heart younger, or with a weight that indicates some burden you have added which you might have left? Is there a feeling of disappointment, or of unworthiness, or shame? Have you left undone the things you ought to have done? Have you done the things you ought not? Are you stronger or weaker in heart and life for the days before you? Would you do differently if you had it to do over again?

Or do you return home feeling that you have gained much in every way during your release from your daily task? Are you physically refreshed? Are you in better spirits? Does life look brighter? Have you a better ambition for your task? Do you feel that you have made some spiritual gain?

What is your spiritual record for your vacation? Were you as conscientious in regard to your Christian duties as you try to be at home? Have you been as faithful at the church services? Has the minister singled you out from among the summer visitors of his town as a faithful Christian? Has he seen you at his prayer-meeting? Has he found you willing to help in the Bible school and in the Endeavor Society?

Or did you excuse yourself from all this by saying it was your vacation time? Look at the scripture lesson for this evening's meeting. Jesus and his disciples went aside to rest, but welcomed an opportunity to work, and after they had served the multitude, they went out to a larger work with new strength. "They that wait upon the Lord shall renew their strength."

May the coming season be your best in his service!

Midweek Prayer-Meeting

By Charles Blanchard.

WHAT DOES GOD REQUIRE OF MAN?

(Topic Aug. 19: Micah 6:6-8; Psalm 51:16; Matt. 23:23.)

The finest summary of the divine requirements to be found in all the Bible is this eighth verse of the old prophet, Micah: "He hath shewed thee, O man, what is good. And what doth the Lord require of thee save to do justly, to love mercy, and to walk humbly with thy God?"

It is such fine sentiments as this that commend, or should commend, the word of God to all right thinking men. Nor is this just a fine sentiment. It expresses the real tone of the book. There are records that seem to indicate otherwise, for the Bible is the story of Man, struggling upward from ignorance and barbarism. It is the oldest record of civilization. And any story of civilization must take account of the follies and failures of individuals, communities and nations. We are to read the Bible in the light of the past, which was at best but twilight. History, as someone has defined it, is "His story." And this is true, despite all the blackness of the background.

In nature the storm and blackness of the tempest make a background for the rainbow of His promise. So with human strife and all the bitterness and blackness that find place on the pages of history, and in the records of the Bible. God has set his rainbows in the clouds and darkness that are round about his throne. And he has set his rainbows of promise and of peace round about the thrones of earthly kings, even in the midst of corruptions and conflicts that flow from the jealousies and wickedness of human hearts. It is not strange, therefore, that we find imperfections in the records of the race, in the Bible as in all earthly histories.

The truly wonderful thing is to find such summaries of all divine revelation and human experience as this in Micah, in these sorrowful days when the best of men was as a "briar" and the "most mighty worse than a thorn hedge," and the godly man had perished out of the earth. I don't know what you think about it, but I am going to cling to the old Book which commends itself to my heart and compels me to hold fast my faith in God as my Father, who asks nothing of us but what is good.

The Master also set his seal of approval to this splendid summary of the prophet. The weightier matters of the law are "judgment, mercy, and faith," which are the same as justice, mercy and humility—the sort that makes men willing to walk with God. For the essence of all true faith is genuine humility. To humble ourselves to walk with God is the expression of our faith. And we may well doubt our own or the faith of another which does not make us really and rejoicingly humble. Faith is the upreaching of the finite after the Infinite, the holding out of human hands to the Hand that makes all histories and that holds all destinies.

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People's Forum

For a Pure Ministry.

To the Editor of THE CHRISTIAN-EVANGELIST:

I had the pleasure of attending the recent convention of the churches of Christ of the state of Missouri. It was a great intellectual and spiritual feast. The most interesting session to me was the Bible school session. The spiritual life of our children was the subject—the material for the Church of the Living God on the morrow. No wonder much time was spent in discussing ways and means to bring about great results in this mighty work. Look at the children and their pure, innocent lives that must be led into channels of right and power. No wonder we listened so attentively to splendid addresses.

Here were the men who were to stand before them, whose influence by word and example was to be a power before them.

But in all, there was little said in regard to a clean ministry and upright, manly superintendency. Being of a reflective mentality, I found myself thinking upon the great force of example. I was indeed surprised, as I stood on the steps of this magnificent Boulevard Church after such inspiring sessions, to note the number who boldly lighted their cigar and stood puffing, or took from their pockets a wallet, containing not money, but tobacco, and took their chew, and behold the number of these who registered as pastor of some church,—whose business it was to proclaim the unsearchable riches of God and his Christ, commanded by the Word to first "take heed unto himself;" men supposed to be petitioners of that religion which James says is "to visit the fatherless and the widows, and keep himself unspotted from the world." And the latter admonition is the biggest. It's not so great a thing to visit the widow and orphan. But it is a big job for some folks to keep unspotted from the world. Some of these men say they "can't quit." I would advise that they try the "power of God" on it.

But as I looked over these preachers I noted also that there were even evangelists that did chew, and spit, and smoke. And where do these stand? As the ambassadors of Christ, standing before men with the pure message of love. When once I spoke to an evangelist about personal purity, and cited his weakness, he quoted James 5:20: "He who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And he took much comfort and another chew. Brethren, where shall we draw the line before these little ones? Echo sounds "a mill stone" and "the depths of the sea." And then I noted, too, that some of these that did chew and spit and smoke are supported by the Church of Christ in Missouri. How inconsistent! Some of our children down here giving to help buy a man's tobacco while he is teaching others and their children to be pure and clean and holy. And here organized leagues of boys and girls to fight that filthy evil which has sunk its poisonous fangs into so many of our men—yea, and shame on us us— women, too. God help us to know "Consistency, thou art a jewel."

Yours for a pure ministry,

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BETCHER.

After five months of unremitted suffering the soul of my dear wife was called to its rest. What she suffered no human being can guess. For during the past five months she was unable to move a limb without help, and then it was very painful, even though we did it in the tenderest way we could. She was troubled with what the doctor called a malignant ulcer in the stomach. About three weeks ago septic fever set in and from that time she began to get weaker. She suffered patiently. Never did she murmur, but always believed that no harm would come, for God was near.

On Sunday night after returning from church I noticed that her mind was beginning to wander. On Wednesday morning she recognized us for the last time and at 12 o'clock, June 27, her spirit took its flight to that eternal home of which she was just as sure as she was of her earthly home. On Tuesday night, as was our custom every night, I sang a song, "Back From the Long Ago," and she joined in one verse, but she was asleep when I finished the last verse.

Her body sleeps in Rapides Cemetery. I have received many kindnesses at the hands of our friends here, and many sympathetic letters from brothers and sisters. I want to thank all for these, and pray that when you are called to pass through such an hour you may have the same kindnesses shown you, also, that the Good Father may be to you what he has been to me.

Alexandria, La. L. A. Betcher.

BRANT.

John Brant, of Isabel, Kan., who, for the past two years has been in the Bible school of Drake University, died July 3. Brother Brant was ordained to the ministry about a year ago; he was 25 years of age, and a life of great usefulness seemed to be before him. He sickened and died inside of a week before reaching home from Drake University.

C. W. Van Dolah.

Hutchinson, Kan.

DARNOLD.

For the second time within a little over eight months the Christian Church at Glasgow, Ky., has been called upon to give up a greatly beloved minister. November 13, last, Elder J. E. Payne, who was dearly beloved by his congregation and held in the highest esteem by the entire community, died after a lingering illness of cancer. The church realized that his place would be hard to fill, but divine providence seemed to direct us to Elder O. W. Darnold, of Lexington, who commenced his work February 1, and at once won the hearts of all the people. Less than three months ago, he brought among us his beautiful and highly accomplished bride, having married Miss Ethel West, daughter of Mr. W. T. West, postmaster at Lancaster. In June he received his diploma from the College of the Bible at Lexington and to all human appearances he had a future as bright as the noonday sun. He was taken with typhoid fever and died July 19, within six weeks.

Mr. Darnold was born in Carroll county, Kentucky, twenty-five years ago, March 22, last, the eldest child of Mr. and Mrs. Eugene Darnold, now of Taylorsville, Ky. He is survived by his parents, one brother, Mr. J. B. Darnold, a young minister, now in college at Lexington, and one sister, Miss Gertrude Darnold, who lives with her parents. He began preaching at 18 years of age, and has preached all his spare time, his field being almost entirely in Central Kentucky. The funeral was held at Pleasureville, Ky., the sermon being preached by Elder H. H. Webb, of Lexington, a close friend. Previous to the sermon, impressive memorial services were held over the remains by Messrs. Baeby, Higgins and Coombs.

The church at this place is bereft, and realizes that it will be an extremely difficult thing to find a man who can fill the place twice left vacant in so short a time, but it has a strong board of officers who will continue the worship during the interim, as they have done during so much of the last two years.

Glasgow, Ky. W. P. Coombs.

MATTHEWS.

Sister Martha Ankeny Matthews, daughter of Isaac and Eleanor Parker Ankeny, was born in Somerset, Pa., April 28, 1841, and died at her residence in Kansas City, Mo., July 9, 1908. She became a member of the Somerset church when about 17 years of age. She was educated in the well-known Pleasant Hill Seminary, near West Middleton, Pa., then conducted by the beloved Campbell McKeever. In 1866 she was married to Alexander B. Matthews, and in 1868 they moved to Kansas City, where they made their home during the remainder of their lives, Brother Matthews preceding her to the better land about four yeras ago. Three daughters were born to them, but one of whom, Mrs. Bixby Willis, of this city, survives her. Two brothers, A. T. and J. J. Ankeny, of Minneapolis, and one sister, Miss Valeria Ankeny, of Somerset, are left to mourn her loss. Sister Matthews was one of those beautiful spirits whose influence is like that of the warm sun and gentle rain upon the earth; no one could come within the range of her personal acquaintance without loving her, and being influenced for the better. She was devotedly loved in this church, of which she had so long been a worthy and consecrated member. Her memory is blessed, and her works will follow her. It was a sweet privilege to have been the pastor of so choice a spirit.

Kansas City, Mo. W. F. Richardson.

McCLINTOCK.

Mrs. Mary J. McClintock died July 27, 1908, aged 71 years, 6 months and 27 days. The funeral was conducted from her late home in Ludlow, Mo., by the undersigned. She was for 61 years a faithful Disciple of Christ.

Wiley Miller, Elder Christian Church.

Ludlow, Mo.

RUSSELL.

Capt. M. T. Russell, at Oakland, Cal., fell asleep June 30, 1908. Decline of health began four years ago and compelled him to leave Des Moines, Ia., where he was highly esteemed. Climatic conditions helped him temporarily; but a surgical operation a few weeks prior to his death revealed incurable ailments. Intense suffering was borne in faith and hope till the peaceful end was reached. Songs of Zion cheered this true patriot and soldier of the cross as the shadows settled over him. Out of the valley he sang, "Jesus Lover of My Soul." Captain Russell was born at Salem, Ind., 71 years ago; became a Christian early, married Miss Harriet Harlan in 1861, became captain of the Fifty-first Indiana Volunteers, was given a special medal by Congress for heroism at Stone River, escaped from prison and served to the close of the war. He was a deacon in the Central Church at Des Moines forty years, served as park commissioner twelve years and filled other places of honor. He died in the fellowship of the First Church of Berkeley. The writer conducted the funeral services at the home and the body was cremated. Peace to his ashes. His battle is over and he is more than conqueror.

Berkeley, Cal. I. N. McCash.

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The Home Department

The Great Guest Comes.

BY EDWIN MARKHAM.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain,
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it, Lord, that Your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."
—*Delineator.*

The Beauty Contest in Japan.

The newspaper beauty contest fever has reached Japan! Who says, "you can't hustle the East." The "Jiji Shimpo," the great newspaper of Tokyo and Osaka has offered prizes and called for photographs of the most beautiful women of each section of the country. In beginning this contest the papers announce, "We can not hope to compete with our Western neighbors in beautiful *blondes*, but we hope to excel them in beautiful brunettes."

The beauty of the house is order,
The blessing of the house is contentment,
The glory of the house is hospitality,
The crown of the house is godliness.

The Sermon Was Too Convincing.

It is hard for the preacher to determine the effect of a sermon. It generally has an effect, but, as in the following case, it may be quite opposite to the one intended.

The Vicar of Heaton, in England, had a parishioner who was a miser. For this man's benefit he preached one Sunday what he believed to be a strong sermon on the necessity of charity and philanthropy. He presented the duty and joy of giving in vivid colors, and thought the miser, at whom he looked often, seemed impressed.

The next day he met the man in the street.

"Well, John," said the vicar, "what did you think of yesterday's sermon?"

"It moved me deeply, sir," John replied. "It has brought home to me so strongly the necessity of giving alms, that honestly, sir, I've a great mind to turn beggar."

"I wouldn't cry like that if I were you," said a lady to little Alice.

"Well," said Alice, between her sobs, "you can cry any way you like, but this is my way."—*The United Presbyterian.*

Making the Best of One Another.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these, but we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others and ask what we would wish to be done to us and thought of us were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven, and we shall become not unworthy followers of him whose name is Love.

The kingdom of God has no frontiers. Wherever there is sin and need, there Christ wants his kingdom established. No boundaries confine that kingdom to any little locality. It is world-wide and heaven-broad in its extent.

He Met His Match.

He was engaging a new stenographer and he bit off his words and hurled them at her in a way to frighten an ordinary girl out of her wits.

"Chew gum?" he asked.

"No, sir."

"Talk slang?"

"No, sir."

"Make goo-goo eyes at the fellows when you're not busy?"

"No, sir."

"Know how to spell 'cat' and 'dog' correctly?"

"Yes, sir."

"Chin thru the telephone half a dozen times a day?"

"No, sir."

"Usually tell the office force how much the firm owes and all the rest of its private business you learn?"

"No, sir."

He was thinking of something to ask her when she took a hand in the matter and put a few queries.

"Smoke cheap cigars when you're dictating?" she asked.

"Why—er—no," he gasped in astonishment.

"Take it out of the stenographer's hide when you've had a scrap at home and got the worst of it?"

"Cer-tainly not!"

"Slam things around and swear when business is bad?"

'N-never."

"Lay for your employers with a club when they get caught in a block some morning?"

"No, indeed."

"Think you know enough about grammar and punctuation to appreciate a good stenographer when you get one?"

"I—I think so."

"Want me to go to work, or is your time worth so little that—"

"You bet!" he broke in enthusiastically. "Kindly hang up your things and let's get at these letters."—*Judge.*

Pointed Wit.

In one of the elevated trains of Greater New York the other day three gentlemen were engaged in conversation. They did not seem to be concerned as to how many in the car should hear them. They talked loudly enough for those nearest them to hear distinctly.

One of them, and the inference was that they were brewers from their conversation, said to his two friends: "We have got to get hold of the papers if we are ever going to head off this temperance Prohibition wave. We will also have to organize among ourselves (that is, the brewers) to reform the saloon."

One of the two, who seemed to be somewhat of a wit, said, in a humorous tone:

"Jack, I am thinking about starting a society to reform hell. Won't you join me?"

Tommie: But, mamma, fingers were made before forks.

Mamma: Yes, my boy, and dirt was made before pie, but you prefer pie, don't you, Tommie?—*Yonkers Statesman.*

Nuggets of Wisdom.

He who has no bread to spare should not keep a dog.

God gives every bird its food, but does not throw it into the nest.

It is a foolish sheep that makes the wolf its confessor.

It is more noble to make yourself great than to be born so.

Justice will not condemn even the devil wrongfully.

Knowledge is silver among the poor, gold among nobles and a jewel among princes.

The bird that flutters least in the air remains longest on the wing.

Of all dust thrown into the eyes of men, gold dust is most blinding.

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket. "Would it do any harm," he asked, "if I should offer him one of these?" "Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as it looks."—*Chicago Tribune.*

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of his purposes and the march of his provinces. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier and sweeter man. Do not mar your peace by needless worry. Live by faith in God, who loves you. On some bright to-morrow you will come to anchor in the city of God.—*George B. Vosburgh.*

Not a Matter of Creed.

A man addicted to walking in his sleep went to bed all right one night, but when he awoke he found himself on the street in the grasp of a policeman. "Hold on," he cried, "you mustn't arrest me. I'm a somnambulist." To which the policeman replied: "I don't care what your religion is—yer can't walk the streets in yer nightshirt."—*Everybody's Magazine.*

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A DROP OF WATER IN A THIRSTY LAND

By MRS. M. J. ADAMS.

Usually the name of Chiquita brings up visions of a tall and slender maiden, but my Chiquita was short and round.

Round, partly because it was her nature to be so, and partly because little Baliro, the brother, spent so many of his hours, both waking and sleeping, in her arms. So Chiquita was round as to the shouders, as well as eyes—indeed, with Baliro perched on her back, or cuddled in her arms, the two resembled an animated interrogation point.

Had it been possible to have explained the resemblance to Chiquita she would have nodded, with a sparkle of eyes and a flash of white teeth: "*si, si!* it is many questions I ask, but no one knows; it is *tondo* (stupid), Baliro alone can answer, for when I say, 'Oh, why am I here in this world?' Baliro looks at me earnestly, so *Bueno!* I see. For Baliro, if for nothing else, I am useful; and so Baliro is wiser than the padre who could not tell me for what I am here."

Truly, Chiquita and the *muchacho* had plenty of opportunity for exchanging ideas. In an adobe house of one room, with no carpet save that which mother Nature spreads for all her children, there is a cheerfully small amount of housekeeping to do; and so it came to pass that after breakfast Chiquita and Baliro would go out to view the world—and after dinner they did the same. After supper, Baliro, apparently satisfied that the world would move on safely, consented to being deposited on his bed in the corner. Then, oh, joy! Chiquita was free; free to run from end to end of the street with Juan, Susanne, and the others, as they tumbled over each other in a Mexican game of tag.

Sometimes when Baliro had been more than usually heavy, this exertion was soon too much for Chiquita, and she would drop down beside the door of the next adobe and listen to the ting, ting, of Lopez's guitar. Lopez came every evening to play for Blanche. The listener by the door sometimes wondered if the two didn't get very tired of each other and the guitar night after night, and when she reached this point she would run away to the little hill just back of the village, where she loved to lie in the stillness and watch the stars in their mysterious corners and wonder did San Jose and San Juan in their little niches in the wall, did *they* know anything about what lay above and beyond that throbbing host of stars? And if so, why didn't they tell her in some way. *Porque* (why)? And why didn't the priest come again to Santa Vesta? Only three times could she remember his coming, and then he was much too busy to talk to her. Oh, how many strange things in this world! Who was Jesus? Was he a saint like San Juan? Surely not, for his name was in some way connected with the terrible march of the Penitentes, and that was so cruel, so dreadful! Chiquita's little soul sickened. She clenched her small hands and breathed hard and fast. Why did the saints and this Jesus make men do such horrible things? The mother always cried when any one spoke of the Penitentes. *Porque?*—but here a voice called, "Chiquita, *muchacha,*" and the stars said good-night to Chiquita, and the day was over.

It was such a ragged little village in which our girl lived—there was one street which broadened out in its course to make room for the well and then twisted and wavered uncertainly until it ended in a deplorable group of adobes, doorless, windowless, and altogether forsaken.

And this was Chiquita's world, with a heaven of brass during the hot summer days, and a canopy of star-set blue at night. As far as the eyes could reach there seemed nothing but sweep of desert, and with its own peculiar and stunted growth; but when the air was wonderfully clear one could catch a glimpse of snow-clad mountains, so transient that they seemed more mirage than a vision of reality.

But Chiquita knew they were real, those mountains, for had she not one happy springtime journeyed with her father to the town which lay almost in their shadow? How every detail of that happy journey was recalled, and counted over and over as a miser counts his gold; for that one glimpse of the world had quite changed her life and her thoughts. The city was beautiful and the shops—*grande!* but oh, more wonderful and to Chiquita more beautiful, the stream of clear, cold water which flowed down from the mountains through the very streets. There was so little water to be had at home—the well from which they drew the daily supply, as did all their neighbors, was often low, and muddy with frequent disturbance; and the melons shriveled and grew brown, and nothing would grow for the want of water; but here there was so much! There were other strange things they saw during that visit. Right next to the house where they slept was a long, low adobe, in nowise different from many others in appearance, but such wonderful things seemed to be going on there. Such bright-faced, happy girls passed to and fro, and there were American ladies with fair faces who spoke so kindly to the girls, and night and morning there was such beautiful singing. The first evening Chiquita stood close by the window and listened. They were learning a song, which seemed to associate itself in the mind of the listener with the clear, cool stream which passed the door—"Jesus, the water of life, will give freely, freely, freely—to them that love him." Over and over they sang it, interrupted by the teacher's voice as she corrected and encouraged, and when Chiquita, tired with her journey, crept off to bed, the voices were ringing out true and clear. "Jesus the water of life will give."

Our girl watched her neighbors most eagerly, but it was not until the morning of departure that she mustered up courage to get as far as the door of what she heard

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GUY POTTER BENTON, D. D., LL. D., Oxford, Ohio.

them call the "school-room." Then she looked so wistfully at the girls that a lady, who was sitting at the desk, said softly to one of those near her, "Nita, go and make the little stranger welcome."

But even Nita could coax her no farther than the door, so that at a word from the teacher Nita slipped down on the doorstep, inviting Chiquita to a seat beside her. After some little conversation, the visitor asked, shyly, but eagerly, "What does it mean, the song of last night?"

Nita looked puzzled. "Why, it means Jesus will give us the water of life if only we ask him."

"Does it come from the mountains like this?" with a sweep toward the street.

"Oh, no; from heaven," came the answer.

"Where the saints live?"

"Yes, and Jesus; but you know here they don't teach the saints—it is Jesus the Son of God, and he will send us the water of life and make us happy and good; but we must ask him. You should come here and learn!"

The teacher was moving gently down to join the two on the step when Chiquita's father called, and she darted off with a smile and nod to her new acquaintance. The teacher stood with Nita watching the burros, as they pattered down the street carrying Chiquita and her father back to Santa Vesta. "I wanted so much to speak with her," said the teacher, regretfully, "but perhaps it is better so. Pray, Nita, that she may have taken a thought of Jesus with her."

On the road to Santa Vesta the father was asking curiously, "What did she say to you, Chiquita?"

"I asked her about the song I heard last night; and she told me of all that she had heard."

The father smiled grimly. "The priest, if he ever comes again, will not be pleased to smile upon thee, Chiquita. He says we must have nothing to do with evil. He says all Protestants are wrong."

Chiquita shook her head dubiously: "My father, I can not think so. They look so happy and clean, these Protestants, and they seem to know so much."

The father sighed as he pushed back his sombrero.

"How can we know anything—no schools, and the padre coming just four or five times in a lifetime. Our souls are dry like our country, Chiquita, dry, dry and thirsty."

Chiquita looked up quickly. "'But the Protestants sang, 'Jesus the water of life will give.'"

The father sighed again as he turned to tighten his saddle straps. "It is all too much for us to understand. The mother asked the padre once to get us a Bible, but was very angry and said it was not for us to read, but for the father to interpret."

Chiquita gave a defiant little nod. "If we can not read, we can ask Jesus to send us the water of life. To-night, and every night, when we say the padre's prayers, let us also ask this." And the father answered to satisfy the child, and who knows—his own heart it may have been—*Si, si,* Chiquita."

Oh, how well she remembered it all! She could shut her eyes now and hear the tapping of the leather fringing on the saddle, and the strange, small sounds of the desert.

That was an end of the happy time forever. Before they reached home the father was complaining, and the next day he was burning with fever, and so strange that Chiquita was almost afraid of him. Day after day she watched with the mother beside him, while Baliro crept unnoticed about the door. Oh! the heat and the burning winds, with their burden of shaking sand; and the water so low and hot! Again and again would he call, "Water, water!" and Chiquita would hold the cup to the sick man's lips, only to hear him cry, as he pushed it away, "Jesus—water—life!" And then there came a day when he opened his eyes and spoke quietly to the mother "*Si, si;* that is it—the water of life; and Chiquita must also learn, and Baliro, and you."

Ah! many a night Chiquita cried softly to herself, as she went over that last day, and then with her tear-stained face turned up to the stars she would ask Jesus to send the water of life to the village of Santa Vesta, to the mother and to Baliro and herself—"For we are a very thirsty village, Jesus, and need it so very much."

Away in the East, thousands of miles from the little Mexican village, a group of men were gathered about a table discussing plans and studying maps. "Just here," one was saying, "right over the line of the main canal; we must follow them where it is possible. I should not have thought of touching Santa Vesta, but for this information about the ditch. As the matter stands, I think we should make the place one of the best points in the road. Irrigation will soon make the entire surrounding section a farming country, and we want to be right there *early.* I should recommend that our men push into Santa Vesta within sixty days."

In another room in the same great city a number of earnest-faced women were gathered around a table, also covered with books and maps. One was speaking rapidly, finger on the map. "I know that it seems a small place for new work such times as these, but my husband has thoroughly reliable information concerning the future of Santa Vesta. He says that within the next sixty days the Atlantic and Pacific will be running a daily train into the village." There was a chorus of interested exclamations, and when the earnest voice said, "Let us go up and occupy the land," they all responded, "Amen."

And in yet another room, a little later on, there were two women—one in the early flush of womanhood, the other in middle life.

"Mildred, you don't mean it!"

"Indeed, Auntie, I do. I am so free now"—with a little break in her voice—"and you know how she used to say,

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The Home-coming issue of the "Advance" containing the symposium entire, the inaugural address of President Bates, a poem by Jessie Brown Pounds, articles by Judge F. A. Henry and Profs. E. B. Wakefield, B. S. Dean and G. H. Colton, and many other things of interest, also catalog and full information, sent free on application to J. O. Newcomb, Secretary, Hiram, Ohio. Mention "The Christian-Evangelist."

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"Daughter, let the Lord lead you and use you as he sees best. I can ask no greater happiness for you than this."

The elder woman looked up almost impatiently. "But, Mildred, you don't suppose for an instant that she thought of New Mexico? There is so much for you to do here—and with your education."

"Yes," Mildred replied, with a smile lurking in the blue eyes, "it is providential as you suggest, Auntie, that I have made such a specialty of Spanish."

Miss Health looked up quickly and laughed a little before she replied: "Well, my dear, if the Lord calls you to go I haven't a word to say, only that we'll miss you dreadfully. Perhaps in feeling that your beautiful life would be wasted in such work I have need to learn again the lesson of the alabaster box."

Ah, Chiquita, with your tear-stained face and sorrowful little heart, you have wonderful things to learn of the way in which God hears and answers the prayers of his little one. You are tired to-night; Baliro has been so heavy to-day, and the long street has seemed still longer as you carried your jar back and forth so many times for your mother's washing. But listen, muchaca; the men are digging, digging, and soon the waters from the mountains will be flowing past your very door.

And wonderful, most wonderful! away to the north hammers are ringing out a merry tune as the rails go down so quickly—oh, so quickly—oh, so quickly! The blue-eyed teacher has left her home and is coming to bring you light and joy. Very soon the iron horse will shake his smoky mane as he comes over the desert bringing you your heart's desire.

Ah, yes! for you, and the mother, and Baliro and all in the village of Santa Vesta the water of life is flowing. Down from the eternal heights of God's love it is coming and "the desert shall blossom as the rose." And the men who built the road for the iron horse and the men who digged the ditch—they think, foolish ones, that they were working out their own plans; but you and I know, my Chiquita, that our Father in heaven uses these small things to work out the plans of his loving kindness and tender mercies; and when Baliro is no longer a baby, but a great, brave boy, you will teach him to sing the song that is to you the sweetest of all, for you will have proved that

"Jesus the water of life will give
Freely to them that love him."

A Modern Crusoe.

The experiences of Dr. A. Szielasko, a German geographer, are almost as interesting as those of Robinson Crusoe. He took ship for Antarctic waters, with scientific apparatus for securing data relative to unmapped regions. In sight of the Antarctic lands the ship was wrecked, and the scientist, with the crew, gained the shore in small boats. Dr. Szielasko had lost all his apparatus, but, undaunted, he constructed measuring instruments of wood, and began his explorations, tracing mountains, glaciers, and other physical features, and gathering notes concerning birds and animal life. As a result, while waiting for a ship to come along and rescue the party, he made a record of his data and put it into shape, so that it has been published in Germany. It is recognized as one of the most valuable of contributions to the world's knowledge of Antarctic lands.

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Hurtin's Bizness.

"Don't you know you're hurtin' bizness?" said the red fox to the hound,
"When instead of sleepin' peaceful you come snoopin', sniffin' round?
What's the good of all your barkin'? What's the use of all this fuss?
What were chickens ever made for if they weren't made for us?"

"Can't you see you're hurtin' bizness?" said the South Sea savage chief
To the fearless missionary who was sitting on the reef;
"I have seven white men captured that I want to sell as meat;
What were white folks ever made for if they weren't made to eat?"

"Don't you know you're hurtin' bizness?" said the robber in the jail,
While the stubborn sheriff listened to his almost tearful tale;
"Those who make and sell the jimmies, don't you see, are losin' trade
While you foolishly confine me where no get-aways are made?"

"Can't you see you're hurtin' bizness," said the devil to the man
Who was steadily progressing on the live-and-let-live plan;
"You are keepin' men from fallin' who, if sorely pressed, might fall;
Why, if all men done as you do I would have no job at all."

—*Chicago Record-Herald.*

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Granted that rest is often the first boon to be sought in taking a holiday, it does not follow that there are not better things in reserve for those who make the effort to find them. Indolence is the besetting sin of most of us—a habit of sleep-walking not easily overcome—but the rewards of nature are for those willing to devote time, attention and energy to seeking in her treasure house and learning the secrets she

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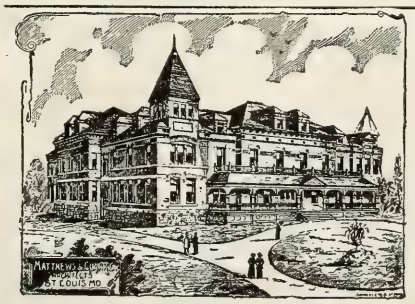

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only can teach. It is a truism that even the best rest often comes not from loafing, but through change of occupation.

Children are a rebuke to their elders in this direction. Their quick eyes and eager, questioning tongues take nothing for granted and will make a greater number of wonderful discoveries in a week than average parents do in a month; yet with their maturer powers adults should have the advantage. The difficulty is that grown people allow themselves to be preoccupied with interests to escape from which they left home, or fall victims to inertia. There is nothing *blase* about a normal boy. How promptly he knows the number of cows, horses and chickens there are on a farm, to what breeds they belong, what crops are planted in each field, what vegetables grow in the garden, and the prospect for fruit in the orchard and through the berry patches, not to mention a large fund of miscellaneous information! Soon he recognizes the common birds, imitates their calls, and can show hidden nests to any sympathetic grown-up anxious to share his secret. Happy the child who is encouraged to give such confidences to father and mother! Happier still the families in which parents and children wander together along country roads or through the woods!

One of the strangest contradictions in human nature manifests itself in the fact that hundreds of people leave their homes every summer with the avowed intention of "getting close to nature," and yet carry with them the whole program of an elaborate city life, from "bridge" to formal dinner-giving. To such the real country is like a picture gallery as seen by a visitor untrained in art and having no catalogue. In either case contact with an enthusiast whose enthusiasm is founded in knowledge, comes like a revelation. Fortunately, bird classes have grown fashionable, and many fine nature books are published. The expenditure of a little time and zeal brings surprising results—each tree and plant develops individuality, the birds sing each his own song, and the buttercup and evening primrose no longer look alike. We walk through the country not as aliens, but as those who pause at every step to greet a friend or begin an acquaintance. Dull eyes and ears grow alert and eager, seeing new beauties on every side and discovering fascinating vistas which invite further study. As Tennyson says:

"The smallest herb or leaf can charm
The man whom nature's beauties warm."

But give her an audience and nature's appeal is almost universal among thinking people, and the avenues of observation are many. It is an interesting experiment to ask each of a group of persons to write his strongest impression in connection with some natural event, such as a storm, a sunset or a flight of birds. Every view is different and each may learn much from the others.

Some one has said that every scientist should be a poet, and Thoreau is called the "poet-naturalist." Nature's message to the awakened imagination is strong in proportion to the sensitiveness of the individual, and poets who know and love her must ever be our best guides and interpreters. What a privilege is ours to listen to "the lark's airy music" through Shelley's ears, see the daffodils with Wordsworth's eyes, or follow the brook with Tennyson! Few of us can become expert observers, fewer still have even a spark of interpretive genius; but any one of us who finds himself idling or dozing away the precious hours of vacation, may join in Stevenson's suggestive petition:

"Lord, thy most pointed pleasure take
And stab my spirit broad awake!"

—*Interior.*

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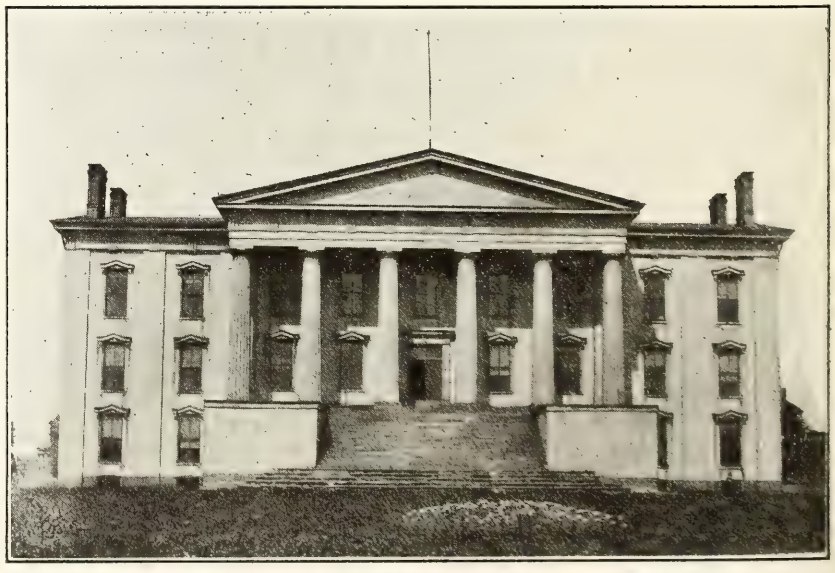

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SQUARETAIL, AN ORCHARD CHILD

By LYLE WARD SANDERSON.

"Alas! more trouble in Paradise!" exclaimed Miss Lou, and, picking up cushion and field glasses she wandered down into the orchard.

Now the orchard is the most beautiful place in the world; no one ever stays there long without finding it was all a dream about being grown-up and tall and having responsibilities and cares. There is nothing anywhere quite as bright as the sunlight in the orchard when it shimmers over the grasses; the softest breezes imaginable, sweet with the breath of the distant sea, stirs the grasses, which bend and bow and listen to the murmurings of the creek which winds about the foot of the orchard. The apple trees are very old and gnarled and twisted into curious shapes. Like a sentinel, a great white oak has hung over the water for more than a hundred years. Beyond the creek broad open fields slope away to dark pine woods.

When Miss Lou had come back to her old home in June she found the place, which had been closed for a year, quite overrun with grass and birds; indeed, the birds had taken complete possession. Flocks of purple finches fed like chickens about the door; the shy cuckoo stole from tree to tree; chipping sparrows perched on the roof and telegraphed, with sharp chip-chip, chip-chip-chip-chip, their messages to friends across the creek; tall blue herons, with heads drawn back and proud breadth of wing, came flying from beyond the woods to wade in the creek and fish for eels all the golden afternoon; but it remained for the robins to show the greatest audacity.

Mr. Squaretail, as Miss Lou had dubbed one particularly forward youngster, often perched and took a nap on the scraper on the side of her steps, or cuddled, like a tiny hen on a nest, on the door-mat; and when Miss Lou came out to sit on the steps, Squaretail's mother actually flew in her face, with a scream, and tried to drive her away.

"Whoever can be quarreling in a place like this!" questioned Miss Lou, and pushed her way through the grass till she came to the lettuce-bed.

"Oh, it's you, Squaretail, and, of course, you are hungry," she said to the fat young robin which hopped excitedly about.

Squaretail was an only child, so Miss Lou had concluded from her observations, and a spoiled one at that. All day long he chased his parents round, demanding, "More worms, more worms quick!" squealing at them, fluttering his wings rapidly, and holding his bright yellow mouth wide open. First his father, then his mother, toiled to satisfy his ever-increasing appetite. Miss Lou could see that they actually took turns, of about twenty minutes apiece, for Mother Robin had a curious white mark on her breast that easily identified her.

"Squaretail, Squaretail, you are as big as your father. Why don't you learn to dig worms for yourself, you spoiled young one?" said Miss Lou reprovingly, and strolled on down toward the old oak.

Something caught her eye in the Porter apple tree, and creeping near she saw two round little soft balls of fluff, with light spotted breasts, sitting very close together on a twig, while the third ball perched solemnly on another twig just below and a little to the right of the pair.

"Oh! you funny little things! Are you having your pictures taken to put on a Christmas card?" she exclaimed softly, and crept about to get a better view. Then she saw that each little ball was not perfectly round, but had the tiniest, funniest half inch of a tail which stuck straight down behind. The three little balls, sitting as erect and proud as a wee mite of a small boy in his first pair of trousers, looked so comical that Miss Lou laughed till she fell back into the grass where she established herself for observations.

"Who are you, baby dears, and where is your mother?" she inquired.

The three drew a little closer together as if to say: "Mother's away; she told us to keep very quiet till she came back."

"I wonder when she's coming," thought Miss Lou after awhile, as she watched a brilliant bluebird swinging on a twig. The bird appeared a bit nervous, and kept moving about from one tree to another until it drew near the trio, who at once began to squeal and flutter their tiny wings.

"O Mrs. Bluebird, I never dreamed they were your babies!" exclaimed Miss Lou in delight. "What dears they are! You must [illegible] I suppose they'll grow bluer as they get bigger. Aren't they hungry, though!"

Mrs. Bluebird, with a wary eye on her visitor, proceeded to feed the three in due order: first Bubby Bluebird, then Sonny, then the Little One. After giving a few quiet instructions, away she flew, while the trio waited patiently her return, "being good" to the best of their knowledge.

For a long time Lou watched as the bird came and went, but she saw no quarreling, no crowding or greediness among the little Bluebirds, and perfect behavior during their mother's absence.

"You at least know how to bring up children, Mrs. Bluebird," she said, as thoughts of her own supper caused her to turn homeward.

Baby finches were being fed in the short grass; baby song sparrows twittered softly in the low bushes; baby chippies perched on the old fence; Squaretail hopped after his parents, quite crazy over the feast they were bringing him; but, best of all, as Miss Lou focused her field-glasses, she discovered the little Bluebirds in a tree near by. They had grown wonderfully in the few days, and their wings seemed strong; but they made no attempt to leave the tree where their mother had placed them. All this some day later.

Suddenly from a bush, a gray catbird, acting as policeman for the crowd, gave a shrill cry of warning; the next second every bird and birdling, save one, made for cover. Mr. Squaretail, alone and unconcerned, hopped bravely along in the short grass.

Miss Lou, looking round the haystack for the reason of the panic, grew weak with fright at the sight of a long, lean cat crouched for a spring.

"Run, Squaretail, run!" she cried.

"Fly to the tree, fly!" shrieked Mrs. Robin, bravely dashing at the cat. But Squaretail had never done anything but exactly as he pleased; he saw no reason why he should leave his play, and so—there was a bound and a squeal, and the cat was gone. Alas! so was young Squaretail.

"O Bobbie Squaretail!" mourned Miss Lou, "why didn't you learn to mind your mother? Why didn't your mother make you stay safely in a tree like the little Bluebirds?"

It was no use pursuing the cat, which was now far under the barn.

Mrs. Bluebird perched lightly on an elm twig, began to sing a little. "My children always do as they are told," she twittered, with a pardonable pride.—*Zion's Herald.*

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 20, 1908.

Concord Christian Church, Tazewell County, Ill. A characteristic country church.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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For the church whose triumph speeds
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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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J. H. Garrison, *President.*
W. W. Dowling, *V. Pres't.* W. Daviess Pittman, *Bus. Mgr.* W. D. Cree, *Sec.-Treas.*

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August 20, 1908.

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Since this ruling went into effect, we have frequently brought it to the attention of our subscribers, and thousands of them have paid up their subscriptions, but we regret to say that there are still a number whose subsriptions are in arrears for more than one year. and, unless we receive a remittance from them at once, the Post Office Department DEMANDS that we remove their names from our mailing list

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Volume XLV. ST. LOUIS, AUGUST 20, 1908. Number 34.

Current Events

Trusting the People.

In the recent elections more power was given to the people. If the results are not all that were expected, it must not be at once concluded that the giving of the greater power is a mistake. In Missouri, for instance, where the new primary law was used for the election of the tickets, there is complaint that this is not a great success. The popular choice of its officials has long been an ideal of a democracy. But for many years ward politicians and bigger bosses have in large measure controlled many of the offices. If under a new primary direct election boss rule still, in a measure, has the victory, the inquiry had better be pressed a little wider than the law itself. The issue is, after all, with the voters. The evils of the convention system are known; the failures of the new primary law may readily become apparent. In either case the cause of failure is, first and foremost, the voter; but he has a better chance, it seems to us, to express his real self under the new law. When voters will take the trouble to inform themselves about candidates, not always giving infinite credence to the slate suggestions of party organizations, and will then go to the polls and vote for the men they have assured themselves are the best men, nothing could be better than the opportunity the new primary law presents. It may have certain defects, but these may be remedied. The time of the election might be changed with great profit. The farming element is unusually busy in July and August, and these are the months when in the larger centres, many of the men who would naturally stand for the best things in government are away.

❁

Mrs. Annie L. Lowry, of Philadelphia, was a woman with a kind heart. By her will she has bequeathed a large sum—half a million dollars out of an estate of $600,000—to institutions religious, humanitarian and for the prevention of cruelty to animals. Nearly fifty institutions and societies are mentioned in the will, and perhaps her bequests are the largest ever made in behalf of the dumb animals. She directed that $5,000 be invested for the benefit of her own cats and parrots. The singular feature of the will is—besides its generosity—that these pets are to be considered as having equal share in the income, and when they die the trust fund reverts to the other heirs.

❁

"Mother" Stewart.

Mrs. Elizabeth M. Stewart, more widely known as "Mother" Stewart, is dead, at the age of 92. Her life was devoted to the temperance cause, and in 1873 she established the first Women's Christian Temperance Union in Ohio, at Osborn. Three years later she visited England and organized the first W. C. T. U. there. Out of this has grown a great organization that has done incalculable good. Mrs. Stewart was also a lecturer on behalf of the sufferers in the Civil War. Some years ago she became interested in Dowie's teachings, and for a time lived in Zion City.

❁

A few days ago what was thought to be a real "robbers' den" was discovered in a large city. But the finding of some dime novels led to the supposition, afterwards confirmed, that this was nothing but an imaginary "den" of some boys. This leads us to say that, notwithstanding this "find," the dime novel is losing its place and consequently its power. Mr. Carnegie may have much credit for this. The increase of public libraries has been a hard blow to vicious literature, while the exploitation of the West in a better class of periodicals and in a better style of writing has had its effect. Let the supply of good literature be plentiful and the market for the vile will diminish the more easily.

❁

A Revolution in Turkey.

There is a revolution going on in Turkey, though it is in the direction of constitutional government. To the great surprise of the civilized world, the sultan some days ago suddenly granted a Constitution and Parliament to the Ottoman people. How many of these know what is the meaning of those terms would keep all Europe guessing a whole year. But the concession is not, of course, a willing one. Per force of conditions, Abdul Hamid has yielded at last in the face of the unrest and dissatisfaction due to the agitations of the Young Turks. This party has been the thorn in the flesh of the sultan for many years. With this active foe to an absolute sovereignty, and plots and counterplots among his own followers, and the hardly-veiled hatred of most of Europe, the sultan's position has been a precarious one. Undoubtedly were it not for the jealousy of the Powers, Abdul Hamid's strength would have been sapped long ago. His concession now has been hastened by the increasing defection of his own subjects, but his action has caused a real sensation, so unexpected was it. While the new parliament may in itself accomplish little, it is a beginning of things, even though the mass of the people know nothing of the meaning of self-government. We have no right to expect from Turks or Russians a satisfactory self-government. Even educated Americans, with a hundred years of freedom and knowledge and experience, are not yet entirely where they will claim perfection. We may extend our sympathies to these people for hundreds of years under autocracy, and bear with them if they make some mistakes in their strivings to express a national freedom, or if they are slow in bringing all the people to an ideal. We may expect progress to be zig-zag. We shall not even be surprised to hear of some violent deeds being done, though we hope the progressive party has enough strength to control the fanaticism of the ignorant and the hatred of the leaders who have been in the ascendency.

❁

The conquering of the domain of the air goes on apace. Zeppelin has done marvelous things with a dirigible airship, and Wilbur Wright has astonished aeronauts with his aeroplane. The newspapers now announce that Mr. Edison, who, it was stated some weeks ago, will in the future devote himself to science for the pure love of it, waiving all financial considerations, has the plans for an airship which means a success not yet achieved by others.

❁

Quebec's Tercentenary.

The quaint Canadian city which has been celebrating three hundred years of life has attracted notice by its pageants and its parades in honor of this event. On July 19 there was a great parade of young French-Canadians, who assembled at Champlain's statue and covered it with flowers. On July 21 and again on July 24 there were pageants, while on July 25 there was a state procession attended by many distinguished personages. The aim was for Quebec and its visitors to see the city as it was three hundred years ago, and historic scenes were portrayed with ingenuity and at a large expenditure. Perhaps the most impressive scene was the review by the Prince of Wales and Lord Roberts, the great British general of an international force of about 20,000 troops on the Heights of Abraham. The title deeds to the famous old battleground, formerly owned by private parties, were turned over by the prince to the Canadian authorities. Quebec has a right to its celebration—more than St. Louis or Chicago to their jubilations. Good will come of it. And as Americans it would ill become us to criticise the expenditures. We burn up every Fourth more money than would pay for a dozen Quebec tercentennaries.

❁

It is to be hoped that the publishing of campaign receipts, which both Mr. Bryan and Mr. Taft desire, may never end in the filing of itemized election expenses such as a candidate in Oklahoma, who set out as one item the fine he paid for whipping his opponent.

❁

At What Age Do We Die?

Poor Dr. Osler. Despite his theories, a man is not dead—unless he actually dies—until twice that age for the chloroforming, plus six years added to it. So say the insurance companies. One of them has just informed Gen. Daniel Rucker, father of Mrs. Phil Sheridan, that he is dead and that his policy has been cancelled and the money paid. The last item of the notice may prevent the ire that we might expect to arise when a warrior is in a matter of fact way told he is "dead." The statement is made and the action of the insurance company based upon mortality tables, under which system all lives are supposed to have ended before the age of 96 years is reached.

Editorial

The Young Minister and the Country Church.

We call special attention to an article which we reprint elsewhere from the "Intercollegian" on the "Country Minister," written by one who graduated with university honors. It would be difficult to exaggerate the value of that article to our young ministers, and to our cause in its present stage of development. There is, and has been for many years, a crying demand among us for a large number of younger ministers who are willing to accept places with village and country churches, grouping, it may be, some of the latter, at small salaries. The advantage of such training and of such time for quiet study as would come to them in these smaller churches, is of inestimable value.

We fear this fact is not fully appreciated by many young preachers. It is perhaps natural that, coming out of college, where they have been at expense for several years, they should desire to make the question of salary a controlling motive in deciding on a location. Sufficient consideration, however, is hardly ever given to the difference in the cost of living in the city and in the smaller towns and in country places.

It is said that Dr. Maclaren, of Manchester, England, spent the first twelve years of his ministry with a small church in Southampton, where he attracted little attention. Speaking of this matter afterwards, he said: "You could have had a whole pew to yourself, and another for your hat." Yet who can tell how much these quiet years did in forming habits of study, and in laying the foundation for the large fame which came to him later as a preacher of the Word?

There are several considerations which ought to have an important bearing, especially on the part of the younger men in inducing them to seek a field of labor in the country, or with a small church. The first of these is, the needs of the country church in the way of pastoral oversight and regular preaching. Many of them are starving for just such care. This consideration in itself ought to prompt young men to go to such fields, on the ground that they are called loudest to the neediest fields. The second consideration is, that these young men need the quiet and the time which they would have in these smaller churches, for the reading and study and quiet meditation which must lie at the foundation of a great and successful ministry. A third reason for selecting such a field, is the fact brought out in the article referred to, that "the country and not the city is the spring-head of a nation's life." In such fields of labor one is most apt to come in contact with the young men who are, in later years, to become leaders in both church and state.

In view of these considerations, we make a plea for the country church and for the smaller churches in the villages and towns, where the small salary offered has its compensation in other things, which the young preacher needs even worse than he needs money. Finally, if it be said that such a course demands sacrifice of certain social advantages and opportunities, we ask, What great spiritual good is there promised to men that does not involve sacrifices? And it is to those who have the mind of Christ, and are willing to follow in his footsteps, that we make this appeal.

A Vital Difference.

In his "Positive Preaching and the Modern Mind," Dr. P. T. Forsyth, contrasting what he calls "Positive Theology" with the so-called "Liberal" theology, gives, among other things, this difference:

"The one modifies from age to age according to the intrinsic requirements of growing faith; the external *Zeitgeist* being but the occasion which releases the latent genius of belief. The other modifies wholly in the interest of scientific thought, whether physical, psychical, metaphysical, or critical, as if Christianity were a phase of civilization. The one regards the revelation of grace as autonomous, the other will have it licensed by the schools, or countersigned by the human 'heart.' The positive starts with the holy and saving Christ, the liberal with Humanity, rational or affectional. The one handles sin, grace and salvation according to the world's moral mutiny; the other deals but with weakness, ignorance and their evolutionary conquest, confirming the world in its pride of power. A modern theology, in a word, is demanded by an autonomous, evangelical faith; the liberal is prescribed by an aggressive, cosmological science." (Pp. 217, 218).

Here, indeed, is a vital difference. These are two very different conceptions of the gospel, but they both exist in the minds of men to-day, as is seen in much of our current discussions. Every one who thinks, knows, of course, that Christianity must adapt itself to the changing condition of the world, in order that it be effective in meeting the needs of men; but shall these modifications take place "according to the intrinsic requirements of growing faith," or shall the "external *Zeitgeist*," or the spirit of the age, instead of "being but the occasion which releases the latent genius of belief," be the molding and shaping influence which shall decide what Christianity is, or should be, in each particular age? In other words, does the gospel in itself possess the power of adaptability to the changing needs of men while maintaining its essential life and principles unchanged, or does it remain for the world-spirit, or the scientific cult of any particular period, to modify Christianity to suit its own ideas and changing moods?

If the latter of these conceptions be the true one, then all idea of reformation and of restoration is out of order. Any thought of a return to the true norm of Christianity, as we find it in the New Testament, would be out of the question if its development is not from original, essential principles, which are vital to its success. Every religious reformation that has accomplished any good for the world has originated, and been carried forward under the idea that in the holy Scriptures we have an authentic revelation of eternal, essential facts, truths precepts, principles and promises, by which our Christianity and our theology must be tested, and with which they must be made to harmonize. If that is a wrong conception, our own movement has no legitimate existence, and is an unwarranted interference with the legitimate course of things.

This difference manifests itself in the attitude which we may take toward miracles. If the scientific spirit of the age is to the effect that nothing ever happens, or can happen, outside of the natural order of things as we now see it, what our author calls "liberalism," would then say, the gospel must be modified according to the demands of science by eliminating the supernatural, or such part of the supernatural at least as science may be unable to bring within the scope of the natural. What our author calls "positive theology," that is, the evangelical faith, would say, the gospel, consisting of facts that are out of the natural order of things, as we see it, is an authentic revelation of God's infinite grace and truth, and is only subject to such modification in the method of its presentation as will best meet the demands of any particular age according to its spirit and genius, and does not accept orders from science, which has to do with the natural world, and not with the spiritual. In other words, it holds on to its gospel as the one divine and priceless boon to humanity which, through nearly two millenniums, has vindicated its divine origin and nature by the beneficent changes it has wrought in individual lives, and in the course of human history.

In another place our author says, "Of course, a modern positivity admits the reason as a critic of the Bible, of the mere sacred history, but not of the holy gospel. The gospel which recreates our moral experiences, in the end criticises us. We can not judge our judge." That is, as we understand it, criticism may deal with the record of God's revelation, seeking what information it can concerning choice of texts, dates, authorship and historical conditions, but it has no right to reject the revelation itself because it transcends the range and limitations of human reason. When God has spoken, as he has spoken to us in Christ, we may, indeed, inquire as to the meaning of his message to us, but we may not question its wisdom, its possibility, nor its capability of accomplishing what God intends it to accomplish.

In many other ways does this difference

between a vital and evangelical faith and modern liberalism manifest itself. In the realm of social reform, in the wide circle of altruistic efforts, there is a tendency to omit the gospel, and substitute for it a sort of human philanthropy, in harmony, we suppose, with the demands of modern thought. But the positive theology and the evangelical faith, would say that the gospel itself, adapted to the special conditions of these various classes, which need our sympathy and help, is the only power adequate to accomplish these needed social reforms, and to bring about greater equality of rights, of privileges, and of the results of human toil. But especially in the field of religious reform does the difference to which we referred, manifest itself in the principles of reform which it advocates. Are we to reform the church and purify Christianity by bringing it into harmony with the spirit of the age, or by making it conform, more and more, to the spirit of Christ, and to the great facts and truths which make up his mighty gospel? The latter view is the one to which we are committed, and we do well to see that we remain true to it in all the problems which confront us, and in all the tasks which we are called upon to perform in carrying forward God's work in the world.

Newness of Life.

Perhaps nothing characterizes the apostolic ministry more than the matter of conversion. Evidently the gospel which the apostles preached, assumed all the time, and everywhere, that men were lost —"without God and without hope in the world." Jesus had come to seek and to save the lost, and for this very reason he was to be called Jesus, or the Savior. It was, furthermore, emphatically affirmed in the same gospel that a certain very distinct change was to take place in those who accepted the message which the apostles delivered. On the day of Pentecost Peter told the people that a very marked change must take place in them if they would receive the gospel's blessing. When Paul was sent to the Gentiles he was to "turn them from darkness to light, from the power of Satan to God," in order that they might pass from death unto life, or, in other words, become a new creation in Christ Jesus. It is scarcely worth while to enumerate cases. Whatever the term may be that best expresses the change, no one will dispute the fact that a great change in every man who became a Christian under the apostolic ministry really took place, so that after this change those who were alienated, lost, sinners, etc., were reckoned as saints, justified, sanctified and adopted into the family of God.

Now, is there any danger, at the present time, of gathering into our churches men and women who have never realized any such change as actually took place in all cases of conversion under the apostolic ministry? We do not say that every case of conversion was precisely identical in respect to the matter under consideration. Different temperaments, no doubt, must be taken into account. It is, also, true that difference of environment must be reckoned with in determining the signs of true conversion. We live in a very different age. Many of those who come into our churches come through the Sunday-school, or out of Christian families where they have never, at any time, been very far away from the requirements of the gospel. No one ought to expect the same experiences in all cases. But after making due allowance for different temperaments and different conditions with respect to environment, etc., it still remains true that to become a new creation in Christ Jesus means much more than is sometimes apparently supposed by those who are dealing with the souls of men. It is at this point where modern evangelism seems to us to be most at fault. The anxiety to secure a large number of additions creates a constant danger that people will be taken into the churches without much regard for the important change to which we have called attention. Of course, it is freely admitted that there is a danger on another side of this question. Extremes nearly always beget extremes. When the pendulum is lifted to one side it will usually swing to the opposite extreme when it is allowed freedom to do so. During the last century, in many cases, conversion had become almost a hopeless thing with many who would gladly have become Christians, had not the way been blocked by tests quite unknown to the New Testament scriptures. However, in swinging away from this extreme there has been, and is still, a tendency to go to another extreme, where little or no test at all is made, and certainly none that gives satisfactory evidence that souls have been "born from above" and have passed from death unto life. It seems to us the time has come when pastors of churches should give special attention to this matter, and while they should lay no burdens upon any one for which there is no authority in the New Testament, at the same time there ought to be more attention given to the real conditions which the apostles insisted upon in every case where converts are being made.

Do we look for some reason to explain the indifference of many professed Christians? Are we in search for the cause of the want of consecration? Do we wish to know why it is that so many church members seek first their own interests, and last of all the interests of the kingdom of God? We do not doubt that an answer to all these questions may be found in the faulty conversions to which attention has been called. "Men do not gather grapes from thorns nor figs from thistles." By their fruits we may know them. One of the chief drawbacks of the present day, in respect to the great plea committed to our hands, is the supreme indifference, or at least want of interest, which many manifest in that plea, until all their own selfish interests are provided for. And does this not indicate that they are still under the dominion of the old life? Newness of life undoubtedly assumes that we have cut loose from the dominion, not only of Satan, but of mammon, also, and that we are now the servants of Him who taught that "it is more blessed to give than to receive." Indeed, this newness of life raises the question, can a man be really and truly a Christian in any high sense, if at all, while at the same time he gives to self the first consideration with respect to all the affairs of the present life? Surely when Christ taught that if any man would come after him he must deny himself and take up his cross and follow him, he meant more by this self-denial than is usually understood by the average church member of the present day. The New Testament view of newness of life, if practically illustrated by the churches of the present time, would soon revolutionize our hesitating, halting Christianity, and would solve the problem of the world's conversion to Christ long before the close of the present century.

Notes and Comments

"The Christian Messenger" is the title of a local church paper edited by Edward Scribner Ames, minister of the Hyde Park Church of Disciples of Christ, Chicago. In the July issue the editor has some paragraphs on our religious journalism. Our readers may be interested in the following comment on THE CHRISTIAN-EVANGELIST:

"Even THE CHRISTIAN-EVANGELIST has become noticeably conservative during the past year. The writer was recently on a journey to a neighboring state and met an old friend with whom he has often talked religion and politics. At our first meeting, almost before greetings were exchanged, our friend said gleefully: 'Have you noticed any change in THE EVANGELIST this year?' We admitted we had. He said: 'Well, how do you like the change?' All we could say was, 'well, we agree that there has been a change.' It was one of the few things in which we had ever agreed, but we were yet far apart in our opinion as to whether the change was good. The change he had in mind concerns the position of THE EVANGELIST on the subject of Christian union. A few years ago that paper advocated federation between denominations and the reception of unimmersed members of other churches into an associate membership in our own congregations. It has grown strangely quiescent on the subject of federation and recently made a savage attack on George A. Campbell for receiving unimmersed persons into fellowship. * * * There is no doubt but the editor of that influential journal wants to be liberal and progressive. We only wish there was a sufficiently large and profitable constituency among the Disciples to give pecuniary justification to his highest ideals."

It is a little remarkable that THE CHRISTIAN-EVANGELIST should undergo a change in its character of the kind indicated without attracting the notice of the Editor. We must confess that we are not aware of any such change. The idea that the paper has changed its position on the subject of Christian union is a discovery new enough to be

patented. THE CHRISTIAN-EVANGELIST stands four-square for Christian union now, as it has always done, and believes that it is our chief mission as a religious body to promote it. The most astonishing statement, however, is the remark that "a few years ago that paper advocated federation between denominations, and the reception of unimmersed members of other churches into an associate membership in our own congregations." We believe the writer of the above paragraph incapable of knowingly misrepresenting our position; but that fact reveals in clearer light the confusion of mind in which he is involved on the subject of Christian union, federation, and the reception to membership of unimmersed members of other churches. The paper has not only been, but is yet, an advocate of federation between various religious bodies—that is, the co-operation of Christians of all bodies, as far as is possible without compromising conscience or truth. It has always opposed, as it does to-day, any change in the New Testament conditions of membership. As far back, at least, as fifteen years ago, we opposed this position in a series of articles in a discussion with J. S. Lamar. Later we opposed it in a discussion with J. A. Lord, who was then its ardent advocate, and still later with Brothers Morrison and Campbell. Strange that Brother Ames should be unacquainted with this history.

Another remark calls for some comment. THE CHRISTIAN-EVANGELIST is said to have "grown strangely quiescent on the subject of federation, and recently made a savage attack on George A. Campbell for receiving unimmersed persons into fellowship." As to the "savage attack" on Brother Campbell, that is sufficiently recent for our readers to judge for themselves of its "savage" nature. What ground is there for the statement that the paper has become "strangely quiescent on the subject of federation?" That we have not discussed the subject as much during the current year as in the previous few years is quite true, as the period of discussion on the advisability of federation, on the terms which we have always advocated, closed with the approval of the Basis of Federation by an overwhelming vote at Norfolk last year. We had supposed that the confusion of receiving the unimmersed, with the subject of federation, was limited to a few rabid anti-federationists. There is not the slightest connection between the two, any more than there is between the approval of federation and any other error in doctrine, or practice, on the part of any of the co-operating bodies. This lack of clear thinking is surprising, coming from the source it does.

We can not close our reference to Brother Ames' criticism without referring to a suggestion conveyed in the last two sentences of the paragraph quoted, viz.: that the Editor of THE CHRISTIAN-EVANGELIST is influenced in his editorial policy by pecuniary considerations. Now, the one criticism that has been made against his editorial management has been that he pays too little attention to pecuniary considerations, and shapes his editorial policy without reference to its effect upon the finances of the company, but wholly with reference to what he believes to be the best interest of the Cause for which the paper stands. No man who has ever stood close enough to him to know his motives, has ever accused him of withholding any statement of truth that he believes the interests of Christ's kingdom and of his righteousness require, because it would involve pecuniary loss. On that point we have a clear conscience before God. THE CHRISTIAN-EVANGELIST has always been a conservative paper in the truse sense of that word, seeking to conserve the interests of the kingdom of God, and the unity of God's people. It believes in safe and sane progress, both in the knowledge of the truth and in the practice of the truth, and in maintaining an open mind for any new light which may break out from God's Word, or from His providential government of the world. But this policy is the result of a deep conviction of what is our duty in view of our responsibility as Editor, and not from any selfish consideration. We regret that it is necessary for us to say this. Even Paul was compelled to do a little "foolish boasting" in defense of himself against the unjust criticism which he received in his day.

Current Religious Thought

In an article on preserving the fruits of revivals, the "Religious Telescope" speaks truly as follows:

"If a new convert is not worth a pastoral call, he will hardly think that pastor's sermon is worth going to hear. The natural result in such a case is for a large part of the neglected converts to lapse back into the world. It is not their fault entirely. It is not the evangelist's fault. The charge is to be laid at the doors of pastors and present membership.

"We preserve the fruits of the orchard by putting them in cold storage but that is not the way to preserve the fruits of the revival. It is the warm heart which counts, the spiritual grip in the handshake, the glad tone of voice, the ability to call Mr. Smith Mr. Smith, instead of having to ask somebody else his name. In short, the real vital earnestness of a Christian life which converts like to see, and which they deserve.

"After the revival there must be an unusual amount of pastoral work; a prodigious amount. The more extensive the revival, the more pastoral visiting, advice and comfort will be required. If every one shirks this duty, whether he is a settled preacher conducting his own revival, or has engaged with other pastors and churches in a general campaign, let him not try to shift the responsibility to shoulders where it does not belong."

The "Cumberland Presbyterian," in a careful survey of the effects of the recent union of the Presbyterian and the Cumberland Presbyterian churches, points out a situation that we who are established for the union of Christendom may well consider. Says our contemporary:

"Looking over the field as a whole, we have neither seen nor heard anything but gain as a result of the union. When the field is divided up, however, it must be admitted that there are some localities where, considered by themselves, it appears that the immediate losses have obscured the gains. On the other hand, there are many churches which are rejoicing in the fact that union has made possible, in their local work, blessings which they never enjoyed before. In many instances, local churches, the one Presbyterian, the other Cumberland Presbyterian, have come together as one congregation and now have the constant care of a strong and faithful minister and are able to do the aggressive Christian work which was formerly beyond their ability. Aside from numerous instances of this kind, we know of many wholly Cumberland Presbyterian pastorates which, as a result of union, are supplied with such a ministry as they never knew before. For instance, a group of country churches which had never had a regular pastor, but were forced to put up with temporary supplies, have had a settled minister for nearly three years, and realize that they are developing as they never could have developed under former conditions. Another illustration: A comparatively weak church in a county seat has felt for years that all it needed was a strong leader to enable it to take a commanding position in the town, and do a great work for a hungry community, but it was not able to secure the type of man it needed. Union has made it possible for that church to secure a pastor, and the prospects are that in a few years it will be so developed that it will be able to stand alone and accomplish great good in a community where a strong church has an inspiring field of usefulness. Such illustrations could be multiplied. It appears, therefore, that the gain is not all of a general character, but that it is manifested in many local churches."

"The 'Michigan Christian Advocate' has the following to say on this subject that is very apropos:

"'Brevity is the soul of wit,' and the virtue of a sermon. The preacher of old could spin out his discourse to ninthly and tenthly, but the preacher of to-day must cut it short. It is said of Cotton Mather, that he had an hour-glass before him in the pulpit, and after the sands had all run out, he would invert it, and go on preaching, saying, 'Friends we will take another glass.' The preacher who would venture that now would find his congregation running out faster than the sand. Sharp, short sermons are the most popular and probably the best.

"But how long can a sermon be, and still be short? That depends. Campbell Morgan preaches fifty minutes and his crowded congregations call it short. Some sermons are long at forty minutes. Lincoln said a man's legs ought to be long enough to reach the ground. A preacher's sermon should be long enuogh to serve its fundamental purpose, and no longer. If a preacher can make the truth wholly effective in thirty minutes, why should he go on longer? Let him stop when he is done."

The "Outlook" finds a good text in George Herbert's "Pardon all but thyself." It concludes its editorial thus:

"It is a time for sharp definition of duty and righteousness; for a rigid holding of men to their obligations to themselves and their fellows; for stern applications of the law, and for just and impartial punishments. It is a time also for great charity in judging the motives of others; for great tenderness to those who are weak and fall by the way; for an unrelenting punishment of sin, and pity and tenderness for the sinner; for a Christlike abhorrence of evil and a Christlike passion for the rescue of the evil-doer. It is a time for divine charity for others, and for a rigid holding of ourselves to the highest standards of pure living."

Editor's Easy Chair.

Or, Pentwater Musings.

When we reach the middle of August here by the lakeside, we begin straightway to feel that our summer life in "The Pioneer," is nearing its close. True, there is a fortnight yet, or a little more, before we turn the key, put up the shutters and cross the lake, but time flies so swiftly here that we feel the time of leaving is upon us. These bright days, filled as they are, with tasks and duties, intermingled with such recreations as we are able to find time for, pass in rapid succession. Time never hangs heavily on the hands of those who are seeking to mingle a little vacation with their ordinary tasks and duties. But when one is released, even for a few hours, from the grasp of his daily toil, his reflective faculties, including memory, are apt, under these surroundings, to get busy with the past, the present, and their bearings on the future. Last night as a company of congenial friends sat on the sand around a bonfire on the beach, and sang some of the old war-songs, there were memories stirred which had long been sleeping. And often as we sit upon the veranda in a quiet hour, with book in hand, the eyes will wander from its pages out over the lake to a distant sail against the horizon, which starts a train of thought that carries us far from that of the author which we are reading. Not infrequently the noise of the multitudinous waves, breaking upon the shore, reminds us of that other vaster ocean, the roar of whose waves comes to our ears in these quieter moments. Most often, however, our thoughts graviate toward the present interests of the kingdom of God, and of that body of Christians with which we are indentified, whose chief mission in the world is to plead for the unity of a divided Christendom. How may that body maintain that breadth and clearness of vision, that catholicity of spirit and teaching, and so illustrate in its own life the unity in Christ Jesus for which it pleads as to enable it to accomplish, under God, that for which it has been raised up?

In such musings here on the shores of this inland sea we find great satisfaction in a truth enunciated by Gamaliel, in the early days of Christianity, namely, that if God be in this movement it cannot be overthrown by men. In so far as it falls into line with God's infinite purpose, and seeks to have His will done here on earth as it is done in heaven, it becomes a part of the divine movement itself, and no human arm can stay its progress. Whatever of human imperfection and weakness may be associated with it, and whatever error in teaching or practice may attach to it, or whatever disproportion of emphasis may, for a time, mar success—all this will pass away, but the essential truth will abide, and God will care for it and raise up men of true hearts and clear intellects and of heroic courage, to defend and propagate it, until it shall accomplish that whereunto it has been sent. We must believe that, if we believe in a God who concerns himself with human affairs, and especially with those movements which have for their object the fulfillment of his own gracious purposes. If it were not for that confidence in God, in his power to carry on his work in the world, the hearts of the bravest and truest defenders of his cause would fail them in the midst of so many manifestations of short-sightedness, lop-sidedness, and other marks of human imperfection. There have been times in our national history when the truest patriots, as they looked into the future, trembled at the prospect. But through one crisis after another God has led the nation on, and will lead it on, to the fulfillment of its great destiny. If God cares thus for nations which stand for human rights and human liberty, will he not much more care for those who are seeking to build up and extend over the earth, a kingdom which is to endure forever? In this faith and confidence we may do our best work and find our greatest peace.

The social instinct, which is one of the strongest in our nature, asserts itself here at the lakeside with even greater force, perhaps, than it does in the city. Indeed, one of the greatest benefits of these summer outings is the new associations into which we are brought, the new acquaintanceships which are made, and the strengthening of the ties of friendship. To-day a number of our friends north of the channel joined with a number of us south of the channel, in a union picinc at the upper end of Lake Pentwater under the oaks. It was a goodly party of friends that filled the little vessel that carried us up, and towed our row-boats. It is said that "blood is thicker than water," but faith is even stronger than blood, and so it happened to-day that those who sat together about the bountiful feast spread under the trees, were those, in the main, if not exclusively, of a common faith, and co-laborers in a common cause. Differ we may, and do, no doubt, on some questions, but we are united still in acknowledging fealty to a common Lord and Saviour, and to a movement seeking to unite the scattered children of God in him. It has been a great regret to all of us who are of this Way, that we have been deprived of the presence with us, in these little outings, of Brother and Sister Haley, who are here, by reason of Brother Haley's lameness, caused by rheumatism. We are anticipating, and making preparation for, a much larger colony of our people here the coming season. It is the conviction of those who visit these sightly grounds, traverse these shady ravines, and look out from its heights over the wide expanse of lake and surounding country, that nature has marked this spot as the scene for a summer colony of congenial spirits, seeking refuge from summer's heat, and rest and recreation of body and mind. Those who have its control in their hands are seeking not financial gain, or speculation, but to establish such a resort as will redound to the good of those who come hither, and to the advancement of Christ's kingdom.

This leads us to say that our chief motive in coming to this place, and opening up this resort, was, and is, that we might have a common meeting-place for a number of our ministers and business men, under our control and management, where the conditions would be favorable, not only for taking needed rest and recreation, but where, meanwhile, we might take such counsel together concerning the interests of our cause, and the best methods of promoting it, as would make it one of the agencies for cementing the bonds of unity and advancing the work of our Master. But for this thought and this hope we should not have undertaken an enterprise like this. W. T. Moore and wife, sharing fully with us in this desire and aim, are joining with those of us who were already connected, in a business way, with it, in making this place a sort of Mecca whither our brethren, seeking rest under the most favorable conditions, may come for a few weeks, or months, during the summer season. Besides a large meeting of our members in the G. A. R. hall, in Pentwater, last Lord's day, at which Brother C. C. Morrison, of Chicago, preached a very earnest and able sermon, there was a meeting, in the afternoon, at the pavilion above the bathhouses on the beach, on the Pentwater side of the channel, composed of the citizens of Pentwater and such of our summer visitors as desired to attend. Some weeks ago, noticing the small number of men resident here, who attended any of the church services, we expressed the desire to meet the men of the town somewhere upon common ground, and speak to them. The president of the village corporation being present, arranged for this meeting at the new pavilion, which has just been completed, at which we spoke to those who assembled, on "The Manliness of Christ," and the appeal which Christianity makes to men. It was a day which we trust will bear good fruit in the coming days.

There has been an autumnal touch in the breeze that has blown out from the northwest to-day, which has suggested many things to us. In addition to a great fall and winter campaign in extending the circulation of The Christian-Evangelist, we have been thinking of other instrumentalities for disseminating the truth for which we plead, and prominent among these, of course, is the coming national convention at New Orleans. Word has come to us, in a few cases, that some brethren are saving themselves for Pittsburg, and will omit the New Orleans convention. The best preparation we can make for Pittsburg is to make a great convention at New Orleans. If we can hold a great convention at this queen city, at the mouth of the Mississippi, in 1908, it will demonstrate our ability to hold a still greater one at Pittsburg in 1909. The New Orleans convention is destined, in our judgment, to be an exceedingly important one in which history of a far-reaching character may be made. Aside from the pleasure of visiting this quaint and historic city in the beautiful Southland, in the month of October, there are great and important questions to be considered, which call for our representative ministers and business men, and sisters, too, from all sections of the country. When our great missionary and other co-operative agencies meet in annual council to plan for larger and better work, there the friends of the cause they represent should gather, in large numbers, to furnish that moral support and enthusiasm necessary for the carrying forward of great enterprises. We sincerely hope, therefore, that the brethren and sisters, throughout our broad country are planning to attend the New Orleans convention, and make it a worthy predecessor to our coming Centennial.

The Vision of Unity By William Durban

Coincidence is at times phenomenal, especially at those periods of critical juncture in historical evolution which definitely mark the progress of the race. Thus, we will continue to wonder at the fact that Darwin and Wallace simultaneously struck upon the theory of development which brought in a new epoch in scientific speculation. I use the term speculation advisedly, instead of the term knowledge, because it is useless for even the greatest enthusiasts or the Darwinian school to claim that the famous evolution theory holds the field as exact knowledge. Candid thinkers are bound to acknowledge that it is hypothetically plausible in an extreme degree, but Agassiz in America, Quatrefages in France, Owen in England, and several of the great masters of science in Germany refused to pay homage at the Darwinian shrine. At this moment there is a much greater degree of division amongst scientific experts than very many superficial students imagine.

Clamoring for Reunion.

The above observations I have made in a preliminary way, because I have long felt that a certain degree of allowance should always be made for that great latitude of free opinion which must insure divisive sentiment amongst religionists. It is fatuous to talk of Christian unity as though it would be equivalent to positive uniformity of thought, sentiment, creed, doctrine, or organic system. Where there is real life, the closer the unity may be the greater will be the diversity of manifestations of vitality. We can always find uniformity in a cemetery, but we should never look for it in a living society, seeing that it is one of the indications not of life, but of death. Rome has always ignored the true philosophy of unity and has, by cruel coercion of conscience, aimed at securing a deadly uniformity. We are now face to face with a crisis long expected by many amongst us. Some of the best minds of this Old Country, and very many more in America, have for the last few generations been toiling to create a public sentiment in the shape of a collective aspiration amongst various bodies of Christians for the fulfillment of the Savior's prayer that his people might all be one.

As is always the case, revolutions come with a rush, and a new revolution has begun with what appears to be a sudden and startling upheaval. Those who are startled at the outbreak feel the sensation, because they have not been acquainted with what has been silently proceeding beneath the visible surface of society for years and years. The most marvelous manifestations in the spiritual universe correspond in their genesis with those in the natural sphere. In the dark and quiet night the deposition of the dew is utterly undemonstrative, but in the morning countless millions of pearly globules are seen pendant and glittering on blades of grass and petals of flowers. So does the dew of divine grace prepare for its own sudden display when the favorable juncture arrives for its apocalypse. We are hearing some singular utterances in England, and the most singular fact of all is that these are not isolated articulations, but are notes in a chorus which is swelling louder and louder. A great sermon was preached a few days ago in Westminster Abbey by the Dean of Westminster, Dr. Armitage Robinson, to a unique assembly consisting of the 250 bishops now present in London from all parts of the earth at the Fifth Pan-Anglican Congress. The subject of the sermon was Christian unity, and it has created a wave of amazement all over the United Kingdom, seeing that it was in fact a lofty and exalted exhortation to these august dignitaries to cultivate a spirit of fraternity with Christians of other bodies than the great Anglican Church; and, moreover, the dean proceeded to emphasize the expediency of actually and actively seeking Christian reunion on conditions honorable to both sides. He declared that this memorable Lambeth Conference had been distinguished by an unexampled recognition of the work of the divine spirit in those communions which are separated as yet from the Anglican, an unexampled desire to learn what these might have to teach, and an unexampled willingness to inquire how reunion might be accomplished.

The Famous Quadrilateral.

Here I may mention an incident which has just happened in my own experience, which is deeply significant of present tendencies. A few days ago I sat in one of the most important of the old parish churches in the neighborhood of London, listening to a sermon bp the vicar of the church, Canon Hough, a very distinguished preacher in the Anglican Church. He is exceedingly popular on account of his fluent eloquence and his broad sympathies. I had no previous idea what would be his topic, and therefore I was at once deeply interested when he announced that he intended to address the great assembly in his church on this very subject of Christian unity. As he was not talking to an audience of ministers or students, but to an ordinary congregation of public worshipers, the occasion was the more important and interesting. He proceeded to accentuate his own convictions that the time had come when it would be a disgrace to Protestant Christendom if speedy efforts were not made to arrange fraternal co-operation between Anglicans and Free Churchmen. He went on to refer to the noted Quadrilateral which was proposed some years ago at the Fourth Pan-Anglican Conference at Lambeth. Seeing that this proposed fourfold basis of reunion originated in the mind of the Rev. Dr. Huntington, rector of Grace Church, New York City, my American readers well know that its conditions are the acceptance of the Old and New Testament records, the historic episcopate, the two ordinances of baptism and the Lord's Supper, and the two ancient creeds, the Nicene and the apostles'. Canon Hough expressed the hope that ministers of communions outside the Episcopalian might be induced to allow Anglican bishops to lay hands upon them, and that bishops might see their way thus to recognize Free Churchmen as ministers of Christ equally with the clergy. The value of utterances like this lies not in any such proposals, but in the sympathetic yearning manifested in sermons from such sources. When bishops, deans and representative clergymen, addressing great congregations, plead anxiously for reunion, it must surely be admitted that this momentous subject is really in the air. And if this be so, why should we coldly regard such overtures simply because there may be incompatibility between the views expressed and our own opinion?

The Archbishop of Melbourne.

It has just fallen to my lot to enjoy a long talk with the Archbishop of Melbourne, who is one of this great regiment of prelates present in London. The same interest attaches to his talk, because in him we have another ardent advocate of this same movement in favor of a *rapprochement* on the part of all Protestant Evangelicals. He is no mere theorist or doctrinaire, as his energetic action has proved in Australia, where, in the colony of Victoria, he has initiated a scheme for securing close co-operation and ultimate corporate union between Episcopalians and Presbyterians. Moreover, he has been addressing the Lambeth conference in eloquent terms concerning his aspirations and attempts. Now, it may be judged, in the light of the various signs of the times that to some of us in England the record from Chicago, of the union of a Church of Christ and a Baptist church under the pastorate of Dr. Willett, comes as a grateful inspiration of new hopes as to what the future may bring forth.

JUNE.

By Mary Cary Blackburn.

The June of the year is done,
With its light and brightness free;
The June of the year is done,
Left only a memory.

The June of a life is done,
With its lilt and song and glee;
The June of a life is done—
All left's but a memory.

But June of Heaven will come,
With its rest and joy and life—
O June of Heaven will come!
At the close of earthly strife.

SKIN CLEARED

By Simple Change in Food.

It has been said by a physician that most diseases are the result of indigestion.

There's undoubtedly much truth in the statement, even to the cause of many unsightly eruptions, which many suppose can be removed by applying some remedy on the outside.

By changing her food a Kan. girl was relieved of an eczema which was a great annoyance to her. She writes:

"For five months I was suffering with an eruption on my face and hands which our doctor called eczema and which caused me a great deal of inconvenience. The suffering was almost unbearable.

"The medicine I took only gave me temporary relief. One day I happened to read somewhere that eczema was caused by indigestion. Then I read that many persons had been relieved of indigestion by eating Grape-Nuts.

"I decided to try it. I liked the taste of the food and was particularly pleased to notice that my digestion was improving and that the eruption was disappearing as if by magic. I had at last found, in this great food, something that reached my trouble.

"When I find a victim of this affliction I remember my own former suffering and advise a trial of Grape-Nuts food instead of medicines." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Country Church in Missouri By T. A. Abbott

To write the history of the country church in Missouri would be to write a history of this great restoration movement in our beloved state. Our preachers in the beginning were almost exclusively "farmer preachers." As such, they went to the people with whom they had most in common and over whom they had, therefore, the largest influence. Paul often exclaims: "To the Jew first and also to the Greek." Our people in Missouri seem to have said: "To the farmer first and then to the townsman." At least our first churches, and for many years our only churches, were in the rural districts.

I used to think this was a great misfortune, but in these late years my conviction has changed. As I have seen the tide of population moving from the farms to the towns and cities, I have been led to believe that the dear Lord was in it all for the good of his church. The church that is really strong in the country must eventually be mighty in the town and city. The great problem of the church in America to-day is the evangelization of the cities. In a state like ours the church that has a mighty rural membership, properly taught, ought soon to be a great power in the city. And it must be. No matter what of the past; the church that has not now, or does not soon obtain a grasp of the city, dies. God is saying to his church to-day, as he said to his prophet of old: "Go to that great city," and well for that church that hears the call and obeys.

We have in Missouri to-day 1,800 churches, and over half of them would be classed as country churches. I confess to a large difficulty here as to what is really a country church,—but let it go at that. These churches have been a mighty power in the spread of our cause in Missouri and the region beyond. The members were intelligent, versed in the scriptures, they were ready to give at all times a reason for the hope that was in them. It was personal work that these men and women did. In the home, field or workshop they were evangelists of the Lord unto whom had come a new light in life's way, which they were anxious that others should enjoy.

Nor was this all. I am sure that nine-tenths of our ministers came from the farm. Time and again I have tested it in conventions, and the proportion has been ever about the same. In these homes, where these fathers and mothers "spake often to one another," and to their neighbors, of the greatness and simplicity of this great plea, were born the lads that in their environment found that which caused them to look upon the life and work of the ministry of the gospel as being the one great thing to be desired. It was the joy of the congregation; it was the delight of the father and mother, to see these bright boys giving themselves to this work. Our cause in Missouri owns nearly all of what it is to these churches and these homes, from whence these splendid preachers of God's grace came.

But,—sad, isn't it, that that word should be needed?—a change has come. The one great problem of to-day is the country churches. How can we save them from destruction? How may we supply them with ministers? We have in the neighborhood of 300 of them in Missouri that do not have regular preaching. They have occasional services only. They are not living, vital organisms, performing all the functions of life, but are barely existing. The cause of the dearth of ministers among us is here; such churches and the homes from which their membership comes, do not produce boys that give themselves happily to the preaching of the word.

Somehow we must renew that spiritual life that was so strong in our fathers and mothers; the church must join with the home and the home with the church, not in a perfunctory, formal way, but in an agonizing, impassioned way, in prayer to the "Lord of the harvest that he send more laborers into his vineyard." The mothers and fathers must *desire* their boys to be ministers; it must get to be the one ambition of their lives, and the congregation must count it all joy when one of their very own gives himself to the cause of saving lost men.

Kansas City, Mo.

Our Country Churches in Indiana By J. O. Rose

In answer to a series of questions propounded by the Editor of The Christian-Evangelist concerning "our country churches," I have taken pains to search our records and sift our reports carefully that the following statements may be as accurate as possible. However, inasmuch as we have definite reports from but 460 of our 792 churches, some of these statements can be only conservative estimates.

The country church, strictly speaking, is one whose congregation lives outside a town or city and whose house of worship is located in a rural district. But for the practical purposes of these questions, we must include in the "country churches" those also in small towns, whose life is dominated by a rural membership living in the community. Of these rural and small town churches we now have in Indiana 560, about one-half of these, or 280, are literally in the country. About 360 of the 560 have preaching either for full or part time. About 200 have no regular preaching at all. We have no accurate means of knowing the percentage of our preachers which has been furnished by the country churches, but our most experienced and best informed men agree that it is from one-half to three-fourths; some estimate it even higher.

The saying is no more trite than true, that every problem of the Church becomes in its final analysis a preacher problem. Other elements and forces must have their due consideration, but when all is considered, the apostle's question still confronts us, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The calling, preparation and sending forth of preachers was one of the chief works, if not the chief work in the public ministry of our Lord. It certainly is one of his chief works to-day through the Church. If the country churches, in proportion to their membership and means, are doing such a surprisingly large part of this work, we certainly should be moved, by our appreciation of this necessary and blessed service, to see to it that these churches are not neglected when losses by removals and death and consequent failure to support the preaching of the word have reduced them from their former glory almost to despair.

Not only have these country churches (many of them in obscurity) furnished the larger part of our preachers, but I find that an investigation of the "official boards" and leading membership of our strong county seat and city churches shows a large majority who were born into the Kingdom in these country churches, and later have moved to the stronger centers. One of our experienced evangelists once said: "We have excellent men and women in both city and country churches, but as a rule, the best blood and brains of this country come from the farms."

Bishop Elder, of the Roman Catholic Church, of New Orleans, read a paper at the Congress of Religions in Chicago a few years ago on "Our Twenty Millions Loss." In this paper he argued that the Roman Church has lost 20,000,000 of possible and probable members. He gave two reasons: (1) Because they had failed to secure the leading men of this nation. He substantiated this with a long list of statesmen, soldiers and professional men who have led in this country's greatest progress, and there was scarcely a Roman Catholic among them. (2) Because they had failed to evangelize the rural districts. This fact is apparent to all who have traveled and observed the comparatively small number of Roman churches in the country. (3) He showed by another long list of leading men that the reason for their failure to secure these leading men was because they had failed to evangelize the rural districts, and a large majority of these leading men were from the country. It is not strange that his church censured him severely for writing this paper, even though his arguments were not refuted.

A leading educator in this state, a few years ago, stated that he had just made a careful investigation of the so-called "captains of industry" in the city of Brooklyn, N. Y. He found that 95 per cent of them were poor when they began, and 66 per cent of these were from farms.

These facts are sufficient to emphasize the importance of caring for the country churches. Other things being equal, the artificial life of the city, in inspiring young men to the unselfish life of the Gospel Ministry, can never compete or compare with the natural life of the country, where to be near to nature is to be brought nearer to nature's God, and where, away from the noise and din of the machinery of commerce, the soul may enjoy that solitude that inspires communion with the Creator.

As our missionary work is organized to-day, there is no missionary society that can reach these unreached churches and help them to help themselves, excepting the state society. In an unorganized capacity pastors of stronger churches have done excellent service by "volunteer meetings," but these can not reach one-tenth of the worthy and needy churches. In the past our state society has failed to reach all these churches, because our districts (composed of seven or eight counties each) were too large. We could not secure representation from them in the district conventions. We are now emphasizing the county organization, with constitution and with county board, comprised of representatives of every church in the county, as the connecting link in our organized missionary work.

It is formed by voluntary covenant relationship established in a working system that organizes from the local church upward and outward. This connects the local church with the country, the district, the state, the nation and foreign lands. It

reaches churches hitherto unreached, with not only information, but live missionary men and women. It in turn secures reports from them, and the work becomes more intelligent from year to year. Slowly our extreme congregationalism is being broken down by the natural reults of its own failures, and the plan for grouping churches, by county boards, and the process of locating preachers, is slowly but nevertheless surely coming.

We are not a legislative body. We are a missionary body. We do not need a general governing system. We have that already in Christ and his "perfect law of liberty," but we do need a general working system. The whole work is on a systematic, educational basis. A greater sense of care for the country churches is coming, and with it an awakening sense of our ability as a great brotherhood to do infinitely greater things than ever before by putting into practice our plea for unity in co-operative missions.

Two principles must be borne in mind in any normal growth, the extensive and the intensive. If we do not care for those perishing churches in Indiana, we will imperil the support of the missionaries sent abroad and be unable to enter the doors they are able to open. We must also emphasize these two principles, (1) The nearer we can keep the money-raising power to the workers and work done, the more men we shall enlist and the more money we shall raise. (2) The State Missionary Society is the nearest unit of organization strong enough to maintain itself from year to year and therefore be able to sustain the mission work until it becomes self-sustaining. The county and district organizations, as a a rule, are not able to do this. We plead, therefore, for unity in co-operation with the state society in all efforts to save the weak churches and enter the strategic centers in Indiana.

A State Mission Church is always planted in the missionary spirit and as soon as it becomes self-sustaining becomes a world-wide missionary church.

We have a record of which we feel justly proud and for which we are truly thankful, in the increased support given our general, world-wide missions and benevolences by 552 churches that have been organized, reorganized or helped by our state society in the last 69 years. Two country churches have recently reported more money given this year to missions abroad than to local work at home. With comparatively small investments from about one-fifth our churches in offerings to state missions, we rejoice in the greatness of the increase given of God. With no church, for which we plead, in 173 towns from 300 to 1,000 inhabitants, and in 35 cities from 1,000 to 25,000 inhabitants in Indiana—14 of these county seats —we plead for "State loyalty and State pride in State Work," "The co-operation of every preacher and an offering from every church," and the State Mission Day (First Sunday in November) shall be second to none in our missionary calendar for the Gospel conquest of the world.

Indianapolis, Ind.

Kentucky's Country Churches By H. W. Elliott

In response to a request to help in making the issue of The Christian-Evangelist in the interest of the country churches, the writer wishes to say that he is glad to render any service possible that looks toward any probable solution of this great problem. Nothing in our state presents a more serious question for our consideration. What is here said relates to the central and eastern part of the state, as the facts relative to conditions in the western part of our commonwealth are not nearly so well known to the writer. This is because we have had for thirty-four years two missionary co-operative organizations, and for seventeen years the writer has served as secretary in the eighty odd counties comprising our territory.

Number of Churches.

We have a total of 817 congregations, and of this number 517 may be called country churches. No village as large as 500 people is included in this number, although many such congregations might justly be called rural. Of the 517, 263 are in the mountains comprising nearly forty counties. The other 264 are to be found in the Blue Grass and other regions of our field.

Preaching Supply.

Not more than a dozen of these 517 have preaching every Lord's day, and probably 100 of them have preaching half time. The remainder have preaching, for the most, one-fourth time. Many of the churches out of the mountains, and a few of them in that section, are supplied by the students attending the College of the Bible, at Lexington, and a few have the services of the professors. A very small per cent of the country churches (probably not over 10 per cent) out of the mountains are without some regular preaching. The mountains have many native preachers who live by farming, or other occupations, and preach for four congregations regularly. Sometimes a man will preach for twice that many by having appointments at other times than on the first day of the week. The per cent of mountain without any regular preaching is not very large. Before me is a copy of the annual meeting of the country churches of Laurel county, and out of the thirteen congregations, three are reported as not having regular preaching.

Country Churches as a Source of Material for Preachers.

No statistics are at hand to illuminate this. The large majority of young men known to me who have given themselves to the work of the ministry and have prepared themselves for such service, have come from the country churches. The per cent coming from the village, town and city, if the facts were at hand, would be found small.

Present Conditions.

That many of our country churches are declining is a fact that we can not fail to see. In the richest part of Kentucky this is notable. The trend of the people to move into the county seat or city contributes to this. The purchase of large bodies of land by wealthy people has contributed to the reduction of numbers in the country church. It may be that one of our sources of weakness is to be found in the fact that many of these congregations do not have what they need in the way of regular preaching by men located with them and doing the work that is sorely needed. There are instances, however, of steady decline in numbers and ability on the part of congregations that have had such service. The man who can start a tremendous revival of interest and enthusiasm among many of our rural churches will render a great service of a great cause. It is not intended to convey the idea that all our country churches are described by these statements. We have some churches that are making a creditable showing; but their number is small as compared with the many that are struggling against the difficulties indicated above.

The Inevitable Result.

Many of our strong and progressive county town churches are largely indebted to the influx of members from the country for their present numbers and ability. Our fathers builded wiser than we sometimes think in evangelizing the rural regions.

Ask any Blue Grass preacher how much of the strength of his town or city church came from the country and he will astonish you by his reply. One of the preachers in our largest city, when asked by the writer how long he could run the work of the church of which he was minister without the support of the membership that came from the country, replied, "We would have to shut up shop in a week." Without continued growth in the country church we have yet to face another problem, and that is the effect on the town and city church. In my humble judgment the inevitable result of continued decline of the country church will be the decline of our power in the village, town and city.

What is here said applies to the mountain section as well as to other parts of our state. We were fourteen years building up a church in Ashland. We had no country membership to draw upon. There is not another congregation in the county to-day. Jackson, Breathitt county, is a particularly difficult field, for lack of such a source of supply for men and women in the regions round about, who are simply Christian.

We earnestly hope that The Christian-

SELF DELUSION

Many People Deceived by Coffee.

We like to defend our indulgencies and habits even though we may be convinced of their actual harmfulness.

A man can convince himself that whisky is good for him on a cold morning, or beer on a hot summer day—when he wants the whisky or beer?

It's the same with coffee. Thousands of people suffer headache and nervousness year after year but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wis. man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon.

"My folks thought it was coffee that ailed me, but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headaches stuck to me.

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

"Postum looks good, smells good, tastes good, is good, and does good to the whole body." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Evagelist will be of vital benefit in solving this great question that ought to have our most careful and prayerful thought.

One Help in Solving the Problem.

If our preachers could be made to realize the need of these fields, and content themselves to devote their lives to such work, we are confident that the future would reveal the wisdom of such effort. While the support offered is not as large, the expenses are not as heavy. A sacrifice would have to be made in some respects. Educational opportunities and social advantages might be of a different type. The salary might have to be supplemented by the garden, dairy and poultry yard. An increasing number of such servants of the Lord will be able to help in the solution of both the country and town church problems.

Sulphur, Ky. H. W. Elliott.

The Illinois Country Church By J. Fred Jones

There are 209 country churches and I suppose about 75 have regular preaching. About 50 of these churches have quit meeting because of removals and the coming in of foreign people.

There are some strong country churches like Eminence, and Bethel of Logan county, Belle Ridge of Edgar county, Six Mile, of Franklin and Pleasant Grove of Wayne. But such churches are not numerous. The Concord church of Tazewell county is also one of the very best country churches.

Many of the country churches are in good fields and those that are so situated do well where there is intelligent and consecrated leadership. There are many of them that do not know how to give in support of their work and all such are passing away.

It is to be regretted that many of the farming brethren in these churches can not understand that a minister must need more than $300 or $400 a year. Men on the farms live by spending that much only on their families, but forget that they get their edibles from the farm and that they are not paid for. They also forget that the preacher must pay for what he gets and that he has no farm to draw from. Once when working for a village church on a modest salary a good farmer, who had the same sized family with myself, lectured me for not saving half my salary. I informed him that it cost him twice as much to live as it did me, He laughed in derision but agreed to keep books for one year, charging himself with everything from the farm at retail prices. At the end of the year he came to tell me that it had cost him just twice as much to live as it did me, but it was a great surprise to him. There are plenty of good men who have not yet kept books on themselves and are now believing as my friend, the farmer, did.

There are many farming communities that are always up-to-date in farming, live in good houses and have good schools, but their churches are of the vintage of forty years ago.

It is my conviction that country churches must purchase a lot of say ten acres in partnership and by groups, and make a home for the preacher. If two to four churches were tied together in this commercial way the partnership would be lasting. As it is the co-operation of country churches is made very uncertain because any one of them will break away on some trivial excuse. But if they owned a little farm and house for the preacher the excuses would not govern.

I believe that the uncertainty of the country church in this particular makes the competent preacher many times afraid of them. He knows that if he works for two or four congregations that that arrangement can be broken at any time by some very useless and worthless disciple, and that the churches will permit such man or woman to tear up the arrangement without any resistance.

Bloomington, Ill.

The Country Church in Ohio By C. A. Freer

Ohio has 565 congregations. Two hundred of these are classed as country churches. Just exactly what is a country church and what a town church, is hard to classify. But of these 200, 150 are reported as pastorless. Many of them do not want pastors. Many are about dead. We have 100 city or village churches pastorless. One hundred and thirty-four churches have part time preaching. We have some good country churches. Some, indeed, that keep full time preaching. Among these are Austintown, North Royalton, Brunswick, Solon, North Eaton, Mungen, Chesterland, and possibly others. There are many good churches that have part time preaching. But Ohio has only 247 preachers who give their time to preaching. If each man had two churches there would not be enough preachers to go the round. These country churches have given us many, yes, very many, of our best preachers and city church workers. It is a trying condition that confronts us, and not a theory, with these country churches.

Here are a few tendencies: 1. Our strong evangelism is in the towns and cities. Most of our strong evangelists would not risk their reputation and pocketbook on a country church. The tendency of our evangelism is away from the country church. Hence it is not added to as it might be.

2. Our extreme congregationalism and selfishness prevents grouping, and staying grouped, of these churches for pastoral support. This is a condition very hard to overcome.

3. Our preachers have a false fear of the country. They are most all working away from the country to the town and city. They can reach "living-links" in the city and get on the National convention program. We need to know that a man with two or three ordinary country churches can really reach personally and influence more people than the average city preacher does. But thank God, some of our best men are seeing this and acting accordingly, and are getting results. W. R. Walker, of Killbuck, is a brilliant example.

WHAT SHALL WE DO ABOUT IT?

Would it not be wise to spend two or three years in Ohio in a mission of *conserving the force,* instead of enlarging the field? That is, let the missionary money be put into men who would go into the fields and group the churches and make the field for a pastor, and let the state mission funds support the man all that would be necessary to the end. There surely is a possibility for something of this kind. Let us have a three years' campaign of evangelizing and manning the country churches. Already a move in this direction is started in the putting of T. J. White in Southern Ohio. But what is he among so many? He has a life job if he gets over the field once. We ought to have a dozen such men out.

Then we need to inspire our young men just coming out of college that these fields are much better for them than a city. They need time to study and grow and lay foundations. H. L. Willett began at North Eaton; C. J. Tanner at Granger; I. J. Cahill at North Fairfield and Boughtonville. These men will all testify to the value of those days. We must cease to talk on this question and get to doing something.

Let Fourth Time Mean a Week By Robert Simmons

The real situation of a large proportion of our country churches is that "they have a name to live and are dead." Some of them are like the Irishman's snake: "Oh, he's dead as Cæsar, but not sinsible of it." This is largely caused by insufficiently emphasized teaching on the essentials of a four-square Christian life: (1) The apostles' teaching; (2) Fellowship; (3) Breaking bread; (4) Prayer. They are taught the meaning and practice of preaching, breaking bread and prayer, but no good and sufficient practical view of the fellowship is taught. It is supposed to be some kind of a dim, indistinct, incorporeal, indefinable something that the church has and extends to its members by shaking hands, a kind of good feeling, and never for one instant does the conception of partnership—practical, worshipful, thankful, liberal giving of their money every Lord's day, for the good of the Cause—as a part of their duty and worship enter into the teaching. They are not shown that a Christian worship which consists of preaching, breaking bread and prayer, is but a poor three-cornered way of "steadfastly continuing," etc.; that at the best these three points are all selfish, while the fellowship is a real act of worship, a partnership with the God who gave his Son, and the Son who gave his life, so that by this we become "workers together with them," as Paul so plainly teaches.

If every Lord's day morning this fact was emphasized by the rising in prayer of the congregation, and thanking God for the fellowship, just as we do for the loaf and cup, and each one partaking of this part of worship just as they do of the loaf and cup, it would go far to solve the financial difficulty and make a gracious act of worship, good for the soul, of the most disagreeable and hardest part of the work. This kind of training is badly needed.

Again, much of this trouble is caused by the practice of only one way of teaching and preaching. Our brother Paul plainly points out two. "And how I kept back nothing that was profitable to you, but have shewed you, and have taught you publicly and from house to house." Here are two methods of public and private teaching. Now, will some brother rise and tell which of these may be safely omitted if a preacher desires to preach a full gospel and do his whole duty? Is it not a fact that the last method has, by neglect, gone into what Brother Cleveland says is "innocuous desuetude," and this leaves us trying to

mow a full swath with half a scythe; trying to pull a two-horse wagon with half a team; fire a big gun with half a charge of powder. What right or power has a preacher to omit private teaching any more than public service? Who gave him authority to do this kind of "half done" work? Are not both kinds just as binding on the gospel preacher to-day as they were upon Paul?

What is the practice, in a general way, in a country church? A preacher goes to his appointment Saturday night; he generally remains in the home of one family, and in that does very little private teaching; and this occurs once a month in what is said to be fourth-time preaching. He spends only two days, necessarily confining himself to public teaching. Then the church goes to sleep for a month, until the preacher comes again to disturb its peaceful slumbers. This process is repeated month after month, year after year, until no preacher comes and the sleep is unbroken. It is no wonder we can not do anything with our country churches, whose existence, I can not say life, is one of going to sleep and waking up to go to sleep again.

The remedy? Let us try both kinds of preaching, and let one-fourth time mean one-fourth time, one-fourth of a month; that is, one week; half time, one-half of a month; that is, two weeks, and not two days or four days. Let each church demand and see that it gets this kind of preaching. A good minister of Jesus Christ should not only go into every home of his church, but right then and there he should consecrate that home by reading, explaining the Word and earnest prayer to God for every member of the family individually, in such a manner that this kind of preaching will be an effective means of practicalizing the gospel and bringing it into the everyday life of the whole people; and this kind of preaching should not be limited to the homes of the members, but should be extended so as to reach every accessible home in the community. Can there be any doubt as to the result? Try it once and see. "Shew them," as Paul puts it.

Pleasant Hill, Mo.

The Country Minister By J. B. McLeod, B. D.

The writer of this article graduated from a leading university with high honors in philosophy, and from the seminary as leader of his class, winning a traveling scholarship that took him to Europe for post-graduate study. For several years he has been the pastor of a country church. —Editor.

Many earnest young men in college are pondering the question, "What is to be my life-work?" They have thought of the ministry, and have felt that a city church might be suitable to their education, ambition, and tastes; but the smaller and the difficult country congregations, which must be the lot of the great majority, have not very much attraction. That conclusion should be revised. Seen in the true light, there is but one greater and higher investment of a worthy life, the realization of Paul's ambition, "to preach the Gospel where Christ has not been named." If the foreign field is not your privilege, next in greatness or opportunity is the work of the country minister in the home land.

Undoubtedly every man's greatest opportunity is where he can do most for God and humanity, and that may be in any of a hundred callings. What we want is the man who might be, and ought to be, in the ministry, but is in danger of going elsewhere. Many have already been lost to the work and more may follow. One evil result is that the laborers are too few for the harvest, and another, probably, is that there are men in the ministry who could have rendered better service in some other sphere.

The country, and not the city, is the spring-head of a nation's life. The farm not only sustains the lives of all men; it also supplies the men themselves. The streams of fresh life are from the country; the city is the maelstrom where they are lost. While we need, perhaps, our strongest men at the great life centers, with their powerful reactions on all surrounding country, still it is the army of men who stand for God and the highest in the midst of the warm life of the country that ultimately holds in its hands the destiny of the nation. It is the country minister who is really working at the center.

We hear a great deal of the disadvantages of this life. The remuneration is insufficient. Not only the worker, but the work suffers in consequence. Men must be content with an income which is but a fraction of what they might otherwise enjoy. All this may, in a large measure, be true; but we should remember that *the Son of Man had not where to lay his head.* The poorest of us are not great martyrs. Thousands of our fellow beings have a greater struggle than we. And if, at times, we feel our limitations a little keenly, it only increases our sympathy for our battling brothers. Enforced economy is one of the great moral disciplines of life, and, in the end, not what we receive, but what we deny ourselves, is our greatest reward. That we may be able to do more for the world than the world does for us is the highest ambition of those who follow Him who "came not to be ministered unto, but to minister." And if to minister can not be the absorbing passion of a man, he had better not be a minister at all. It is the men who have in them enough of nobleness to be open to the appeal of this higher ideal of life that are needed, and also the men who are able to see that the highest ministry a man can render to his fellow men is to be a minister of the spirit of the New Testament. The more a man lives out this ideal, the more he is able to look with pity on the widespread illusion that a man's life consisteth in the abundance of the things which he possesseth. It may be a poor day for the church when it means no sacrifice for a man to enter the ministry. Perhaps the loss of the men who back out because of small salaries is not as great a loss as some suppose. May the Lord of the harvest send us the men who are willing to make the sacrifice and in doing so they will find their abundant reward!

Not the lack of remuneration, but the quietness and tameness of country life is the objection others find. It is hard for a young man of education and ability to forego the interests and higher developments of life that are open to him in large centers. Ambitions must be surrendered. This also may, in some cases, be largely true, and yet it is easy to underestimate the compensations that are open to the country minister. Life in the country is much richer and deeper than many suppose. Men are not blinded by the spectacular, nor deafened by the din of city life. There are no hard pavements or towering walls of brick and stone to shut out the gentle ministries of nature. Thought is deeper; feeling is stronger; individuality is better developed; natural affections are more intense, friendship is more absorbing; home life has a greater influence and life as a whole is sweeter, as is seen in the great tenacity with which men cling to the country, and the deeper grief that parting from such life brings.

And in this life of the country the minister plays a far larger part than he possibly can in the city. There are not so many dazzling attractions to compete with. Life is more impressionable, and hearts and minds are more ready to receive the great interests for which the minister stands. The religious instincts are better preserved, and the great temptations of life are neither so numerous nor so intense. The minister's life and work must tell. No man who lives and works true to the Master whom he represents need have one moment's hesitation in regard to the certain results of good that his efforts will bring. He will have the satisfaction of seeing many helped along in the right direction, and sometimes of seeing the whole course of a life decidely changed and the whole life of a community lifted to a higher level.

In his work he will often meet with the fullest confidence, the warmest affections and the strongest attachments. He will experience the highest joy that it is possible for man to know, the joy of helping. He will be the bearer of the greatest consolation to the bedside of the dying and to the hearts of the sorrowing. He will be blessed by the aged and loved by little children. He will be the friend of the tempted and tried and the counsellor of the strong in the noonday of life. He will rejoice with them that do rejoice, and weep with them that weep. If any young man has powers of body and heart and mind that he is willing to consecrate to the service of Christ and humanity in the sphere that will bring the largest results, let him think carefully and kindly of the country ministry.—*The Intercollegian.*

Martintown, Ontario.

Our Country Churches in Iowa

By B. S. DENNY

At Lost Creek, a country point in Lee county, about six miles from Fort Madison, the first New Testament church, as represented by our people, was organized in Iowa. The claim is made by some that a congregation was organized the year before at Dubuque, but that is disputed; and certain it is that the oldest church now in existence was organized at Lost Creek. The organization occurred on the first Lord's day in July, and consisted of eight members, with David R. Chance as the minister. The charter members were Joshua Owen, David R. Chance, Silog Paine, Samuel Morrison, Jemima Chance, Joseph Morrison, Isaac Briggs. They agreed to take the scriptures of the Old and New Testament as their rule of faith and practice. On the same day Peter P. Jones, Nancy Owen, Drucilla Smith, Cynthia Young and Cassandra Owen were baptized and united with the congregation. This congregation from the time of its organization, has not failed to keep up regular services. During the history of the church three church buildings have been erected, the one now in use being a brick structure, a neat and well-kept building. Charles Blanchard preaches for the church full time, and it numbers in its membership some of the most worthy members in our state.

Aside from the large number of members who have gone out from the Lost Creek church, three congregations have really been made possible by the members and influence

(Continued on Page 1078.)

Another Tour of African Swamps By R. Ray Eldred

[The following letter has been received by President A. McLean, of the Foreign Missionary Society, written from Bolenge, via Coquilhatville Haut Congo, Etat Independent Du Congo, W. C. Africa, July 2, 1908.—Ed.]

I have just returned from a twenty-five days' itinerate trip to the interior. I had planned to go earlier, but did not wish to go till I got the new brick station storehouse enclosed, and also I did not wish to be gone when Dr. and Mrs. Jaggard arrived at Bolenge. They arrived one week and the next week Dr. Jaggard and I started from Bolenge. The journey that I had planned was so that after we had traveled for a week we would be at a point but two days' journey from Bolenge, so Dr. Jaggard decided to go this first week, and then if he was standing the journey all right he was to go on with me, and if not he was to return to Bolenge. He stood this first part all right and I was glad that he could go on with me. We traveled mostly in short stages. The longest journey of any one day was about 25 miles, and the shortest about six miles, but usually about ten or fifteen miles. We tried to spend a night in each of the larger villages and to reach as many of the smaller ones during the day as possible. We were gone from Bolenge twenty-five days and traveled approximately 260 miles by land, which brought us to Longa on the Busira river, some 90 or 100 miles from here.

We were met there by paddlers sent from Bolenge by Mr. Hensey. They brought the large station canoe. We left Longa about 3:30 on one afternoon and came down the river about fifteen miles to the state post of Ekenge, where we stopped to pay our respects to the officers there, and came on down about ten miles and had just stopped for the night when we heard, not far away, the puka puka of a gasoline engine. We, Dr. Jaggard and I, recognized it as the exhaust of a gasoline engine, and knowing that there was not another such engine on the Upper Congo we knew that it was Dr. Widdowson coming to meet us in the Christian Endeavor Messenger. In a few moments we saw her round a nearby point and in the gathering dusk she looked like a haughty swan as she defied the strong current so well known here. Mrs. Hensey and Mrs. Jaggard were also with Dr. Widdowson. We were glad to meet these and on the morrow to get back to old Bolenge. The next morning we started for Bolenge in the Christian Endeavor Messenger, leaving our men to return to Longa and get the rest of our carriers, as we could not bring them all and our baggage in the one canoe.

While on this journey we visited and taught in forty-four villages, besides passing through a few more. In most of the villages our message was well received; while in many, the people begged us to stay with them another day at least. Many new calls for teachers came to us. In one large village where we have had teachers but six months and where we were the first missionaries they had ever seen, we were most heartily received. Hundreds came to the services and saw with wonder and astonishment the pictures we had to show them. The stereopticon lantern which we had with us, a gift from Miss Ella Ewing, was everywhere a very marvelous thing to the people. They could not understand how the white man could put a small piece of glass with some paint on it in the big light and then throw so big a picture on a piece of cloth so far away from the light, but they could understand the story of the picture and nearly everywhere they listened attentively to the message we had to tell them. In every village where we have teachers I had one and sometimes two of the evangelists choose the one they wished from or list of slides so they got to teach their people with the aid of the lantern. I usually followed the evangelist, sometimes with a fuller development of his subject, but more often with other slides.

There were but four nights when we could not use the lantern, and these were because of rain. In this back country, following our evangelists come the teachers of the scarlet woman. Everywhere the servants of the priests go the priests scatter small brass medals. These medals are given to the people and they are taught that by wearing the medal they will be free from persecution by state officers. This is not so bad, for it is partly true in some places, but a more pernicious teaching is that these brass medals sprang from the head of Jesus when he was buried. Also in other parts we found they had been taught that these medals were thrown to earth by Mary after her resurrection, and afterwards that Mary visited Rome and commanded that these medals should be sent to all the world. The resurrection of Christ and his consequent mediatorship is not taught. After one has been a wearer of the medal, good enough and long enough, he is permitted to buy a crucifix and string of beads. One instance was brought to our notice where a man thought he had worn his small medal long enough and wanted to be promoted a step higher, so he could wear a cross and beads. Accordingly he went to the father (priest) and made his request, only to be told that he was not yet good enough to be allowed a cross and beads. Undaunted by this reply he told the father (priest) that he would not wait longer and that if they would not give him his cross and beads he would go to the Engelisa (Protestants) at Bolenge, whereupon he received his cross and beads forthwith. One of the chief native Catholic teachers made use of a small sunglass to light his pipe of tobacco and taught these superstitious people in many parts that the fire came from heaven and was God's sanction on his (the Catholic's) teaching and was also God's disapproval of our message. Consequently I having heard of this teaching, took my large sunglass with us. We built fire with it many times and explained to the natives that it was not God at all, but simply a glass that the white man knew how to make so as to gather the sun's rays to a point so as to make heat, which when brought in contact with fuel caused the fire which they saw. And again the people said, "Another of the lies of the Mompe (Catholics) is found out."

Part of the way on this journey we had the company of from one to five of these Catholic catechists, who sought to do us and the cause of Christ all the harm possible. We were cursed by them with as many and as vile curses as they could command, and for telling the people that these small brass medals were nothing but brass and were forged by the white man in Europe, our services were interrupted and broken up by those of the "baser sort" led on by the head Catholic teacher. Our lives were threatened, etc., etc., but we did not run, but did our best to scatter some seeds of the kingdom, for we knew that the light of God's word is the greatest need of all these people.

More and more are we having forced upon us the crying need of more itinerating by the missionaries you have placed there. It must be done and it must be done at once or we must give an account for its omission. And, dear brethren of the homeland, do not console yourselves with the thought that you will escape in this account giving. We here are going as far and as fast as we can to carry the one greatest of all messages into the, as yet, untouched depths of this vast interior; for example, on this trip Dr. Jaggard and I waded in swamps with the water many times up to the waist and a few times deeper than that. This we did ten out of the twenty days. Two different days we were drenched to the skin and one of these days had to go so all day. One day we spent all day crossing a swamp two miles wide, in the middle of which is a small river. With the greatest of difficulty were we able to hire four small canoes (we could not get any others, not even of medium size). We had to wade a mile to the river (the canoes were hidden, being sunken in the swamp near to the river) then go up the river perhaps three miles and land on the other side. The canoes were so small that but two or three at most could go at one time, so the canoes had to make four trips. We were all day getting to the village on the other side up the river. The canoes were so small that that day four different times a canoe sank with everything in it. Dr. Jaggard and I would not go across till the last trip of the canoes for fear that the people would not let our men have them after we were gone. While crossing we lost a bushel of salt, worth in this back country, $12 to $15. Besides losing the salt most of our clothes and blankets got wet, the lantern, Dr. Jaggard's medicine case and our beds were also in the river. And to add to the interest of the occasion it rained all day. When at last Dr. Jaggard and I crossed we took the largest of the little canoes, which was not large enough to allow us the luxury of a native paddler, and as Dr. Jaggard has not yet learned to manage these topsy-turvy crafts, I was left to paddle my own canoe. Many trees were fallen into and across the channel, so we had to wind in and out, under one tree and perhaps the canoe would go under the next while you were compelled to climb over. This and the many vines overhead and the strong current underneath made the navigation of our watering-trough, for it was but little else, anything but easy. We had gotten within about a mile of our landing place when a convenient vine caught me, and in getting loose from it I rocked our watering-trough a little too much and so we found ourselves in the river, trough and all. Fortunately, we both could swim, and it so happened that at this place the water was not over our heads. After a little delay we were aboard again and on our way. That night we had the pleasure of sleeping on wet beds with wet clothes and wet blankets. As we had had but a few crackers and a small tin of sardines for dinner, we made us a hot supper, and taking a little medicine as a preventative and giving some to each of our men we rolled up in our wet blankets and went to sleep, thankful that we still had the blankets to roll up in and for the protection that had been over us and our carriers during the day.

Having lost the one bushel of salt, we had to shorten our journey, and sent a message by one of our men back to Be-

(Continued on Page 1076.)

Our Budget

—The country church.

—A glorious chapter of the past.

—Still a mighty power in the present.

—What of her future?

—We have called to our aid some of the men who know best the conditions.

—Most of the articles in this issue on the country churches are written by state secretaries, who are in constant touch with large fields. They present facts as well as their own conclusions. We are greatly indebted to all these brethren for their hearty co-operation. Every word of these valuable contributions should be pondered, for one of our problems under existing conditions is the status of many of our country churches.

—The next "day" is in the interests of providing homes for houseless congregations.

—Nebraska's state convention, Bethany, Neb., August 22-31.

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—L. A. Hussong will continue at Peru, Neb.

—The church at Tingley, Ia., will need a minister September 1.

—C. C. Bearden is to leave Texas for Nebraska in the near future.

—B. E. Youtz hopes to arrange for work in Iowa beginning November 1.

—Cal Ogburn, of Bakersfield, Cal., expects to visit his father in Iowa.

—The Nebraska State Convention meets August 23-31 at Bethany, Neb.

—The church building at Aarapahoe, Neb., has been pushed to completion.

—Isaac Elder has entered upon his second pastorate at South Ottumwa, Ia.

—The Colorado State Sunday-school convention is to meet at Ft. Collins, September 1-3.

—It is a beautiful building, after remodeling, that the brethren at Marysville, Cal., possess.

—B. F. Norris has changed his pastorate from Ash Grove, Mo., to the church at Arlington, S. D.

—Robert L. Finch sees a bright outlook for his work with the church at Ninth and Shaw, Des Moines.

—Sister Clara G. Esson, we are glad to note, has been chosen Bible school worker for Oregon for the coming year.

—G. R. L. Vawter, we understand, has left the evangelistic field to take the work at Assumption, Ill.

—We hear that Rufus Finnell goes to Wheeling, W. Va. He was doing an excellent work at El Paso, Ill.

—The church at Modesto, Cal., prospers, its membership roll being nearly 351. L. C. Ferguson ministers there.

—The annual rally of the church at Armington, Ill., was held July 14, when T .T. Holton gave two special addresses.

—Brother Finkle hopes to see work begun in the near future on the new church on the South Side, Des Moines, Iowa.

—James T. Nichols has given up the work at Pleasant Hill, Ia., and it may be taken by S. R. Drake, of Colorado Junction.

—Roscoe Hill, missionary at Mantanzas, Cuba, visited the Jefferson Avenue Church, Buffalo, N. Y., on his way home to Illinois.

—H. O. Breeden is to hold a meeting for the church at Eureka, Ill., in November. This congregation continues to support the work at Minonk, and the church grows in liberality, having increased all its missionary offerings. Alva W. Taylor is the minister.

—George A. Henry, of South Bend, follows Perry J. Rice as supply for Charles M. Medbury until he returns from the Coast.

—A second teacher training class has been organized at Belleflower, Ill. It is hoped to begin a meeting there the last of the month.

—We regret that E. W. Romine had to close his work at Hinton, Okla., and go to New Mexico by reason of the condition of his lungs.

—W. H. Betts and his church at Newton, Ia., will have evangelists Small and St. John in a tabernacle meeting early in September.

—T. J. Golightly is making a success at Shenandoah, Ia. He is one of the men we regretted losing from the imperial state of Missouri.

—We regret to hear that the little daughter of Brother and Sister Popplewell, of Colfax, Ia., was badly burned through stepping on a match.

—Charles S. Medbury and family were the guests of Brother and Sister B. B. Tyler, when stopping at Denver on their way to California.

—L. F. Stephens and wife have returned from their trip around the world, during which he did some successful evangelistic work in New Zealand.

—It has not been officially confirmed, but we hear that E. M. Smith, of Centralia, Mo., has accepted a call from the First Christian Church, Decatur, Ill.

—H. F. Stevens, of Elwood, Neb., preached his first sermon for the brethren at Virginia on July 12. He will also have charge of the work at Pleasant Hill.

—The South Broadway Church, Denver, where B. B. Tyler has done such a great work, will probably undertake an evangelistic campaign at an early date.

—E. A. Palmer will close his ministry at Hendley, Neb., September 1, and hopes to locate some place where he can continue his work while completing his education.

—The Bible school of the Independence Boulevard Church, Kansas City, and the Central Church, Des Moines, will enter upon a contest, beginning with September.

—We regret to learn that the health of I. N. McCash is not much improved since his residence in Berkeley, Cal. His son will enter California University in the autumn.

—S. Elwood Fisher has begun a three years' engagement at Paxton, Ill. He did fine work in his six years with the congregation at Fisher, there having been 251 additions.

—At Washington, Kan., it is hoped to have the work in such good condition that a good man can be located in September. It is expected that the church building will be repaired.

—The brethren at Lake Charles, La., are delighted with the improvements recently made on and around their church buildings. The work moves along successfully under Otis Hawkins.

—Ira E. Carney recently visited Lake City, Ia., his old home, where two other boys from this church—Roy Deadman and Carroll Struckenbruck—have recently gone into the ministry.

—C. S. Kleckner reports that out of a church membership of nineteen at Union Chapel there is an average of nearly 65 in the Bible school, and he wants to know who can beat this.

—S. M. Bernard, of Madisonville, Ky., has published a useful book setting forth in chapters the difference between the New Testament church and each of the leading denominations of to-day. A single copy costs 50 cents and three copies will be sent for $1.

—Plans are under way for a great revival under Charles R. Scoville at Des Moines. He will be with the University Church first, and then with the Central in the downtown region.

—"It is a great inspiration to speak to a large, hatless audience—inspiration to both audience and speaker." So thinks J. Edward Cresmar. He has been trying this plan at Elliott, Ia.

—The church at Ponca City, Okla., has recently purchased an adjoining lot, on which stood an old building which they have remodeled. S. S. Phillips, the minister, is doing a good work.

—The Texas Christian Lectureship is scheduled to meet at Waco next January. The Ministerial Institute will be on the Tuesday after the fourth Sunday, and the lectureship will follow.

—Ernest Reed, of Pana, Ill., delivered an address at the soldiers' reunion at Morrisonville. Brother Reed has just left our churches at Henton and Tower Hill to take charge at Oacoma, S. D.

—William Bayard Craig has been spending some time at Durango, Colo., in the interest of the work in that section of the state. Dean Haggard, of Des Moines, Ia., supplied Brother Craig's pulpit.

—John L. Stine is anxiously waiting for some one to take the work at Norfolk and Wakefield, Neb. A salary of $800 and parsonage is offered. Brother Stine is anxious to enter upon evangelistic work.

—The resident membership of the First Christian Church, Lincoln, Neb., is now 921, and there is a non-resident and "information lacking" list of 183. The first numbers quoted are represented in 571 homes.

—George A. Jewett has for forty-two years been clerk of the Central Church at Des Moines, Iowa. He was also founder of the "Christian Worker," the church's local paper, and is to-day its business manager.

—David H. Shields, pastor at Salina, Kan., preached last Lord's day in Peoria, Ill., for the First Christian Church. He is taking his vacation in Illinois, visiting his father at Macomb. It is not his purpose to leave Kansas.

—L. O. Herrold, of Jasper, Ala., has, we understand, made arrangements to visit Canon City, Col., this month with a view to taking the work there. He has been in the West before, having been located at Walla Walla and San Jose.

—A note from Oscar Sweeney reports the opening of the Southern California Convention with the largest attendance in its history. Hundreds could not gain admittance to the church on the first night, and it will hardly accommodate the day sessions.

—J. J. Castleberry began his fifth year of pastorate for the First Church, Union City, Tenn., on July 5. On this occasion all the churches united in the evening with the Christian church in a fellowship service. There were short talks by the pastors and prominent laymen. There have been 250 additions to this congregation during Brother Castleberry's ministry in Union City. All departments of the work prosper.

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The Bovee Furnace Works, who are carrying an advertisement in this paper, are making a special offer for church and parsonage furnaces to Young People's and Ladies' Societies, where no cash in advance is required; and there is no reason why every church should not be supplied with a heating plant.

—We very much regret to learn that Virgil Ingold was drowned at Canton, Mo., on August 4. He was the youngest brother of Oscar Ingold, who was unable to go to the funeral, being unaware of it in time through a call to Chandler, Okla., for a wedding.

—C. A. Vannoy has been with the church at Ellston, Ia., a little more than three years, during which time there have been fifty additions. He has been unanimously asked to remain another year, and a revival is being planned to begin August 30, with Ira E. Carney as evangelist.

—The Disciples of Christ in New Mexico will hold their Second Annual Convention at Roswell, August 30-September 2. A good program is promised. Disciples from New Mexico and West Texas are invited. Frederick F. Grimm, of East Las Vegas, N. M., is the corresponding secretary.

—George T. Meeker felt unable to go to Santa Cruz this year because of his long spell of sickness. Plans are being submitted for a new church building at Petaluma, and with 150 additions since Brother Meeker took the work, and increasing audiences, the brethren feel much encouraged.

—C. B. Stevens has announced his resignation as pastor of the church at Elmore, Ohio, to take effect October 1. He has been with the church there during two years past, and, according to testimony received, the church has taken on new life in all its departments under his tireless industry and enthusiasm.

—We regret to learn the Bondurant will case is not settled. It will be remembered that in the first contest the will was sustained, but arguments have been made before Judge Philbrick for a new trial, and this, we understand, has been granted, so that the whole thing must be thrashed out a third time.

—G. F. Assiter has received a unanimous call to the church at Sheridan, Ind., and will enter upon that field September 1. The churches at Rogersville and Holbrook are seeking an earnest and spiritual-minded man to succeed Brother Assiter. Applicants may address C. F. Wood at Rogersville, or J. T. Morris at Holbrook.

—The Booster's Club, of Eureka College, brings glad tidings to the college authorities through the word of Mr. William Price, a member of the graduating class of next year and president of the club. Word has been received from quite a number of the old students that they will return next year with from one to three students each.

—A picnic will be participated in by the churches of Schuyler county, near Rushville, Ill., Wednesday, August 24. L. D. Crandall, minister there, says a fine program has been prepared, and it is hoped that all the churches in this district will be brought into closer touch. This can be made one way of helping solve the country church problems.

—The illness from which the editor of the "Pacific Christian" suffered, was a paralysis of the jaw, affecting the speech. We hear there was no corresponding paralysis of the side. S. M. Martin was afflicted with the same complaint for over a hundred days. Brother Berry, however, hoped to be able to attend the Santa Cruz convention.

—A. N. Glover entered upon his work at Delta, Col., with the beginning of August. When he went to Orange, Cal., four years ago, he found about 125 members, and when he left there were 275. Brother Glover makes the change simply for health's sake. Since his last report there have been five additions by baptism and four by statement.

—It was just twenty years ago last month that Hill M. Bell, now president of Drake University, was welcomed to Des Moines. He was then simply Prof. Bell, of Kellogg. He was elected to the chair of mathematics, but his worth was recognized and larger and more and more executive trust placed in him, until he is now president of the University and acting chancellor.

—L. D. Anderson and wife, of Palestine, Texas, were recent visitors at The Christian-Evangelist office. They were on their way to Chautauqua Lake, N. Y., to spend the summer. Brother Anderson is one of the bright young men of the Lone Star State who are "making things go."

—Sherman B. Moore is in a meeting at Kennett, Mo. There is the nucleus of a good work at Kennett, for in Dr. Kingdon and others we have some very faithful members. But they have been without a minister for some time and have been discouraged through removals of some strong and active workers.

—Dr. Dye telegraphs the F. C. M. S. from Los Angeles, Cal., that the Northern California Convention has pledged $10,000 for another new Bosira station as a Centennial aim. So the opening up of the dark regions will go on. But how many thousands are still unapproached with the glad tidings of the Savior.

—V. W. Blair gets out a good bulletin of the Christian Church at Greenfield, Ind., under the title of "Matters of Concern." There are some striking statements, injunctions or questions that pertain to church life as well as news that is of immediate interest to the congregation. There is always a very helpful meditation for the week.

—We very much regret that F. E. Billington has felt that the work of corresponding secretary for Oregon was too great for his strength. He has occupied the position for the past three years and filled it with great credit. He locates with the church at Silverton. We are sure he will find a good successor in C. F. Swander, of McMinnville, who has been elected to fill his place, and now the church at McMinnville is regretting losing its pastor.

—The Board of Trustees of Berkeley Bible Seminary have not settled upon a Dean, and this position will be left vacant for the present. They have called Prof. Walter Stairs to the chair of English and Greek New Testament, and he has accepted. Prof. Stairs has been for ten years in the Bible departments of Christian University, Drake University and Texas University, and it is from the latter that he removes to California.

—It is reported that East Washington is calling W. T. Adams, of Corona, Cal., to be state evangelist. Grant K. Lewis says that if he leaves California it will be over the protest of his own church and the mission board on account of the extreme poverty of both. Corona is a community of working people, and Brother Adams is called the "working parson." His ministry there has been a self-sacrificing one, and a beautiful new church building was recently dedicated free from debt.

—F. F. Walters is having large crowds attend his hot weather sermons at the Central Christian Church, Springfield, Mo. In the morning he is discoursing on the 23d Psalm with titles for his sermons as follows: The Shepherd Psalm, The Shepherd Lord, The Shepherds Out of Doors, The Shepherd's Banquet and The Shepherd's Escorts; and in the evening his sermons are concerning Peter: Peter The Sleeping Giant, Peter in Two Fires, Peter and the Keys, Peter's Housetop Vision and Peter The Healer.

—Bro. J. D. Greer, of Laddonia, Mo., is passing under one of the darkest clouds that lower over our homes. On August 9 death claimed his wife, Nannie Azdel Greer. Her sufferings for more than a year were intense, but borne with Christian fortitude. She was an ideal mother and mistress of the manse. The sympathy of thousands goes out to Brother Greer and his three little ones. The funeral services were conducted by Evangelist George L. Snively, and were largely attended. The interment was in the family burial grounds at Mexico, Mo.

—We call attention to the page advertisement elsewhere of the September offering for Church Extension. This ought to be not only read, but studied, as it contains information important for all the ministers and churches, and information, too, which can not fail to be interesting to all who are interested in the progress and welfare of our Cause. The strangest fact mentioned is, that out of all our churches, only 1,416 contributed to church extension last year. No doubt many of the non-contributing churches were able to make a liberal offering, but whether able to make a large offering or not, each church should feel under obligation to have some part in this great enterprise of housing homeless churches. Do you not think so?

As We Go to Press.

Special to The Christian-Evangelist.

Atlanta, Ga., August 14.—West End Christian Church tabernacle meeting closed to-night with 125 conversions. Have rarely had such support as Pastor Bernard Smith gave; church devoted to the cause; Brother Boileau did great work with solo and chorus; the Lord was with us; start at Fostoria, O., August 23.—Herbert Yeuell.

Special to The Christian-Evangelist.

Guthrie, Ky., August 17.—Meeting continues in interest; there never has been such a meeting in western Kentucky; great audience each service; 14 accessions yesterday; 110 in all.—T. T. Roberts.

Special to The Christian-Evangelist.

Beardstown, Tex., August 17.—Greatest meeting in history of church; greatest attendance; seventy-nine additions; twenty-nine yesterday. Continue.—Hamlin and Daugherty.

Special to The Christian-Evangelist.

Murray, Ky., August 17.—This meeting a real love feast; nfty-four to date. Begin at Winfield, Kansas, twenty-seventh instant.—Fife and Son, evangelists.

Special to The Christian-Evangelist.

Dalton City, Ill., August 17.—Dedicated Christian Church here yesterday; raised $350 more than total indebtedness at the morning serves. J. H. Smart, our pastor here, has wrought a great work the first year in this field. Seven conversions at night service; will lecture to-night and dedicate at Butler, Ind., next Sunday.—Chas. Reign Scoville.

Special Lot Sale.

The Garrison Park Association, Pentwater, Mich., will offer lots in Garrison Park at a reduced price from August 24th to August 29th. This reduced rate will be given on condition that the purchasers erect cottages thereon within a reasonable time. If any desire to purchase who can not be present, and will let us know the kind of lot they wish, we will be glad to select for them, subject to change, if not satisfactory.

Garrison Park Association, Pentwater, Mich. J. H. Garrison, Trustee.

REMEMBER, WE FURNISH ALL KINDS OF
CHURCH GOODS
No matter what you want, write to us about it.
CHRISTIAN PUBLISHING CO., St. Louis

—The convention of the churches of Ralls county, Mo., meets August 24-26, with the Bethel congregation, four miles west of New London. W. J. Wright, of Cincinnati, and Levi Marshall, of Hannibal, will deliver the evening addresses. Among other speakers will be J. B. Corwine, E. J. Lampton, J. H. Briney, H. F. Davis, E. M. Richmond, J. H. Coil and T. A. Abbott. The convention, writes B. H. Cleaver, of Canton, will emphasize the Centennial and will lay plans for a great meeting next year. Last year's convention adopted Centennial aims, which are being realized with ease.

—Church Extension literature has been sent to the pastors and elders of our churches. This includes a big poster map, which should be displayed and used for the purpose for which it is intended. It should be noted that in the first nine months of this financial year our Church Extension receipts fell off more than $2,500, as compared with last year. It is hoped that this gain may be made up. On the other hand, there was a gain of $7,800 from individuals. The appeals come thick and fast, and the board has had 83 since last April, when they were compelled to cease granting loans, except a few small ones, for lack of funds. It should be noted that the office of the Board of Church Extension has been removed to 500 Water Works Bldg., Kansas City, Mo.

—The Rowland Street Church at Syracuse, N. Y., has recently purchased two lots on the main thoroughfare of that part of the city as a new site for their church building. This congregation will profit much by the move, and eventually will doubtless erect a building worthy of the vicinity. They are actively engaged in a campaign to raise the indebtedness by September 1, after which plans will be made for the building. C. F. Stauffer recently entered upon the second year of his ministry with this church. There have been four confessions since last report. The Bible school has grown in such proportions that it has become necessary to divide it—one session being held for adults and the other for children.

—F. E. Meigs, of the Union Christian College, Nanking, sends us a warm commendation of a young Chinaman by the name of Alexander Li, who has come to Hiram College to complete his education and will afterwards specialize in science at the Case School of Applied Science in Cleveland. His purpose is then to return to China and do something for his people. Brother Meigs says he has come to America at his own charges with the exception of $200, which he received from the Viceroy in Nanking to help him, but Brother Meigs knows he has little money and is hoping to work his way through school. He is a brave Christian young man in search of knowledge, and Brother Meigs hopes that some one will be interested in him and see that his needs are supplied. Communications may be sent to Prof. C. T. Paul or to Mr. Li.

The Illinois State Convention.

The state convention of Christian Churches will be held in Chicago, August 30-September 4. Entertainment will be furnished for lodging and breakfast, but is only guaranteed to those who notify the committee in advance. Those writing in advance for entertainment will receive their assignment by mail by which they will be saved the tedious wait at the registration booth, and which will enable them to go direct from depot to place of assignment, if desired. Write O. F. Jordan, 1002 Asbury avenue, Evanston, Ill., for your assignment. The welcome of the Chicago churches is hearty and we expect the greatest convention in the history of the state. The preachers will do their congregations a favor to read this to them. The sessions will be held in the auditorium of the Central Y. M. C. A. The headquarters will be the Palmer House.

Parker Stockdale, Chairman Entertainment Committee; O. F. Jordan, Chairman Registration Committee.

A Great Love Feast.

I wish to tell you of the good time we had on July 26. The Frederick Avenue Christian Church, St. Joseph, Mo., gave a basket dinner on that date and invited our five sister churches of the city to be with us. We met in the grove at 10 o'clock and studied the Bible lesson. Then we had one hour to swing the children and prepart to lunch; the table was one great long one spread upon the grass where about 350 people ate at the same time. It was a beautiful love scene. The swings were now hanged up and the song service of the afternoon, led by Professor C. Berneking, reminded us of the sweet days of old.

The Lord's Supper, which followed, was only one more demonstration of that love which binds us all to the one God. This was followed by one of those inspiring, soul-lifting sermons that our beloved corresponding secretary, T. A. Abbott, of Kansas City, is able to give.

The Frederick avenue brethren want to thank the pastors, Shereve, of King Hill; C. A. Lowe, of Mitchell Park, and M. M. Goode, of Wyatt Park churches, and the brethren for their co-operation; these good pastors are godly men, and they added much to the success of that day's glorious work. The swings were let down at the close of the service for another hour. Free lemonade was furnished to all.

The children were all good and everything was in order.

Try this plan, brother, and see how nicely it works this warm weather.

E. L. Cunningham.

Grateful Thanks.

Now that I am sufficiently recovered from my long and severe sickness to look over my mail, I find many letters from all over the land, tendering sympathy and praying for my recovery. My first impulse was to answer each of these letters separately, but the task is too heavy for one in my condition, so in this somewhat wholesale, but by no means normal, way, I would thank all these loved ones for their interest in me. The wells of gratitude were never so deep in my heart as they are to-day—gratitude to God for bringing me back from the very gates of death, and to my friends for their sympathy in the hard struggle.

These friends will rejoice with me that the doctors say I will soon be in better health than for years, and hence I hope that my best work for the Master is yet to come.

M. M. Davis.

Dallas, Texas, August 6, 1908.

[This will be glad news to the many friends of Brother Davis, and they will all join with him in giving thanks to God for his recovery.—Editor.]

Gloria in Excelsis

A SUPERB CHURCH HYMNAL

Edited and Prepared by the 20th Century Committee which is composed of more than

TWENTY OF OUR LEADING BRETHREN

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CHRISTIAN PUBLISHING COMPANY
ST. LOUIS, MO.

THE STATE OF THE CAUSE

The state of the cause among the Disciples of Christ in Missouri, as measured by our ordinary human standards, might be pronounced as fairly respectable and prosperous; but if we had a report of it as God sees it, it would probably be such a one as would make us all feel our unworthiness and unfaithfulness in his service, and inspire the prayer, "God be merciful to us and forgive us, and open our eyes to see our opportunities and obligations, and give us strength to perform our tasks more worthily in His name and for His sake, who loved us and gave Himself for us!"

Your committee can claim no knowledge as to how God regards the state of the cause in Missouri that is not accessible to all of you. In so far as we have the mind of Christ, we ought to be able to form a fair judgment of how God sees us, and whether he is pleased or displeased with what we *are* and with what we are *doing* in Missouri to extend his kingdom within the borders of our own commonwealth and throughout the world. In the light of that Book, which we all acknowledge as our standard of faith and duty, and of the example of him whom alone we call Master, let us seek to see ourselves and our responsibilities.

According to our statistics we have in this state 175,000 members and 1,750 churches. In the light of New Testament teaching each one of these disciples should be a "living epistle," whose life and character would recommend Christ to others, and each church should be a center of Christian worship and Christian activity from which should be flowing continually streams of life to bless the community and the world. Having a common Lord, a common faith, a common baptism, they should act unitedly in the larger and wider co-operative movements that require united efforts in order to succeed. How far we are from the realization of this ideal is indicated by the reports which have been and will be made to this convention. It is not too much to expect of a religious people pleading for Christian union, that their churches should themselves be united in extending the cause with which they are identified. And yet, not more than one-third of the churches reported as being in existence in the state contribute with any regularity to state, national and foreign missions. The existence of so large a number of non-co-operating churches in the state is a standing reproach to us, and to the cause we plead.

The above fact finds its explanation in another fact to which this committee has called attention in previous reports, viz.: The great lack of a sufficient number of competent ministers of the Word to care for these churches and build them up in the Christian life, and train them for Christian service. This lack is itself a symptom that needs careful study if we would understand the causes which produce it. If it be the result of an indisposition on the part of our young men to enter the work of the ministry, the fault must lie at the door of our churches and our ministry. There is never lacking the requisite number of volunteers for the ministerial calling when spiritual life is at a high tide, and when the church is earnestly grappling with the great tasks which have been committed to it, and has joined issue with the forces of evil which antagonize it. If it be said that this lack of an adequate supply of ministers is not due to the unwillingness of young men to enter the ministry, but to the lack of proper encouragement on the part of the churches and ministers, and in some cases of financial aid in making the necessary preparation, still the fault lies with the churches and the ministry in neglecting so essential a condition of our growth and development as the recruiting of the ministry. Finally, if it be said that the reason for this dearth of ministers lies in the fact that our colleges have not been sufficiently endowed and equipped to cope with the state schools, and therefore our young men have not been brought under such educational influence as would inspire them to enter the ministry, still we must find the explanation of this fact in the neglect of the churches, and of the brotherhood of the state to do their duty by our colleges. In the judgment of your committee each one of these causes contributes its share to explain the fact which we all deplore, namely: That we are not recruiting the ranks of our ministry rapidly enough to meet the losses occasioned by death and other causes, and to meet the increased demands of our rapid growth. The remedy is plain: It is to remove these causes, (1) by raising the standard of spiritual life in the churches, (2) by grappling fearlessly with the evils which confront the church and antagonize it and (3) by such a consecration of wealth on the part of our membership, and especially our men of means, for the better endowment and equipment of our colleges as we have not hitherto witnessed among us.

Your committee could wish that it might have the power to make the brethren in Missouri feel the vital and fundamental importance of the things herein stated. It would be easy to point out a number of minor things to be supplied and evils to be corrected, but we believe that if this *fundamental* need were supplied in the way indicated, all these other things would be added to us. As one of the means which we believe will prove helpful in supplying this supreme need we recommend the formation of local brotherhoods in our churches to be later united into a State Brotherhood, which should have its stated meetings to study the condition and needs of the cause in the state, and to devise ways and means of supplying these needs. When the strong men of our churches shall come to deal with the great interprises of the church with the same zeal and business capacity which business corporations manifest in their large enterprises, we shall see the kingdom of God go forward by leaps and bounds. Why should not this be done? Are not the interests of God's kingdom the supreme interests of this life? Of all religious peoples in the world, we who are seeking to restore New Testament ideals should set an example in this regard which would be an inspiration to the whole religious world.

Our missionary organizations, our colleges and our publishing interests are the three recognized agencies of a general character for the successful propagation of our cause. While all these may be said to be in a healthy condition, not one of them is being used to anything like its full capacity for doing the work which it was organized to do. Each one of these agencies is a co-operative enterprise, and its success is dependent on the co-operative spirit, that is to say, the *union* spirit of the people whose interests it is seeking to serve. There is probably no truer test of the enlightened condition and the spiritual development of any religious body than its ability to co-operate harmoniously for the furtherance of its common ends. Measured by this test, the churches known as Christian in this state would have no occasion to feel puffed up with pride or soothed into inactivity by a sense of self-complancency. We are far from having attained to an ideal condition, both as respects the number of churches and individuals enlisted in our general enterprises, and the magnitude of our gifts for such enterprises.

And yet your committee would record with gratitude to God his blessings upon our churches and upon our evangelistic efforts, resulting in an increased number of additions to our churches. We note also, with pleasure, the gain in the number of contributing churches during the past year, due in part, no doubt, to the self-sacrificing labors of our faithful corresponding secretary. We congratulate the brethren of the state, also, on the steady growth of interest in the Bible school work under the efficient labors of our State Superintendent of Bible schools. This growing interest manifests itself both in increased attendance, especially in the adult apartment, and in the formation of teacher training classes for the better equipment of our Bible school teachers. This increased interest in Bible study, and the awakening of the men in our churches by the "Men's Movement," are unmistakable signs of the rising tide of religious interest and of spiritual life in our churches. Indeed, the most encouraging thing your committee finds in the state of the cause in Missouri to-day, is the growing consciousness on the part of the ministers and churches of the inadequacy of our work in the past, and a conviction that we are about to enter upon an era of larger and better things in the kingdom of God. That he may guide us in such a forward movement is the sincere prayer of your committee.

J. W. S.

Kentucky and Church Extension.

A casual glance at the report of the Kentucky exhibit in the last annual report of church extension is by no means gratifying. The more carefully you examine the report the less satisfaction you feel. From all sources the board received last year from our state only $2,703.32. They loaned $2,000 to one church and without the loan we might have lost a valuable piece of property. Only 55 churches gave anything to this work of such great importance to our whole brotherhood. We have given in every way $60,838.05 since the work of church extension was started. Of this I know that $20,000 was given on the annuity plan by one man and his wife and the board is paying annuity interest on that now. I have not the figures in the case, but it is probable that not more than $30,000 has been given by the churches in the past 18 years. Twenty-four loans have been made to Kentucky fields, aggregating $15,665, and only about one-half of that has been paid back.

Brethren, we have nothing to be proud of in this record. Let us in September start out on a new career. We could multiply the number of contributing churches by four and then not be puffed up with pride. We have needy churches now that ought to build and can not do so without help from the board of church extension. Brethren of Kentucky, let us bestir in a way worthy of our state and of this great cause. Let us make such an advance in our offerings in September as will at least not be discreditable.

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REVISING THE CHURCH ROLL

Early in the summer, the elders of the Hillside Christian Church, Indianapolis, in order to fulfill the apostolic injunction to take heed to the flock whose oversight had been entrusted to them, made a careful study of the list of names upon the church roll. This list had never been systematically revised since the organization of the church, fifteen years ago.

We found 342 names recorded as members; of these, only 163 were regular in attendance at church services or in contributing to its support. There were 15 non-residents, who, by contributions and otherwise, showed their continued interest in the church. There were 42 other non-residents, the addresses of some being unknown, the others apparently having lost all interest in Hillside. There were 71 who still lived our midst, who rarely attended church, contributed little or nothing to its support, and altogether seemed slightly interested in its welfare. There were 51 who never attended, never contributed, and seemed totally indifferent to the interest of the church. We felt that these were not ideal conditions, and set ourselves to improve them. We believe that they are improving, but we want to see still greater improvements. To this end we recommend to the congregation that a new roll of the members be made on the first of January, 1909, and that the roll be revised the first of each year hereafter.

We recommend that the basis of membership be as follows:

1. That only those be enrolled as in full fellowship and good standing who, (a) living in Indianapolis, attend church regularly; contribute regularly and proportionately of their means to the support of the church and live godly lives; (b) those who may be excused from regular attendance at church because of protracted ill health; (c) those who may be excused from contributing to the church because of extreme poverty; (d) non-resident members who contribute regularly to the support of the church and otherwise show their interest in it.

2. That those who, living in Indianapolis, and enjoying good health, are irregular in attendance; or, who, contribute little in proportion to their ability to support the church, will be placed upon a secondary roll. Should these at any time desire a letter, they will not be commended as in full fellowship and good standing, but will be given a letter of dismissal without commendation. Any in this second class may at any time have their names transferred to the first class by coming up to the requirements thereof.

3. That we drop from our roll of membership all those who, living in Indianapolis, continually and willfully absent themselves from church services; refuse to contribute of their means to its support or live lives unworthy of a Christian. Also non-residents, who, in moving away, seem to have lost all interest in the church. Any in this class may at any time have their names transferred to the first class by coming up to the requirements thereof.

4. That the membership in the congregation be based on the following covenant, to be signed by applicants for membership before receiving the hand of fellowship and having their names enrolled upon the record.

Covenant.

Having become a disciple of Jesus Christ by confessing my personal faith in Him as the only-begotten Son of God; having sincerely and truly repented of my sins in His name; and, in loving and loyal submission to His authority, having been baptized into the name of the Father and the Son and the Holy Spirit; and desiring furthermore to learn and to observe all things whatsoever He commands, I ask to be enrolled as a member of The Hillside Church of Christ, Indianapolis, Indiana.

To that end, I hereby covenant, by the grace of God and the help of His spirit, to read His Word regularly; to cultivate a spirit of devotion; to attend the services of the church regularly, unless prevented by illness or other unavoidable hindrance; to use whatever talent or power the Lord may have given me for the edification of the church; to contribute regularly, systematically and proportionately of my means for the support of the church as the Lord prospers me; to cultivate toward the members of the church brotherly love, patient forbearance, heartfelt sympathy and help in time of need; to co-operate with the members of the church in missionary, benevolent and philanthropic work; to cultivate in life and character the fruit of the Spirit; to walk circumspectly toward them that are without, so that reproach and shame be not brought upon the holy name of Christ and the church.

If I shall remove from this community, I will take a letter of commendation, so that I may at once identify myself with the church in the community where my lot may be cast.

For the faithful performance of these Christian duties I will ever pray to God for help; and I ask a constant interest in the prayers of my brothers and sisters, even as I promise to pray for them.

Humbly and sincerely,

Signed.....

Dated.....

5. That those whose names are now on our record be requested to sign the covenant, if they wish to be enrolled upon the record to be made January 1, 1909.

We hereby call a meeting of the organization for Sunday morning, September 27, at 10:45, to take action upon the adoption of these recommendations.

Respectfully submitted,

Raymond A. Smith.
R. H. Myers.
Geo. W. Arbuckle.
Chas. M. Filmore.

Elders of the Hillside Church of Christ.

[The Elders wish an expression of opinion as to the practicability of the course suggested from any of our readers. It is a good ideal to work to, but it can hardly be realized in a short time. There should, it seems to us, be time and labor spent to persuade those who might be enrolled in the second and third classes, to put themselves where they may be enrolled in the first class. If the plan be carried out with due regard to our Lord's teaching about the "smoking flax" and "the bruised reed," it will, we doubt not, result in a higher average of fidelity in church membership—a consummation devoutly to be wished for in all our churches. We would let the covenant, however, close with the first paragraph, as that includes everything that a church need require.—EDITOR.]

A Good Example of the Country Church

On our front page we illustrate one of the best types of the country church. We are happy in presenting the following description of it by Brother Kilby:

Concord Church, Tazewell county, Ill., is situated in the center of a triangle formed by three towns—Mackinaw, Tremont and Hopedale—the latter, the nearest, being nearly five miles distant. It is surrounded by a rich farming country, through which the Illinois Traction Company has recently built a line, passing within a mile and a half of the church.

This church was organized in January, 1870, by George Campbell, of Eureka, familiarly known at Father Campbell. A building was begun the following year and dedicated in May, 1872, by J. V. Beekman, assisted by Father Campbell, who gave it the name Concord.

One who had much to do with the organization and early history of the church was Elder Isaac Stout, who was for many years a member and often preached. There were some forty charter members, of whom thirty-one brought letters from Little Mackinaw. The present membership is 132, of whom 101 are resident. Through all its history it has had preaching one-half the time. The observance of the communion service each Lord's day, showing forth our Savior's death till he come again, has been only rarely omitted.

For some years previous to 1884 there was no Sunday-school. To S. D. Vawter is due the credit of organizing a good school. Since 1891 it has been an evergreen school. At the present time it has an enrollment of 125, with an average attendance last quarter of 86. Last year we had five graduates in the teacher training class. This year we have a larger class, who will soon complete the course. The Sunday-school has a library of 200 choice volumes, including twenty missionary books which belong to the auxiliary.

While Concord has had its dark days, many losses by removals and deaths, and often interest seemed at low ebb, yet we believe its present condition to be the most flourishing in its history, both as to membership and finances. Its membership is made up of the best whole-souled people in the world, and is remarkably free from petty strifes and divisions.

As to its needs, I would mention a Christian paper in every home, for we know that only the uninformed are indifferent. We need, also, that some of our men should attend the state convention, and an enlarged building; but, most of all, we need a parsonage, with a small plot of land, so that we may have a preacher live and labor with us all the time. I believe the destiny of this church depends on the right solution of this question. Philip S. Kilby.

New Brunswick and Nova Scotia Convention.

The annual convention of the Churches of Christ of New Brunswick and Nova Scotia will meet with the congregation at Lord's Cove, Deer Island, N. B., on August 25. Beside the preaching brethren from these provinces, among other preachers will be W. R. Warren, Centennial secretary; J. A. Lord, editor of the "Christian Standard;" Ralph Minnick, of Worcester, Mass., and F. J. M. Appelman, of Lubec, Me. We are preparing for a great convention and trust that any of the brethren from the States who may be in this portion of the world at that time, will plan to be in attendance.

Jno. H. McQuerry.

Lord's Cove, N. B.

Nebraska State Convention.

This will be held at Bethany Park, Bethany, Neb., August 22-31. The program opens August 23. The following is a synopsis:

Lord's day, August 23—Bible school, communion, and sermon by C. C. Smith, of Cincinnati. In the afternoon a fellowship meeting led by H. H. Harmon. Junior service. Evening, Y. P. S. C. E. services and sermon by S. D. Dutcher, of Omaha.

Monday morning—Praise service. Afternoon, ministerial session, including addresses by J. W. Hilton, H. J. Kirschstein, Hugh Lomax, R. A. Schell, H. Maxwell Hall and H. O. Pritchard. Monday evening, sermon, I. H. Fuller, of Fremont, and stereopticon lecture by Mrs. M. R. Ford, of Porto Rico, and H. G. Wilkinson.

Tuesday morning—Y. P. S. C. E. school of methods, H. A. Denton, Cincinnati. C. W. B. M. period, including reports of state officers. Reading, by Mrs. H. G. Harris, address by Mrs. S. D. Dutcher. N. K. Griggs will deliver his "Resurrection Monograph" at 11 o'clock. Tuesday afternoon, C. W. B. M. period. Junior exercises, papers and addresses by Mrs. J. H. McCann, Miss Mary Goss, Miss May Winters, H. O. Pritchard, Mrs. M. R. Ford, Miss Nora Siler and C. C. Smith. Evening, address by C. C. Smith, sermon by C. M. Chilton, St. Joseph, Mo.

Wednesday morning—Y. P. S. C. E. school of methods, H. A. Denton. N. C. M. S. period. President's address, J. E. Davis; addresses by Samuel Gregg and William J. Wright, of Cincinnati. Address by C. M. Chilton. Afternoon, the junior hour will come each afternoon at 1:30, in the tent. Y. P. S. C. E. period. Papers and addresses by the following: Charles E. Cobbey, A. W. Rethemeyer, Miss Pearl Norton, Homer J Young, Charles L. Wheeler. Round Table by H. A. Denton. Evening, praise service. Address, H. A. Denton; sermon, H. O. Pritchard.

Thursday morning—Bible school institute, Marion Stevenson, St Louis; N. C. M. S. business period, including reports from committees, trustees, treasurer and state board. Election of officers. Addresses by Bert Wilson and R. E. Whiston. Afternoon, business men's period, including addresses by W. A. Saunders, of Omaha, and Hon. Oliver W. Stewart, Chicago. Evening, sermon, H. O. Pritchard.

Friday morning—Bible school institute, Marion Stevenson. Centennial address by W. R. Warren; Foreign Missions, by F. M. Rains, Cincinnati. Afternoon, Cotner University period. Address by the following: Dr. J. S. McCleery, W. A. Baldwin, Mrs. C. S. Willard, E. L. Kechley, Claire Armstrong and N. K. Griggs. Evening, educational address by L. C. Oberlies, sermon by H. O. Pritchard.

Saturday morning—Bible school institute, Marion Stevenson. Address by W. E. M. Hackleman; Old Folks' songs, Hackleman, director; sermon by Dr. G. H. Schleh, Omaha. Afternoon, Bible school period, papers by Mrs. W. E. McCloud, Mrs. Laura Martin, Etta Caton, Round Table Bible drill and report by Superintendent Downey; address by Marion Stevenson. Evening, address by Marion Stevenson; sermon, H. O. Pritchard.

Lord's day morning—Regular Bible school; sermon by Marion Stevenson. Afternoon, communion, R. A. Hawley, presiding. Junior meeting, C. W. B. M. quiet hour. Evening, Y. P. S. C. E. service, led by Lincoln Eastside. C. E. praise service by convention chorus; sermon, H. O. Pritchard. Fellowship meeting, J. E. Davis, leader.

It will be noted that we have a series of sermons beginning Wednesday evening by H. O. Pritchard, the University Church preacher at Bethany. His general theme will be, "The Paradoxes of Christ." We have two morning C. E. schools by Denton and three Bible school institutes by Stevenson. Both of these men are specialists in their departments. Both give special addresses aside from this work. We have three national secretaries, F. M. Rains, of the Foreign Society; Wm. J. Wright, of the Home Society, and W. R. Warren, of Pittsburg, Centennial secretary. We will have two special addresses by C. M. Chilton, of St. Joseph, Mo., one of the most talented of Missouri's preachers. Hon. O. W. Stewart, of Chicago, is a man well known in temperance and reform circles. Brother Dutcher, of Omaha, ranks toward the top among pulpit men and his address is on a great theme. W. E. M. Hackleman, musical composer and publisher, of Indianapolis, will have full direction of the convention music. Dr. G. H. Schleh is not well known to some of us, but is a pulpit orator worth hearing.

The stereopticon representation of Porto Rican scenes by Mrs. Ford will be a great treat, and C. C. Smith, superintendent of negro work under the C. W. B. M., will be a delight to all. He is a master speaker.

In fact the whole program is made up of specialists and leading workers in the state and out of it. Come early and remain through to the end.

Write the undersigned for information regarding tents, etc. W. A. Baldwin,
Bethany, Neb. Cor. Sec.

Illinois Christian Missionary Society.

The state convention of the Illinois C. W. B. M. will be held in the Central Y. M. C. A. Building, 133 La Salle street, from August 31 to September 4. The program follows:

Monday Evening—7:30, devotions and song service, Mrs. O. F. Jordan, Evanston. 8.00, address, Mrs R. A. Atwater, national vice-president C. W. B. M. Memorial service for our promoted leader, Mrs. Helen E. Moses.

Tuesday Morning—Chairman, Miss Lura V. Thompson. 9:0', devotions, Mrs. Elizabeth L. Crandall, Rushville. 9:15, reading of state constitution. 9:45, report of treasurer, Miss Clara L. Davidson, Eureka. 10:00, report of corresponding secretary and recommendations of the board, Miss Lura V. Thompson, Carthage. 10:45 business; report of superintendent young people's department. Miss Clara B. Griffin, Carthage, 11:30, address, "The Child in the Midst," Miss Lulu E. Miner, Bone Gap.

Tuesday Afternoon—Chairman, Mrs. E. N. Holmes. 2:00, devotions. Mrs. M. V. S. Woods, Danville. 2:30, address, Miss Zonetta Vance, Deogur, India. 2:55, "Young Ladies' Mission Circles," Miss Anna L. Barbre, Taylorville. 3:20, Centennial, report of state secretary, Miss Lura V. Thompson; address, W. R. Warren, Pittsburg, Pa. 4:20, president's Harvest Home message, Miss Annie E. Davidson, Eureka.

Tuesday Evening—Workers' conference, led by Miss Lura V. Thompson. 7:30 "My Own District—As I See It Now, and as I Want to See It One Year Hence." Three-minute talks by district secretaries. A circle of prayer for the work of the new year.

Chairmen of Committees—Nominating, Mrs. Mary M. Herrick, 284 Sunnyside avenue, Chicago. Watchword and Aim, Mrs. F. B. McKennan, 1201 North McLean, Bloomington. Literature, Miss Clara B. Griffin, Carthage.

Tuesday Evening—8:00, men's banquet at the Auditorium Hotel, given under the auspices of the Christian Business Men's Association.

Wednesday Morning—10:00, devotional and praise service, W. F. Rothenburger, Chicago. 10:30, business hour. Appointment of committees. Reports: J. Fred Jones, field secretary; W. D. Deweese, office secretary; J. A. Harison, treasurer; J. P. Darst, treasurer permanent fund. H. H. Peters, C. E. superintendent; Clarence L. DePew, Bible school superintendent. 11:30, church extension address, G. W. Muckley, Kansas City, Mo. 12:10, song. 12:15, president's address, Herbert L. Willett, Chicago.

Wednesday Afternoon—2:00, devotional, W. F. Rothenburger; home missions, H. A. Denton, Cincinnati, O. 2:30, "The City Church and Its Problems," W. F. Shaw, Chicago. 3:00, "The Country Church and Its Possibilities," S. S. Lappin, Stanford. 3:30, discussion.

Wednesday Evening—7:45, devotional, W. F. Rothenburger. 8:00, address, "Evangelism," Wm. Thompson, Ridge Farm. 8:30, address, "Facing the Facts," J. I. Gunn, Arcola.

Thursday Morning—10:00, devotional, W. S. Lockhart, Chicago. 10:30, convention business—reports of committees and other business. 11:30, Centennial," W. R. Warren, Pittsburg, Pa. 12:10, music. 12:15, address, "The Glorious Gospel," W. W. Sniff, Paris.

Thursday afternoon—Educational Association and College. 2:00, devotional, W. S. Lockhart; appointment of committees; president's message, Mrs. N. B. Crawford, Eureka; report of field secretary, Miss Mary E. Monahan, Saunemin; treasurer's report, Miss Clara L. Davidson, Eureka; report of endowment secretary, H. H. Peters, Eureka; address, President Robert E. Hieronymus, Eureka. 3:30, "The Minister's Relation to State Missions," J. Will Walters, Niantic.

Thursday Evening—Bible School Session, 7:45, devotional, O. F. Jordan, Evanston; 8:00, "A Message of Service," Wm. B. Clemmer, Rock Island. 8:30, "Every School in Line," W. C. Pearce, Chicago.

Friday Morning—10:00, devotional exercises, O. F. Jordan. 10:30, "Sentenced to Death and Why," F. W. Emerson, Freeport. 11:15, "Our Plea from an Educational Standpoint," W. T. Moore, Columbia, Mo. Closing benediction.

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THE WALLA WALLA CONVENTION

The East Washington Christian Missionary Convention at Walla Walla has passed into history as the greatest convention ever held in the state by our people. Its beginning was auspicious. The great and beautiful stone church, so nearly perfect in equipment, comfort and convenience, was in itself a great advantage; it preached many strong sermons of suggestion and ideal to the workers gathered at the convention. A special convention committee had been appointed by the church months before, of which E. S. Hornaday made an ideal chairman, and through its efforts and those of their most excellent preacher, S. G. Fisher, the whole church was aroused and appreciative of its responsibility and opportunity. Therefore a large audience of Walla Walla people, as well as delegates from abroad, gathered on Monday evening, at the opening session, to greet the speaker, M. L. Rose, of North Yakima.

It was a great convention because the program was great. Every number showed careful preparation and sustained the high tide of the convention spirit. Not a little could be said in praise of the convention music, led by N. M. Field, of Spokane. It was a valuable feature of the work. Dr. and Mrs. Royal J. Dye captured the convention completely and became the center of its life by their wonderful naratives. Their coming will surely result in larger offerings from East Washington for the foreign field. The presence of W. J. Wright in fellowship and in counsel and address, as also that of Mrs. Louise Kelly, was invaluable to the convention. Space does not permit me to speak in further detail of the excellent features of the program. It was a great convention because of its spirit and fellowship. The enthusiasm was high and sustained throughout. The attendance was constantly large. Almost the entire convention attended the devotional exercises. There was no running away. More than 400 people were in constant attendance. Not a single disgruntled, complaining or faultfinding spirit was present. There was no "wire-pulling" or selfish interest to obtain. The fellowship was warm, ideal. This phase of the convention's interest was splendidly served by the beautiful hospitality of the Walla Walla church, and the convenience of the lunches in the basement. The convention was great because it was representative. More nearly than ever before every church in the district was represented. The remotest congregations sent delegates hundreds of miles. East Washington is a great territory, more than 200 miles each way. The convention represented a field of greatest opportunity, a country of wonderful resources, one rapidly filling up with people from all parts of the world. Towns are springing up magically. Perhaps a hundred fields where there are enough brethren to establish a church are waiting the advent of the evangelist. And not least by any means is the fact that the East Washington work is organized aggressively, and all the churches are united in purpose and effort to carry the gospel and the kingdom into the unoccupied fields.

The report of the corresponding secretary showed six new churches established, three of which were by the state board. Five other fields were entered and work done preparatory to establishing churches. At the beginning of the year there were fifty-five co-operating churches, with a membership of about 5,000. The total number of additions to the churches during the year was 1,665, a fraction more than 33 per cent of the membership. Total contributions of the churches to the state work during the year, $1,093.27, or an average of 22 cents per member. One man was employed in the work—the corresponding secretary.

For the work of the coming year the C. W. B. M. convention discussed at length the matter of establishing a Bible chair at Pullman, but a final decision was not reached. The committee of the E. W. C. M. S. on plan of work recommended the continuance of the missionary policy of the state board in entering new fields as rapidly as possible; also the policy of seeking an organic union with one or more of the denominational congregations already existing in the new fields, before building a separate church, such an union to be established on the New Testament basis. The first Lord's day in November was set apart as a day for the state offerings among the churches, and every preacher is asked to make a personal canvass of his congregation to raise the contributions to at least a dollar per member, in the average, if possible. It was also recommended that a state paper be established, issued monthly, if possible, to every home in the churches, thus supplying a great want, and fulfilling one of our centennial aims. The report of the committee on resolutions puts all the churches under moral obligation to support in every way possible the present conflict with the liquor traffic, and to unite in destroying the saloon from our midst.

The Walla Walla church is a living link in the east Washington field this year. The churches of Wenatchee, Malaga, Entiat and Waterville have also become living links in the state work. The Wanatchee church is the best per capita giver among us, having averaged $1.66 each. W. T. Adams, of Corona, Cal., is to become the living link for the Wanatchee, et al., churches. The man for the Walla Walla livng link has probably been secured. The state board has employed A. A. Doak as missionary pastor, to locate at Colfax, in the hope of getting the work there on a better basis. He is already there at work. The corresponding secretary of last year was continued for the coming year. So the work this year is greatly increased, the number of men being quadrupled.

The following officers were elected: C. F. Stevens, E. 14, Eighth street, Spokane, president; W. L. McCullough, Pomeroy, first vice-president; E. S. Hornaday, North Eighth street, Walla Walla, second vice-president; A. C. Downing, E. 2414 First avenue, Spokane, recording secretary; A. K. Findley, Pullman, treasurer; M. A. Thompson, Waitsburg, state Bible school superintendent; J. G. Patrick, Prescott, state C. E. president.

A good work was done by Miss Cobb, state president of the Christian Endeavor, last year, and we have reason to believe that the Christian Endeavor interests will grow during the present year. Brother Thompson is also president of the state Sunday-school Union, and has broken all records in his teacher training class at Waitsburg last year in that he graduated 100 per cent of a large class; he has long been aggressive and progressive in this field; and we are hoping for great things for the state Bible school work this year. There are signs of something doing already.

Since the convention the state president and the corresponding secretary in co-operation with N. M. Field and wife, dedicated the beautiful new Christian Church at Colville, June 29, when $2,971 was raised, thus providing well for all their obligations. The congregation is very happy and much encouraged. Several of our pastors have offered themselves for evangelistic work. This is a good sign. I am glad to announce that Walla Walla has secured John L. Brandt, and Garfield, S. M. Martin, for evangelistic work this winter. Other splendid men can be secured if the churches will speak up at once; but they must act now. A state-wide evangelistic campaign should be inaugurated.

Brethren, and churches of East Washington, we have undertaken great things this year. The corresponding secretary goes into it with fear and trembling. We must not fail. We must have the liberal support of all. The success of last year justifies it abundantly. The state board needs greatly your prayers, your contributions and your co-operation. Can we have them? From $50 to $100 each is not too much to expect from many of our East Washington Disciples in so great an undertaking in so great a field. All hands to work for the greatest victory yet in this great Centennial year! Remember that our motto is a vital one this year. "A long pull, a strong pull, a pull all together."

J. A. Pine,
Corresponding Secretary.

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Another Tour of African Swamps.

(Continued from Page 1069.)

lenge to tell Mr. Hensey so he could send the canoe to meet us at Longa, accordingly. It was with salt that we rationed our carriers while in this back country and the men buy their food with the salt. We had brought enough so as to have two bushels of salt after crossing this river, and since one bushel was lost we had but one bushel left, or ten days' rations.

While on this trip Dr. Jaggard, though he could not speak the language, had a chance to do a good bit of good with his medicines and helped in many ways. We think he is of the right material for the work here at Bolenge and among the Lunkundu people. Send us some more like him for we need them badly if we are to go even where the doors are open wide and calling, yes, calling, as yet in vain, for us to come and help them. Ever your fellow-worker,

Changes.

Babcock, J. W.—Stafford to Mankato, Kan.
Baird, E. C.—Hope, New Mexico, to Utica, Kan.
Corwine, H. J.—Olean to Columbia, Mo.
Dickson, John B.—Belton to Albany, Mo.
Flagg, Frank—Lawrence to Decatur, Mich.
Foy, J. H.—Newport, Mich., to 2718a Sheridan avenue, St. Louis, Mo.
Genge, Morgan E.—Rochester, Ind., to Paragould, Ark.
Hagin, Fred E.—Ansley, Neb., to Tokyo, Japan.
Hubbell, H. H.—Grangeville, Idaho, to Corvallis, Oregon.
Johnson, W. S.—Esterville to 1308 Twenty-sixth street, Des Moines, Ia.
McReynolds, Paul—2825 Michigan avenue, Chicago, Ill., to Princeton, Ind.
Martin, Sumner T.—Hollywood to Santa Barbara, Cal.
Mavity, J. H.—Pine Village to 183 South Ninth street, Noblesville, Ind.
Moore, D. W.—1172 Grand avenue to West Tenth street, Carthage, Mo.
Peck, C. C.—Brady, Texas, to Irene, Kan.
Pitman, F. M.—Montpelier to 607 South Platt, Toledo, O.
Reed, Ernest—Tower Hill to Oacoma, S. D.
Rice, P. J.—Des Moines, Ia., to 1700 Portland avenue, Minneapolis, Minn.
Roberts, Isom—Enid to Alva, Okla.
Shoptaugh, J. A.—Enid, Okla., to Anthony, Kan.
Smith, J. W. B.—63 West Fifteenth street, Covington, to 707 Vine street, Dayton, Ky.
Smithson, C. M.—Flora to St. Elmo, Ill.
Waggoner, I. G.—Canton, Ill., to Ludington, Mich.

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Our Country Churches in Iowa.

(Continued from Page 1068.)

of this mother church. I refer to Green Bay, Weaver and Fort Madison, all within a radius of a few miles.

I must make special mention of another one of our country churches, and when I mention the name of the leading spirit it will awaken interest in the minds of members in every state in the union. Our older brethren will remember that Joseph Franklin was the father of five sons, all of whom became preachers. One of these sons was Benjamin Franklin, editor of the "American Christian Review," and author of the volumes of gospel sermons that so many ministers have preached. Another son, Washington, came to Cass county, Iowa, in 1869, and settled on a farm near what is now the town of Cumberland. He soon began preaching to his neighbors and, in 1873, a congregation was organized at the schoolhouse and a few years later a house of worship was erected. A flourishing congregation was soon built up and has continued to this day. From the beginning and until about two years before his death, which occurred one year ago last March, Father Franklin was the alternate preacher, occupying the pulpit every two weeks, the other Lord's days being occupied by a minister regularly employed for that purpose. By the influence and the members of the Bethel church a congregation was organized at Cumberland about fifteen years ago. I knew Father Franklin well and have been in his home. He was recognized as a patriarch, indeed, loved and honored by all who knew him. J. D. Corbitt, vice-president of our state board and one of our most beloved preachers, is a product of Bethel church.

The number of country churches in Iowa, as compared with the total number of churches is not as large as that of some other states. We have about 470 churches in the state, and 83 of the number are in the country. This per cent was larger in an early day. The coming of new railroads and the springing up of new towns meant the passing of many a country church that before was a flourishing congregation, but the passing in many cases was to larger fields of usefulness. Others in isolated places have ceased to keep the ordinances of the Lord's house and are no more.

Some of the most flourishing churches in the state are to be found in the country. I mention a few that now occur to my mind: Pleasant Hill, Washington county; Bethel Grove, Marshall county; Union Mills, Mahaska county; Oak Grove and Prairie Creek, Benton county; Meadow Grove, Boone county; Cass Center, Hamilton county; Englewood and Pleasant Hill, Marion county; Rising Sun, Polk county; Walnut City, Mt. Olive, Orleans and North Bend, Appanoose county; Mt. Gilead and Stiles, Davis county; Union Chapel and Cuba, Monroe county; Madison, Powesheik county; Bladensburg and Russell Chapel, Wapello county; Big Cedar, Van Buren county; Last Chance, Lucas county; Pleasant Hill, Mills county; Blue Grove and Siam, Taylor county. These churches, and others in the country, are jealous of the Lord's cause, and are loyal to all departments of the church life. From their homes go young men for the ministry and all other honorable vocations in life, and young women, also, not to be outdone by their brothers, flock to the college halls for the better equipment for life's work. The country church has been, and is to-day, our source for supply and our future hope. While the city church is so much taken up with the high-salaried choir and the cultured preach-

er, the country church has for its greatest concern the truth as it is taught in God's word, and in the development of heart, and brawn, and brain of those about them.

One of our great needs to-day is men who will go to the country and preach the gospel to people who are willing to hear and who would obey the gospel. We have a lot of preachers who preach sermons to a handful of people each Lord's day who do not care a fig for what is said, who, if they would, could go a few miles in the country and preach to a house filled with people eager to hear and obey.

I am not prepared to estimate the number of preachers produced by our Iowa country churches, and the time given is too limited to make inquiry from those who might be able to give the information. I have personal knowledge of twenty-eight men now engaged in the ministry who came from our country churches. Among the number are two of our Des Moines pastors and the editor of the "Christian Union."

Des Moines, Iowa.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Bakersfield, Aug. 7.—I baptized three adults at the evening service.—Cal Ogburn.

Long Beach, Aug. 8.—I am writing from our state convention to report the work of the La Salle Avenue Church, Los Angeles. Sixteen additions in July. Eight by confession. Eight otherwise. The Sunday-school is at high water mark. We are incorporating under the name West Side Christian Church. We are just one year old and the gain for that time is 150 per cent and we have erected a new church home in spite of the hard times.—George Ringo.

Ukiah, Aug. 10.—One united by letter and two young men by baptism during the past two weeks.—O. Wilkinson.

Florida.

Jacksonville, Aug. 10.—Three additions at the First Church yesterday, the Sunday before five—one by confession.—J. T. Boone.

Georgia.

Conyers, Aug. 6.—Our meeting at Bethel Church closed here last night with two additions, one by confession.—E. Everett Hollingworth

Illinois.

Bushnell, Aug. 7.—I begin a meeting here Sunday, Aug. 9. Daudy and wife will be the singers.—H. Gordon Bennett.

Niantic, Aug. 14.—Two confessions last Sunday. I have baptized eight during July.—J. Will Walters.

Kentucky.

Crittenden, Aug. 15.—We recently assisted D. T. Buck in a meeting with the church here. The interest was good and there were 16 additions, 15 by confession and baptism and one otherwise. The congregation dedicated its new house and the prospects for growth are bright.—W. J. Shelburne.

Princeton, Aug. 13.—One confession and baptism at prayer-meeting last evening.—Charles W. Barnes.

Kansas.

Fort Scott, Aug. 15.—Our work here is in fine condition. The Sunday-school has been doubled and the Christian Endeavor reorganized. A teacher training class has been organized with 56 members. I have preached 25 sermons since I took charge of the work here and I have had 25 additions to the church during that time, 18 by letter and seven by baptism.—W. G. Allen.

Medicine Lodge, Aug. 10.—One confession at the morning service. We held a union meeting in the evening at which I preached on the subject, "Preaching Christ."—L. H. Barnum.

Michigan.

Belding, Aug. 12.—Two additions at the regular service Aug. 2, and one Aug. 9. The interest in the work of all deparments of the church is good. Union evening services with the Methodists, Congregationalists and Baptists are being held during August. These services are well attended.—O. W. Winter.

Missouri.

Bolckow, Aug. 11.—Miss Maude Brunk, of Des Moines, is assisting me in a meeting here, having charge of the singing.—J. A. Dillinger, minister.

Calhoun, Aug. 10.—The meeting here has been in progress for two weeks, with 57 additions, 40 of them by confession and baptism. We will continue all this week and go from here to assist J. D. Babb at Deepwater, Mo.—F. M. O'Neal and wife, singing evangelists.

Elkton, Aug. 12.—We held services here last Sunday and in the evening there was one confession and baptism. The church here is growing steadily.—T. E. Butterfield.

Golden City, Aug. 11.—Two were baptized here last Sunday. We have just organized an adult Bible class. Elder Stacy Phillips, of Ponca, Okla., preached for me last Sunday.—Quincey Biggs.

Midway, Aug. 9.—Closed a two weeks' meeting here Aug. 7. There were 19 additions, 10 by confession.—J. E. Gorton.

White Oak, Aug. 9.—One baptism here yesterday.—Challie E. Graham.

North Carolina.

Belhaven, Aug. 10.—I have been in a meeting here for the past nine days and there have been nine additions. J. D. Bowles is assisting with the music. I have accepted a call to this church, to begin my work at once.—H. C. Bowen.

North Dakota.

Buford, Aug. 12.—I am in a fine meeting at this place, and I have never seen better interest shown in any services. There have been 27 additions to date and I expect many more. Last Sunday night I organized a congregation with 35 members and I will endeavor to find a minister for them at once. There are many calls for meetings from scattered Disciples all over this great state, but I have not heard of any other congregation in this part of the state. —Morton H. Wood.

New York.

Buffalo, Aug. 1.—Since last report 21 have been added to the Jefferson Street Church, mostly by confession. We are to spend the month of August at Lake James, near Angola, Ind.—B. S. Ferrall.

Oklahoma.

Gutiine, Aug. 13.—Five were baptized here recently.—T. L. Noblitt.

Oregon.

Portland, Aug. 6.—The Rodney Avenue Church of this city has just closed a five-weeks' tent meeting with D. C. Kellerns and A. W. Shaffer as evangelists. The immediate results were 36 accessions, but such seed sowing must surely bring a much larger harvest in the weeks to come.—Mrs. Clara G. Esson.

Texas.

Abilene, Aug. 10.—There were four additions to the South Side Church yesterday and one the previous Sunday. I am to hold a meeting at Melrose, New Mexico, beginning with the first Sunday in September.

Mahomit, Aug. 14.—We are holding a fine meeting in this place. Up to date there have been nine confessions.—J. H. Stockey.

McKinney, Aug. 12.—On Aug. 2 I dedicated the Baccus church, which had been removed from Lebanon and rebuilt, and followed with a meeting of nine days. Altogether 37 were added, 24 by confession and baptism, 12 by letter and statement and one from the Baptists. Of the 24 by confession and baptism all were boys and young men save five. Before leaving a good, live Christian Endeavor Society was organized. The church was left joyous, happy and hopeful. Bro. J. B. Hunter, of Allen, also in this county, was my leader of song and well did he do his work.—Hugh McClellan.

Van Alstyne, Aug. 10.—Our meeting with Richard Martin, of the Martin family, evangelist, and L. D. Sprague, singer, continues with increasing interest and attendance. There were 1,200 people present last night to hear Brother Martin on Christian union; many coming on interurban cars and in wagons from the country. Evangelist Martin is a true man of God. He is true to "Our Pleas." His powerful sermons have held hundreds of these people night after night in closest attention. Brother Sprague, leading a great chorus, and with his splendid solos, is a great factor in the meeting. While this field was well gleaned, even the Bible school, there have been 40 added already, and others coming. Martin and Sprague are true Christian gentlemen. They are loved by our people. This church is united and happy.—G. F. Bradford.

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ADULT BIBLE CLASS MOVEMENT

ORGANIZED ADULT CLASSES.

The following list includes all the Adult Bible classes in our own Bible schools which have reported their organization to the Adult Department of the International Sunday-School Association and have received the International Certificate of Recognition. A glance at it reveals the fact that we have a very large number of Adult classes organized according to the international standard and not reported. Is your class on the list? Have you received the Certificate of Recognition? If not, send to-day to your State Superintendent of Adult Department for an application blank and instructions.

We were disappointed at the Louisville convention to find that only a small number of our teacher training classes were reported. Let us not make this mistake in regard to the Adult Bible classes. Let us lead in organized classes as well as in teacher training, and let the classes in both departments be enrolled with the proper authorities.

School—	Enrollment.
California.	
Los Angeles—Naomi Avenue—	
Berean, Mx.	100
Fidelis, Mx.	60
Bethany, Mx.	30
Los Angeles—Figueroa—	
Omega, Mx.	42
Colorado.	
Trinidad—	
New Movement, Mx.	...
District of Columbia.	
Washington—Vermont Avenue—	
The Webber Class, M.	60
Class 34, Mx.	65
The Colonials, W.	50
Mt. Rainier—Thirty-fourth street—	
Teacher Training, Mx.	30
Marthas, W.	18
Chaplin, M.	15
Illinois.	
Chicago—Englewood—	
Class 22, W.	...
Class 43	...
Petersburg—	
Iscah, W.	...
Rock Falls—	
Gideon's Band	...
Indiana.	
Indianapolis—Third Church—	
Men's Bible	...
Sacred Literary, Mx.	50
Dungan's Cadets, M.	26
Mary and Martha, W.	35
Fourth Church—	
Pendelton's, M.	67
Sixth Church—	
Men's Bible	20
Adult Bible, Mx.	44
Ladies' Bible	20
Young People, Mx.	40
Central Church—	
Pi Alpha, W.	40
Englewood—	
Opportunity, Mx.	24
Hillside—	
Liberty, M.	25
Fort Wayne—	
Shamhart, M.	65
Mishawaka—	
Gleaners, Mx.	76
Goodwill Circle, Mx.	57
Warsaw—	
Anchor, Mx.	25
Rensselaer—	
Men's	22
Union City—	
Adult Bible, Mx.	85
Iowa.	
Adaza—	
Forward Adult	...
Kansas.	
Salina—	
Howard C. Rash, W.	105
Lawrence—	
Philathea, W.	105
Hartford—	
Young Men	12
Columbus—	
Alpha Beta, M.	14
Scottsville—	
Bereans, Mx.	22
Kentucky.	
Louisville—Broadway—	
Philo-christus, M.	70
Women's	8
Queen Esther, W.	40
Philathea, W.	25
Mothers', W.	9
Berean, W.	12
Bartholomew, Mx.	75
Clifton—	
Gleaners' Circle, W.	15
Parkland—	
Eureka, Mx.	16
Owensboro—	
Twentieth Century, M.	202
Morton's Gap—	
Young Men's Leader	50
Georgetown—	
Ladies' Bible	40
Missouri.	
Warsaw—	
Men's Bible	31
Women's Bible	21
Neosho—	
Delta Alpha, W.	2[illegible]
Villa Ridge—	
Willing Hands, Mx.	14
St. Louis—	
Junior Bible, Mx	50
St. Joseph, Woodson Chapel—	
Reaper Society, Mx.	22
Webster Groves—	
Tuxedo Round Table, Mx.	20
Albany—	
Centennial, Mx.	20
Kansas City—Indp. Bl.—	
Hudson's, W.	25
New York.	
Gloversville, Bleeker street—	
Men	20
Philathea	20
New York City—Second Church—	
Baraba	25
Philathea	21
First Church—	
Lambs, W.	41
Syracuse—First Church—	
Baraca	20
Brooklyn—Union Church—	
Daughters of Zion	12
Ohio.	
Columbus—Fourth Avenue—	
Twentieth Century, M.	46
Troy—	
No. 6, M.	41
Findlay—	
The Joseph Clark, M.	35
G. R. Miller's, W.	30
Findlay College Philathea	47
Men's	80
Cincinnati—North Side—	
Centennial, M.	35
Ontario.	
Wychwood—	
The Life Buoy, Mx.	...
London—	
Mrs. Black, Mx.	...
Pennsylvania.	
Washington—First—	
No. 17, Mx.	100
Uniontown—	
Truth Seekers, Mx.	...
Wilkinsburg—	
Alpha Omega, M.	55
New Castle—Third Church—	
Twentieth Century, Mx.	21
Tennessee.	
Twentieth Century, M.	14

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The following Lesson Committee was chosen at the Twelfth International Sunday-School Convention at Louisville, Ky.:

A. F. Schauffler, D. D., Presbyterian, New York.
Prof. John R. Sampey, D. D., Southern Baptist, Louisville.
John R. Pepper, M. E., South, Memphis, Tenn.
E. I. Rexford, D. D., LL. D., Episcopal, Montreal, Quebec.
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C. R. Hemphill, D. D., Southern Presbyterian, Louisville.
W. D. McKensie, D. D., Congregational, Hartford, Conn.
William Patrick, D. D., Canadian Presbyterian, Winnipeg, Manitoba.

The following are new members elected for a term of six years:

W. G. Moorehead, D. D., United Presbyterian, Xenia, O.
Rev. M. Coover, Lutheran, Gettysburg, Pa.
Prof. F. C. Eislein, Methodist Episcopal, Evanston, Ill.
Prof. H. L. Calhoun, Disciples, Lexington, Ky.
Bishop William M. Bell, D. D., LL. D., United Brethren, Berkeley, Calif.
Rev Conrad Clever, German Reformed, Hagerstown, Md
Justice I. J. McLaren, Canadian Methodist, Toronto, Ont.

*Indicates state Bible school secretaries.

Midweek Prayer-Meeting

By Charles Blanchard.

HIGH THINKING AND WHAT IT WILL DO.

Topic August 26.—Phil. 4:4-9.

We have in this eighth verse of the fourth chapter of Philippians another of those splendid summaries which we delight to find frequently in Paul's letters. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Like the old prophet's summary of the divine requirements—justice, mercy and humility, and the Master's reiteration of these as the weightier matters of the law—"justice, mercy and faith"—these things commend the Bible to all who think rightly and love the good and seek the right. The marvel of it is that all good men everywhere do not accept these things without question, or as they really are, beyond all cavil, and act upon them. And really, the ethical influence of the Bible is beyond all estimation, far outreaching even what we imagine it to be. To love the Lord, our God, with all our mind, heart, soul and strength, and our neighbor as ourselves, is the ideal of redeemed humanity. On these hang all the law and the prophets, Jesus said. And we will never outgrow the religion of the Prophet of Galilee until we have realized the dream of the seers and singers and saints of all the waiting ages. So rest your faith confidently in the Christ.

Meanwhile, if we are to ever realize this glad day of peace, we must begin by right thinking. The Bible is pre-eminently a sensible book. Jesus was a practical teacher. Paul was logical, with all his enthusiasm. If you ask for the logic of all right ethical teaching, find it in this summary in Paul's letter to the Philippians. These finallies of faith are such as to commend the Gospel which Paul proclaimed. They are an appeal to the judgment of right thinking men everywhere. They have to do with the very basic principles of life—truth, honesty, justice, purity, loveliness, virtue, good repute—things which touch life on all sides. If we do not love these things and think on these things and do these things, it is because there is something wrong with our mental machinery or our moral character. And I make my appeal to men on this basis. If men are to know the peace of God that passeth all understanding, and possess it, it must be understood that these things are to be sought. All right living begins with right thinking. And right thinking requires right teaching. "They shall all be taught of God" is one of the characteristics of the new and better covenant. The world needs the preaching of Christ crucified for sins; reconciliation through him and right living in him. Righteousness, right living and redemption are the three "Rs" of the religion of Jesus Christ and of the Bible.

Christian Endeavor

August 30, 1908.

HAMLIN, AND TURKEY.

M. Declaring God's Glory.	Ps. 96:3-10.
T. Building Waste Places.	Isa. 52:1-9.
W. Watchmen on Zion.	Isa. 62:6-12.
T. Be Strong.	Hag. 2:4-7.
F. Converting One.	Jas. 5:19, 20.
S. The Spirit and the Church.	Rev. 22:16, 17.
S. Topic.	

Cyrus Hamlin.

Cyrus Hamlin, one of the ablest and best beloved of modern missionaries was born near Waterford, Me., January 5, 1811.

His father died when Cyrus was an infant, and his mother was very poor. While the boy was learning to be a jeweler, he discovered a liking for books, and decided to go through college and become a minister.

With wonderful energy and resourcefulness he carried out this purpose without any money, except what he earned, graduating from Bowdoin College and Bangor Theological Seminary.

In December, 1838, he sailed for Turkey as a missionary. Constantinople was the scene of his labors till his return in 1873.

He promptly learned Armenian, Turkish, and modern Greek, and was set at the task of forming and conducting a theological seminary for the training of native preachers and teachers. This task he accomplished in spite of almost insuperable obstacles put in his way by native bigotry and intolerance.

Hamlin, and Turkey.

Hamlin was a man of great mechanical ability and a thorough believer in the virtue of hard work. As a training in industry and thrift, he established a stove factory and a last factory, which were successful in teaching the natives to work, and providing employment for the converts who had been excommunicated for their faith.

During the Crimean war Dr. Hamlin perceived the awful neglect of the suffering English soldiers, and with wonderful energy established a great flour-mill, bakery, and laundry. The $25,000 profit from these industries he turned over to the mission treasury.

Christopher Robert, of New York, established Robert College, at Constantinople, which has become the great Christian college of Turkey in Europe. Dr. Hamlin was its builder and its first president. The college was opened in 1863. Into the founding of this institution Dr. Hamlin threw all his vast energy and boundless versatility. It remains as his enduring monument.

After returning to the United States, Dr. Hamlin become professor in Bangor Seminary and then president of Middlebury College, and passed his closing years in Lexington, Mass., where he died on August 8, 1900. His autobiography, "My Life and Times," is one of the brightest and most inspiring books ever written.—*Endeavor's Daily Companion.*

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People's Forum

Concerning Creeds.

To the Editor of The Christian-Evangelist:

The Christian-Evangelist of March 9 had the following:

"The Maritime Baptist" quotes, apparently with its approval, the following paragraph from the "Central Presbyterian":

"Nine-tenths of those who inveigh against creeds do not know what a creed is. They can not tell you, if you ask them, a single article of any creed, in either form or substance. They have merely caught up a cry, and are talking at second hand and thinking they know what they are saying. They deceive no one but themselves. There is no rational man living that does not have a creed. He can not be rational and be without it. An intelligent mind and a creed go together."

On this The Christian-Evangelist comments as follows:

"One very often sees loose-jointed paragraphs like this floating around in religious papers. If the authors of such paragraphs are sincere, they utterly misapprehend the meaning and attitude of those who oppose the binding authority of human formulations of doctrine. What the "Central Presbyterian" really seeks to defend is the practice of having the Christians of this generation and of the twentieth century bound, in their thinking, by human creeds which were formulated in past centuries. It is quite true that every raitonal mind has its creed—its theology, is meant—but it is a very different moral proposition for him to seek to bind that creed upon another man as a condition of fellowship."

The paragraph quoted by The Christian-Evangelist seems to state facts; though even of rational intelligent men the number who "think out" their own "creeds" is very small.

Practically all the doctrines and beliefs of the Christian world have been "thought out" by three men: St. Paul, St. Augustine and John Calvin.

Nearly all men get their "creeds," religious, political or social, if their beliefs are sufficiently definite to be dignified by that term, at second hand, or even much further removed from their original sources. There is little danger that any who really think will be too much "bound in their thinking" by "creeds" and "formularies of doctrine," ancient or modern. The danger seems to be from the opposite direction: that the great creeds and traditions of humanity will lose entirely their power to bind or control. In fact, the longer Protestant "confessions of faith" are practically obsolete, and subscription to them is not now required anywhere as a condition of fellowship. It is a great mistake to suppose that our religious neighbors are "bound" by the "creeds" they are supposed to profess.

The talk about "human creeds" is not impressive. All creeds are necessarily "human." They state, or define, what human beings believe. As God can not be supposed to "believe" anything, there can be no "divine creed."

The "confession" of Saint Peter, whether its great truth was revealed to him directly or through the words and works of Jesus of Nazareth, which he had heard and seen, expressed what a human being believed, and so was a "human creed."

Until the word of God is transmuted into a "human creed," and becomes the living faith, the moving, compelling force of human intellects, it is inert.

Like all other things, even the Christian religion itself, creeds have their defects and their excellencies. But they have been of immense value to Christianity, and the weight of opinion seems to be that some form of creed—some clear and concise summary of what the church believes and teaches as necessary to salvation, which shall be of authority—is yet necessary if the church is not to "dissolve into star-dust and luminous mist."

Pure democracy was an ideal form of government for a community of Virginia planters, or of New England Puritans. But applied to the ignorant and half-civilized masses in the huge cities of to-day, it is pure nonsense; is utterly unworkable.

It is equally absurd to suppose that what was sufficient to preserve the faith and discipline of the early groups of enthusiastic disciples would be at all adequate when the church had spread over the earth and governed many millions of people.

The "Central Presbyterian" is right. Probably few of those who rail at "creeds" know anything of the questions involved.

Indianapolis, Ind. F. M. Wiley.

[Statements like the foregoing raise the question whether the writer is familiar with the distinctions which the advocates of this Reformation have always made between faith and opinion, or faith and theology; also between faith subjectively and objectively considered. The point of our criticism against the paragraph of the "Central Presbyterian" was, that while it assumed that opposition to existing creeds was based on the mistaken idea that we are not required to believe anything definitely in order to salvation, the truth is, such opposition, so far as we are concerned, is based on an entirely different ground. In the first place, we stated, there is given us in the New Testament a divine creed, which all must accept. No human council has authority to draw up a creed, and make it necessary to salvation or a condition of fellowship. Every man has a right, if he wishes to do so, to set forth his theological views on all questions, but he has no right to seek to bind those views on the consciences of others. Nor has any number of men such right. It is this against which the leaders of this movement protested, and it was only by the rejection of the authority of these creeds that religious reformation became possible.

What our correspondent says about all creeds being human, since God can not believe, and there being no such thing as a "divine creed," is not only "not impressive," but indicates confusion of thought. The *act* of believing is, of course, a human act. But the *thing believed* is supposed to be divine. For instance, "Believe on the Lord Jesus Christ and thou shalt be saved." Now, believing on Christ is an act of the human mind and heart, but the *person believed on* is divine, and the truths concerning His Messiahship and Divinity are divine truths. When we speak of the confession of Simon Peter at Cæsarea Philippi as a divine creed, we speak of it objectively; that is, as *the thing believed*. Jesus distinctly says it was divinely revealed. No one doubts "that some clear and concise summary of what the church believes and teaches as necessary to salvation" is helpful and even necessary in the work of carrying on the Kingdom of God, and our newspapers and tracts and books are full of such summaries. But none of these are made binding upon anybody's conscience. There is but one thing to *believe* "as necessary to salvation," and that is to "believe on the Lord Jesus Christ." Repentance and baptism are not objects of faith, but things *to be done* because we believe on Christ. A person is the object of faith; doctrines are to be understood, commands obeyed. These are old-time distinctions which Disciples are supposed to be familiar with. We do not share our brother's pessimistic view of democracy. We believe in it, both in the church and state. We believe in it even in the cities, but it requires the religion of Jesus Christ to make it yield the best results.—Editor.]

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The Home Department

Duty's Ground.

W. J. SHAW.

Life richer grows
As love's red rose
Unfolds to perfect flower;
For I have found
On duty's ground
The soul's divinest dower.

"I Theekit Ma Hoosie in the Calm Weather."

All day long the snow had fallen, as if with quiet, steady purpose. As the light faded, the wind rose, and rose till the night was one of the wildest. In each little house on the countryside the inmates knew that they were cut off from their neighbors; and that that night there could be neither coming nor going. Light after light in the little village went out, and all was dark. Yet, though it was now near midnight, there was one window—had there been any one but God to see it—in which still shone a light. It was in the farmhouse high on hillside. For within an old man lies dying. Late in the evening he had taken a turn for the worse, and his daughter began to be afraid, knowing that on such a night she could send for no one, either doctor or minister, and fearing she might have to face the Angel alone. Hour after hour she watched and waited. She looked on the gray locks that had once been black as the raven, on the pale cheeks once red as berries, on the strong, straight nose that still spoke to her of all his strength and uprightness. Never again, she murmured to herself, would she see him in the little church, bearing the vessels of the Lord—the tallest, dearest figure among all.

"Father" she said at length, "wull I read a chapter to ye?"

But the old man was in sore pain, and only moaned. She rose, however, and got the Book and opened it.

"Na, na, lassie," he said; "the storm's up noo; I theekit (thatched) by hoosie in the calm weather."

And thereafter she waited without fear. —*J. X. L., in the British Weekly.*

"Bredren," said the colored preacher, "my tex' is, 'God so love.' I shall just speak of 'God,' den of 'so,' lastly of 'love,' which may be call' de logical outline." Proceeding on this plan Brother Jones astonished his white hearers, at least, in his second head, with the question: "Did yer ever sow a fiel'? Den yer knows what 'so' means."

Largest Flower in the World.

Can you imagine a blossom as large as a carriage wheel? On the island of Mindanao, one of the Philippine group, was found by some explorers, such a flower, says a writer.

Far up on the mountain of Parag, 2,500 feet above the sea level, some explorers were wandering, when they came across some buds larger than gigantic cabbage heads.

Greatly astonished, they searched further, and presently discovered a full-blown blossom, five petaled, and three feet in diameter. It was carried on low-lying, luxuriant vines.

The natives call it bolo. It was found impossible to preserve it fresh, so they photographed it, and kept some dried petals to press, and by improvised scales found that a single flower weighed twenty-two pounds.

It was afterward found to be a species of Rafflesia, first found in Sumatra, named after Sir Stamford Raffles. The new flower was called Rafflesia Schalenburgia, in honor of its discoverer, Dr. Shadenburg.

How the New Testament Came to Korea.

What if, with the assurance of the writers of Bible history, one could point in every day affairs to the hand of God! One would wish to tell in his assured way the story of the Korean New Testament which the American Bible Society's Agency in Japan furnished to the missionaries entering Korea in 1885.

In 1881 Korea was savagely hostile to Christianity. Any Korean presuming to aid in bringing the Bible to Korea or even possessing a Bible at that time would risk his life. At the king's palace in Seoul was a very learned man named Rijutei, a great linguist, an able writer, and a pagan withal who hated Christianity like the rest of the Court Circle, for he was Court Annalist. This man became the translator of the New Testament into Korean. How he came to do it is a story worth telling.

The King of Korea in 1881 happened to send one of his officials, an intimate friend of Rijutei, to Japan to study the new system of agriculture. The man was told to consult some Japanese expert in the science, and it happened that he was referred to a certain Mr. Tsuda, who was an authority on agriculture—and also a Christian.

It happened that on the walls of the room where these two men discussed farming the Korean saw a scroll in Chinese containing the Sermon on the Mount. He was startled by what he read on the scroll, for he had to admit then and there that these sayings of Christ were good, and enlightening to the mind. Mr. Tsuda asked him to take the scroll with him to Korea, but the Korean declined, saying, with pale lips, that if that scroll were found in his possession, his head would be cut off. But it happened that ideas found in the scroll went to Korea treasured in his mind.

Near to bursting with the greatness of his discovery the man had to speak of it to some one. It happened that the one man in all Korea, whom he dared trust in such a plight, was his friend Rijutei, the Court Annalist. Rijutei heard his friend's story with an amused smile, asked a question or two, became more serious, listened intently, and finally decided that he must find some way of going to Japan to see this wonderful scroll for himself. But he could find no excuse for asking leave to go to Japan. After a time, however, a request came to the king for a learned man to be professor of the Korean language in the Imperial University at Tokyo in Japan, and curiously enough it happened that the king picked out for this duty Rijutei.

Rijutei made no secret of his pleasure at the appointment. He went to Japan; in due time he sought out Mr. Tsuda; he got a Chinese Bible; he found a helpful teacher in one of the Japanese pastors, and finally he found Jesus Christ as his Saviour and Lord. It happened that a man of his nature could not be a Christian without being a prayer-meeting Christian and a hymn writing Christian. So the fame of this remarkable Korean professor reached Mr. Loomis, the Bible Society Agent in Yokohama, who wanted just such a man. So it happened that soon Rijutei was giving all the time that he could spare from the University to translating the New Testament into Korean. The Gospel of Mark was printed in Korean in the year 1884, and also the China-Korean New Testament, and in the report of the Bible Society it is said that, "it will now be possible to supply Korea with Scriptures as fast as the work requires."—*Japan Evangelist.*

A Wonderful Lamp.

Goethe tells of a wonderful lamp which, when placed in a fisherman's hut, changed all within it to beauty and convenience. So the Gospel of Christ, when it enters a home, glorifies all its relationships and duties. It makes strength gentle, intellect careful, will righteous, and affection love. It sanctifies all trials and blessings.

Smallpox Fete.

In the days gone by when vaccination was still unknown in this land it was customary with Tokyo folk, whenever smallpox was rife, to institute a sort of general festivity called *hosomatsuri*, or smallpox festival, superstitution ascribing to it an enchanting virtue against the spreading of the disease. Modern people who scarcely know the nature and scope of this antiquated institution will be interested to hear what this practice was like and that it has now been revived in a section of the smallpox-ridden district of Tokyo. The method of the festival is thus:

Those interested with or apprehensive of smallpox make a sort of table four feet by two feet which covering with red cloth they deposit in the parlor. Upon it they heap large bags of rice, on top of which a red *gohei* peculiarly cut paper, considered by the vulgar to be sacred, is placed. This forms a sort of temporary shrine, before which the family kneel and worship for twelve days, after which period all the rice and other articles and offerings are cast away either in the river or by the roadside, to be touched only by dogs and mendicants. Simultaneously with this the family, especially those infected with smallpox, bathe themselves in red colored hot water, which is produced by boiling red beans. The special feature of this practice is the redness of color which characterizes almost every thing forming part of the festival. For twelve days, which is the term of the festival, people use red colored towels, are dressed in red *kimono* and receive no gifts which are not rendered prominently red. They keep their persons as clean as possible, women having their hair down in a clean, unoiled state. Besides, they observe the strictest temperance and abstinence from all impure thoughts or deeds. The idea of this peculiar institution would appear to be that the god of smallpox stays for twelve days in one family; so that during his short sojourn, they must coax and humor him as much as possible, that he may not leave any disastrous effects behind him. —*Japan Times.*

Sidney Smith recommends us to make at least one person happy every day. "Take ten years, and you will make thirty-six hundred and fifty persons happy; or brighten a small town by your contribution to the fund of general joy." One who is cheerful is pre-eminently useful.

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The "Little Mothers" of a Great City

By J. L. HARBOUR.

"Have you seen the little mothers?
Have you looked into their eyes?
When the daylight slowly dies,
When time comes for lullabies?
Child arms hold the tiny bundle;
Child lips sing the good night song;
As the dreamer slips along
To the land where dreams belong."

There are so many of these "little mothers" in all of our great cities. I have seen scores of them with the "tiny bundles" of humanity in their slender arms. Sometimes these bundles of humanity are not so very tiny, and are quite too large for such little mothers as these to carry. But carry them they must, and "mind baby" they must, while the real mother is away at work earning bread for her children. Often the children are fatherless, but it sometimes happens that the father has simply gone away and shirked his duty to the children.

It was only the other day that I came across one of the little mothers in a crowded tenement house district in Boston. She was sitting on a doorstep with a fretful baby of about a year old in her arms and an incredibly dirty little boy two years old by her side. The street was narrow and dirty, and children were swarming in all side streets and courts. An Italian organ grinder was playing, and some of the ragged and untidy children were dancing to the music. A hokey-pokey cart stood on the corner, and, penniless as they looked, some of the children fished up pennies from their pockets with which to buy the hokey-pokey man's doubtful wares.

It was in the springtime, and some of the boys were playing that unfailing game of the early spring—marbles, but they yelled and screeched at their play as if engaged in some kind of deadly warfare. Other little mothers there were wheeling their charges in rickety perambulators or holding them by the hand, half rebellious, no doubt, because the absent mother's charge to "mind baby" kept them from playing freely with the other children who had no babies to mind. Not even the best-disposed little boy or girl really enjoys "minding the baby" for any considerable length of time, particularly when "baby" is peevish or fretful or willful and demands constant attention.

I stopped before the little mother sitting on the doorstep with her two little charges by her and I asked: "Where is your mother?"

"Away at work."

"What kind of work does she do?"

"Scrubs and cleans all day in a hotel uptown."

"And you take care of the baby?"

She nodded her head, and said, with a suggestion of rebellion in her voice, "I *has* to."

"Where is your father?"

"Gone off."

"Where has he gone?"

"I don't know. He's just gone off."

There are a good many children in the great cities whose fathers have "just gone off" and their children have no idea where they are. Indeed, what is more sorrowful, the children are glad that the father has "gone off," because, as one little mother said to me, her father was so "awful ugly" when he was at home. In so many cases the father has been made "awful ugly" by that cause of such infinite sorrow in the world—drink. Another little mother, with a chubby little boy of less than a year old in her arms, laughed joyously when the baby's lips parted in a grin over his toothless gums, and, holding him toward me she asked: "Ain't he cunnin'?"

"You take care of him all day, do you?" I asked.

"Some days we puts him in the day nursery when mother is away and I has to go to school, but I takes care of him most of the time when I am at home. I didn't mind it so very much when he doesn't squall all of the time."

"He doesn't look as if he ever did that."

"Well, that proves that looks don't always tell what a baby's like. Squall? He kin squall to beat the band. Honest Injun, I believe that if there was a band on one corner here and Jimmy was on the other corner squalling his worst and the band was playing its worst, you could hear Jimmy above the band. I guess there isn't nothin' the matter with his lungs."

"What makes him 'squall' so?"

"Well, mother says it's his stomach or his teeth comin'. He must have about five hundred teeth on the way, if it's his teeth and he squalls for each of 'em. But I says it's pure temper."

The church with which I am connected does a great deal of charitable work in the tenement house districts, and I know of a little girl twelve years old who took entire charge of three children younger than herself for three weeks while her mother was sick in the hospital. The church and a charitable society paid the rent of the little home of three very small rooms on the fourth floor of an old rookery of a tenement, and provided food which the little girl cooked. The father was of the kind who had "just gone off" and no one knew where he was. I was in the church office one afternoon when the little mother of this family came in to ask how her own mother was, in the hospital.

"She is improving right along, Mary," said the lady in charge of the office. "We have just had a telephone message from the hospital."

"And you think she will get home sure?" she asked, wistfully. "Because, you know, Lucy Blank's mother went to the hospital, just like my mother has, and she never came back. You're sure it won't be that way with my mother?"

"We feel sure of that now, Mary. She will probably be sent home in about ten days. How are you getting along?"

"First rate. The neighbors are real good. But it's awful lonesome nights—awful. I'll be terrible glad when mother gets home."

"We will all be glad Mary. You must keep up your courage and do the very best you can until then."

"Yes, ma'am."

"It is simply wonderful the way that lit-

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GUY POTTER BENTON, D. D., LL. D., Oxford, Ohio.

tle mite of a girl twelve years old takes her mother's place and looks after her little sisters and brother,'' said the attendant when the ''little mother'' had gone out of the room. ''When I was there last Saturday she was down on her knees scrubbing the floor. She said that she was cleaning up for Sunday, 'like mother did.' And the way she minds the baby two years old is simply pathetic. Talk about heroism! She is a genuine little heroine, but it is costing her all of the natural and rightful joys of childhood to be one.''

When Jacob Riis sent his book of sorrow, ''The Children of the Poor,'' into the world, some people who knew nothing of the life of the tenements felt that the book must have been somewhat exaggerated, because they felt that such conditions could hardly be in the America of our day. But the book was only too true, and there are such conditions to-day in all of our large cities. The book is so true that boys and girls who have pleasant homes and loving fathers and mothers, boys and girls who have never known what it is to be cold and hungry and ragged or beaten, should thank God with all their hearts every day of their lives. There are in all of our large cities plenty of boys like the ''Tony'' and the ''Katie'' in the book I have named. The pity of it is that it should be possible that there should be so many of these children in a great, rich land like ours. Perhaps you have read the book, and if you have you may remember that Mr. Riis said of Katie, who was nine years old:

''The serious responsibilities of life had come early to Katie. On the top floor of a tenement in West Forty-ninth street she was keeping house for her older sister and two brothers, all of whom worked in a hammock factory, earning from $4.50 down to $1.50 a week. They had moved together when the mother died and the father had brought home another wife. Their combined income was something like $9.50 a week, and the simple furniture was bought on installments. But it was all clean, if poor. Katie did the cleaning and the cooking of the plain kind. They did not run much to fancy cooking, I guess. She scrubbed and swept and went to school, all as a matter of course, and ran the house generally, with an occasional lift from the neighbors in the tenement, who were, if anything, poorer than they.''

There are a good many children in the tenements of the great cities who do not smile very often, and some of them almost never laugh aloud, and yet there is a good deal of merrymaking and the noise of children's voices among the very little people playing in the dirty streets. No doubt most of those who may read this have gone to donkey parties and have tried to pin the tail where it should be on the donkey. Mr. Riis tells us of a donkey party he once saw in the slums of New York:

''The donkey hung in the window of a notion store, and a knot of tenement house children, with tails improvised from a newspaper and dragged in the gutter to make them stick, were staggering blindly across the sidewalk, trying to fix them in place on the pane. They got a heap of fun out of the game, quite as much, it seemed to me, as any crowd of children could have got in a fine parlor, until the storekeeper came out with his club. Every cellar door becomes a toboggan slide where the children are around, unless it is hammered full of envious nails, every block a ball ground when the policeman's back is turned, and every roof a kite-field; for that innocent amusement is also forbidden by a city ordinance in some parts of the city.''

The ubiquitous policeman, or ''cop,'' as the children call him, is ever on hand to restrict the children of the tenements, and in all the parks there are the ''keep off the grass'' and the ''do not pick the flowers'' signs that the child of the country knows nothing about. A still more sorrowful story could be written of the child toilers of the great cities, the little boys and girls who work such long, weary hours in stores and factories because poverty has driven them forth to work when other children play, or are at school. Little girls of eight and nine years pull basting-threads, and Mr. Riis tells of a little girl of nine years who worked from seven in the morning until eight at night pulling these threads in a sweat-shop.'' Of course there are laws against this kind of child labor, but the laws are evaded in all sorts of ways.

''Minding the baby'' is tiresome enough when one must do it all day long, but it is not so hard as working all day in some of the shops and factories. The children who have nothing to do but to go to school and play games and be tenderly cared for in pleasant homes when school is done are among the happy, the fortunate children of the world. If they do not think so, let them reflect on the lot of the ''little mothers'' and all the great army of the child toilers who have never had anything worthy the name of home and who have never known any of the real joy of childhood.—*Epworth Herald.*

Tommy's maiden aunt had called attention to some of that young man's misdemeanors, thereby causing him to be punished. Tommy pondered a while, then asked: ''Papa, will little sister Gladys be an aunt to my children when I am a man?'' ''Yes Tommy,'' answered his father, much interested. ''Why do you ask?'' ''Cause she might as well get married and have a home of her own, for I don't intend to 'low any aunts to stay around my house, making trouble for my children.''

Queen Alexandria attended a Mansion House fete in London. One of the diminutive flower maidens was both pretty and plump, and when her majesty stopped for an instant to smile down upon her, what did she do but put up her wee mouth for a kiss, which she received. ''Molly!'' gasped her astounded mother, after the distinguished visitor had passed on, ''how could you?'' Molly gave good reason. ''I fought,'' said she, ''it ud be interestin' to tell my grandchillern.''

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A HUNDRED YEARS FROM NOW.

There's a picture in the window
Of a little shop I know,
With boys and girls dressed as they were
A hundred years ago.
And since I saw it, I have thought,
And keep on thinking how
The children, maybe, will be dressed
A hundred years from now.

Will girls wear caps or farthingales,
Or hoops in grand array?
Will they wear bows like butterflies,
Just as they do to-day?
Will boys wear jackets short, or tie
Their hair in queues? Just how
They'll really look, I'd like to know—
A hundred years from now.

What do you think the girls and boys
Will eat in those far days?
Will they be fed on breakfast foods
In many sorts of ways?
Will all the good and tasty things
Be worse for them than rice?
Will ice-cream soda make them sick,
And everything that's nice?

Will children's books have pictures then,
Or just all reading be?
Perhaps they'll be hand-painted and
Most beautiful to see.
But when I think of those I have,
I truly don't see how
They can be any prettier
A hundred years from now.

—*Sarah Noble-Ives in July St. Nicholas.*

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

The great ten cent shower which the Advance Society is holding for our missionary in China, was set for August 12. When you read these words it will be more than a week later than the 12th, and you might think it time to learn all about it. But, you see, I am writing this on the 10th, so I can't tell you just how the shower has turned out. It began to sprinkle several weeks ago, and it has keep up pretty well, enough to moisten the earth, and start the corn to growing. I am hoping in the next few days it will come on so hard that there won't be any danger of the sun drying up the furrows. So even after you read this page, if you should contribute some drops right away, I'd catch them in the water-barrel, in time to measure them with the drops that have already come in. Even if you should send something, say two or three weeks, or a month, after August 12, and state that it was for the shower, it would be counted. You know it's a dreadful thing, when the ground is nicely soaked, for a big blazing sun to come out, and bake the earth, and burn the tender leaves. So it might be well to let the shower die out gently and gradually. I assure you we haven't had enough yet to drown anybody! As you read the following letters, I'd like for you to notice the different towns represented, showing that this shower is not a local affair, but a general rain.

From Los Angeles comes a letter asking the address of our missionary, Drusie. I would reproduce the letter but the writer says, "Please do not mention this in the Av. S. page," so what can I do? In regard to Drusie's address, I quote from a letter just received from her:

Drusie Malott, Pi Yang Hsien, Honan, China: "I wish you could see my girls! Three of them come mornings and afternoons to memorize Scripture verses and songs, and sing with me. About a dozen come every day, while others haven't settled down to work. One of the three mentioned often arrives at our breakfast hour. Twice she came marching to my door like a little soldier, leading five other girls, saying, in a quick, eager, commanding voice, 'We've come. I've brought them; they want to learn the characters; now, come teach us!' One of our women has memorized seven tracts, which contain the Lord's Prayer, etc. Another has memorized four songs and four tracts. This means much, for they could not read before they began memorizing; they are slowly learning. But their superstition is surprising. Yesterday we were urged to come to the fair and talk, and we would be worshiped like their gods and ancestors. We are still sometimes thought to be gods. One woman asked Mrs. Nowack's nurse if we did not take our daily walk to find silver—saying that we surely had power to divine where silver is hidden. When walking among the graves we found many pieces of common brown paper, cut to represent Chinese cash. This is called 'paper money,' and is burnt at the graves, so the dead will have some money to spend in the next world. I immensely enjoyed the account of your Texas trip. I do my reading just after supper, while I hold baby Helen Grace, and Mrs. Nowack puts her other two girls to bed, and the nurse eats her supper. Just address me at Pi Yang Hsien, Honan, China. We are the only 'foreigners' within forty miles, so there is no danger of anybody else getting our letters. I want our friends to pray our Father to keep us safe from smallpox. Yesterday we heard three women discussing the smallpox cases in their own homes, and they were telling each other that the 'flowers' had broken out beautifully; and there they sat in meeting, where we and the little girls were! The people have so little sense of hygiene that it is impossible to keep them isolated. If we tried to avoid contagious diseases, we would have to lock ourselves in our rooms, thus putting an end to our gospel work. Therefore we must trust our Great Physician."

Mrs. J. H. Byram, Pasadena, Cal.: "The shower idea was good,—if we didn't think of it first, ourselves! No rain is falling in Southern California, but I trust our little missionary will be well shower-ered. I send a starter of $1. Love to Felix."

Speaking of Felix—I've received a postal card written me from Bentonville, while I was visiting in Missouri. It is dated July 6, so you see for yourself that it has been a long time going up there to hunt me, and coming back to find me. It's from a neighbor, J. S. Guthrie, who had evidently strolled past our deserted home to see if all was well: "Felix is holding the fort, but he looks sad. I do not think he enjoyed the Fourth as thirty of us did on Sugar Creek, where we had black coffee, ice-cream, a few fish bones and creek water." Reader, does your heart stir at the thought of Felix sitting there looking sad? Or have you got a heart? Before leaving Bentonville, I will add that my very young friend, Miss Ruby Hicks, has handed me a wet nickel to help on the Dursie shower.

Mrs. E. A. James, Long Beach, Cal., "We don't even have sprinkles in this part of California in August, so I send a few drops to increase the Arkansas shower for Drusie. The Av. S. has always been interesting reading to me, from the very first. I have read them all. We are having warm weather at Long Beach, and people till you can't rest! Our church convention convened August 5."

Eustis, Fla.: "Inclosed find 50 cents for Drusie's 10-cent shower, from James R. Kimball, Shirley, and Mrs. J. R. Miller, and Miss Sue W. Snow. We trust many more may send from every state in the Union."

An Old Subscriber, Jacksonville, Fla.: "O, the little drops of water, the little grains of sand,—such little mites to send to faraway Drusie in China! But may the little streams meet to make a river strong enough to bear Drusie's barque, until she no longer needs earthly help. I enclose 10 cents. Heaven bless Drusie and the Av. S."

Mrs. F. E. D., Cedarpoint, Kan.: "I en-

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SUMMER TERM OPENS JUNE 20. FALL TERM OPENS SEPT. 14.

close a dime for myself, four for my children, one for my mother, and truly hope the shower may prove a genuine old-fashioned Baptist sizzle-sozzle."

Walnut, Kan.: "One litttle drop, gathered by the wayside."

Mrs. Emma Hall, El Dorado, Kan.: "Ten cents for the shower. God blesses the cups of cold water given in his name; I am sure he will, this effort. May the drops be many."

Anna Durgins, Furley, Kan.: "I send my dime to Drusie's shower. I am a little girl, 11 years old, and love to read the Av. S. very much."

Hattie L. Wright, Valley Center, Kan.: "A dime from me for the missionary shower; another from my nephew, E. E. Stevenson, who, although a good Methodist, enjoys THE CHRISTIAN-EVANGELIST, especially the Av. S. page."

Spivey, Kan.: "This 50 cents is for Drusie. Let us pray the 10-cent shower will not cease till she has all she needs for the cause, that is more than life to her. If you will give me the number of rubbers to send, I will mail them to her. I will also help clothe her. Please do not publish my name."

A. B. C., Vale, Oregon: "Two dimes for the 10-cent shower. I am very much interested in missionary Drusie, and Charlie, too—what has become of him? How I hope the dimes will pour in till Drusie will find herself clothed not only this year, but also for the coming year." (As I said before, I have very interesting news about Charlie; but I can't get to that till we dispose of this shower; then I will tell you all about his vacation.)

Lina V. Swann, Plattsburg, Mo.: "I read some letters from little children in the Advance Society, so thought I would send a dime for Drusie's shower. I think Felix wasn't so glad to see you come back home, if he did jump the wire fence, as Cap was to see me, when he shook hands with me. Your little friend." (You can't tell by their acts. A dog and a cat show their joy in a different way, just like Southern and Northern people.)

Danville, Ill.: "I hope Charlie may grow up to be a good and useful man, and that Drusie will have a good shower of 10-cent pieces. Three sisters contribute their mites,—Mrs. A. R. Wayman, Chicago; Mrs. M. J. Hoskineon, Moundsville, W. Va., and Mrs. V. L. Gallagher, Danville, Ill."

From Mulkeytown, Ill., comes the first quarterly report of Ada Rogers, and we are delighted to place her name upon the Av. S. Honor List.

Arenza, Ill.: "Three dimes for the ten-cent shower."

Mrs. Harriett M. Searcy, Springfield, Illinois: "My daughter and I send 10 cents each. May Drusie not want while working in the Lord's vineyard. I will give $1 to help support her next year. I wish I could give more. My daughter received a letter from Drusie some time ago." (Isn't your daughter our old friend, Myrtle?)

Mrs. Jas. O. Dennis, Chambersburg, Ill.: "To-day (August 3) is my son's birthday. I send a dime for each of his three years, to be added to Drusie's shower."

Jacksonville, Ill.: "One dollar for Drusie; may there be a downpour such as the Av. S. has never yet seen."

Mrs. Geo. Morris, Afton, Okla.: "Ten cents for the shower. I have great hopes that there will be a regular cloudburst of dimes."

Alice Kindred, Ebid, Okla.: "We are glad there is a shower for Drusie; so will send a dime for my sister Helene, my brother Harold and myself. We hope the Av. S. can support Drusie as our missionary."

Clara E. Harrison, Oklahoma City: "Though unbeknown to you, I have been a silent admirer for many years, beginning in my dear old Kentucky home when you contributed to the "Courier-Journal," and I have since kept trace of you through THE CHRISTIAN-EVANGELIST. I have often wondered, as your name is Breckenridge, if you are related to the family of that name, so well known through that grand old state. I read all you have to say, especially about Drusie and Charlie and Felix. I am an ardent admirer of cats, especially the wellbred ones. Tell Felix howd'y? I'm sure he was in deep grief all the time you were in Missouri. I send 10 cents toward Drusie's shower. May God bless the good work." (My mother was a Kentucky Breckenridge; hence my name. But I am not the only celebrated Breckenridge in Arkansas. Clifton R. Breckenridge, son of John C., lives in the state, and called on us only yesterday. We feel that we have done our part for Kentucky, and now ought to ornament some other commonwealth. So much for myself. But I fear Felix is not so wellbred as he might have been. Occasionally an undeniable strain from some old common yellow-cat ancestor crops out in him. For instance, I told you that, since his hammmock wore out, he has taken to lying on the cistern. But that isn't cool enough for him, and now he insists on making his bed atop of the refrigerator. Now, we do not think that a fit place for Felix. It may cool him, but it makes the ice melt faster; and besides, it seems too close to the milk and meat and things. Every night we put paper on top of the refregerator, and on that we stack tin cans, and pokers; but in the morning Felix's telltale hair—I might say, his yellow-tail-hair—shows that he has been crouching among the sharp edges and hard iron. Felix is very persistent.)

Mrs. Bruce Hunt, Broken Arrow, Okla.: "Two dollars from a family of five. If you could only pass the hat round you would get lots of dimes you do not get, writing a few words." (But this is far pleasanter.)

Mrs. A. W. Campbell, Talala, Okla.: "I want to have a share in the shower, so send a small donation. I trust many dollars and dimes may be sent in." (We had to run under a tree when that donation fell, for it was $2.50).

I could have filled this page with letters from Missouri, but I have saved them for next time. Twenty-three states have now contributed to Drusie's shower. Can't we make it twenty-five? Wherever you live if you care to be a part of the shower, you will have time before our final report is published.

Bentonville, Ark.

Pen-points that Prick.

"We learn to do by doing—and by being done."

"People who wait for something to turn up often get turned down."

"They who are called to sovereignty will be found in service."

"Life's great opportunities open only on the road of daily duties."

"If the beard were all, the goat might preach!"—Danish proverb referring to the beard as a mark of wisdom.

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September Offering for Church Extension

Begins Sunday, September 6th. Continuing Every Sunday in September.

Homeless churches are stars of the sixth magnitude (scarcely seen with the naked eye) or of the thirteenth magnitude (scarcely seen with the telescope) and their light goes out forever.

We began Church Extension in 1888 with $10,662. The Board asked for $250,000 by 1900 and $500,000 by 1905. We passed our marks in both cases. Shall the doubtful mark remain after the Centennial? Our brethren must answer.

CHURCHES SHOULD

Try to take the Offering on the day appointed, if that day is favorable, and send increased offerings.

However, all Sundays in September are for Church Extension Offerings, so do not sacrifice the Offering for the day.

Fourteen Hundred and Sixteen

congregations contributed to Church Extension last year. The Board realizes that September is an unfortunate month for Offerings in many churches, but more of our churches should

Take the Offering

and do their best. City congregations should wait until their people have returned from vacations. This is the Lord's work and every church wearing His name should be in line.

Order supplies from, and send offerings promptly to, G. W. MUCKLEY, 500 Waterworks Bldg., Kansas City, Mo.

GOOD POINTS FOR YOU TO CONSIDER WHEN GIVING TO CHURCH EXTENSION

CENTENNIAL WATCHWORD—"We must raise $150.000 this year and $200,000 next year to reach the million."

1. Money repeats itself in this Fund every five years.
2. Churches are helped that first help themselves.
3. The work pays for itself by the four per cent interest which is charged.
4. This is a permanent Fund to loan to churches that can not borrow elsewhere or except at exorbitant rates of interest.
5. The church aided first helps itself. When our loan is sent it pays the last dollar of indebtedness.
6. Every dollar loaned calls out three others. The church aided raises three dollars for every one loaned.
7. The Board has handled all the money contributed to the Fund plus over $780,000, which has been paid back on loans, making a total of more than $1,440,000, which has been loaned to 1,178 mission churches scattered through 44 States and Territories and only $563 has been lost, where congregations voluntarily deeded their property to the Board for debts against them.

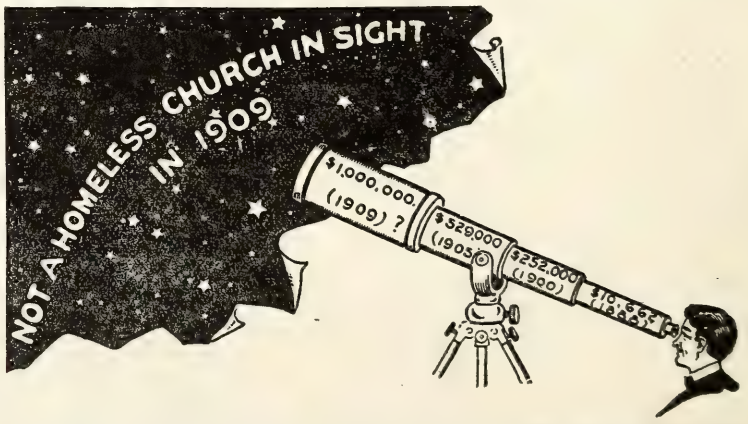
EXPLANATION OF NAMED FUNDS

We now have 29 Named Funds. We want 50 by 1909. A Named Fund in our Church Extension work is $5,000 or as much more as the donor desires to make it, and is named after the donor or any one he may designate. Individuals give $500 annually to create them and churches $300 annually. A separate account is kept of each Named Fund and a separate annual report made to the donor. All loans are made from this Fund to help build churches and are paid back into the Fund in five equal annual installments. The interest at four per cent is kept in the Fund and compounds itself semi-annually. As soon as enough money is accumulated from new gifts, interest, and returns from loans, another loan is made. The money is constantly repeating its work by coming back and going out again in loans to help weak and struggling churches complete their first church building. Money more than doubles its work every five years. For example, $2,500 will do the work of $6,221 in five years, building 12 churches with loans of $500 each.

Thus, the F. M. Drake Loan Fund has built 66 churches since February, 1889, and has done the work of over $26,000 and earned $3,672 of interest, though Brother Drake gave only $1,200 in 1889 and $380 each year until he paid in $5,000 within 10 years.

READ THIS FOR CONSCIENCE' SAKE.

SINCE our April meeting your Board of Church Extension has been compelled, because of lack of money, to refuse aid to all applicants except in a few cases where small loans were granted out of our Named Funds. We have had seventy-eight applications for help since April, and every appealing congregation came with strong pleadings showing the best of reasons why we should help them to build. Each congregation was in a growing town or city with great promise of a strong church if only an adequate building could be erected. None of these can be aided until we hear from our Annual Offering in September. Our Offering must bring over Eighty Thousand Dollars if these worthy mission churches are to be aided.



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3. You have no taxes or attorneys' fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all of the assets of the Fund, which now amount to $650,000 and which will constantly increase.
6. We receive remittances of $100, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 224 gifts and $215,000, and 125 church buildings have been erected by Annuity Funds alone.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age. Remit to

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VOLUME XLV. NUMBER 35.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 27. 1908.

TELL ME that God is the almighty King, and I look for His power in the war of elements. Tell me that His voice is that of Sinai, and it takes the grandest music of the hills to echo it. But tell me that God in heaven is my Father—that I am His child, and that He loves me dearly—and from that moment I look with other eyes on the sunshine and the streamlet and the flower. It is not in terrible or startling things that love delights to body itself forth. Never is love richer in revelation than when it consecrates all that is quiet and lowly. And it is because God was love to Jesus Christ, that when He went abroad into the world of nature, He saw God and His kingdom in the birds, and in the thousand lilies of the field. The kind of God you really believe in determines mightily your thought of heaven. And the kind of God you believe in determines mightily your thought of earth. And this is the gladness of the knowledge of God that has been given us by Christ our Savior, that it sets every common bush afire with Him, and finds Him in every lily of the field.—*Rev. G. H. Morrison, in "The Wings of the Morning."*

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long,
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Current Events

Death of Sankey.

Some people have doubtless thought that Ira D. Sankey was dead because his name has not appeared in the newspapers since he was stricken with trouble with his eyes some years ago. But the great evangelistic singer passed away at his home in Brooklyn, N. Y., on August 3. It may be noted that both he and Mr. Farwell, among the most intimate friends of Mr. Moody, died within the same week. Mr. Sankey's work can not be characterized in the brief space we have at our disposal, and we must refer our readers to a further account of him which we hope to publish. He was the most famous evangelistic singer and composer of modern times. More than 80,000,000 copies of his song books have been sold and the demand for them is still great. In every part of the world and in almost every tongue these gospel songs have been sung. Mr. Sankey had no thought of entering upon the kind of work he ultimately pursued, until he met Mr. Moody. Born at Edinburg in 1840, he united, when fifteen years of age, with the Methodist Episcopal Church and became the choir leader at New Castle, Pa., engaging also in other parts of the church's work. It was at the Y. M. C. A. International Convention, at Indianapolis, in 1870 that he met Dwight L. Moody. At one of the meetings some one was asked to start a tune, and Mr. Sankey at once responded. When the meeting was dismissed, he and Mr. Moody met and the latter at once asked him some questions about himself. On being told by Mr. Sankey that he was in the Government employ, Mr. Moody said, "You will have to give that up." Mr. Sankey, astonished, asked, "Why?" "Come to Chicago and help me in my work," replied Moody. They continued together until Mr. Moody died in 1899. They made two tours of Great Britain, and many through the United States. After the death of Mr. Moody Mr. Sankey continued his evangelistic work until 1902, when his health began to fail.

Farwell—"Inventor of Moody."

A Christian merchant prince has passed to the beyond. John V. Farwell, last of the famous group of four early great merchants of Chicago—Marshall Field, Levi Leiter and Potter Palmer being the others—died last week at the age of 83. With a Puritan ancestry tracing its lineage back to 1280, removal at 13 years of age from his birth state, New York, to an Illinois farm, and going to Chicago when it was a town of 5,000, at the age of 20, he entered upon his career by showing such painstaking honesty in his work of reporting the city council's proceedings at $12 per month that he lost the position but continued to report the meetings much to the chagrin of those who had caused his dismissal. Accepting a position as bookkeeper and salesman at $8 a month with a dry goods firm, he made two changes, with salary increasing to $250 and $600, and a partnership within five years of his entering Chicago. Field and Leiter were at one time members of the firm. Mr. Farwell was a Christian and ready to aid every good cause by his person and his money. He was especially interested in mission and Y. M. C. A. work. His staunch friendship for the evangelist led some one to call him "the inventor of Dwight L. Moody." For ten years he was superintendent of the Illinois State Mission, designed to reach saloon boys, but growing into proportions that embraced all classes of outcast children. Mr. Farwell, too, was long in the habit of holding services for the prisoners at the bridewell. As an example of his consistency, an incident may be related. Soon after the fire of 1871 swept away the business district there was talk among some of the merchants of securing terms with their creditors by which they might clear themselves of debt on payment of only part of what they owed. Some even went so far as to advocate entire repudiation of their debts. A meeting of merchants was held, at which some suggested at least partial repudiation. This talk aroused the indignation of Farwell, who himself was one of the heaviest losers. Rising, Mr. Farwell made a vigorous speech, in which he prophesied that in a few years Chicago not only would be rebuilt but would be greater than ever before. He advocated, as the only policy which honest men could contemplate or wise men indorse, a determination on the part of every merchant to pay every cent he owed. Only in this way, he said, could Chicago deserve to hold in the future a reputation for integrity in business. Only one man, a saloonkeeper, argued against the sentiments set forth in this speech, and he was hissed and hooted out of the hall. The rest stood with Mr. Farwell.

To Save Daylight.

A very unusual bill is under consideration in Great Britain and Ireland. Just what its practical advantages would be to the Britisher, should it be passed by the House of Commons, are not very clear. The committee in charge of the matter, however, believes that six desirable results would follow: 1. Work and leisure would be moved an hour nearer to sunrise. 2. More daylight would be used for recreative purposes of all kinds. 3. Saloons would be less frequented. 4. There would be more time for training the territorial forces. 5. The physique, general health and welfare of all classes of the community would be benefited. 6. There would be a great reduction of expenditure for industrial, commercial and domestic artificial light. All of these are desirable results to be obtained. More and more the tendency in the cities has been, both in England and America, to become an artificial instead of a natural people. Farmers are having their telephones and rural mail deliveries, but they have not yet taken to late breakfasts and plowing by the light of the electric arc. What would happen under a changing of light conditions we will not venture to prophesy. But we are inclined to believe that unless the British bill be a law of compulsion, which we understand it is not, it will not accomplish a great change. The hunter or fisherman gets up early because he knows the habits of the game he seeks. The student may feel that his brain is fresher and he can do better work in the early morning hours. But the business man knows that commodities are dealt in about certain hours, and that habits fixed are not easily changed except by gradual steps or strict compulsion. No doubt the idea of the change is in the right direction, but whether it will work out is the question. The old time is to remain for all scientific purposes. If the Englishman would simply begin his day's work an hour earlier and quit an hour earlier, perhaps all that is desirable would be accomplished without a bill to turn forward the hands of the clock at 2 a. m. on the third Sunday in April and then turn them back one hour at 2 o'clock in the morning of the third Sunday of September.

Decrease. Whisky and Beer

Do Mr. Brewer and Mr. Distiller want another argument for prohibition? They are always asserting that prohibition does not prohibit. Perhaps it does not to the whole extent desired by its supporters. But here are some statistics that tell their own tale, and it is not of the kind that pleases the men who have been declaring that the campaign of the "fanatics" is void. During the first three months of 1908 there has been a decrease in the internal revenue receipts of the government greater than has occurred at any other time during the last fifty years. In January the decrease on whisky was $479,533.65; and on beer, $222,580.71. In February the whisky decrease was $1,134,867.91, and on beer $187,289.86. March shows this decrease: Whisky, $2,543,210.25; and beer, $492,262.50—which makes a total decrease of revenue of $4,859,744.88, on the production of these two items for the quarter.

Mr. Joseph Chamberlain and his henchman, Mr. Jesse Collings, created quite a sensation in the breasts of the British workingmen with the talk of "three acres and a cow" for every Britisher. Since then we have had the book, "Three Acres and Liberty." Now, President Roosevelt asks, in behalf of the farmer, for 160 acres and comfort, variety and happiness. If this can be assured we shall all take to the farm, and not as hustling commercial and mechanical geniuses, but as a nation of farmers will posterity know us. But, seriously, a quarter section of land is a good thing to possess.

Editorial

Homeless Churches.

Few things make a stronger appeal to our hearts than a homeless child. The benevolent enterprise which makes its appeal for homeless children meets with a ready response. But is there not something pathetic, also, about a homeless church? Here is a group of people who love the Lord, and feel religious cravings, who have banded themselves together for the purpose of worship and the training of their children in a knowledge of the Bible, and of building up the religious life of the community; but they have no place in which to meet. Halls and schoolhouses are ill-adapted for such a purpose, even if they are accessible. They are unable, of themselves, to erect a suitable house of worship. Their future welfare, and that of their children, and, perhaps, of the community, depends upon their having a fixed home in which they can meet and carry on the Lord's work. That is a pathetic sight, even in a single instance; but when you look through the telescope of our statistics, and see a thousand such in sight [see picture on page advertisement elsewhere] there is an irresistible appeal to every Christian heart and Christian church, that realizes its obligation to God, and to "those of like precious faith" with themselves.

Church Extension is our organized and systematic, and wisely-conducted method, of supplying these homeless churches with houses of worship. It has made a splendid record already, and has well earned the confidence of the entire brotherhood. There is a very large demand being made upon it just now for help, and the ability of the board to respond to these appeals is, of course, dependent upon the response which the churches make in their September offering to the appeal of the Board. The fact that only 1,416 congregations contributed to Church Extension last year shows that the great majority of our churches have not awakened to the opportunity which is offered them in Church Extension for helping their weaker brethren throughout the whole country. It shows how many churches have failed to catch the spirit of that scripture which says: "Bear ye one another's burdens and so fulfill the law of Christ." It may be said, of course, that a large number of these non-contributing churches are themselves poor, and many of them not only homeless, but preacherless. This is a good reason why they can not give largely to this cause, but it is not a good reason why they should give nothing. Homeless churches, especially, ought to feel the need of swelling this fund, and to realize that they help themselves by helping others.

A million dollars by the time of our Centennial is a noble aim, and one that we should seek to make good. As we are told in the notice elsewhere, the Board asked for $250,000 by 1900, and passed the mark; it asked for $500,000 by 1905, and passed the mark; it now calls for a million dollars by 1909, and it remains to be seen whether we make good in that high aim. There is no question of our ability to do so; it is only a question of how many of our churches can be enlisted in the offering, and how liberally the churches so enlisted may contribute to this fund. It would make us all feel that the Centennial had been worth all it has cost us if that one aim itself could be realized, and it is only one of many.

We call special attention to what is said in the page elsewhere devoted to the "September Offering for Church Extension" about the Annuity plan. This plan makes a strong appeal, and offers a splendid opportunity to those who have means which they wish to devote to the work of the Lord, but the interest on which they require during their lifetime. Read and study what is said on this subject.

Much will depend upon the attitude which our ministers assume toward this offering. If they enter into it enthusiastically, selecting the Lord's day in September best suited in each local case for the offering, and point out what has been done and what needs to be done for this fund, we shall have such a response as will not only gratify the Board of Church Extension, but carry a thrill of joy to homeless churches that are waiting to hear the result of the offering, in order that they may know whether their own appeal is to receive favorable response. We plead, therefore, for hearty co-operaon the part of ministers, officers, and churches in behalf of this approaching offering for Church Extension. If we believe we have a cause worthy of being permanently planted in every community, let us show our faith by our works.

The Ethical Function of the Cross.

It is probable that we have not all seen the whole meaning of the cross, as it rose to view in the mind of Paul when he exclaimed: "God forbid that I should glory save in the cross of our Lord Jesus Christ." All believers, of course, have seen in it the means by which we receive the forgiveness of our sins; but it is perfectly obvious that many who rejoice in the forgiveness of their past sins, through the cross of Christ, fail to see its deeper meaning as a continuous, purifying power in bringing our lives into perfect harmony with the will of God. The very fact that the cross was a necessity of the divine government, in enabling God to be just while he justifies the sinner who believes in Jesus, is a sublime emphasis of the holiness of God, and shows that even infinite love could not reach and compass human salvation without working in harmony with justice and holiness. What has been "the governmental theory of the atonement" had a truth at its heart, however much it may have been carried to excess. God is the moral Governor of the universe, and the cross has an essential place in that government.

But the point we are concerned with now is practical, rather than theoretical. It is this: The cross of Christ stands related vitally to growing moral ideals, to an increasingly high standard of ethics in our individual lives and in social and political life. The cross stands for righteousness. Any compromise with sin; any surrender to lower and baser motives; any deliberate choosing of material gain at the expense of loyalty to our highest ideals of truth and right; any yielding to appetite, or passion, against the protest of one's better nature, is utterly inconsistent with the meaning of the cross of Christ. It is doing despite to the cross. This is the fact that we fear is too often ignored by professing Christians. The cross of Christ has an ethical function, and is intended to make sin abhorrent, and any departure from what we know to be right, as tending to moral suicide. It is not a device for making it easy for men to sin, and to live on the lower plane, and find ready forgiveness, as some seem to think. This mistake is responsible for a great deal of the reproach that has come upon Christianity. It is no uncommon thing to find men that are very religious, who cheat their neighbors, take advantage of men's hard circumstances to fleece them, choose the course that is popular instead of that which is right, misrepresent their brethren, and be utterly indifferent to civic righteousness; when in politics, they conform to the political maxims and policies used by men of the world, and often become as great demagogues and machine partisans as the most godless of men. In the face of such facts, is it any wonder that scoffers and skeptics claim that Christianity is an idle profession?

Of course, these scoffers and skeptics overlook the evidence furnished in the lives of an innumerable company of men and women, whose character and conduct have been transformed by the gospel of Christ, with the cross as its heart and core. How shall the lives of these persons be accounted for if we rule out Christianity as a divine, transforming power in the world? It is the cross of Christ that has produced these results, and is steadily lifting up higher ideals in our individual, domestic, social, industrial and political life. This work would be greatly hastened, however, if professing Christians would recognize what is involved in their faith,—that the cross has for its function the ethicizing, as well as the Christianizing, of men's lives; that the highest possible ethics is involved in Christianity; that the cross of Christ condemns, unsparingly, every false way and every species of hypocrisy, or false pretense; every shady transaction; every deliberate choosing of the lower instead of the higher good.

Paul gloried in the cross because by it he was crucified to the world,—that is, to worldly maxims and principles of

conduct, and the world was crucified to him. Unless this crucifixion is effected in our lives, vain is all our profession of Christianity. The cross of Christ has become to no effect in us, unless by it we are committed to the highest, the truest, and the holiest things of life. Child-labor, the oppression of the poor and the weak, the unjust distribution of the results of labor, political abuses, the oppression of monopolies—all these abuses will continue until Christians recognize the profound ethical meaning of the cross of Christ.

We are accustomed to associate lax morality with a low type of intelligence, and we smile at the crudeness of the colored brother's idea of religion, who thanked God that although he had broken every one of the Ten Commandments, he had never lost his religion! The case would not be so serious if this divorcement of religion and morality were confined to the lower types of civilization. As a matter of fact, however, we know that men of high social and financial standing often carry on their business, their politics, and even their religion, without a strict recognition of the principles of the decalogue. Some of the great financiers of to-day, who are supposed to be strictly orthodox in their faith and regular in their observance of the outward forms of Christianity, are notably lax in doing unto others as they would have others do unto them, which is the summing up of the law and the prophets. Sadly enough, it is no uncommon thing for men of good ecclesiastical standing in their own particular Zion to grossly misrepresent the position and teaching of another religious body. The religion of these financiers and of these ecclesiastics needs the element of strict morality—the ethicizing process, which the cross of Christ, rightly apprehended, is designed to give. The trouble is, we have allowed the cross to be obscured by our traditions and our ecclesiasticisms, and ceased to judge our inward motives, as well as our outward acts and utterances, by the cross—the highest possible expression of God's hatred of sin in all its devious and deceitful forms. We plead for a new emphasis of the cross of Christ, and the higher ethical standard which that central fact of the gospel inculcates and enforces, when rightly understood.

We are receiving many compliments from many states for our Missouri number, our Educational number and our recent Campbell-Barclay number, etc. We are doing our best to make the paper profitable to our readers and to the great Cause it is set to defend. All we ask in return is reasonable reciprocity on the part of our readers.

Speaking of reciprocity, every great publishing house, as well as every other great co-operative enterprise, depends very largely on the goodwill of its patrons, and their response to its efforts to serve the public good. Without this the stock of every company would decline in value, and the ability of the company to accomplish the end it has in view would be largely curtailed.

Notes and Comments

In another place we reproduce the essential part of an editorial by Professor Willett, in the "Christian Century," explaining the nature of his recent lectures at the university, concerning which the newspapers have had so much to say. It is due to Professor Willett, having offered some criticism in our columns on his lectures as reported, that we give our readers his own explanation. There is no heresy of opinion which we believe God condemns so severely as he does the disposition to injure a brother's standing and reputation by misrepresenting him. "The Christian-Evangelist" has no desire to do that. We are bound to say that while the editorial quoted elsewhere contains statements that are denied by many scholarly defenders of the Bible concerning the use of myth, tradition and fiction, to convey moral lessons, it does remove the most serious objections which we have found to the lectures as reported. Scholars may differ in opinion concerning the existence of these elements, and hold alike to the authority, inspiration and general historicity of the Biblical records. But a denial of the supernatural element in the Bible, or the possibility of miracle, or any intimation that we must wait on the explanations of science before we accept the credibility of miracles, belong to quite another category. They directly antagonize the personality and history of Christ, and the great facts which make up his gospel. As long as critics leave us Jesus Christ and his gospel, and the supernaturally-guided history of Israel, which leads up to Christ, we have a firm standing ground for faith and religion. Any view that antagonizes these great realities is to be resisted as the unbelief which would destroy Christianity and all the sacred hopes of men.

The foregoing statement is in harmony with the motto which stands at the head of our paper: "In Faith Unity; in Opinions and Methods Liberty; in All Things Charity." In his "Positive Preaching and the Modern Mind," Dr. Forsyth says: "The more sure we are in our positive gospel, the less we are tempted to try to control and manipulate philosophy so as to take the danger out of it. But it is by no philosophy or theosophy that we stand or fall. A man speculates with a free judgment *if he is not speculating with the capital which means his livelihood.* And so we have a new liberty for thought in the primacy of the moral, and the certainty of our moral redemption in experience." The same writer again says: "The more we are secure in our practical experience of the gospel, the more we are free to listen to all representations from philosophy or science in shaping to a doctrine our capacious life with Christ in God." The real strength of our position as a religious movement is the distinction we have drawn, clearly and sharply, between the things of faith, and the things of opinion, in the former of which there is to be unity, and in the latter of which there is to be liberty. On this basis, if any, Christian union is to be realized. On this ground Christianity is able to defend itself against all skepticism, and all attacks from any source whatsoever. But we must stand for the unity and the inviolability of *the faith*, as well as for *liberty of opinion.* We can not view with indifference any view of the Bible, or any teaching, that tends to undermine or invalidate, the glorious gospel of the grace of God, nor the authority of that sacred revelation which enshrines that gospel as its heart and center, and presents to us the majestic personality of Christ.

The meaning of this is that we may leave the scholars and the critics to work out the intricate problems involved in textual and historical criticism, without the least tremor of fear that the outcome of their critical investigations will interfere with the certainty and blessedness of that gospel which it is our mission to preach to all the world. This work of criticism, though important, is really incidental, while the fundamental thing which the church of Jesus Christ is to do, is to preach and exemplify the unsearchable riches of the gospel, as it is in Christ Jesus our Lord. It is a vain thing for the average preacher to turn aside from his holy vocation to discuss these critical problems before his people. He has a divine message to deliver, and who is he if he do not deliver it in its integrity and power, and in all earnestness and godly sincerity!

The following note has been received:

I find in The Christian-Evangelist of May 28, something about "the New Testament condtions of church membership," but I don't find in the N. T. anything about conditions of church membership. I find there, the Lord added to them those that were saved, believers were added to the Lord, and much people was added unto the Lord; but I don't find one word about the conditions of church membership, or, about *receiving* people into the church.

John Encell.

Richland, N. Y.

Jesus said to Nicodemus, "Except one be born of water and the Spirit he can not enter into the kingdom of God." (John 3:5). "The kingdom of God," in this passage, we take it, means the kingdom in its objective form, which we call the church, and it is generally understood by Bible commentators that "born of water" refers to baptism, which, in connection with the work of the Spirit, fitting one for baptism, admits the believer into the church or kingdom of God. In Acts 2:41 it is said, "They then that received his word were baptized, and there were added unto them in that day about three thousand souls." And again, at the close of the same chapter, "And the Lord added to them day by day those that were saved," or, as the margin reads, "were being saved." Whenever believers are "added to the Lord," they are added to his body, the church. These are not two processes, but one. The church is called by Paul. "the body of Christ."

Current Religious Thought

Under the title of "Theology and the Sea Serpent," the "Christian Century" has an editorial which, we take it, is Prof. Willett's own explanation of the recent sensation in newspaper circles created by his lectures on the subject of miracles. After referring to the sore straits that the daily paper is put to at this season of the year for something sensational, the editorial says:

"Point is given to such reflections by the fact that the daily press of this city has been sending out considerable sensational material during the past few days regarding the utterances of Professor Willett on the subject 'Types of Old Testament Narrative.' These lectures were delivered on four successive days at the University in the list of open lectures for the summer quarter. They dealt with Old Testament myth, tradition, miracle and fiction. Their thesis was that in addition to the ordinary records and messages of the Old Testament, comprising almost the entire body of its teach- and the Old Testament is in the narratives which differ in character from this central body of the record. These are the least important portions of the Hebrew Scriptures, yet they have attracted large attention and are the subject of constant comment when the value and purpose of the Old Testament are called in question. There are people who seem to imagine that because the Bible makes use of familiar Semitic myths for purposes of illustration, or relates marvels of some of its heroes such as our generation finds it difficult to credit, or uses fable and parable to enforce its teaching, therefore it is discredited as a book of religious messages.

"The use of myth in the Old Testament is easily verified. The conflict of Marduk with Tiamat, the dragon of chaos and darkness, is a Babylonian myth which is often referred to in the older Scriptures. References to Leviathan, Rahab, the dragon beneath the sea and the like are well known to Bible students. But the most apparent relationship between the Babylonian myth and the Old Testament is in the narrative of creation, which are seen to resemble very closely the accounts of the older civilization, though with the elimination of the polytheism which is so marked in the original form. It would be strange if these world-stories of the Semitic race found no echo in the Old Testament. Yet their use is but incidental. They are but vehicles for the truths which the prophets were concerned to teach.

"The miracles of the Old Testament differ both in character and significance from those of the New. The latter are authenticated by the character of Jesus, while the earlier narratives have no such credentials, and must be considered apart from such guarantees. They fall, when so considered, into several classes. There are those which manifestly rest upon fact, as the events connected with the exodus, the healing of the sick and the predictive element in prophecy. Some are based upon figures of speech, as in the Song of Deborah, or are quotations from poetical descriptions of natural events, like the statement of the Book of Jasher regarding Joshua's prayer for a lengthened day. Others were probably legendary, such as the story of the man brought to life by touching the bones of Elisha, or the deliverance of Jonah by the great fish. Still others are not only improbable, but unethical, such as the destruction of the children of Bethel by the bears, following the curse of Elisha, and the destruction of the bands of soldiers sent to arrest Elijah. Yet the entire miracle material of the Old Testament, which is mostly grouped about the characters of Moses and Elijah, is but small and unimportant beside the impressive truths which even these prophets affirmed, to say nothing of the great prophetic workers who used no miracle. Not all these narratives are useful for religious instruction to-day, but those which lack the value for which the teacher, the parent and the preacher are looking are few and unimportant beside those which minister to ethical and spiritual life.

"The Old Testament also contains examples of fiction used for instruction in morals or for national warnings and inspiration. The parables of Jesus are the immortal example of works of the imagination used for the highest purposes. In the Old Testament there are fables such as Jonathan's description of the trees going forth to choose a king, and the rebuke of Jehoash to Amaziah. There are parables, like those of Nathan to David and that of the wise woman of Tekoah. There are great national figures, such as those used by Ezekiel in the story of the eagle, the two profligate sisters and the valley of dry bones. And there are a few books which fall into the same class as works of the imagination, such as Job, Esther and Jonah, which use either known or unknown figures in the life of the nation to point the teachings which they seek to make emphatic. Yet here again the total material of this class is very small when compared with the mass of Old Testament narrative and preaching.

"Such were the arguments of the lectures. Their purpose was constantly announced as showing that while the Old Testament contains the types of narrative which any other primitive literature possesses, its use of material is always subordinated to its ethical and religious purposes. That the presence of these elements which were once mistakenly denied to it, on the supposition that it was all literal history, not only do not impair, but increase its value as a book of instruction wrought out by the Spirit of God working through holy men of that race chosen to be the prophet nation of the world. It was insisted that it would be strange if the Bible alone were inhibited from the use of those forms of narrative which have been found of the highest value in all literatures which tend to promote the higher life. It was insisted that miracles must not be regarded as an arbitrary fracturing of the laws of nature, which are simply God's ways of working, but the use of such laws at a higher level than our imperfect lives permit, and that even scientific experiments are proving that the belief in miracle is not to be set aside without consideration.

"The daily press of Chicago at once blossomed forth with the most alarming reports of what had been said. The Bible had been attacked. Miracle was denied. No man ever worked a miracle. The Bible was fragmentary, imperfect, inartistic, unreliable. A storm of protest had been raised by the lectures. Great excitement prevailed. All of which was in no manner even suggested by the facts. Reporters were given exact and careful statements of the matters presented in the lectures, only to have the reports repeated in the most extravagant form, with still worse scare heads supplied by office editors. When the attention of these gentlemen was called to the injustice and injury wrought by such alleged 'news' they frankly stated that the lectures as they were actually delivered would be worthless as 'news.' Nobody cared to read that a teacher had declared the Bible to be the world's greatest book, its contents inspired and its narratives in almost their total extent matters of fact, and the remainder equally valuable for the purposes employed. And so the ends of truth are sacrificed to the expediencies of daily journalism in the silly season when the only sensation that can arouse a listless community is a scare head on theology or a story about the discovery of a sea serpent."

[There were some statements contained in an alleged interview with Professor Willett which many of us regretted to see, but which are not referred to in the foregoing article. Let us hope that this reported interview will receive some consideration from Professor Willett. Meanwhile our comments (see Notes and Comments) are confined to matters in the foregoing editorial. —EDITOR.]

"We can no more escape from God than a man by his bootstraps—pardon the expression—could lift himself out of the universe. The only way to escape God is to flee into his arms."—*Newell Dwight Hillis.*

In the August "Forum" there is a striking poem, "The Monk in the Kitchen," by Anna Hempstead Branch, from which we make an extract:

"There is no small work unto God.
He requires of us greatness;
Of his least creature
A high angelic nature,
Stature superb and bright completeness.
He sets to us no humble duty.
Each act that he would have us do
Is haloed round with strangest beauty.
Terrific deeds and cosmic tasks
Of his plainest child he asks.
When I polish the brazen pan
I hear a creature laugh afar
In the gardens of a star,
And from his burning presence run
Flaming wheels of many a sun.
Whoever makes a thing more bright,
He is an angel of all light.
When I cleanse this earthen floor
My spirit leaps to see
Bright garments trailing over it.
Wonderful lustres cover it,
A cleanness made by me.
Purger of all men's thoughts and ways,
With labor do I sound Thy praise,
My work is done for Thee.
Whoever makes a thing more bright,
He is an angel of all light.
Therefore let me spread abroad
The beautiful cleanness of my God."

"An unsympathetic Christian is an unChristlike Christian. Can there be a more sorrowful contradiction in terms than that?"—*Congregationalist.*

"Appleton's Magazine," in its August issue, has a vigorous editorial in which it discourses on "Religion—the Most Practical Thing in the World." Here is a paragraph that hits the mark squarely:

"The churches suffer from a terrible blight, the blight of Sunday religion. You can't be religious on Sunday and irreligious on Monday. You can't, any more than you can be a tall man on Tuesday and a short one on Wednesday. We talk of religion as if it were a separate department of life. We label it and bottle it and prescribe it for use on certain occasions. We particularly recommend it to old ladies children and invalids. Religion is either good for everybody at all times or for nobody at any time. We talk of religious and irreligious men, but every man has in him a spark of the divine which he can either kindle into a living flame or neglect until it is all but extinguished. Religion is a spur to those things without which life is not worth living. A democracy must have religion as a check on the one hand and a spur on the other."

Editor's Easy Chair.

Or, Pentwater Musings.

On the morning of August 20 this part of Michigan was visited by the first frost since the last spring gave way to summer. There is no mistaking the meaning of this harbinger of longer nights and cooler days. It is a premonition of the on-coming autumn. Its prophecy, too, is heard in the deepening monotone of the lake, and in the moaning of the wind through the pine trees. Yonder cricket's note just outside the door tells the same story and sounds the same note of warning. A contemporary poet, listening to the prophetic notes of the cricket's song, interprets it thus:

I wake at midnight from my dreaming
And restlessly toss to and fro
What time the cricket keeps on screaming:
"The autumn winds ere long will blow!
The peaceful, restful summer days
With summer's joys will soon be past;
The sumac soon will be ablaze,
The nights are growing longer fast."

What reflections are awakened by these *avant coureurs* of autumn! They summon us to give an account of the use we have made of the summer which will soon be past. They suggest the inquiry, whether the labor of the coming autumn and winter will be more fruitful because of the way in which we have spent the summer. If we have stored up no added vitality, if we have gained no clearer grasp of truth and of our calling, if those of us who in the summer days have been brought closer to the heart of nature, have failed to come into closer communion with nature's God, if our contact with others, or with new scenes and associations, has not broadened our outlook on life, and given us greater charity for, and sympathy with, mankind, if, in a word, we have droned through the happy summer days unobserving, unreflecting, instead of having our minds and our hearts open to all that God would teach through the ministering of nature and our fellowmen, we have reason to reproach ourselves for wasting opportunities. But if, on the other hand, the summer has ministered not only to our physical natures, but to our minds and hearts, we shall look forward with joy, and not with regret, to the tasks which autumn brings.

Every year brings to us an added appreciation of the value of our summer sojourn here by the side of the great lake, with its beauty, its breadth, its bountifulness and its sublimity. If one is not wholly independent of his surroundings, but is influenced by the scenery that spreads out before him, and by the voices of nature which speak to him, day and night, then it would be difficult to estimate the elements that are woven into the woof of one's character by these surroundings. We have found here a stimulus to work, a tonic for tired nerves, an opportunity for reading and meditating, a constant reminder of God's infinite power and goodness, which fit us better to do the work which God has called us to do, and to bear the burdens of care and responsibility which he has laid upon us. "Blessings brighten as they depart," and, as the time of our sojourn here draws near its close, every day seems precious with its opportunities, and every night eloquent with its messages. One of the curses of our American life is that it is being filled so full of the bustle and hurry and rush, that we have no time to get acquainted with ourselves and with those nearest to us. Many men live so constantly in the public eye, and their lives are so full of work and worry, of society and social duties, that there is little time for them to sit down and interrogate themselves as to the meaning of their lives, and the influences and motives which are dominating and molding them. If the summer time may bring with it a surcease from routine duties and worries, which grow out of the complexities of our modern life, and an opportunity of being still long enough to think on the great problems of life, it will prove an inestimable blessing to our modern, Western civilization.

The Easy Chair has enjoyed companionship, this summer, more than it can tell, with such men as W. T. Moore, T. P. Haley, and some others who have been here less steadily, as F. P. Arthur and H. A. Denton, here on our beach. The three first mentioned meet daily, and constitute a sort of triumvirate for settling all our puzzling theological problems! That is, we settle them for ourselves. We hardly expect the entire brotherhood will agree with all our conclusions, but we are not going to burn any one who dissents from them. We could not do that, here by the lakeside, which constantly reminds us that:

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

It is a liberal education to the Editor of the Easy Chair to sit at the feet of these venerable men, his senior by ten years, and listen to their conclusions and convictions, born not simply in an academic atmosphere, but out of the stress and struggle of life's duties and responsibilities. It is our desire to enlarge this circle, from year to year, that we may have these brotherly conferences, here by the lakside, on matters of vital interest to the kingdom of God. By and by, when the number has grown sufficiently to justify it, we shall have a time and a place set apart where we may meet, and, in more formal discourse, hear these and other men of faith and of religious experience talk to us of the deeper things of the kingdom of God. What a great school this will be for our younger men, and how much it will mean, in the coming days, for the future of this great reformation for which we plead!

We do not mean, by the foregoing, that clearer thinking on theological problems, in the current meaning of this phrase, is the great need of our religious movement, although it is a valuable asset to any individual, or to any religious body. We have felt for many years that the deepest need of our own, and of every other body of professed Christians for that matter, is a stronger hold on Christ, and a deeper religious experience, on the part of its members, of the power of the gospel to transform their lives, and to bring in a new and higher set of motives to govern their conduct, and to mold their characters. It is this personal contact with Christ, through his gospel, and the spiritual experience of his power to satisfy the deepest needs of the human soul, and the highest aspirations of the human heart, and to meet the most exacting requirements of the human mind, that alone can fortify the individual believer, or a body of believers, against the insidious attacks of materialism, and the more open assaults of infidelity. Why should not a place like this be most suitable for the gathering of a group of our members, in the summer season, to think and pray together over great problems like this, and to study together those sacred scriptures which can alone guide us aright in these great affairs of the soul? This ideal has been with us for many years. In our conventions we are so occupied with reports and plans for enlargement, and the details of the work, that we have little time for the quiet, thoughtful consideration of what lies behind all our missionary activity. In our congresses and lectureships we are dealing largely with the intellectual side of our religious life, which is by no means unimportant, or with some practical phases of our work. When and where do we have any meeting of the great leaders of our Israel, where they can sit together in prayerful meditation and counsel on the questions deeply and vitally related to the successful on-going of our movement? If we can make this one of the features of our summer life on the shore of this great lake, we are sure it can contribute somewhat to the welfare of the cause which we all love.

Events of interest have followed each other in such rapid succession here for the past few weeks that we have failed to keep up with them. We omitted to mention the annual fish dinner and corn roast, which occurs at the club-house in August. This year the dining hall was beautifully decorated and an unusually large company sat down to an excellent feast, the two prominent features of which were corn and fish, though the finer delicacies were not lacking. At the close there was a program of music and recitations, which was greatly enjoyed by the guests. On Tuesday afternoon, during the past week, the Moores and Garrisons gave a reception to the people on the beach, and opened their cottages, beautifully decorated with grasses, ferns and evergreens, for inspection. Light refreshments were served, and a great many people availed themselves of the opportunity for social enjoyment and acquaintance-making. We have, also, omitted to mention a brief visit from Prof. C. M. Sharpe, of the Bible College, Columbia, Mo., who has been spending the summer at Chicago University, and ran across the lake and spent a couple of days with us. J. P. Darst and wife, of Eureka, Ill., and the family of S. M. Cooper, of Cincinnati, are expected for a brief stay here during the coming week. Bro. H. A. Denton, who is now here on a brief visit to his family, who have been summering here, preached a good strong discourse to us last Lord's day. Bro. M. E. Chatley and wife, of Ravenna, O., have arrived, and are quartered at the clubhouse. Bro. T. P. Haley has greatly improved in his lameness, and is scheduled to preach at a union meeting at the Baptist Church on Lord's day morning. Last night the aurora borealis made a fine display in the north, with its white bands of light reaching far up toward the horizon, and this morning a stiff northwest breeze is bringing in over the lake a whole herd of the untamed flocks of Neptune.

The Written Word and Evangelism By J. M. Rudy

Have you ever noticed that there is a class of preachers who seem to hold the word of God responsible for the abuses which are associated with its use? Thousands read the word of God, and the effect of their reading is narrowness, bigotry, pride, presumption, self-assertion and sectarian zeal. This being noticed, other people at once find fault with the "letter" of God's word, as if it were to blame. The Pharisees read and studied the Scriptures and missed their message of life. The Sadducees studied the same Scriptures and missed their profound meaning. Jesus Christ studied the Scriptures and found *himself* mirrored on every page; and when he would answer the devil in the wilderness of temptation, he hurls at him, "It is written!" They say we must have the spirit and not be so much concerned about the letter. I say God has given us the letter through and by means of which we reach the region of the Spirit. Only by the letter, only by being guided by the word of God, have we any assurance that we shall find the "green pastures" and "still waters" of the Spirit of God. You can not see the pictures in an art gallery without you enter into the gallery. You can not see the beauties of the spiritual realm without you enter into that realm; but the way of entrance is described by the word of God, by the letter, if you please.

The relation of the written word to the Spirit is something of the relation of the shell to the kernel—but we can not reach the kernel without going through the shell. We are exhorted to "launch out" into the great ocean of spiritual reality. Very good, but the vessel that carries us out, and the compass that guides us when we are in mid-ocean, is the written word of God. We should make little progress in surveying the great deep were we not so carried and so guided. The hole in the ground is a very simple thing; indeed, it may be more than worthless. But suppose in the midst of a vast desert there rises cool water from this simple "hole in the ground?" We then no longer refer to it as a "hole" but as a spring. Thither come bird and beast and man to quench thirst. What kind of a man would he be who would throw all kinds of rubbish into this spring, and thus obstruct the flow of water? Is not this just what he does who is ever casting suspicion upon the written Word? Certainly no one feels that the providence which put the cool spring in the desert is an evil one. The perennial spring in the desert of this earth life is the Word of God.

And as the hart panteth after the water brooks, so should the soul pant after God. It is interesting to note that great minds and great hearts reverence the Word of God because it seems to mediate between God and their souls.

In evangelistic work great stress should be placed upon the word, and obedience to that word, because of that to which and into which it leads.

If the text is a gap, the evangelist must not forget that it opens "where Eden's bowers bloom," "by waters still, o'er troubled sea" and oft " 'mid scenes of deepest gloom." He must point out constantly that God's precious word is the finger of the sign-board on our earth road, pointing to the way of life—not always a smooth, easy, level way—this would not be life. The evangelist who constantly focuses on "obedience to the word of God," and then by repetitions, illustrations and quotations narrows obedience down to "three steps into the kingdom," viz., faith, repentance and baptism, is doing a perilous thing.

What should he do? He should constantly set forth the truth that "obedience to the word of God" means receiving the life of God in Christ. "He that hath the Son hath life; he that obeyeth not the Son shall not see life." Everywhere, at all times, the thought of the evangelist should be, your inheritance from God is life, not death. This life you can have by receiving Jesus Christ. This life you are asked to take in and by your "obedience to the word of God." Your obedience is the subjection of your will to the will of God; the opening of your heart to the love of God. You pass in your obedience "from death unto life," from hate unto love, and from darkness unto light. The evangelist must leave the impression on the heart that prayer on Monday is as essential to salvation as baptism on Sunday.

In much of our modern evangelism the impression is left that there is something in death that ushers the soul up to heaven or sinks it down to hell. The evangelist should make it clear that the soul goes to hell because it is hellish, and to heaven because it is heavenly; that the soul that "sinneth" is a dying soul and the soul that is saved is a living soul.

What is more belittling than to have the gospel made a sort of "fire-escape" from some future burning, when it ought to be made the "power of God" to deliver from present sin? But should not the evangelist preach faith, repentance and baptism? The evangelist should preach what they preached who first preached the gospel. It is quite likely their work was well pleasing to God, since God's Spirit guided them in a very direct way. But what did they preach? Let me ask, did they go out and co-ordinate faith, repentance and baptism, and then refer to these as "the plan" of salvation. They did not. The man who wants to be apostolic ought to do as the apostles did. Again, did they preach the Holy Spirit? No; it would be more correct to say the Holy Spirit did the preaching through them. It was "God that worked" in them as the indispensable and fundament condition of their being able "to work" anything out. They got impression from above, and this impelled them to expression. They inhaled from God, they exhaled to man. They were "born from above," and when they spoke the sinful and unbelieving soul had "the secrets of his heart made manifest; and so falling down on his face he worshiped God," and declared that "God is in you of a truth."

The effort of the evangelist should be to bring the sinner to a consciousness of sin, to make him confess sin, then forsake sin through the power that comes when he takes hold of Jesus Christ, "the power of God and the wisdom of God."

In conversion there are two factors, God and man. In times past the church overworked the former factor, God. He was expected "to operate" through his Spirit. It did not make much difference about the readiness or the willingness of man. "God can work and none can hinder" is the way it was often put. The soul is like a water-wheel, quiet, passive; but when the "power is turned on" and the water begins to flow, the wheel starts. We have swung to the opposite extreme in much of our evangelism. We no longer tell "man to stand still and see the salvation of God," but we tell God "to stand still and see the salvation of man," and verily our latter state is worse than our former. The way to hold a meeting now is to lay plans and work 'em; to fix strings and pull 'em; "to shell the woods," as Billy Sunday says. If we use the world's methods we shall reap the world's results. If we use God's methods we shall reap God's results. But still the question comes, What shall we preach? I do not, of myself, know how to answer this—you do not. No man has ever answered it; no man ever will. God and God alone knows the disease; God and God alone knows the remedy. No question is easier to answer if you are simple enough and sincere enough to accept the words of inspiration. Peter's great sermon on the day of Pentecost reaches its climax when he cries: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

"Then Philip went down to the city of Samaria and preached Christ unto them." Acts 8:5.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts 8:35.

"He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:42, 43.

"We preach Christ crucified." 1 Cor. 1:22.

What has resulted from this magnifying the human, this constant exploitation of what man can do and must do in order to be saved? Let me answer this by giving you some words from the sermon of a bishop of the Methodist church, as reported by a leading daily paper:

"It was before the ordination of a number of deacons and elders that the bishop delivered his address. He said, at the beginning, that he was too far down the vale

FRIENDLY TIP

Restored Hope and Confidence.

After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally.

A N. Y. woman writes an interesting letter. She says:

"Three years ago I suffered from an attack of peritonitis which left me in a most miserable condition. For over two years I suffered from nervousness, weak heart, shortness of breath, could not sleep, etc.

"My appetite was ravenous, but I felt starved all the time. I had plenty of food, but it did not nourish me because of intestinal indigestion. Medical treatment did not seem to help. I got discouraged, stopped medicine and did not care much whether I lived or died.

"One day a friend asked me why I didn't try Grape-Nuts, stop drinking coffee and use Postum. I had lost faith in everything, but to please my friends I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart and slowly but surely I got better. I could sleep very well, the constant craving for food ceased, and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

to preach for effect, and when he did speak it was in the interest of humanity. He said that the statistics told him that there are now 10,000,000 young men in the United States, and that of this number 90 per cent do not attend church services, and 95 per cent do not belong to any church.

"'Also, 85 per cent of the criminal classes are young men, nearly all of whom frequent the saloons and houses of ill fame, where young men are debauched and degraded. In our country in twenty years the homicides have increased from 32 in 1,000,000 to 112 to 1000,000, which is an increase of 400 per cent. In 1903 there were 900 homicides in the United States, 321 in Germany, 323 in Great Britain, 523 in France, and 61 in Canada. By this it is seen that the United States is the most lawless nation in the world—a country free to kill, as well as to think. Still, this vast army going down has not aroused the church."

"*Has not aroused the church!*"

What should the church be aroused to do first? I answer, Get acquainted with God.

Greencastle, Ind.

THE CHURCH AND MEN

The Address of which we print this week a third installment was read at the Tenth Annual Congress of the Disciples of Christ, at Bloomington, Illinois.

By Arthur Holmes

Religious and Educational Work Secretary of the Pennsylvania R. R. Y. M. C. A.

What Has the Church to Offer the Workingman?

All the objections of the majority of the employers to the passiveness of Christianity applies to the workingman as well, for his world is like his employers. Is there anything, then, in the actual church to appeal to him?

First, its services are on Sunday, his restday at home. These services are dolefully monotonous. They compel him to sit still, to listen to dissertations about abstractions. No opportunity is offered for expression of his manual dexterity or physical strength, no chance for him to individualize himself, as he can in a saloon. The music is to him a jargon. The frescoes are foolish extravagances. The furnishings above his taste.

The dominant people are socially his superiors and bear in upon his soul the unwelcome fact that one is not as good as another, in church or anywhere else. Brotherhood is a myth, preached, not practiced. The men guilty, in his mind, of every form of vicious exploitation, sit complacently in the front pews, with their wives bedecked in extravagance which his sweat and blood have bought. The minister's dress, manners and cordial alignment with the upper classes mark him as altogether out of sympathy with the workingman, however good his intentions may be.

The sermon breathes what he hates—charity, lowliness, humility, inertness, inaction, passivity. A superintendent writes: "The laboring man wants Christianity dealing with to-day's conditions, reaching his practical needs, spoken in to-day's language, with local illustrations and applications given by men who are familiar with to-day's science, and with the social, political and business methods and conditions of to-day, and not by men whose preparation for their work has been mainly the study of tradition and of dead languages and of ancient history, and who have acquired the ability of 'descripturing' any position they may take. . . . Nor are they interested in the discussion of whether Balaam's ass spoke or the whale swallowed Jonah," etc. ("Association Men," March 08, p. 263.)

More hateful than all is the pride of the church in the benevolences of its rich members. Imagine the exquisite torture wrought upon the soul swaying between the agony of disgracing charity and the cries of his starving family when he hears that the millowner, who has shut down to save expense, graciously deigns to return to him some of his honestly-earned, appropriated wages in the form of alms! To make it more bitter, he is expected to be grateful. To such a man there are just three alternatives: vagrancy, drink or death. The laying low of the eagle with an arrow feathered from its own pinion is a fitting figure of the church which boasts of its charities to workingmen.

The theology preached burns into the workingman's soul like vinegar on a flayed back. The feeling of injustice and oppression has become chronic with him. Daily he endures petty persecutions, restrictions, ignorings, exactions. In church of all places he hears that escape from all punishments for such oppressions is to be had through the death of an innocent workingman, and his daily tormentors can, by mere word acceptance of such a dogma, retain in this world their beast of heraldry and pomp of power, and in the world to come be assured of an eternal immunity bath.

The only message the church seems to have for him, again in the words of our superintendent, is that "labor has more than it deserves of what this world can give, . . . that the unfortunates should be given palliatives and taught Christian resignation, contentment and fortitude, and that they should set their minds on the next world." Yea, verily, let the oppressed soul stay itself with the blessed hope that he that endures to the end shall find his reward in some far blue empyrean, in some "pink-tea, ladylike elysium," with palm fans, white gowns and all social distinctions duly observed.

So far it has been our endeavor to show that the worlds of the workingman and the employer are essentially selfish, and cannot do otherwise that lead to endless opposition; that the church is practically the same, for she has set for herself as her primary object the promotion of her ecclesiastical organization. She has drawn around herself a little circle, labeled it "Morality and Religion," and refused to take cognizance of anything lying outside its narrow bounds.

The workingman has come and uttered his plaint and told his tale of woe. The good church has answered that his economic troubles are not her concern, and he has gone about his business, organized his labor unions, preached his socialism and forgot the church.

The employer likewise has come and told his tale and received his answer, and gone about his business and organized his trusts and corporations and forgot the church.

Suddenly the good church rouses herself to find that she is alone, and the world is busy with other things. Then, like Rachel, she weeps for her children, for they are not.

What Shall Be Done That She May Find Her Children?

The first consideration is the emphasis upon the object. It must be the making of men, not the building of an institution. No amount of serpent-wisdom will hide the difference from the masses; no amount of pleading will ever interest many for a long time in the essentially selfish ideal of sacrificing for the sake of an organization. Therefore, this must be the first and great commandment—Make Men.

The question may arise as to how much of the man the church should make. The answer should be that, directly and indirectly, her field is the direction of all of the activities of all people. As an organization, however, she must limit herself to the direct administration of only such interests as are common to all her members. Since all have souls, her care must be for souls; since all have minds, for minds; and since all have bodies, for bodies. Convenience may lead her to delegate some of these cares to other organizations, but her interest in them should remain as lively and forceful as if she were spurred on by the selfish motive of heaping up members unto herself.

The making of men requires the continuation of that portion of the work which the church has so well done heretofore, namely, preaching of personal salvation through Christ in the world to come. We all need that hope to give shape and purpose to the unmeaning and unfinished events of this world; we need it to rationalize our ethics, to make struggle and sacrifice for the right and for posterity worth while; we need it to bulwark our souls against discouraging pessimism, corroding cynicism and deceiving sin. Let us, then,

COFFEE THE CAUSE
Of Various Ailments.

It does not require a scientist to discover if coffee is harmful.

Plain common sense and the simple habit of looking for the cause of things soon reveals coffee in its true light—that of a habit-forming drug.

"My family on both sides were confirmed coffee topers," writes a Penna. painter, "and we suffered from nervousness, headache, sleeplessness, dizziness and palpitation of the heart.

"Medical treatment never seemed to do any permanent good. I thought there must be some cause for these troubles and yet did not find it was coffee until I was forty-one.

"Hearing of the benefit that many had derived from changing to Postum, I quit coffee and used Postum entirely. Now I am like a new man.

"I sleep well, can eat three good meals a day, have no headache nor palpitation, no nerve twitching in my face, and I don't have to pay out hard-earned money for medicines.

"I believe a good hot cup of Postum made strong, with half milk and taken before retiring at night, is the best thing to keep a painter from having lead poisoning. That's my experience anyway."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new "There's a Reason."

one appears from time to time. They are genuine, true, and full of human interest.

preach this hope once for all delivered to the saints. In addition, the church should remember that other duties are just as urgent in politics, economics and sociology.

What Shall Be Done in These Realms?

It is clear that the church can not side with any one of the conflicting parties. She must find a basis broad enough for the fellowshiping of all. This, fortunately, is at hand. It is the original purpose of Jesus' mission on earth. It is nothing more nor less than that the church shall take up seriously the establishment of the kingdom of God on earth, the urging of the Golden Rule as the valid, fundamental law of conduct in all social and economic affairs. This may compel a distinction between the church militant and the kingdom of God, and the measurement of success in larger terms than mere additions to the fold.

The times are ripe for such a venture. Dr. Lyman Abbott says: "In these latter times the church is slowly, very slowly, coming to realize that Jesus came to establish a new social order on earth, not to save few or many from the pains of a future hell to the bliss of a future heaven. . . . It is enough to say that the modern movement toward a more fraternal spirit in government and in industry, and a more fraternal organization, both political and industrial, is derived historically from the teaching of Jesus Christ and the pre-Christian teachings of the Hebrew prophets." (Outlook, March 7, 1908; Socialism, p. 537.)

Jesus' teachings of the Fatherhood of God and the brotherhood of man laid in the dust the foundations of a nation whose preserving hope was an Anointed One who would put all other nations under his feet. Jesus was willing to overturn such a nation, politically, socially and economically, to bring it in harmony with brotherhood.

The suppression of the implications of his teaching made the Jerusalem church a popular institution until Stephen paid his life for interpreting the Christian doctrine of God's spirituality in such a way that the temple would be rendered useless, that the hierarchy of priests would be cut off from a livelihood, and Jerusalem, the Holy City, would lose much of its prestige and revenue. Paul did not cease to teach such spirituality because it destroyed the trade of a pagan city, let any uproar rise that might.

The modern church has dared to touch the hem of the border of the garment of some economic problems by first waiting until popular opinion interpreted the Golden Rule in such a way as to bring them within the realm of "moral questions." Such was the slave question, in which the church really ignored the moral, and split along exactly economic lines. Such, also, is the prohibition question, in which it is allowed to dabble because it appeared visionary.

If the church has espoused such movements, how can it continue to ignore the injury and death of 1,000,000 workingmen annually; the working of 1,700,000 children; the poverty of 10,000,000 in the best times; the pauperism of 4,000,000; the idleness of 2,000,000 from four to six months annually; the employment of 5,000,000 women, 2,000,000 of them in factories and mills; the sure death of 10,000,000 persons now living by preventable tuberculosis? ("Poverty," p. 337.)

But some may say that the church has been a mighty social force. To quote a modern writer:*

"If we ask why Christianity has not reconstructed society, they will say that it has done so. Has it not lifted women to equality and companionship with man, secured the sanctity and stability of marriage, changed parental despotism to parental service, and eliminated unnatural vice, the abandonment of children, blood revenge and the robbery of the shipwrecked from customs of Christian nations? Has it not abolished slavery, mitigated war, covered all lands with a network of charity to uplift the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life?

"It has done this and vastly more. But the task of the kingdom is far mightier than this; for 'though the church has often rendered valuable aid by joining the advanced public conscience of any period in its protest against some single intolerable evil, it has accepted as inevitable the general social system under which the world has been living at the time, and has not undertaken any thorough-going social reconstruction in accordance with Christian principles.'

"Emile de Laveleye, the eminent Belgian economist, who had the deepest reverence for Christianity as a social force, said: 'If Christianity were taught and understood conformably to the spirit of its Founder, the existing social organism would not last a day.' ("Primitive Property," 31.) James Russell Lowell said: 'There is dynamite enough in the New Testament, if illegitimately applied, to blow all our existing institutions to atoms.' ("Progress of the World.") These men have not seen Jesus amiss. Jesus was not a child of this world. He did not revere the men it called great; he did not accept its customs of social usages as final; his moral conceptions did not run along the groove marked by it."

*"Christianity and the Social Crisis," p. 147. By Reuschenbusch.

The Rising Tide for Church Extension

No day in all the history of Church Extension did we have so large a number of churches order supplies for the Annual Offering as on Monday, August 10. This is a most practical evidence of the increasing favor in which this work is held by our brotherhood. A church or preacher seldom orders supplies except for use in taking an offering. If the minister takes the trouble to order supplies of literature, it means that several hundred people are to be educated on Church Extension. This means future church offerings, and in time also bequests and Annuities. On Monday, August 10, the number of churches that ordered supplies was greater than the whole number of contributing churches in 1888, the first year of this Board's history.

Twenty years is a long time for growth! Yes, but it must be remembered that it takes a long time for a practical idea to percolate down through the mind of a great brotherhood, when each congregation is interested in its local affairs. The local congregation idea is apt to get the start of the General Church Extension idea in a religious body that has been so busy growing in all parts of the land. But we are fast learning that no congregation can live unto itself and do its best work locally. The old illustration of the banyan tree is here pertinent. Its nature is first to strike deep roots into the soil. It then lifts loftily its branches. Drinking in the sunshine and showers, these branches get heavy, and tipping over touch the soil all round the central trunk and taking root in turn lift up their branches. These again tip over and start a second circle of banyan trees, until finally, in years to come, the country for acres around is covered with the banyan tree, and the sap of the young trees on the outer circle is flowing back to the original tree, keeping its life fresh. Even so the church grows, and our local congregations are learning the lesson of keeping their life fresh and vigorous by giving it off to the church universal throughout our brotherhood. The increasing interest in Church Extension is to be accounted for on this basis.

Again, a real need always arouses the church to action. If we had no lusty young mission churches crying for shelter and for an equipment with which to grow, the appeal for offerings would fall on deaf ears. At a single meeting of the Board, on the first Tuesday of August, $76,000 were demanded by our vigorous missions in different parts of the Union, and every one presented good reasons why their congregation should be aided first and at once. They were like hungry children waiting impatiently past meal time to be fed. The news of these waiting congregations was sent out to our churches in a personal letter to our preachers the previous week, and the cry of the hungry child is answered by postal cards flying in on every mail, promising aid in the Annual Offering.

Another thing has helped the tide of interest in Church Extension to rise. We have learned to heed the call of our growing American cities. Hitherto we had done work only in our smaller towns, which was well and good. This did not excuse us from entering the cities. We could give more money for adequate buildings in our cities, and we have now begun to do it. We can all remember the time, only a few years back, when the average loan by the Board of Church Extension was only $500. The average size of the loans this year is nearly $2,400. More work is being done in the cities; hence the loans are larger. We are not neglecting the smaller towns, but since the Fund has grown we are able to help the long neglected city missions, that must be fortified if they succeed.

And still another thing is causing the tide to rise. Our preachers are learning that the quickest, most economical and wisest way to answer the numerous appeals that come to them, asking them to enlist their congregations in a new building for some mission church that really ought to be aided, is to send an annual offering to Kansas City to help increase the general church building fund, known as our Church Extension Fund. Money thus contributed is loaned to house one church after another, and in threescore years and ten the same money has helped to build fourteen churchhouses, because the average time of each loan is five years. The practical pastor sees that a mission church is all the stronger because of the effort made to pay back the money in five annual payments. Each mission thus learns the lesson of self-reliance, the first law of growth.

The pastors are also conscious of the fact that no secretary of a missionary society can do the work alone of enlisting the churches in the Annual Offering, and are graciously lending a hand. As a brother-

hood we are learning to bear one another's burdens. The number of preachers who are enlisting their churches is increasing each year. Last year 1,416 congregations contributed. At least 2,000 or 2,500 should be found willing and even anxious to send offerings. It is hoped our pastors will select the most favorable Sunday in September to take the offering. September should be sacredly set aside for the building up of this fund, so necessary to the permanency of our growth, and no other interest should be allowed to sidetrack the Church Extension Offering.

May the Lord of the Harvest persuade the churches to do their duty!

The Board of Church Extension,
G. W. Muckley, Cor. Sec.

As Seen From the Dome By F. D. Power

Bethany Beach is in touch with all the universe. We cross the Chesapeake, the charming "Eastern Shore," Rehoboth Bay, and here we are, looking over the great ocean to Portugal, and up through the infinite blue to the stars. You know the Chesapeake is "the Bay," and the greatest inlet in the Atlantic coast, and the "Eastern Shore" is the original Eden. This has always been a resort for people who love the water courses. Our Presidents have not slighted it. A good story is told of Arthur, Blaine and Windom, who were once on a little visit to this paradise. They were on "the shore," and on the Lord's day attended an Episcopal Church, when the incident occurred.

The President and two secretaries sat in quiet satisfaction. But their peace of mind was suddenly dispelled. The offertory was sung. At the familiar words: "Let your light so shine before men," etc., the President and the secretaries each quietly dropped a hand into a pocket.

"Lay not up for yourselves treasures on earth."

Windom drew forth a crisp one-dollar note and held it between his thumb and forefinger, ready for the approaching plate. The President and Mr. Blaine went a little deeper into their pockets. One brought up a nickel and the other a dime. Their faces flushed. It would never do to make such a contribution.

"He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously . . . God loveth a cheerful giver."

The President went to his pocketbook, and the Secretary of State explored his vest pocket with nervous fingers.

"Zaccheus stood forth and said unto the Lord: 'Behold, Lord, the half of my goods I give to the poor, and if I have done wrong to any man I restore fourfold."

The plate was only four pews away. What the President found in his pocketbook was one fifty-dollar note and a ten-dollar greenback—nothing smaller. What Mr. Blaine found was two ten-dollar notes—nothing smaller. To put in a nickel or a dime only was not to be thought of. To give $10 was more than either cared to do. Each looked at Windom sitting there calmly with his dollar note in hand. He shook his head.

"Charge them that are rich in this world that they be ready to give and glad to distribute."

There was no time for a further pocket exploration or consideration. With a smile of commiseration at each other, and something like glee on Windom's placid countenance, the President and the Secretary of State each planked down his ten-dollar note for "the poor of this congregation." And the worst of it is, said one of the party afterward, that the Lord would probably give them credit only for a dollar or two, which they intended to give.

But a president is supposed to give freely. Arthur gave twenty-five dollars at my dedication services at Vermont Avenue, and when I dedicated our Whitney Avenue Church, Hayes threw in a check for the same amount. That was when the salary, however, was but a paltry $25,000. Now it is twice that sum, we shall expect William Blank to drop in at least fifty. Noblesse oblige. Even our Bethany Beach frogs have a way of singing around the tabernacle: "Give freely! Give freely!"

As we approach the sea, every influence gives men broader vision. You can not study the ocean and have little ideas of things. The very sea-shells have a story to tell of growth, of largeness, of unfolding. Here is the simple conch—the string of disks, each with its score of tiny conchs, cast up from the sea, then the larger shell, and finally the home of the fullgrown mollusk. Nature provides the infant with its first home, a cell adapted to its small size and needs, while the sea holds all the material required for the growth and development of the body as well as for the enlargement and embellishment of the shell. This done, the creature is left to shift for itself. Instinct or inherited habit is its unerring guide. It builds as its fathers and grandfathers built. So the chambered nautilus erects its dwelling, a long series of chambers, until the largest and last-found home is reached, each deserted chamber partitioned from the next and larger one with a curved wall of pearl.

Oliver Wendell Holmes, on Christmas day, 1879, had one of these shells sent to him by a friend, and you remember the poem, his one immortal contribution to literature. Here it is, with its great lesson:

This is the ship of pearl, which, poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And carol reefs lie bare,
Where the cold sea maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl:
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before Thee lies revealed—
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil:
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through.
Built up its idle door,
Stretched in his last found home and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

I see God and his gospel here. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." "Thy way is the sea, and thy path is the great waters." "Thou didst walk through the sea with thine horses, through the heap of great waters." "He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses." God's resources, God's providence, God's power, God's majesty, God's eternity are here. Father and sustainer of all organic life is the sea, feeding the streams, filling the lake, bubbling in the spring, foaming in the cataract. Dry up the eternal fountains and the blooming earth becomes a naked waste. Magnificence of forests, verdure of meadows, beauty of fields, lusciousness of fruits, song of birds and life of beasts would all pass away. Our very life blood is drawn from the wells of the ocean.

Then the sea has its moral uses. It divides the nations, and by its barriers keeps them at peace. It has kept one part of the world even from the knowledge of the other, preserving it for discovery and occupation till God's own good time and in God's own wise way. At the same time, the sea unites the nations. Disconnecting them for great ends, it has also connected them, bringing all regions and climes into correspondence and commercial relations, promoting civilization, the spirit of brotherhood, peace and goodwill, and the universal spread of Christianity. And not the least of its moral purposes are the lessons of patience and humility it teaches to one who would learn beside its waters. "Deep calleth unto deep," and these are some of the things my ear catches and my heart feels as I lay stretched upon a sand dune, with my face toward the stars. I have come, as Longfellow expresses it:

"To that Cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky."

There is such a thing as looking up through nature unto nature's God. We behold the Infinite. Carlyle likens man to a minnow to which every cranny and pebble and quality and accident of its little native creek may be familiar, but does the minnow understand ocean tides and periodic currents, trade-winds and monsoons and moon's eclipses, by all of which the little creek is regulated, and may from time to time, unmiraculously enough, be overset and reversed? "Such a minnow is man; his creek this planet earth, his ocean, the immeasurable all; his monsoons and periodic currents the mysterious course of providence through æons and æons." But he can worship. Yes. We sing, with Thomas Moore:

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So, deep in my soul the still prayer of devotion,
Unheard by the world, rises silent to thee,
My God! silent to thee—
Pure, warm, silent to thee.

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So, dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to thee,
My God! trembling to thee—
True, fond, trembling to thee.

Bethany Beach, Del. F. D. Power.

The Young Church Versus the Pipe Organ

By W. R. Warren

The Centennial Committee is ambitious to see every Church of Christ in the best possible circumstances and condition in 1909. One of the Centennial Aims is, "Every Church Well Housed; Every Church Debt Paid." We should rejoice to see every Bible school class meeting in its own separate room and fully equipped for its sessions. We should like to have every church supplied with every accessory to helpful and spiritual worship.

Perhaps there are many congregations that ought to have a pipe organ, and possibly Mr. Carnegie exercises rare wisdom when he pays half the purchase price of such instruments. But out of wide observation, we wish to say just a word of caution. The pipe organ is one variety of the Church's White Elephant. It calls for an accomplished and faithful organist. It requires a doubly harmonious choir and congregation. It results in considerable expense for operation and repairs.

About the same amount of money that is required to build a pipe organ will secure a Named Loan Fund under the Church Extension Board. Without expense or care on the church's part, this fund will every year help some young church to build a meeting house, and in its new home each of these happy congregations will be multiplying its membership, making efficient workers out of lukewarm disciples, transforming houses of sorrow and sin into homes of joy and righteousness, and sending forth the Gospel of Truth to the end of the world. The annual reports of this glorious service will give more of satisfaction and joy to the church that made it possible than the most splendid cathedral music could possibly supply.

Even if it is not as large a question as the one proposed above, let the old church forego some luxury that the young church, through the Church Extension Board, may have a necessity. And let young church and old church alike know the joy of fellowship in building up the million dollar Centennial fund that will continue throughout all the centuries making happy homes for all heroic young churches.

Russia's Disciples

By J. L. Darsie

An Open Door in New York.

Attended by a friend who is engaged in settlement work in one of the congested sections of New York, on the east side, an opportunity was afforded to see something of life in what is claimed to be the most densely populated spot on our planet. Much has been published, as is too often the case, of the more exaggerated features of this community, so that my impressions of it, from the view-point of current literature, were somewhat modified by actual contact.

Here is a teeming population of all ages —a motley crowd—filling the streets, stores, houses, roof gardens, places of amusement and other resorts, apparently trying in an orderly, cheerful, quiet way to make the best of their hampered condition. It impresses one as more like a picnic excursion, or some gala day occasion, than anything else I can imagine. There are no saloons in evidence, as in so many other quarters of the metropolis; no boisterous excitement or noisy conversation, no scrapping and fakir confusion. The constituency was largely made up of Jews, Russians, Poles and other races from Eastern Europe. I encountered a small colony of Christians, who could scarcely speak a word of English, who had but recently landed on our shores from Northern Russia. Through an interpreter I had an opportunity of learning from them something of their history. They number more than a million of communicants in their native land, and stand as we do squarely on a New Testament platform, ignoring all denominational names and proclivities. They strenuously refuse to be known by any other name than that of Christian or Brethren, or "believing Christians," which latter term, as nearly as it can be rendered into English, means, substantially, "Disciple Christians." When it was suggested that the disciples were first called Christians at Antioch, almost as quick as a flash one of them produced a New Testament, with which they all seem to be provided, and from its well-worn pages produced the reference in Acts 11:26. This is only one of several communities or societies of these Russian brethren, who meet regularly to attend to the Lord's Supper every "Resurrection day," as they designate the first day of the week. Some of them come fifty miles to be present on this occasion, so highly do they prize this great privilege. They confidently expect that the Lord will come on the Lord's day, and while they are assembled in waiting for him

They have a minister who preaches every Lord's day and three evenings during the week. They are too poor to pay him a salary and he gets a very meager living for himself and family by working in a tailor shop. Their meetings for worship continue never less than two hours at a sitting, and every one is expected to take part. They are very solemn and impressive, and their singing is most inspiring. The Bible is their only book and constant companion. There is an air of cheerfulness, intelligence and genuine sincerity that would command the respect and attention of the most indifferent.

Of course, they are all immersionists. They have no other kind of Christians in Russia. The Greek church has always practiced immersion, and their converts are largely from the national church. Their preparation of the candidate for baptism is exceedingly thorough and eventful, being somewhat after the catechumen methods of the early Christian church. In this respect they might teach us a lesson that would be an improvement on our way of railroading converts into the fellowship of the church. While it is not in any sense a period of probation, it is in a wise sense a thorough work of preparation which must tell on all the future life of the young Christian.

One of their members I talked with had been an anarchist, and if he is a fair specimen of that ilk, I could almost hope that their numbers might increase. He was far from being a reckless, bloodthirsty outlaw. In Greater New York, I am told, there are 50,000 Russians, of which these are a fair specimen, and among whom these Christians are at work trying to win them to their faith. They are meeting with a fair show of success. They are also the most efficient agents for winning the Jews, who are also quite numerous, and upon whose ranks they are even now making inroads.

In Russia this movement began under the leadership of General Pashkoff, about the close of the Crimean War. It is now under the efficient leadership of such men as Count Chuvalov, and is quite aggressive as an evangelizing force. In half the length of time it has won, under most unfavorable circumstances, a constituency almost as large as our own in this country. They had no organized foreign missionary work until the late war between Russia and Japan, when some of their ministers, who had accompanied the army, took advantage of that occasion to work among the Chinese also. They have organized co-operative work in Northern Russia. In the southern part of the empire the movement seems to take on more of the features of a Baptist propaganda, and is also quite aggressive. It is related of General Pashkoff, when the war was over in 1854, that he gave up his commission in the army, surrendered all his honors, emoluments and chances for advancement, which were quite flattering, and decided to identify himself with this very humble and despised people, choosing, like Moses, to suffer affliction with the people of God rather than to endure the pleasures of sin for a season. When I told them that they were singing some of our tunes, they replied that the general got them from England. They have no great conventions, such as are held in this country. The law forbids all such. Their educational work is but meager on account of their poverty. They have only one college of any standing, located at St. Petersburg. When it was suggested that they might have the advantage of a liberal education here, their faces lighted up with eager interest, and two young men at once signified their willingness to go to college if any way could be provided for them to work their way through.

Here, it seems to me, is an opportunity for our people to do a great work, which no other religious people can so well undertake, because of the peculiar relation we sustain to this people in matters of faith and doctrine. The door is already wide open. This people are ready, eager, waiting—nay, rather are already in the field and hard at work in a winning fight, along the same lines we have been working on for years. Here are foreign and home missions combined, at our very door, and, by the logic of the situation, crying to us for help.

323 West 56th St., New York City.

SERMONETTES.

By C. F. Ladd.

Cold storage religion is apt to be a stiff affair.

◆

Many a man works hard for the devil and foots the bill, too.

◆

Paying is just as much a part of our religious life as praying.

◆

God wants consecrated pocketbooks. Brother, how about yours?

◆

Some women's religion runs to Sunday bonnets. Sister, does this hit you?

◆

Some folks sing "Rescue the Perishing," and then sit still while others do the rescuing. Reader, is this your way?

Rock Falls, Ill.

Our Budget

—A rising tide

—For Church Extension.

—Read carefully the statement of the Board.

—There is a foreign people in New York City holding to many of the beliefs and practices of the Disciples of Christ. J. L. Darsie writes of them this week.

—We regret that there were several typographical errors in our last issue, due to some of the staff being on vacations. For instance, the article "Let Fourth Time Mean a Week," was contributed by Robert Simons, our well-known Missouri preacher-evangelist, not one Robert Simmons, who may exist and be a good brother, but did not write for us. Under the heading, "The State of the Cause," appeared the report of the committee appointed by the Missouri convention. To this were appended the initials J. W. S., which have no significance in this connection. The report was prepared by J. H. Garrison, chairman of the committee.

—The Assistant Editor is back at his desk, after a pleasant visit to Pentwater, which he found to be an ideal place for racked nerves. Garrison Park is the choice part, it seemed to him, of all this region.

—We are receiving a number of letters of inquiry about boat rates to the New Orleans convention. For the benefit of these, and others, we will state once more that we found it impractical to arrange for a boat trip. Because of the lack of any through line of boats, and of any vessels of sufficient capacity, we have been compelled to abandon the plan of going by the river, and have arranged for a special train over the Illinois Central. See the notice in our advertising columns.

—The readers of "The Christian-Evangelist" will regret to learn that Sister G. W. Muckley has been compelled to undergo a very serious operation. She has passed the ordeal successfully at the hands of the skilled surgeons, the Mayo brothers, at Rochester, Minn., where Brother and Sister Muckley are at present. Brother Muckley reports his wife as doing nicely, and we know that thousands of our readers will join us in an earnest prayer for her complete recovery.

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—Oscar Ingold occupied the pulpit at Canyon City, Colo., on August 16.

—E. L. Kirtley has resigned the work at Ada and accepted a call to Marlow, Okla.

—L. L. Carpenter, of Wabash, Ind., will dedicate the new church house at Wilmington, N. C., next Lord's day.

—The church at Galesburg, Ill., is making good success under J. A. Barnett. It is well on the way to building a new house of worship.

—The Christian Church at Wapello, Iowa, desires to employ a resident minister. Correspondents should address Mrs. M. E. Blanchard.

—John R. Golden will hold a meeting at Flanagan, Ill., in September, and Charles E. McVay, of Benkleman, Neb., will lead the singing.

—G. P. Clark, of Asherville, Kan., recently preached for the church at Perkins, Okla., and is to enter upon the work there October 1.

—The church at Pasadena, Cal., has raised a special fund of $230 toward the outfit of E. R. Moon, who expects soon to depart for work in Africa.

—J. M. Elam, now of Carthage, but more recently of Litchfield, Ill., has resigned, and will do evangelistic work. He has had very good success in this field.

—The Sunday-schools of White Hall and Winchester, Ill., are in a contest, with the former in the lead at last report.

—John Lord, of Vigan, P. I., reports two schools recently opened among the head-hunter tribes of the interior, and two native chapels recently dedicated.

—The church at Covina, Cal., W. G. Conley, minister, will support E. R. Moon as their "living link" in Africa. This is a bold step for this splendid church.

—John B. Gordinier has resigned at Scio, N. Y., by reason of sickness. The resignation takes effect September 1, and after that date his address will be Troy, Pa.

—After September 1 Sam B. Ross, of Fairfield, Iowa, would like to take work with some church, or churches, within reach of that point. Address him Route No. 1.

—J. S. Raum, of Upper Troy, N. Y., has accepted a call to become corresponding secretary and evangelist in the state of Montana, and begins his work there about September 6.

—Joseph Gaylor, state evangelist of Missouri, can put churches desiring meetings for the fall in touch with three or four good evangelists. Address him at 408 W. Chase, Springfield, Mo.

—Alfred Farrar can be had for evangelistic work after September 1, when he retires from the pastorate at Glouster, Ohio. He has had sixteen years' experience as pastor and evangelist.

—A friend in Southern California pledged $600 for the support of Mrs. E. R. Moon, who expects to go to Africa as a missionary of the Foreign Society. This makes another "living link" for California.

—E. W. Thornton's Bible class, of Long Beach, Cal., numbering thirty, have pledged themselves for a "living link" in the Foreign Society. We congratulate Brother Thornton and his splendid class upon this bold step.

—The Editor of this paper knows of three or four of our best pastors and preachers who are contemplating changing, and who can be secured by the right churches. Those interested may communicate with him on the subject.

—The corner stone of a new church building has been laid at Memphis, Tenn., and a great service was held on this occasion. We hope to give a fuller account of it than this notice. W. H. Sheffer is the minister, and the building is to cost $40,000.

—J. H. Wenz, of Sacramento, Cal., is the chairman of the Centennial Committee for Foreign Missions in Northern California, the object of which is to raise a special fund of $10,000. The Northern California brethren will be glad to co-operate with him heartily.

—The work of Z. E. Bates, with the First Church at Atchison, Kan., has proven to be so satisfactory that a three years' extension call has been made, with a yearly increase of salary. The daily press of the city commented upon the pastor and his work most favorably.

—O. L. Cook, who has recently gone to Hutchinson, Kan., writes that his reception there has been most royal, and that the field presents great possibilities. We notice from a card sent that he is organizing a "Men's Bible Class." He says: "Our new $35,000 building is well under way."

—Edwin Priest, pastor at Defiance, Ia., writes us that B. S. Denny, state corresponding secretary, preached two helpful sermons there during the recent all-day meeting. Brother Priest is closing his second year as student-minister, and is able to report a live membership and bright hopes for the future.

—J. Tilden Sapp, who is located at Canton, Mo., has closed his work with the church at Hazel Dell. This church and the Bible school are in good condition. It reported the largest Children's day offering in the county. There was one baptism at Brother Sapp's last service.

—Guy B. Williamson has just entered upon his work as assistant pastor to E. W. Allen at Wichita, Kan. He writes us that it is a most delightful people and an active and well organized congregation. Everything, he says, dates forward to the beginning of the Scoville meeting.

—The Ministerial Association of Northwestern Ohio, at a recent meeting, passed resolutions heartily commending T. J. White, who has been called to the South Ohio field as general evangelist, and W. P. Alexander, who leaves the fellowship of the Association to go to the foreign field.

—W. G. Conley, Covina, Cal., has been appointed chairman of the Centennial committee of Southern California, the special object of which is to raise a Centennial fund of $12,500 for foreign missions in that region. Under the inspiring and wise management of Brother Conley we have no doubt of success.

—Mrs. A. R. Adams, of Milestone, Sask., Canada, was recently elected Superintendent of Evangelism for the Woman's Christian Temperance Union. She is also president of the local aid society, and of the C. W. B. M., Superintendent of the Junior Endeavor work, teacher of a class in the Bible school, and church organist.

—H. W. Hunter, we are informed by Brother Monser, desires to locate with some church in Missouri, in a town of 2,000 or more inhabitants. Brother Hunter is state superintendent of Christian Endeavor work, and has been pastor of the church at Mt. Washington, Kansas City. He makes the change, primarily, in order to have a less exacting field. We cordially commend him.

—Fred E. Hagin and family, missionaries of the Foreign Society, sailed on the "Manchuria" from San Francisco August 15. They have been home on furlough and go back to Toyko, Japan, to resume their missionary work. Their stay in America has been an inspiration to the work. Brother Hagin stirred the churches greatly with his strong addresses during the rallies last winter.

—J. L. Greenwell, minister of the Queen Anne Church, Seattle, Wash., has been preaching a series of evening sermons on the parables of Christ. The following are some of the subjects discussed: "The Soil of the Human Heart"; "The Devices of the Devil"; "The Dialogue of the Dead"; "Ability and Accountability"; "Vigilance and Virtue"; "Christ's Conquering Kingdom."

—Prof. C. T. Paul, of Hiram, Ohio, is to conduct a mission study class during the convention at New Orleans. This class will be held from 8:30 to 9:30 each morning, just before the regular program begins. This will be a great class, and every delegate ought to be in it. Prof. Paul is one of the most successful mission study teachers in the world. He will use a book on home and one on foreign missions.

—The semiannual convention of the Christian church in that part of northeast Texas known as the Palestine district, and comprising twenty-six counties, will be held at Long View, Gregg county, August 31-September 2. J. A. Holton, the pastor there, sends a hearty invitation to enjoy the hospitality of the church and learn what there is in store for consecrated workers in this large field of great possibilities.

—The dedication of our church at Marble Falls, Texas, took place on August 16. We have not yet received the particulars.

—W. A. Meloan, who is at Eureka Springs, Ark., for his health, is supplying the pulpit in that city while he remains there, T. L. Young having been called to California.

—Roy Linton Porter has closed his first year with the church at Baton Rouge, La., receiving a unanimous call to remain indefinitely. This he has accepted, but has refused to take the month's vacation voted to him.

—J. T. Ogle, of Paris, Texas, who recently closed a two weeks' meeting at New Boston, reports that this place, with one or two other adjacent towns, will be able to employ a preacher, and that it will be a good work. Those interested should write to C. A. Wheeler, New Boston, Texas.

—C. R. Wolford has accepted a unanimous call from the church at Blandinsville, Ill. He has preached at Indiana Harbor for the past several months, while completing his course at the University of Chicago, and during that period eleven were added to the membership—five by confession and baptism.

—J. E. Lynn returns to Warren, Ohio, in time to occupy his pulpit at the Central Church next Lord's day. En route from Colorado, where he has been spending five months in recuperation by leave of and with expenses of himself and family paid by his church, he spent a week at the Winona Bible conference.

—A Men's Brotherhood was organized recently in the First Church, Joplin, Mo., where W. F. Turner is minister. It starts with fifty members. A banquet was held at which G. L. Peters and J. W. Famuliner, both of Joplin, H. W. Barnett, of Webb City, and D. W. Moore, of Carthage, responded to toasts. Evangelist W. E. Harlow and helpers, Fred G. Dakin and wife and Miss Helen Hite, will hold meetings in this church in October.

—Ben F. Hill, who some months ago left Missouri to take charge of the work at Okmulgee, Okla., has been having a busy time there. A $3,000 home for the preacher has been built, ten added to the fellowship, the Bible school enrollment increased to 80, and a teacher training class is to be organized next month. Brother Hill and his son Harry can be engaged for a meeting in September. He is to hold his own meeting at Okmulgee in November.

—William Remfry Hunt sails from England to China early in September, and his family also return after furlough. They have spent their vacation largely in England, where their relatives reside. They were in America a few weeks. The Seventh Street Church, of Richmond, Va., supports Brother Hunt. This church was greatly stirred by his recent visit to them. Brother Hunt's new book, "Heathenism Under the Searchlight," has evoked wide and favorable comment in England.

—The beautiful new building at Findlay, Ohio, which is to be the church home of the Central Church of Christ, is being rapidly completed. It is to be dedicated on September 20, by F. M. Rains. Pastor G. H. Sims hopes that there will be no debt remaining. Seven months ago the congregation met in a hall without a dollar to begin the work upon. Eight months later it will possess one of the most beautiful and comfortable churches in the city. Those who feel it in their heart to have fellowship in this work, may communicate with Brother Sims, or Dr. C. R. Griner, treasurer.

—H. A. Pearce informs us that Elbert Taylor and Elmer Schenk go to Oklahoma Christian University, where the latter is in his senior year. These two young men are products of the church at Lamonte, Mo., which is very proud of them. Brother Taylor has been preaching acceptably for the church at Bunceton for several months, and any church in Oklahoma that can secure his services, Brother Pearce says, will have reason to congratulate itself. Brother Schenk has been preaching regularly while in school.

—Mrs. E. T. Rummell, of New York, who represented the Christian Woman's Board of Missions at the Interdenominational Conference of Women's Missionary Boards, held at Northfield, Mass., in July, reports a most interesting and helpful time at "old Northfield." The literature of our Woman's Board excites favorable comment among the ladies of the different denominations. Prof. J. H. Derthick, of Hazel Green, Ky., made a splendid plea for the mountain people. It would be well if more of our women could attend these conferences.

—E. W. Thornton, of Long Beach, Cal., writes as follows: "Two years or more ago I united in marriage Mr. Benj. F. Gurney and Miss Lillian Blandin. Afterward I baptized Mr. Gurney. They have been active and loyal in our local work, and have now determined to enter the foreign field. Their Sunday-school teacher, one of our elders, C. A. Buffum, will give $600 toward sustaining them. The class will assist. C. S. Medbury is beginning a fine meeting with us. About September 1 I start east on a tour of Sunday-school visiting and study. F. M. Rogers, of Springfield, Ill., takes up the work here October 1."

—A brief message from Dr. Royal J. Dye gives the further information that Southern California takes up as its slogan for a Centennial aim for African missions the raising of $12,500. Toward this amount $4,500 was pledged at the convention and $600 toward the salary and traveling expenses for E. R. Moon and wife, of Castle Rock, Wash., who are to leave this autumn for the Congo. Brother Dye reports great enthusiasm, and says that gold watch chains and several rings were among the offerings. Last week we reported that Northern California had taken as its Centennial aim the raising of $10,000 for the founding of a new mission station in the great "region beyond" of the big Bosira.

—At Dalton City, Ill., a new church building was dedicated last week by Charles Reign Scoville, all the money necessary being raised. J. H. Smart, of Decatur, has been serving this church every other Sunday during the past year. The membership has been doubled and now the church house has been rebuilt. The old building was raised and a new concrete basement and foundation was put in, a good furnace installed, art glass windows added, an incline floor and modern pews, baptistry, etc., put in. In fact, there has been a complete remodeling and renewing. The total cost was $2,700. Brother Smart writes that Scoville is "a great general in dedications." In the afternoon there was a union communion service and in the evening Brother Scoville had an evangelistic meeting, when there were seven confessions.

—E. F. Daugherty, pastor at Wabash, Ind., has been spending the summer with his mother at Cedaredge, Colo., where, also, an old college chum, pastor of the First Baptist Church, resides. He occupied his pulpit at both services on one Lord's day, and received into fellowship some "scattered disciples" who are living thereabouts. He also, at the close of his discourse, gave the invitation, and received the confession of two young ladies. Pastor George had told him to conduct the service as he would his own at Wabash. This was a unique experience with Brother Daugherty, which he enjoyed very much. He also writes: "A week ago yesterday I was in the morning service at Grand Junction with Pastor McCartney, and heard the good confession made on the part of the new wife of Arthur Wake, former singer for Yeuell. On Monday night I was in Charles Stout's tent meeting at Fruita, where he was in fine shape for a new organization after three weeks' effort with about thirty-five." Brother Daugherty returns to his work in Wabash the first Sunday in September.

—F. M. Rogers, pastor of the West Side Church, Springfield, Ill., has accepted a call from the church at Long Beach, Cal., where E. W. Thornton, who takes special work, has been. The removal of Brother Rogers is deplored by his church and the citizens of that vicinity. No church in the residence district has grown so rapidly as the one which he has been serving. Organized only six years ago, it has received 804 into its membership. There is a splendid property, free from indebtedness, the last note having been cancelled two years ago. During Brother Rogers' pastorate of four years, the congregation has expended for local work $18,135 and for missions and benevolence $4,135. In its department work it has made a fine showing. Some time ago the congregation showed its appreciation of the minister by voting him a unanimous call for three years, with promise of annual increase of salary if the work continued to grow. He has been elected to the presidency of the Ministerial Association of the city, for two years was a member of the State Board of Missions, and for the same period secretary of the Fifth Missionary district.

To the Editor of The Christian-Evangelist:

Having just read the article of Brother Ames, as quoted in your "Notes and Comments," may I give you "just a piece of my mind"?

I have been a reader—and lover—of "The Christian-Evangelist" since I first set foot on these shores in 1882. During this quarter of a century I have certainly failed to mark the slightest inclination towards "the reception of unimmersed members of other churches into an associate membership in our own congregations." As to "a savage attack" on Brother G. A. Campbell, or any one else, why, Brother Ames, that word is singularly infelicitous, I had almost said that "savage" was a "ferocious" choice of a word. A "savage" attack in the pages of "The Christian-Evangelist"! I should as soon expect the pall of night to fall from the midday sun. No, through years I have seen the same kindly spirit towards those who differ; the same frank readiness to let them express their views; the same generous desire to co-operate with any, with all, when co-operation would not seem to be sacrifice of principle or disloyalty to the Lord Christ; the same unswerving allegiance to "the faith once for all delivered to the saints." And over all and through all the richness, the deepening richness, which ripening years of growing grace and love and wisdom bring. Now, these are the distinguishing features which I have seen in "The Christian-Evangelist" all along the years. And they have made it to me, as to multitudes, a dear and trusted friend and guide.

So I wish the Editor Godspeed, and "some sweet day," a very long way off, I hope, may he rest from his labors and especially from all unmerited reproaches.

St. Louis, Mo. G. E. Ireland.

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Unadilla, Neb., August 24.—Great victory; 35 added; meetings continue; William Thompson, evangelist, strong man in the right work.—M. G. E. Bennett.

Special to THE CHRISTIAN-EVANGELIST.

Butler, Ind., August 24.—I dedicated the new and remodeled church here in my old home town, where my parents and relatives are members. Morning and afternoon services in the grove, and undoubtedly the greatest throng that ever assembled for a religious service in Butler. Dedicatory service in the new church at night raised $66 more than total indebtedness. S. B. Braden, our pastor here, is doing grand work. Butler is also the home of Brother Sturgis and Brother Haley, two of our best singing evangelists. They assisted in the music yesterday. We had eleven confessions at the night services.—Chas. Reign Scoville.

Oklahoma.

The state convention is just at hand—August 24-28. It will be at Shawnee, where a new and commodious building has recently been completed. It will be the greatest convention in our history and the first one for Greater Oklahoma. Frank L. Van Voorhis and the Shawnee Disciples are making ample preparations to welcome and to entertain it.

The Sixth Missionary District was organized at Custer City August 10, with the following officers: President, George Wolfe, Weatherford; vice-president, A. R. Davis, Clinton; corresponding secretary, S. A. Cook, Custer; treasurer, W. E. Bates, Thomas. Executive committee, Dr. W. W. Parker, Custer; Dr. Hale, Weatherford, and E. M. Pinkerton, in addition to the officers of the district board.

The day for the church extension offering is at hand. We "point with pride" to Oklahoma as a demonstration of what a glorious work the church extension is doing. It is the solution of the problem in Oklahoma and other Western states. In more than 100 instances it has enabled a struggling band of Disciples to become housed. It saves years of struggling in a hall or schoolhouse. Oklahoma will be filled with everlasting gratitude for the help given by the church extension board. The economy in handling this fund is a marvel. The brotherhood may well be proud of the fidelity of the board. All the churches that have been helped should regard it a privilege as well as a duty to have fellowship in the offering. Fifty towns in Oklahoma await the assurance of help before starting to build. A liberal offering from the churches will enable the extension board to respond to our calls for help.

The Hon. Dick T. Morgan has been nominated for Congress on the Republican ticket in the Second District. Last autumn the moral vote of Oklahoma, under the guidance of the Anti-Saloon League, was given to the Democrats, because they gave Prohibition to Oklahoma. The same vote will be given to Brother Morgan in the Second District because he is a good Christian, a clean man who will not resort to an unmanly thing to further political interests. Brother Morgan has been the president of our state convention for fifteen years.

Randolph Cook has taken the pastorate of the Enid church. He is an organizer and is bringing much vigor to bear in the work of building up a great university church.——During successive Sundays dedications will occur at Avard, Pawhuska, Wann and Helena.——Prof. C. M. Bliss has moved from El Reno to Oklahoma City, where he will establish a conservatory of music.——W. M. LeMay and W. L. E. Shane, students of the university at Enid, have just returned from a tour of the Holy Land and will continue their course in the university.——A largely increased attendance will be at the university this year. The brotherhood is gratified with the splendid work done last year by the university.

J. M. Monroe,
Corresponding Secretary Western District.

HOME MISSIONARY NOTES.

We have likewise received $500 on a Permanent Named Memorial Fund, which completes the fund to be a memorial for Daniel Wirebaugh,—Ohio. The interest on this fund will perpetually guarantee the support of a missionary. What monument so noble or enduring as a preacher of the Good News! Commend this plan to your friends.

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Our receipts feel the summer slump and the hard times. We have received as much money as last year at this time, but our gain of about $20,000 reported earlier in the year, is about wiped out. It will require a strong effort to report as much in New Orleans as was reported in Norfolk last year. We urge all churches, schools, and societies not having sent an offering, to do so at the earliest possible date. Our books close September 30. American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

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The American Christian Missionary Society has received a bequest of $1,000 from the estate of the late H. N. Hewitt, of Ohio. Brother Hewitt did not mention this in his will, but told members of his household that he wanted to do more for missions. This desire of the sick man was made his will by the heirs, who, through Bro. W. H. Boden, of Athens, Ohio, sent us the money. We accept it as a gift for special work, and will use it for the support of a preacher in Harrisburg, Pa., so that our missionary in that important capital city will be supported by the "H. N. Hewitt Memorial Gift." What a commendable example—the unusual action of these heirs!

Northern California Convention

We had a great convention at Santa Cruz. Great in numbers, one of our very largest; great in the good things provided, as practically all our regular convention-goers agree that this was the best program ever given, and great in the reports of the year's work. Secretary D. A. Russell's report showed more money raised than ever before in recent years—$4,307—and had the money raised by our evangelists in the field been counted in, as is the case in most of our states, the total would have gone to $7,500. The report also showed 925 persons added to the churches under the work of the State Board of Missions, and in a general way more church houses erected and of a better character than ever before in a like period. Considering the times, it was a wonderful report. Great credit is due the churches, the missionaries on the field, and the indefatigable state secretary, D. A. Russell, that it is so. There was a deficit of $2,200, of which $750 is due from the A. C. M. S., which can not be remitted until our churches generally remit to the mother society. The balance of the deficit was laid before the convention at Santa Cruz as a matter deserving attention. To start the ball, State Secretary Russell himself pledged $250 of it, and the balance was raised in just sixteen minutes and a half, amid great enthusiasm.

Among the good things on our program were a speech on "Civic Righteousness" by the great graft prosecutor, Francis J. Heney, a strong address by Mrs. Louise C. Kelley, two sermons by Charles S. Medbury, a talk by A. C. Smither, and addresses by Mr. and Mrs. Royal J. Dye, of Bolenge, Africa, were slipped in several times where a gap in the program afforded it, and always to our great profit.

A particularly splendid feature was a business men's banquet, which was held at the Sea Beach Hotel. The attendance was large. E. W. Darst was chairman of the committee of arrangements. H. W. Brunk acted as toastmaster, and Charles C. Chapman, of Los Angeles, made the principal address. Several other prominent business men spoke, and it was voted a rare treat and the beginning of things still larger of the same order.

There never was a better spirit at one of our conventions. The idea that we who plead for unity must ourselves be a unit, that unity is as unity does, and that unity in the doing expresses itself in the closest co-operation of all our missionary, Bible school, educational and journalistic interests, was a dominant one throughout, and it is safe to say that the Disciples of Christ in California were never so determined to be one in deed and in truth, as well as in spirit, as now.

The State Board of Missions elected was as follows: Peter Colvin, Santa Rosa; G. A. Moorehead, Watsonville; J. R. Perkins, Fresno; H. J. Loken, Colusa; Dr. R. L. Rigdon and Frank S. Ford, San Francisco, and P. C. Macfarlane, Alameda.

The convention also availed itself of a provision of the State Constitution and elected a Sunday-school board to look after our Sunday-school interests with a view to more efficient development of this part of our work, and a closer articulation of it with our other interests, to the end that they all may be one. The new Sunday-school board is a very representative one, and if memory serves the writer is as follows: George W. Brewster, Healdsburg; W. F. Reagor, Sacramento; Mrs. M. L. Westover, Fresno; Mrs. W. E. Taft, Alameda; Chas. H. Waterman, San Jose; C. W. Jopson, Stockton; Will H. Brown, Oakland. The board organized by electing George W. Brewster president, and Mrs. W. E. Taft secretary. The names of vice-president and treasurer are not known to me. The individual programs of the Christian Endeavorers, the Christian Woman's Board of Missions and the Sunday-school department were each admirable of their kind.

Among the new preachers whom our people heard for the first time at a state convention were I. N. McCash, late of Iowa, now at Berkeley; J. R. Perkins, late of Paris, Mo., now at Fresno, and D. F. Stafford, late of Louisville, now at Watsonville.

A great feature of the convention this year was the music, which, under the direction of Shirley Shaw, was a chorus of one hundred voices and frequent solos, quartets and the like, was a continual source of delight and of spiritual blessing. Too much praise can not be given Brother Shaw for his really wonderful leading. "A second Alexander," said some one, having in mind Mr. Torrey's great associate.

As expected, the *piece de resistance* of the convention was the great course of lectures on "The Heart of the Gospels," by the brilliant and scholarly George Hamilton Combs. From the hour when he began his first lecture by having the congregation sing with him "Nearer, My God, to Thee," he became the man of the hour, and night after

night he drew aside the veil and showed us the mysteries of the Gospel as it is in Christ Jesus.

There were many other features of the convention well worth mentioning, but space forbids. Something, especially, should be said of the Loyal Sons' part in the Sunday-school program, but the writer was compelled to miss this and leave it for others to write of. Almost without exception speakers kept their appointments upon the program, and in every instance the thing done was of high order.

It was truly a great convention, and as it is now a part of the closed-up record of the church year we begin again to go, remembering the injunction of our Lord, "And as ye go, preach." P. C. Macfarlane.

If you attended our last convention by the sea, and if you could have reviewed our church work in California as my wife and I did—for we have not missed a convention for 35 years, more than any other living persons—you would have said this is surely a record breaker.

The reports showed more money raised, more churches built and more additions to the church than any previous year of our history in California. It is certainly one of the delights of life to meet with the Christian people in that beautiful Garfield Park by the sea.

The convention began on a broad sea level, with the motto, "Stand by the Work," with a program brim full of good things. In fact the good things began two days before the appointed time, when Dr. Royal Dye and wife spoke of their work in Africa in both the Tabernacle Church and the city church the same day. As the work of the general program began to be filled up the tide rose higher and higher each day and when the convention seemed to set on the crest of the highest waves, crowned with a halo of delight, it left the jubilants of the tide-water and started up the mountains with cheers and acclaim at every step till it rested on the Mount of Transfiguration, there to view the great landscape of possibilities that open up to the churches of California. Our evangelists, Darst and Brown, have done a good work. They will be retained and one or two more be added if possible. The number of delegates was larger than ever before. The Christian Endeavorers had a good day. Their "Student Loan Fund" is increasing. By it they are enabled to help young men through "Berkeley Bible Seminary." One evening was devoted to the graduating exercises of the Bible Seminary. Everything was first-class and six diplomas were awarded, and all the young men are worthy young preachers and would do honor to any institution. They are all at work.

Our Christian missionary women, with Sisters Murphy and Brunk at the head of affairs, gave us a fine program. The ubiquitous, silver-tongued orator, Sister Kelley, of Kansas, added much to the interest of the women's work. Her readiness to develop possibilities and overcome difficulties made her presence invaluable. Brother Bentley, who is engaged in the Oriental work, gave great encouragement in his report of the conversion of the Chinese and the funds raised for a hospital and school. The Chinese themselves are becoming interested in the movement and will lend a helping hand to complete the plans now on the way by Brother Bentley. Then when Thomas G. Pictou, of Woodland, called together the Sunday-school workers another feast of good things was before us, and a crowd of Sunday-school workers assembled to gather new inspirations. One afternoon was devoted to the "Loyal Sons" with a program running over. This is a department of Sunday-school introduced by one of the greatest Sunday-school workers in the state, Will H. Brown. Their themes, "Young Men in the Sunday-school." Their motto, "The Other Fellow." Their text, "Remember now thy Creator in the Days of thy Youth." Their colors are "blue and white." Their emblem, "Shield and Sword."

Our convention was delighted and greatly benefited by George H. Combs' lectures, Brother Medbury's sermons and the addresses of I. N. McCash, who has lately located with the Berkeley church.

The business men's banquet at the "Sea Beach Hotel," was a brilliant success. Bros. C. C. Chapman and A. C. Smither, of Los Angeles, were the chief speakers. They, with the other speakers, gave inspiration to the business man as to his possibilities as a worker in the Lord's vineyard. Dr. Royal J. Dye and his blessed wife gave heavenly inspiration to the whole convention. The people hung on their words as nectar droppings from the sanctuary of the Lord. Our convention made a move to raise $10,000, asking Southern California to join hands with us to open a new mission in Africa.

One unique feature of the music was that there were present a quartette of the old College Glee Class that sang together fifty years ago in Abingdon College. They were: J. M. Martin, of Los Angeles; J. Durham, of Irvington; Mrs. Annie Bradbury Fisher, of Pacific Grove; Mrs. Mary Harris Thompson, of Lodi. They sang Brother Fillmore's "No More Goodbyes." We were called on to repeat the song on the last Saturday of the convention when our oldest preacher in the state, J. D. Wilmot, preached an excellent sermon on his ninetieth birthday. The music of the C. W. B. M. was ably conducted by Sister Elda Cutler, of Palo Alto.

The presence and greetings of J. J. Haley, who has lately cast his lot among the fruits and vines of San Joaquin county, were a delight to all our church workers. We hope the fruits will so rejuvenate him that his voice will echo all through that fertile valley.

Another very important brother met with us for the first time, Professor Stairs, who comes to take a place as instructor in the Berkeley Bible Seminary. We gave him a warm greeting, and hope he will hang up his hat and stay with us till we whiten his locks with the almond blossoms. Our Baptist brethren held their convention at the same time at Twin Lakes, east of Santa Cruz. There was an interchange of visitors.

Our Presbyterian brethren were in session at the same time on their Mount Hermon, ten miles from Santa Cruz. They had an interdenominational conference on missions in which Doctor Dye, Sisters Kelley, Murphy and Brunk were programed to take a part.

Another interesting feature of our convention was at the Christian Endeavor sunrise prayer-meeting on Endeavor Rock, on the beach, when several young people came forward and offered themselves as God's messengers to carry the gospel to foreign lands. Both of our great universities were represented by them.

Santa Cruz is the place for conventions. Its facilities for enjoyment and work are unexcelled. During last year a concrete walk six feet wide has been built through California street to the park around Errett circle, down Garfield avenue to the sea shore; three stores supply the wants of the Park people, a large number of beautiful cottages have been added to the Park and flowers bloom everywhere in rich profusion. J. Durham.

Irvington, Cal.

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CHRISTIAN PUBLISHING COMPANY
ST. LOUIS, MO.

Aug. 27th 1908,

A Church Extension Case

The church here is feeling very grateful to Church Extension for the help and courage which they gave us. While they thought $700 was a large debt for them to assume, they felt if it was divided into five equal annual payments, they could handle it easily, and so they thanked God and took courage.

Our Church Extension work is just what it purports to be, "Business in Christianity," and business which will return three hundred fold to the church, for when the board lends one hundred dollars, three hundred are raised on the field to go with it, and finally, when the loan has been returned, the other one hundred has been raised on the field with the interest on the same. We thus help weak churches to build by carrying their debt for them for five years, when it is returned with interest. I am sorry so few of our churches contribute to Church Extension.

Christian Church, Luther, Mich.

Brethren, may I ask you to take up this work more generally? One of our greatest needs is to be able to house our weak churches, that they may live and present the gospel in their different localities, and win souls to Christ. You will not miss the small amount you may give to this work, but it will make them happy and influential, and will honor the Christ we serve.

What has church extension done for Luther, Mich.? It is a town of about 700 inhabitants, situated in Lake county, on the Manistee & Grand Rapids Railroad. Ten years ago a Church of Christ was organized here under the labors of Judson Brown. The problem of building a house of worship proved to be a very difficult one, as the church only numbered eighty members, and as it was eighty miles north of Grand Rapids it was in a comparatively new country. This little organization has from the first been compelled to be self-supporting, and has responded to the calls from our different societies for mission work. The little church felt she had about all she could carry to do this. Then, to add to this, the expense of building a house seemed to be a greater burden than she could bear. But, after much consultation and prayer, the work was undertaken. We needed about $2,500. A subscription of $1,000 was raised, and the Church Extension Board kindly granted us a loan of $700. We proceeded to build a neat little brick structure 36x46, raising the other $800 while building. When it was completed and the people of the place could see what a nice little structure it was, they said it was an ornament to the town, and at its dedication we easily secured pledges enough to pay the debt remaining on the house. Then just think of this problem: When we shall have builded hundreds of church houses and some careful financiers begin to ask, "Are we not running out of money?" "How much have we now?" we may answer, just as much as we had before building those houses. We may build thousands of houses and still this fund is not consumed. I ask every Christian business man, is it not wise to invest something in such an enterprise as this? It is like the widow's meal. The more houses we build the more money we have.

Brethren, this is not merely an opportunity, but a duty. Please let us esteem it a privilege. Then thank God for the privilege of having fellowship in this work. Just consider it an open door which God has kindly opened for our benefit, and thank him for it.

John Grice.

Western Canada Convention

What was pronounced the best convention of the Western Canada Christian Missionary Association was recently held in the Church of Christ, Winnipeg. It was the ninth annual convention and reached high water mark in the splendid spirit manifested and the magnificent level maintained by the addresses and papers given. Ernest C. Mobley, pastor of the Winnipeg church, presided.

The first address was delivered by Ernest C. Mobley on "Christian Work in England." He pointed out five distinct disadvantages and five conspicuous advantages incident to successful Christian work in England, closing with a parable of the Thames as a symbol of the origin and history of Christianity, and a prophecy of its future in England.

A. McMillan, retiring corresponding secretary and treasurer, presented a carefully compiled report. Brother McMillan was warmly commended by the convention for the thorough manner in which he had collected statistics.

The splendid report of J. A. L. Romig, superintendent of missions, was inspiring to all. His outline of the union propaganda and the marvelous strides during the year in actual unions between Baptists and Disciples, thrilled every one present. He told, in a concrete way, of the great moral and spiritual transformations effected in consequence of different unions. He related how that confirmed atheists had been converted and were now teaching in the Sunday-schools. He illustrated how the work of brethren Marshall, Bennett, and Dafoe among the Baptists had been abundantly blessed of God. There are ten actual union churches in the West doing work for the Master, harmoniously, satisfactorily and successfully.

M. P. Hayden read a great paper on "One Hundred Years of Restoration History." The convention voted to put it in tract form for general distribution in Western Canada. The "Free Press," one of Winnipeg's leading dailies, printed most of the address in good form, thus getting the history and growth of this wonderful movement before many thousands of people.

The C. W. B. M. session carried the convention to the mountain height of spiritual enthusiasm. Mrs. Chas. Cornelius, of Winnipeg, presided with her usual grace and dignity, Mrs. Craig, of Buffalo, N. Y., read a fine paper, and Mrs. Van Hagadorn, of Kenora, and Miss Yeuill, of Portage la Prairie, made good talks. Mrs. Craig created a Western Canada C. W. B. M. organization, with Mrs. Romig, of Portage la Prairie, as president.

The real climax was reached on Wednesday night, when the convention was held enrapt by two masterful addresses—one by Dr. W. T. Stackhouse, superintendent of Baptists missions in Western Canada, and the other by our own W. J. Wright.

Those readers who were swept on by the manifest sincerity and genuine eloquence of Mr. Stackhouse at our last International Convention, can understand the treat that was ours. It was a great address by a great man on a great, broad, Christian theme, and enthusiastically endorsed by the entire convention.

W. J. Wright is known to all. The plea shone brilliantly in its superb presentation by him that night. Wright is every inch a man—a real prince of the King, and will make the A. C. M. S. rank first among our national enterprises. May the loyal sons of this royal priesthood help answer the yearnings of his heart by making the American Christian Missionary Society equal to out greatest missionary organizations.

The symposium on work among the Baptists by our evangelists was of unusual interest, since it brought out from different view points the striking similarity between the two bodies. This was participated in by J. W. Marshall, of Chicago, H. Gordon Bennett, of Kansas City, W. F. Dafoe, of Winnipeg, and J. A. L. Romig, of Portage la Prairie.

M. P. Hayden was elected president, J. A. L. Romig, superintendent of missions, and Ernest C. Mobley corresponding secretary and treasurer for the ensuing year.

Winnipeg, Can. Ernest C. Mobley.

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NEWS FROM MANY FIELDS.

Kansas, Wyoming and Montana.

I found the work in my home church in very good condition. Ellis Purlee will remain with the Coffeyville church and plans are being laid for a big revival this fall and a large work.

August 1 and 2 I visited Sheridan, Wyo., a beautiful city of about 10,000 population. Our church people, under the splendid leadership of O. A. Adams, are surprising the whole community. One hundred and seven have been added to the church since January 1, 1908. About $900 has been put in improvements inside the building. The membership is over 200, and the Sunday-school numbers nearly 300. Brother Caywood, a young real estate man, is superintendent and certainly means business. The Senior Christian Endeavor has a large enrollment and the Junior will be organized this fall. On this Sunday morning I gave an address in the interest of our C. W. B. M. work. In response to an invitation to become members of the association nineteen women came forward and also six people to unite with the church. Later we met to perfect the organization and two more women with four men gave their names, making in all twenty-five charter members. The church is planning for a revival in October when Wilson and Miller will be with them.

From Sheridan I left for my work at Joliet, Mont., spending one day in Billings, arriving in time to help about thirty of our church people give Brother Jordan and his wife a "pounding." The prospects for a splendid meeting at Joliet are good. O. J. Shanklin and his wife have thoroughly prepared for the revival, having visited every home and given personal invitations to these services. Brother Shanklin has been here eight years. Every Lord's day he preaches three sermons, riding twenty-five miles, and attends two Sunday-schools. We need more such workers in Montana.

Lucile May Park,
Montana Assistant State Evangelist and State Organizer C. W. B. M.
August, 1908.

Kentucky.

Many of our preachers and active workers are away from home at the seashore, at lake sides, along rivers, in the mountains, in the country, here, there and everywhere, some even across the ocean, our leaders are resting and pleasure-seeking. This puts the work at much disadvantage. Recently in a city church very many of our best workers were conspicuous by their absence.

Our work of Kentucky missions goes bravely on in spite of short receipts. The secretary was busy all the month of July at home and abroad seeking to keep the work before the people. The total amount is $406.52, and of this amount $167.51 went to a special field that gave it for county work—only the remaining $239.01 being available for the payment of salaries to our corps of men. This was about one-third the amount needed to meet the month's expenses.

W. J. Evans says that Lebanon Junction is showing some improvement.——South Louisville will lose Edw. B. Richey September 1. About $800 raised recently on the debts.——Arlington Heights mission, Lexington, has had 26 additions during the year. Prof. H. L. Calhoun preaches for them Sunday nights and a student supply is had for morning service.——Bromley is reported by Louis A. Kohler as showing some improvement. Forty-five added is a part of the results of the work of D. G. Combs. He has helped in building a house of worship at Omer. It will be paid for at completion. He is now unable to preach—has to rest.——Ten added in Breathitt county by J. B. Flinchum; house to be dedicated soon that he has helped to build.——Z. Ball has added 34 during the month of July and James Lunsford has been with him some. He had 24 additions.——C. M. Summers finds it necessary on account of the financial conditions to preach one Sunday elsewhere than Jackson. It is hoped that Beattyville will use the date.——Nine added by W. L. Lacy and an active campaign ahead of him.——A. Sanders reports progress good. Ministerial association formed at Paintsville, of which he is president.——Seven added in the work of Robert Kirby in Cumberland county.——Twenty-five added by W. J. Cocke in meetings in Fleming and Garrard counties. A good month in finances for him.——Three confessions at Jellico, as reported by R. G. Sharrer. Plans being made by church and preacher for future work.——Fifty added in work of J. W. Masters. Church at Harlan Courthouse organized with 48 members. House to be dedicated second Sunday in September.——Fifteen added by H. L. Morgan in his Southeastern Kentucky field.——A dozen added in the work of J. P. Bicknell. This work is in Wolfe, Morgan and Menifee counties.——Latonia does well in midsummer and Harlan C. Runyon goes right on through the heated term.——Lebanon is improving house at cost of about 3,000.——Work going on as usual at Campbellsville.——H. H. Thompson is pushing the work in Pike county, with hope of good results in summer and fall campaign.

Brethren of Kentucky, what kind of report shall we make at Hopkinsville as to our support of this great and inspiring work? If we are compelled to report as our books show now we will be ashamed before our brethren of Western Kentucky. We urge every church to lend a hand now.

H. W. Elliott,
Sulphur, Ky. Secretary.

Kansas.

Organized work in Kansas is fifty years old this year. We hold our jubilee convention in Topeka October 22-28. The Auditorium will seat 4,000 people and has a $10,000 pipe organ. The Editor of "The Christian-Evangelist" will be one of the speakers.

The Kansas Christian Missionary Society's report of work will be better than the one of last year in the number of additions added to the church and for the enthusiasm created in Bible school work. Eighteen churches have contributed double their apportionment of last year. Longer lists have equaled their apportionment of last year and there are a number of churches yet to make offerings before September 30, the close of the missionary year.

State Evangelist B. E. Youtz is holding a series of meetings in Southwestern Kansas. He closed at Garden City with 17 additions and is now at Pierceville. He will probably go next to Deerfield, Kan. O. L. Adams is in a meeting at Potter. Edward Clutter is having a successful meeting at Latham. There are but few meetings in progress this month.

A union evangelistic movement, led by W. E. Beiderwolf, is to sweep Kansas between September 1 and June 1. Plans have been put into effect to evangelize even the small towns. A number of evangelists will be brought in from other states and Kansas preachers will be used. Christian churches should awake to their opportunities during thees meetings and systematically gather results as they close.

George E. Lyon,
Superintendent Kansas Missions.

National Christian Endeavor Conference and Rally.

For a number of years Bethany Park, Ind., has been the mecca for Indiana Disciples, the last of July and first half of August. Year by year the attendance has increased until this assembly has come to be regarded as the National Chautauqua of the Disciples. The meeting at the park this year was of unusual interest.

On Friday, August 7, a great conference was conducted in the interest of Christian Endeavor. The conference was planned and presided over by Claude E. Hill, Mobile, Ala., national superintendent of Christian Endeavor for the Disciples of Christ. While the attendance at this meeting was not as large as on the preceding days, still the people were there in sufficient numbers to make the meeting both interesting and profitable. The program was exceptionally strong and among the many who participated in the conference were the following: Austin Hunter, Indianapolis; John E. Pounds, Hiram, O.; R. H. Waggoner, Cincinnati; Stephen J. Corey, Cincinnati; W. R. Warren, Pittsburg; Earl Wilfley, St. Louis; Miss Mattie Pounds, national Junior superintendent, Indianapolis; H. A. Denton, Cincinnati, and J. L. Deming, Norwalk, O.

It was an enthusiastic gathering of the leaders in young people's work among the Disciples. In all that was said no note of pessimism was sounded. The conviction prevailed that Christian Endeavor has not only rendered a large service to the church, but that it promises infinitely more for the future. In Christian Endeavor work the Disciples are rapidly forging to the front. And it looks now as if their Centennial aim, "First place by 1909," would be realized.

The success of this conference is a prophecy for larger things during the year and for a greater meeting at Bethany Park next summer.

Claude E. Hill,
Mobile, Ala. National Supt.

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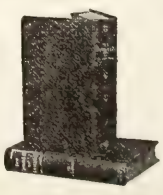

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Harrison, Aug. 20.—One added by letter and one from another religious body baptized since our meeting. This lasted two weeks and was conducted by H. A. McCarty, of Little Rock, assisted by his daughter with the music. There were 34 additions by letter and primary obedience. Brother McCarty is a forcible speaker and did good work.—R. A. Staley.

Okolona, Aug. 17.—In this little town of 500 people we have had 34 additions to date, 24 having been immersed in the Little Missouri River. E. S. Allhands is doing an excellent work in this country. His godly life and persistent efforts have largely made possible the victory. We continue another week, beginning at Prescott on Aug. 23 with R. A. Highsmith. I have some open dates.—Percy G. Cross.

Georgia.

Harrison, Aug. 17.—We have held a meeting at Bethesda Church, Washing county, for five days. There were 35 additions—18 by baptism. The church has been revived and the members are rejoicing. T. J. Linkhous is the pastor. I am now at Harrison, Ga., where the meeting is two days old with eight added. The prospects are for a great meeting as we do not have standing room to spare. The whole town is stirred. J. H. Jensen is the pastor.—William B. Shaw, evangelist.

Illinois.

Rock Falls, Aug. 17.—There were two baptisms at the close of our regular service. We are having a fine attendance during the warm weather.—C. F. Ladd.

White Hall, Aug. 21.—There have been five additions here not reported.—Herbert A. Carpenter, pastor.

Indiana.

La Fontaine, Aug. 16.—Three added since last report—two by confession and one from the Baptists. Every department is in good working order.—A. L. Martin.

Hammond, Aug. 22.—Four added here—three by confession and baptism and one from another religious body.—C. J. Sharp, minister.

Middleton, Aug. 20.—We had two baptisms in the last two weeks. I take a two-weeks' vacation.—L. E. Murray.

Iowa.

Newton, Aug. 17.—Two young men added since last report by confession and baptism. We are preparing for a tabernacle meeting to begin September 6 with the Smalls and St. John. We are preparing for a great meeting and advertising extensively.—W. H. Betts.

Kansas.

Garnett, Aug. 20.—One recently added by baptism and four by letter.—F. W. Collins, pastor.

Chanute, Aug. 17.—I am not taking a vacation. We had a full house last night and five added by letter and statement. There were two additions a week ago.—G. W. Kitchen.

Kentucky.

Augusta, Aug. 18.—I closed a meeting at Union City last Sunday night. There were seven added—five by confession and baptism.—J. W. Ligon.

Ghent, Aug. 17.—We closed a successful two-weeks' meeting at Whites Run Church, there being six confessions. W. J. Clark, of Carrollton, did the preaching in a satisfactory way. He always does substantial work and we hope to have him again.—J. B. Yager, minister.

Morning View, Aug. 17.—I closed a nine-days' meeting at Flat Fork, in Carter county, with seven added. At the regular services yesterday at Bank Lick Church there were 14 added—13 by baptism and one by statement. We raised $530 for state work.—J. P. Bornwasser.

Ruddles Mills, Bourbon County, Aug. 18.—The local Christian church has completed a successful protracted meeting. J. W. McGarvey, Jr., presenting the New Testament of salvation to large audiences with earnestness and spiritual power. There were 47 additions—31 of them being by confession. I had charge of the singing, rendering solos every evening.—Edmond A. Osborne, minister.

Missouri.

Canton, Aug. 20.—Our meeting of 19 days at Breckenridge, Ill., closed with 11 additions—8 by confession, two reclaimed, one by statement. C. F. Pearce did the preaching 11 days.

Kearney, Aug. 18.—Edward Clutter, a fine evangelist and a good, clean man, has stirred this town and men and women are responding to the invitation.—C. C. Atwood.

Tipton, Aug. 17.—We closed a good meeting six miles north of here. Harry Hill, of Okmulgee, Okla., lead the singing and did good work. It was a tent meeting out in the country. With four members to start with we had 25 confessions, and organized a congregation of 27 members. A good building is assured.—Joseph Gaylor.

Chaffee, Aug. 19.—A tent meeting conducted by B. H. Whiston and wife, and lasting 30 days, resulted in 62 additions to the church. We had 19 charter members to start with. A lot has been secured and arrangements have been made for a building. We ask the prayers of all for our ultimate success.—Mrs. F. A. Curtis.

Canton, Aug. 17.—We closed a protracted meeting at Union, Monroe County, with 19 confessions and baptisms and two added by letter, V. T. Wood, of Canton, doing the preaching. He is an untiring worker and is now in a meeting at Tangier, Okla. I begin a meeting for Brother Wood to-morrow at Peaksville, Mo.—A. L. Cole.

Oregon, August 10.—J. W. McGarvey, of Lexington, Ky., has closed a two-weeks' meeting here, his preaching being all we could wish. Though we had but five additions—two by letter and three by confession—I am sure the church will reap a great harvest from the seed that has been sown.—Bert H. Dawson.

Lawrenceburg, Aug. 18.—Our meeting at Mt. Home church is two weeks old. There has been one addition by confession and baptism. The church is filled to overflowing. We still continue.—W. S. Hood.

Dearborn, August 20.—The Bethel Christian Church, near St. Joseph, has just closed a meeting led by Jesse Logan Wilkinson, evangelist, of Indiana, and V. E. Ridenour, singer, of Topeka, Kan. There were 19 baptisms and a strengthened church as the result of the effort. These workers are now in a meeting at Dearborn. Each is gifted in his special field.—Frank G. Richards, minister.

Breckenridge, August 21.—There were four added by statement to the church at Braymer.—E. G. Merrill.

Canton, August 21.—In our two weeks' meeting at Liberty Church, in Lincoln county, there were nine added—eight by primary obedience and one from the Baptists.—T. C. Hargis.

Triplett, August 17.—A vacation tent meeting here is eighteen days old, with 46 added—34 by baptism. Most of the converts are adults. This is the second meeting here this year. W. D. McCully is the pastor. We continue.—Louie S. Cupp, evangelist.

Columbia, August 22.—I closed a three weeks' meeting at Clarksburg, with ten additions. Chas. H. Swift, of Syracuse, N. Y., now a student at the university and also in the Bible College of Missouri, did the preaching. His messages had the logic and earnestness that were needed in a successful revival meeting. Miss Otta Stevens, of Columbia, had charge of the singing. She is a coming power in our brotherhood in song. The church work was given an impetus that will count for much.—E. B. Shively, minister.

Nebraska.

Fremont, August 17.—We had a splendid attendance yesterday evening in spite of the extreme heat. Many of the churches are closed, but I am preaching three times every Lord's day, and have training classes during the week. On August 9 I delivered the baccalaureate sermon for Fremont College, a splendid school, with from 1,200 to 1,400 pupils. Two of our elders are among its professors.—I. H. Fuller.

New York.

Buffalo, August 19.—A young man was baptized Lord's day at Forest Avenue Church. A hopeful spirit prevails.—B. H. Hayden.

North Carolina.

Beetree.—I am spending a short vacation here at my old home on Beetree Creek. I closed a little meeting of one week's duration with 34 accessions, 32 by confession and baptism and two by statement. R. S. Cressman, who is the product of Beetree, will preach here once a month.—L. B. Coggins.

Ohio.

Marion, August 17.—One added by statement. Our work is gaining headway slowly.—Charles E. Smith, minister.

Clinton, August 9.—David D. Dick and wife are in a meeting here. They have some open dates. Write them at Cuyahoga Falls.—S. P. Moody.

Farmer, Aug. 22.—Our revival is less than a week old. We have had 48 additions and splendid audiences. Several years ago Charles Reign Scoville held two meetings here with good results, but the work has since gone down and the church has neglected to meet and break the loaf. We expect a good meeting.—I. H. Durfee and daughter, evangelists.

Oregon.

Springfield, August 17.—One added by baptism since last report.—E. C. Wigmore.

Virginia.

Enon, Aug. 8.—P. A. Cave, of Charleston, W. Va., lead us in a week's meeting at Mizpah. The interest was good and there were eight confessions, six of whom were baptized yesterday.—W. L. Burner.

Portsmouth, Aug. 18.—I assisted W. C. Wade three nights last week in a meeting at the Kola Church, Princess Anne County. There were eight confessions and three restored. Brother Wade had preached a few nights, having three confessions and a deep interest created. I. J. Spencer is with us here in a ten-days' meeting with prospects of good results.—William Burleigh.

Texas.

Wichita Falls, Aug. 17.—The Northwest Texas camp meeting closed. The attendance was large and there were 90 additions. Williams led the music.—James T. McKissick.

Van Alstyne, Aug. 22.—Two more baptisms this week, making 75 added in the past ten months. The church has granted me a vacation which will be spent in Kansas and Missouri. Our meeting, conducted by Richard Martin and L. D. Sprague, closed with 45 additions.—G. F. Bradford.

Sulphur Springs, Aug. 22.—We have been on our vacation most of this year, but held two short meetings, neither of which has been reported. There were 22 accessions at Marietta, Okla., about half of them being baptisms. I also preached a week for Brother McCarthy, at Leonard, Texas, where there were seven additions—six of them baptisms. We begin work at Utica, Miss. September 20, and are open for the fall and winter campaign.—John A. Stephens.

Biardstown, Aug. 19.—Our meeting closed here last night with 24 coming forward at the last invitation. This is pronounced the greatest victory our people have had in the history of the county, there being 108 additions in 20 days—about 8 baptisms. This congregation separated three years ago from the nonprogressive brethren, and from a handful now number more than 300 members. We begin at Quanah, Texas, next Sunday.—Hamlin and Daugherty.

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Laying the Corner-Stone of the Missionary Training School

A thoroughly representative gathering of over five hundred Disciples from all over Indiana and from many other states was present at the corner stone exercises of the Sarah Davis Deterding Memorial Missionary Training School at Irvington. The day was ideal, and every feature of the occasion went to impress those present with the importance of this advance move in our missionary work.

As was said by Mrs. Cunningham, president of the Indiana C. W. B. M., "this school is the gift of our woman's organization to the brotherhood. It is to train our youth for increased service and efficiency on all our fields." In keeping with this thought, President McLean, of the Foreign Society, and Secretary Wright, of the American Society, gave most helpful and inspirational addresses.

President McLean declared that the building under erection was a prophecy of better things among the Disciples of Christ. "Other corner stones will be laid," he said, "because this one has led the way. This will be one of the most useful and influential buildings on the American continent. It will surpass the influence of the pyramids or of the Parthenon in the world's history. It will be a great power house from which currents of spiritual influence will go forth to transform lives and hearts in the uttermost parts of the earth."

Preceding the actual placing of the corner stone, morning and afternoon sessions were held in the Downey Avenue Church, near the school. After a brief and interesting sketch of the beginning of the training school enterprise by Mrs. Frank Wells, W. R. Warren gave the principal address of the morning, taking as his theme, "She Hath Done What She Could." Mr. Warren held that the measure of service was not quantity, but the limit of each individual's capacity. He paid a glowing tribute to the men and women whose lives have made this school possible.

"This building bears one name," he said, "but lifts a manifold memorial, as it renders a manifold service. Through it a loving daughter testifies of her sainted mother to all generations, 'She Hath Done What She Could.' But all motherhood is honored in the memorial to Sarah Davis Deterding.

"This instantly saddens our rejoicing hearts, for Helen E. Moses, who, most completely of all we have known, gave both her living and her life to her King, will not need the room that loving hearts were preparing for her. No tablets or inscriptions are needed to make this truly and perpetually a memorial, not only to her, but to other builders of this fair structure.

"This training school will furnish young missionaries more than extra technical fitness for this work abroad. It will turn back an occasional person who has volunteered for the service without sufficient knowledge of the labor to be performed, the trials to be met and the sacrifices to be made, and lacking some of the many personal qualities requisite. As Mrs. Moses put it, 'this will be a testing school as well as a training school.'

"Its students will have courses of lectures and invaluable conferences from time to time with missionaries on furlough. A material reduction will be made in the time that must elapse after reaching the field, before taking up active work even if it is not found advisable to begin language study here.

"Not the least advantages of the training school will be its close affiliation with Butler College. It will not be necessary to duplicate instructions on any subject, but all the classes of Butler will be open to the missionary students. The standards and traditions built up by many years and many mountaintop lives in the college, will become at once a part of the school's inheritance.

"In turn it will make a distinct contribution to the college through the inspiration of its instructors' lives and character, and its students' lofty purposes and ideals. Much of the missionary instruction will also be sought by the college students, particularly those preparing for the ministry."

President T. C. Howe then extended the greetings of Butler College and of the citizens of Irvington to the C. W. B. M. He complimented them on their work and the site they had chosen, and paid high tribute to Mrs. Moses, Mrs. Burgess, Mrs. Jamison and other presidents of the board whom he had known personally.

Brief talks were given by Mr. and Mrs. Menzies and Miss Vance, of India; Jasper T. Moses and Miss Vera Wise, of Mexico; W. D. Cunningham, of Japan, and by several of the home missionary workers of the C. W. B. M. who were present. The music was in charge of Miss Una Dell Berry, who sang two solos, "Far and Near the Fields Are Waving" and "Building for Eternity."

The afternoon session was opened with prayer by Mrs. Harlan. Mrs. Ida W. Harrison, in outlining the future of the work, pleaded for a high pitch of appeal to prospective missionary candidates; for nothing less than fellowship in the sacrifice and sufferings of Jesus Christ. She was followed by W. J. Wright, who said that it seemed most eminently fitting that this building, which combined the features of a home and a school, should be erected by our women, because the home is woman's peculiar sphere, and she is also supreme in the training of the young. While bemoaning the fact that the parent society, which he represented, had been so long homeless. Mr. Wright extended his heartiest congratulations that the work of the C. W. B. M. was to have the benefit of the permanency and solidity of a real home. He spoke with feeling of the reasons for such a school, and how it would develop the man with even one talent so that this talent would be used to the very best advantage in the Master's service.

President McLean's address, which has been referred to already, followed that of Secretary Wright. The audience was deeply impressed at the high spiritual ideals held forth by Mrs. Harrison and Mr. Wright, and was profoundly silent when President McLean arose. He suggested that it was time for some enthusiasm and applause, which was liberally accorded. In speaking of the great need of a home for the Foreign Society, he said that they had been obliged to move five times in the past twenty years, and that in these moves they had lost tons of valuable documents. He prophesied that the efficiency of every worker would be increased 50 per cent by the added facilities of the new building. After singing the Doxology, the audience was dismissed with prayer by Dr. A. R. Benton, and went directly to the training school site.

After the song, "My Faith Looks Up to Thee," Mrs. Harlan read a long list of the articles deposited in the sealed copper box that was to go in the corner stone. These include a Bible, an American flag, copies of the first and last issues of "Missionary Tidings," a copy each of the books issued by the C. W. B. M., the "Declaration and Address," photographs of past and present national officers of the board, a signed photograph of A. McLean and Secretary Wright's autograph, beside many other documents representing the work of the society, and photographs of the most generous donors to the building fund.

The box was then lowered to its final position within the stone by Mrs. Maude D. Ferris. Prayer was offered by Allan B. Philputt and the service closed with the singing of the Doxology.

The building, which is now in process of construction, is built of colonial brick and Bedford stone, and will be 165 by 95 feet and four stories high, containing about 75 rooms. Mrs. Effie Cunningham and Mrs. Frank Wells, of Indianapolis, the Centennial committee for Indiana, have visited all the training schools of the country and are embodying in this new building the ideas gained in this tour.

There will be a well-equipped gymnasium, kindergarten rooms, domestic science and music rooms on the ground floor. On the main floor will be a museum containing curios from the different missionary fields; also the offices of the national board, missionary library and rooms for the meetings of the executive board. Class rooms and dormitories for the women will occupy the third floor, while the dormitories for the men will be on the fourth floor. Here also will be a large dining room at one end and a thoroughly modern kitchen, with a cold storage room, etc.

The school is located between Downey, University and Ohmer avenues, and in close proximity to Butler College. The college library is the only building on the plot of ground above described and as it is under the administration of the city it will be open to the students of the training school.

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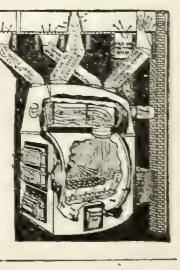

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People's Forum

A Voice From the Pew.

To the Editor of THE CHRISTIAN-EVANGELIST:

We read carefully and thoughtfully Brother Todd's paper and we have also read every comment, criticism and protest from evangelists and preachers we could find, some mild and some otherwise. As our viewpoint largely determines how we see things, I thought perhaps some one might be interested in a voice from the pew. Brother Todd hits and hits hard at existing evils in our evangelism. Lest some one should say I am not "loyal to our Plea," I would state that I have been in the church since childhood, forty years. I have been identified with our C. W. B. M. work for twenty-five years. I have been State C. W. B. M. organizer of our own state. I have gone into churches, conventions and evangelistic meetings for almost a score of years. I love the church and have almost given my life for it. But I believe there are some things among us we ought to *grow* out of. I know evangelists with big brains and big hearts whose message and every word and act honor God. I thank God for them and am ever ready to hold up their hands with prayers and offerings. But I have known others whose names have been widely heralded in our church papers, whose coarse jokes and slang phrases have brought the blush of shame to our faces, and I have known others whose sensational attacks upon other churches have so grieved and humiliated us for the time we could scarcely sleep.

To eradicate any disease is a painful process. Brother Todd, with his clear brain and courageous hand, in his diagnosis has found diseased spots in our evangelism. We are praying that God will give us men who with equal courage will find the remedy, that the world may learn that the gospel is the power of God unto salvation and needs no coarseness to emphasize or make it effectual.

Aunt Lois.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

AUSTIN.

John De Forest Austin, who passed to his reward July 23, at Inglewood, Cal., where he had recently made his home, was born at Rockford, Ill., June 15, 1877. In 1879 his parents moved to Nebraska. Here he received his early schooling and began the active duties of life. After graduating in the high school at Ulysses he entered Cotner University, but owing to poor health did not continue his course to the end. He was a very bright student and regretted his inability to realize his ambitions. For a time he conducted the commercial department of the college with marked success. Later he entered business with a publishing house and succeeded in making money. But his ambition from childhood had been to enter the ministry. His first work was in a mission church in Bloomington, Ill., in connection with his business in that city. Later he filled pastorates in Estherville, Ia., and Belvidere, Neb. In 1902 he entered the evangelistic field and at once became prominent on account of his success in winning souls to Christ. He was not emotional but clear in his exposition of the gospel. He was very loyal to the scriptures. His most effective meetings were held in Havelock and North Omaha. He labored in Nebraska, Kansas and California. His health, always a handicap, compelled him in 1906 to leave the field and remain at home in Bethany. He began the publication of the "Christian Reporter," which became the state paper of Nebraska. By his ability and energy he raised it to a marked success. Finding a change of climate advisable he sold his paper and removed to California about three months since. But it was too late. His work was ended. After a heroic struggle for life he passed away in the midst of his family, honored for his useful and consecrated life. He lived an intense life and always seemed to be driven with the thought that his days of work were few. Impressive funeral services were conducted at his home in California and at Bethany, Neb. His family have the sympathy of a large circle of friends.

W. P. Aylsworth.

The Favorite Range With Housewives.

In the big majority of American homes when the "range question" is brought up for discussion and final settlement, the last word is conceded to the women folks and with them is left the selection.

The housewife of experience has pronounced ideas on the subject. To her the ideal range must be one that meets her most exacting requirements. She insists that it be, above all things else, dependable. It must be a good cooker and a good baker, not one day but every day. And it must be economical in its consumption of fuel. That is a point she lays much stress upon and wants to be sure about. If it meets those requirements and she is further assured that the range is durable that is the range she wants and insists upon getting.

The inexperienced young housewife simply asks that it be a "range with a reputation."

Both the experienced and the inexperienced housewife, before deciding upon a range purchase, should examine closely into the merits of the Great Majestic Range. It is a perfect baker at all times. It saves half the fuel bill, because it is scientifically built in such a manner that no heat can escape and no cold air can enter. It has a fifteen gallon all copper reservoir which gives not only hot but boiling water. The body of the Great Majestic is made of charcoal iron, which gives it a durability that will outlast three ordinary ranges. Moreover, it is the "range with a reputation," because it has the reputation of the plant behind the range and also because there are hundreds of thousands of Majestics in use all over the country and every one is giving perfect satisfaction.

Majestic Ranges are for sale in nearly every county in forty states, but if your dealer does not handle them you should write to the Majestic Mfg. Co., of St. Louis, Mo., for their interesting booklet "Range Comparisons" and they will also tell you where you can see and examine a Majestic.

Ministerial Exchange.

D. T. Stanley, now of Little Rock, Ark., and Prof. Harry W. Miller, of Troy, N. Y., have united their forces for evangelistic work, and are making dates for the fall and winter. Address 134 Riverside avenue, Little Rock, Ark.

Churches wishing an experienced chorus leader, vocal and trombone soloist, as well as personal worker, may address A. L. Haley, Butler, Ind.

Charles R. Oakley, pastor of the church at Wauseon, O., will close almost six years of service for that church next month. He would like to hold several meetings before locating again as pastor. Any church in need of a meeting, or looking for a pastor, would do well to correspond with him before his time is taken.

Two good preachers are wanted for district evangelists. It is a splendid field, and a good opportunity for the right men. We need twelve good preachers for settled work. Address J. J. Taylor, box 397, Little Rock, Ark.

Churches within easy reach of Marshall, Mo., who can use a student preacher, may address M. Ward Ellis, 420 East Yerby street, Marshall.

Miss Lyda B. Seamands still has some time not taken for fall meetings. Those desiring evangelistic singer may address her at 217 Lobban street, Warrensburg, Mo.

Churches desiring the services of a competent evangelist, with or without singer, on reasonable terms, may address S. V. Williams, 355 Greenwood avenue, Kankakee, Ill.

Hugh T. Morrison has closed his work with the church in Lismore, New Zealand, and his address, until further notice, will be Perth, West Australia. He may remain in that state until the winter, when he will probably start for the Orient on his way back to America.

Changes.

Benton, A. R.—364 Downey avenue, to 5363 University avenue, Irvington, Ind.
Burns, H. F.—Peoria to 5607 Lexington avenue, Chicago, Ill.
Carter, M. O.—1486 Penna avenue, Columbus, O., to Hazel Green, Ky.
Coffman, G. W.—Paonia, Colo., to 1322 Twenty-eighth street, Des Moines, Ia.
Conrad, Thomas H.—Douglass, Kan., to Zionsville, Ind.
Courtney, R. L. Smithville to Hyde Park, Austin, Texas.
Dalton, W. L.—Perry to Walter, Okla.
Esson, Albyn-Silverton, Oreg., to Paris, Ill.
Denny, W. A.—1141 S. Central Park avenue, to 954 S. Sawyer avenue, Chicago, Ill.
Dewees H. Jasper—Central Butte to Moose Jaw, box 563, Sask., Canada.
Newby, E. A.—823 Fifth street, Alva, Okla., to 1117 South Main, Wichita, Kan.
Ryan, William D.—Winona Lake, Ind., to 500 Lexington avenue, Ashland, Ky.
Tyrrell, F. G.—Ardmore avenue and Third to 309 South Normandie, Los Angeles, Cal.
Waite, Claire L.—33 Grove street, Milwaukee, Wis., to 5477 Jefferson avenue, Chicago, Ill.
Williams, C. M.—Palmer to Graham, Texas.

READ THE ADVERTISEMENTS

in this issue, and, if interested, in answering them

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ATTENTION!

1. The special discount of 30 per cent on Books closes with this month. Any one desiring to purchase Books at this remarkably low price, must send in the order and money before the first day of September, 1908.

2. The Tissot Bible Picture offer also closes with this month. No orders received for these pictures after the first day of September, 1908.

3. The special offer of a Sewing Machine to Ladies' Aid Societies for 25 new subscribers to The Christian-Evangelist, closes this month.

Let us hear from all who are interested before these offers close.

CHRISTIAN PUBLISHING COMPANY

ST. LOUIS, MO.

Aug. 27th, 1908.

Christian Endeavor

September 6, 1908.

SONGS OF THE HEART, IX. A LIFE LIVED WITH GOD.—Psa. 91.

(Consecration meeting.)

DAILY READINGS.

M. God Everywhere.	Ps. 139:1-10.
T. God Working in Us.	1 Cor. 12:4-13.
W. God Dwelling in Us.	John 14:15-18.
T. His Fulness in Us.	Acts 6:1-6.
F. His Quickening.	Rom. 8:1-11.
S. Abiding Forever.	1 John 2:27-29.

OTHER HELPFUL SCRIPTURES.

Gal. 2:30; Phil. 3:12-14; 2 Cor. 4:16-17; 2 Tim. 4:58; Rev. 2:10; Rom. 12:1-2; Psa. 119:1-3.

What strength and confidence comes to us as we read this grand psalm! What a mighty confession of faith it was for the author to make and what a confession of faith it has been for the countless millions of those who have dwelt "in the secret place of the Most High!" No other religion has such a psalm as this. It should be committed to memory, so that at all times of need its strong voice can speak courage and peace to our hearts and lives.

The "secret place of the Most High," the "shadow of the Almighty"—to dwell, to abide there. If no other words had ever been written for weak and weary hearts, these had been enough. No harm can find us or hurt us in such a strong refuge. No threatening shall dare to come nigh our tent, covered, as we are, in the secret place of the Most High. "He shall cover thee with his pinions, and under his wings shalt thou take refuge."

In reading this psalm one is inclined to give all these words what is called a spiritual interpretation. Why not, first of all, take "that which is natural, and then that which is spiritual?" Why should not one have freedom from fear of dark nights full of dangers as he reads verses four and five?

Why should you not be free from fear of illness when you read verses 6 and 10? Is not good health frequently a matter of a quiet heart free from fear? How many of God's people are worrying themselves sick by fearing sickness? Why not take this refuge from such fear in such a faith in the keeping power of the Almighty? If you do not have better health after reading this psalm it will be on account of your lack of faith.

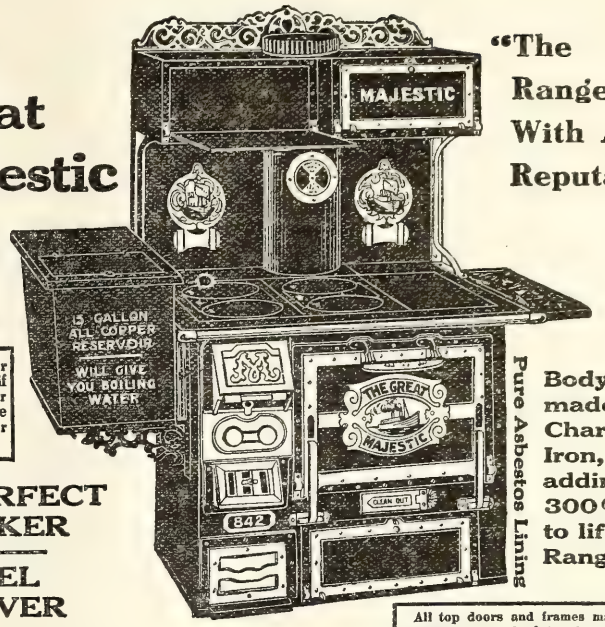
Why should you worry about troubles? Read the fifteenth verse. You will not escape the common lot; you will have troubles, but, "I will be with thee in trouble, I will deliver thee and honor thee." What better friend do you need with you than the Almighty, and where are you more likely to find comfort and help than in the secret place of the Most High and in the shadow of the Almighty?

Do you recall Jesus' use of this psalm when he was in trouble? In the moment of his temptation Satan quoted verses 11 and 12. Jesus' reply indicated that in claiming these promises we are not to impose upon the power of God. God has not promised to protect a rash fool from the consequences of his folly. God had not told Jesus to cast himself down from the pinnacle of the temple. To have done so would have been to invite disaster. If God had told him to do it then angel hands would have borne him up.

Have you thought of the hymns that have been inspired by this psalm?

Luther's great hymn, "A Mighty Fortress Is Our God," the sweet hymn of the Hindoo convert, "In the Secret of His Presence How My Soul Delights to Hide," and our familiar hymn, "Under His Wings." What soul could help singing as it reads this psalm? Commit it to memory and have its comfort and strength.

The Great Majestic



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Midweek Prayer-Meeting

By Charles Blanchard.

THE BEAUTY AND BLESSEDNESS OF A HOUSE OF WORSHIP.

Topic September 2. Psalm 84.

How amiable are thy tabernacles,
O Jehovah of hosts!
My soul longeth, yea, even fainteth
For the courts of Jehovah;
My heart and my flesh crieth out
For the living God.
Yea, the sparrow hath found a house,
And the swallow a nest for herself
Where she may lay her young—
Even thine altars, O Jehovah of hosts,
My King and my God!

Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.
Passing through the valley of Weeping
They make it a place of springs:
The early rains covereth it with blessings.
They go from strength to strength,
Every one of them appearing before God in Zion.
O Jehovah, God of hosts, hear my prayer;
Give ear, O God of Jacob!

Behold, O God, our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God
Than to dwell in the tents of wickedness.
For Jehovah is a sun and a shield;
Jehovah will give grace and glory!
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee!

If this heart-throb of devotion does not move you to worship, surely nothing that I might add would be worth while. The pulse of praise beats strong through these great processional psalms. They are the highways of praise and thanksgiving in Zion unto the ends of the earth and until the end of time. They are tender with the touch of human longing, passionate with yearning, thrilling with hope, triumphant with rejoicing. The springs of spiritual power break out of them as springs in the Valley of Weeping. They are as rain upon the parched desert. Grace and glory and strength and salvation are in the shoutings of the worshiping throngs. Beauty and blessing are the portion of God's people. Praise indeed is comely. "Blessed is the man that trusteth in thee!"

To love the house of God is a part of all true worship. As the passionate devotion of the psalmists and prophets and people of Israel gathered around the tabernacle and the temple, so should our hearts turn toward the house of God. Not always, but ordinarily, you can judge of the real devotion of men and women by their attitude toward the house of God. Indifference to the affairs and to the place set apart for worship is almost a certain sign of low spiritual aspiration. Love for the house of God represented the very best that was in the Hebrew people. The degradation of the temple court by the money-changers roused the righteous indignation of the grea Master. True he prophesied its destruction, yet with such a pathetic lamentation as showed the passionate love he cherished for the temple, in common with his own people.

To build a house unto the Lord was in the heart of David, and the work of preparation inspired him to the most devoted service of his splendid career. So our interest in the building of the "home" church, and in the work of "church extension," measures in a large or small way our love for the Christ and his Kingdom. The "highways of Zion" still run along by the country church, the village place of worship, and, despite much of foolish pride and vain-glory, through the splendid cathedrals of the crowded cities. Only let us be careful lest we substitute worship of the house for the true worship of the Lord of Hosts.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

To Make it Personal.

Most of the uses made of the "Double-up Campaign," whether for doubling schools or classes, lack one very essential thing: that of placing an individual responsibility upon each person. Here is a plan which has been found very helpful in overcoming the difficulty mentioned. After deciding upon the duration of the campaign, prepare a good-sized chart, with lettering prominent, or have the same upon a blackboard (if convenient), in the following form, if it is to be a campaign conducted by one class, the same to be kept in a conspicuous place:

DOUBLE-UP CAMPAIGN

MOTTO: "Each One Get One."

I HAVE MINE and	HERE'S HIS NAME.
Charles Smith	.....
Walter Cornell.....	....
Clyde Jenkins	.....
Will Perkins.....	....

The name of every member of the class on the roll at the beginning of the campaign should be placed on the chart, in the column as shown above, and in the opposite column, just as many blank spaces. As fast as each one brings his new scholar, place the new one's name in space opposite the name of the one who brought him. Should any bring more than one, hold on separate list for "extra measure," to be announced at end of campaign.

It would be a very dull or indifferent member of the class who would not make a sincere effort to wipe out the blank space opposite his or her name by bringing a new scholar. Will H. Brown.

◈ ◈ ◈

Is This Your Picture?

As I sat in this teacher's class I wondered how many more were like him. He was a prominent and successful professional man in his community. I was proud to see that with it all he loved the church and was willing to share its work. He had a class of eighteen fine young men the morning I was a visitor. As I looked them over I was moved with the thought of the opportunity such a teacher had before such a class.

The lesson was the story of the loaves and the fishes, the gift of the little lad which fed five thousand people with plenty to spare. What an opportunity to that business man to impress the power of God through Christ upon these young men, and the opportunity to call them to consecrate their gifts to his service! Who can tell what might have come to the kingdom of God through such a presentation of the lesson? But what did this teacher do?

He took the most of the time to discuss the curious question why Jesus asked Philip, rather than any other disciple, "whence are we to get bread to feed the multitude?" The conclusion he drew out of the young men was, that Philip was quicker at figures than any other disciple and quickly estimated how much it would cost to feed the five thousand.

What a pity that from that day on the only thought those young men will have of that great day in the life of Jesus will be that Philip was good in arithmetic! Do you waste opportunities like that by wasting your time upon curious and nonessential questions?

◈ ◈ ◈

Add One for Pennsylvania.

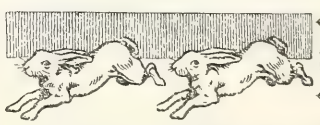
In the list of Adult Bible classes given in a recent issue of THE CHRISTIAN-EVANGELIST I find but two from Pennsylvania. Add one for the Third Church at New Castle. We organized it in February and have out certificate from the state association. It is now the largest class in the school with twenty-four enrolled, but plenty of chance to grow. I would like to see the Adult Bible Class page become a permanent feature of THE CHRISTIAN-EVANGELIST, giving methods and plans used by different classes.

J. Franklin Baxter.

New Castle, Pa.

◈ ◈ ◈

The Hammett Place Bible-school and the Second Church school, both of St. Louis, Mo., had a lively contest. The Hammett Place "Boosters" sent out post cards like these:



SHALL WE OVERTAKE THEM?

The Second Church Bible School is slightly in the lead in the contest, but Hammett Place Bible School can readily overtake and pass it if we **ALL BOOST!!**

In this contest "On Time" (before 9:30 A. M.) counts 3 points; "Tardy" (before 9:45 A. M.) counts 1 point; "New Pupil" counts 5 points. Visitors count the same for attendance as members.

Sunday, December 15, is Visitors' Day.

Bring your friends and neighbors. Your aid in this respect is absolutely necessary

A prize will be given to the person bringing visitors counting the greatest number of points.

Whatever You Do, Be Present Before 9:30 A. M.

Your friends,

THE BOOSTERS

The Solution of the Problem.

We have found the organized class to be the solution of the problem of "How to interest the adult element of the church of any community in the Bible school." My class of young married people was organized a year ago with a membership of 8, and our enrollment has reached 104—it is now 86—average attendance about 60.

Mrs. H. S. Gilliam.

Oklahoma City, Okla.

PRIZE SONG.

Central Church of Christ, Syracuse, N. Y.

Music—"The King's Business."

Words by I. U. Doust.

I'm not a stranger here
Within this Bible school,
My love for it is dear
And must not pass away.
For here we learn to be
Like him beyond the sea,
We're here on business for our King,
This is the lesson that I learn,
A lesson old but always new,
That Jesus lived and died
For weak men such as I,
O, be you faithful unto God.

This is the Church of Christ,
Where wise men young and old
Confess and serve the Lord,
And do not leave the fold.
The dear old Central Church
With us shall ever be
The place to labor for our King.
These are the teachers that I love,
Whose message fair is from above,
This say we one and all,
God bless our leaders true,
O, be you faithful unto God.

Then shall we one and all,
Wherever we may be,
At home or far away
Upon life's stormy sea—
Our prayers for thee ascend
To God who reigns above.
You'll stay in business for our King,
This is the lesson that I learn,
A lesson old but always new,
That Jesus lived and died
For weak men such as I,
O, be you faithful unto God.

◈ ◈ ◈

Remarkable Class of Young Men.

Among the Loyal Sons classes in California, the one in the capital city, Sacramento, gives promise of becoming one of the most active, in a general way. Soon after the class organized and got well under way, Will H. Brown, of Oakland, founder of the Loyal Sons movement, visited Sacramento, and the Loyal Sons there held a special meeting in his honor. This meeting was also attended by several young men from the Presbyterian and Baptist schools of that city, who wished to investigate with a view of organizing classes of the same name in their schools. The class already organized is in the Christian church.

Of this class Mr. Brown writes: "While the class is not yet a very large one, it is already quite a remarkable one. At the time of my visit it had an enrollment of

15, with 11 of them members of the church, eight in the church choir, several serving in various capacities in the work of the church, and two of them preparing to study for the ministry, with a third one seriously contemplating the same step. Not a member of the class uses tobacco in any form, nor liquor, nor profanity. The class is evangelistic to the extent that when a new member is enrolled he is urged to attend the church services and to become a Christian. Several conversions have already resulted, one a railroad fireman, who in turn is working to enlist several of his railroad companion. The class will start a paper of 16 to 20 pages in October, and is sure of liberal advertising patronage, as quite a number of the leading firms of Sacramento are members of the Christian church. The class has a room of its own, fitted out with large desk and telephone, and tastily decorated with pictures, mottoes, etc. The present splendid foundation of the class insures a rapid and substantial growth."

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Missouri Bible School Work.

Examination questions for teacher training have recently been sent to the following classes: J. J. Flint, Etterville; Roy O. Youtz, Burlington Junction; J. G. Engle, Webster Groves; W. J. Frost, Houston; Jos. M. Brewster, Aud; J. E. Todd, Osgood; George L. Peters, Joplin; C. C. Atwood, Kearney; E. N. Hargood, Mt. Vernon; E. O. Sweaney, Kidder; E. M. Peters, Rushville; F. M. Venable, Agency; C. H. Burton, Golden City; C. D. Haskell, Fredericktown, and Mr. Branstetter, Budd Park, Kansas City.

The examination papers which have been sent in have been good, and many of them fine. It is only necessary for our classes to study the lessons, drill and review, and have occasional written tests, and send in for questions frequently instead of waiting until the end of the course, to be able to pass creditably.

New classes are being reported as organized and many promised for organization in September. We want a full list of all our training classes in Missouri by September 1. Be sure and send yours in.

Diamond now has an organized class of young women.

The Dr. Hudson class of young ladies of Independence Boulevard Church, Kansas City, gave their quarterly banquet on Aug. 14, and decided they would undertake to increase their enrollment to 100 in 100 days.

The organized class of South Prospect, Kansas City, expects to increase its enrollment from 125 to 200 this fall.

The Centennial aim, "All the church and as many more in the Bible school," seems destined to be realized in a large number of Missouri schools this fall. Among those which expect to reach the aim are Weston, which had last week a corps of 25 workers in the field; Booneville, which is thoroughly organized and will open the campaign the first Sunday in September; Budd Park, Kansas City, which already has 500 in their Sunday roll, with 238 on the church record, but has a number of church members not reached; Osceola, which voted to reach the aim in sixty days after September 1, and Roscoe, a school in an inland village, which decided that if Osceola could, it could, too.

All Baraca and Philathea classes will be interested in knowing that I have just received a letter from Marshall A. Hudson, president of World Wide Baracas, in which he urges all these classes to enroll with the secretaries of their states as organized Adult Bible classes, and receive the certificate of recognition. We join with him in this, and hope that all our classes will enter this international fellowship.

To secure the International Teacher Training diploma for the Standard course and the seals for the Advanced course, the pupil must study 150 lessons. It is hoped that arrangements will be made with each of our Missouri colleges to offer this course to their pupils this year.

It is a source of pleasure to me, and I hope it will be to many in Missouri, to state that at the board meeting on August 14 it was decided that I should continue with Brother Hardin in the work during the year. The great opportunities open here in Missouri, the splendid interest everywhere manifested, the strong and aggressive state board, and the association with friends of other days, and chiefly with Brother Hardin, make the prospects for the year very bright. After September 1 my home will be in Independence. All communications concerning the work should be sent to me at the office, 311 Century Building, Kansas City, Mo.

Brother Hardin continues to improve and is expected soon to be at his post.

J. H. Bryan,
Asst. State Superintendent.

❁ ❁

A New Class in Brooklyn, N. Y.

It affords me great pleasure to report to you the organization of an adult Bible class with eleven charter members in the Second Church of Christ, Brooklyn, N. Y., in accordance with standard of International Sunday School Association. We have received our certificate of recognition from the I. S. S. A., and our teacher, Jos. Keevil, has hopes of soon having a class of fifty.

G. H. Bonnington, Pres.
Long Island City, N. Y.

◈ ◈ ◈

The membership committee of "class seventeen" of the First Church, Washington, Pa., use cards like these two.

Making Things Hum.

The Christian Bible school at Abilene, Kan., has an enrollment of 160 and two organized classes; the "Live Cole" class, of 17 young men, with C. A. Cole, pastor, as teacher, and the Golden Rule class, of 28 young ladies, with Mrs. M. D. Settle as teacher. These two classes of young people are making things hum, having secured during the past sixty days the greater part of 83 in Home Department and Cradle Roll. The offering of the school has averaged $4.50 since January 1, 1908. The offering for the orphans on Easter was $22.20.

◈ ◈ ◈

Teacher Training Graduation at Auburn, Nebraska.

The commencement night of the teacher training class was a gala occasion in the Christian church here. A thunder storm failed to keep people away, so the church was well filled. Prof. E. L. Rouse, one of the teachers in the state normal at Peru, and a teacher-training enthusiast, was the speaker of the evening. He told us that in view of the great price that was paid for us, our highest service was demanded, and the highest service that we can give the world is to teach the truths of Christianity.

The class, which was seated upon the platform, gave a short drill illustrating the nature of their work. Diplomas were presented to the class by the writer. There were fifteen who took the examination given by the state department of teacher-training. Mrs. J. O. Redfern, the faithful and energetic teacher of the class for the last four months, deserves much credit for successfully bringing the class through some trying periods.

Hugh Lomax, minister.

Help Us Help Others

CLASS SEVENTEEN—"Loyalty"

Please give names of all persons whom you think this class should endeavor to win for its membership or help in its organized work.
Indicate with an X in the squares the reason for our visitation.

These Persons Are Absent on Account Of:

Sickness	Out of City	Indifference	Excuses

NAMES

.....

.....

.....

N. M. ABBOTT, President **MRS. ETTA SMITH, Secretary**

ORGANIZED DEC., 1907

CLASS SEVENTEEN

NUMBER ENROLLED 100

FIRST CHRISTIAN CHURCH
WASHINGTON, PA.

E. A. COLE, Teacher
N. M. ABBOTT, President

MRS. ETTA SMITH, Secretary
J. F. BRISTOR, Treasurer

Dear :—We have missed you from our class and I send you this reminder and also desire to say we are now organized as an Adult Bible Class and desire to make ours the largest Adult Class in the County. Will you not return and help to that end?

We will expect to see you in your place next Lord's Day. Again earnestly and lovingly inviting you to return and help us, I remain,

Sincerely yours,

The Home Department

Uncle Billy Finney.

Uncle Billy Finney was a funny sort o' feller.
Mightn't be a cabbage or a tater in the cellar,
Seasons goin' crooked an' the crops forever failin',
Yet you'd never hear ole Uncle Billy Finney railin'.
"What's the use o' tellin' everybody all your woes?
Plenty of their own," he says, "the Lord A'mighty knows."

Never heard him liftin' up his voice condemnin' when
Others were disparagin' their errin' fellermen,
Smoked his pipe in silence till the argument was through.
"Ain't no call to kick about the things my neighbors do.
Tell you what," he says, "it keeps me humpin' every day
To keep my own feet treadin' in the straight and narrow way."

Never talked religion; but he acted it so well
He might have been a Methodist as far as you could tell.
Never called the world a place o' sorrow an' o' sin.
"Pretty fine ole world," says he, "that we're a-livin' in.
Want to go on livin' so that when I die, maybe
Neighbors now an' then will think a kindly thought o' me."

Uncle Billy Finney died a dozen years ago;
Not a dog or child but hated bad to see him go.
'Peared as though he left a place nobody else could fill.
World was not the same when Uncle Billy went, but still,
Seemed to hear the welcome of the joyous angel throng—
"Why, Uncle Billy Finney! What's been keepin' you so long?"

—*Lowell Otus Reese in Leslie's Weekly.*

A Deadening Habit.

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud and rarely looks up. The direction in which we look indicates the life aim, and p ople who are always looking for something to criticise, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

This disposition to see the worst instead of the best grows on one very rapidly, until it ultimately strangles all that is beautiful and crushes out all that is good in himself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true and mean to do what is right.—*Success.*

Mrs. Smith (thoughtfully): "I'm afraid I shall have to stop giving Tommy that tonic the doctor left for him." Mr. Smith (anxiously): "Why, isn't he any better?" Mrs. Smith: "O yes! But he has slid down the banisters six times this morning, broken the hall lamp, two vases, a pitcher, and a looking-glass; and I don't feel as if I could stand much more."

Outdoor Sleeping.

This has been made more easy by the construction of hammocks that are in the form of a suspended bed, with a solid substantial frame sustaining the mattress. These may be set up wherever one wishes to, and by the use of mosquito netting, which is easily adjusted, keeping out all the flying insects, one can have the benefit of absolute outdoor sleeping. The great benefit coming from this will be realized after a few nights of experience in the feeling of restfulness that will be experienced in the morning after a night of this delightful sleep. Now is the time to inaugurate this. Get the outdoor habit fixed before the weather becomes cold enough to frighten you out of it; then the battle will come in trying to give it up. Many a life has been prolonged simply by sleeping out doors.

"Good Morning."

I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*Beecher.*

"I'm goin' to stop bein' kind and helpful to people," said a little lad to his mother.

"Why?"

"'Cause, at school to-day, I saw Tommy Jones putting a pin in master's chair; so just as the master was about to sit down, I pulled away the chair. The master sat down on the floor, and when he got up he caned me for pulling away the chair, and then Tommy Jones hit me for interfering."

WEEKLY MONITOR TO WIVES.

The following epitaph is said to exist in a churchyard in Northumberland. If it is an invention it was written by some one who has been under the yoke:

Here lie the bodies
of Thomas Bond and Mary his wife.
She was temperate, chaste and charitable;
But she was proud, peevish and passionate.
She was an affectionate wife and a tender mother;
But her husband and child, whom she loved, seldom saw her countenance without a disgusting frown;
Whilst she received visitors whom she despised with an endearing smile.
Her behavior was discreet before Strangers.
But imprudent in her own family.
Abroad her conduct was influenced by good breeding,
But at home by ill-temper.
She was a professed enemy to flattery and was seldom known to praise or commend,
But the talents in which she principally excelled were difference of opinion and discovering flaws and imperfections.
She was an admirable economist and without prodigality, dispensed plenty to every person in her family.
But would sacrifice their eyes to a farthing candle.
She sometimes made her husband happy with her good qualities.
But much more frequently miserable with her many failings; insomuch that in thirty years cohabitation he often lamented that, malgre all her virtues, he had not, in the whole, enjoyed two years of matrimonial comfort.
At length, finding that she had lost the affections of her husband, as well as the regard of her neighbors, family disputes having been divulged by servants, she died of vexation, July 20, 1768—aged 48 years.
William Bond, brother to the deceased, erected this stone as a Weekly Monitor to the surviving wives of this parish, that they may avoid the infamy of having their memories handed to posterity with a Patch-Work character.

Vacation Days.

It isn't enough that flowers bloom,
That grasses wave;
That ten whole weeks of happy time,
Our own, we have.
Something else the summer must hold,
Sweeter than honey, and brighter than gold.

It isn't enough that glad birds sing,
That brooklets run;
That lessons are thrown to the careless winds
Every one.
Something else the summer must hold,
Sweeter than honey, and brighter than gold.

It isn't enough that sea-shells gleam
On sandy shore;
That tossing waves on the ocean's breast
Tumble and roar.
Something else the summer must hold,
Sweeter than honey, and brighter than gold.

But it is enough that a loving heart,
In work and play,
Should make all others surrounding it
Happy alway.
This is the charm the summer must hold.
Sweeter than honey, and brighter than gold.

—*Congregationalist.*

"I should think you'd go slow," said the cautious friend. "You know, as Lincoln said, 'you can fool all the people some of the time, and some of the people' "—

"That's all right," interrupted the sharper, "but I find it's always possible to fool enough of the people enough of the time."—*Philadelphia Press.*

Blessed.

Blessed is the man who counts another's time as valuable as his own.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man who has not found out that he is superior to other men.

Blessed is the man who leans forward instead of backward.

Blessed is the man who is guilty of the splendid vice of promptness.

Blessed is the man who sees nobility in being faithful on a committee.

Blessed is the man who looks while he listens.

Blessed is the man who knows not how to flatter, but how to appreciate.

Blessed is the man whose watch closes without a snap.

Blessed is the man who is afraid to leave his work undone.

Blessed is the man who has grace enough to give up the end seat in the pew.—*Edgar W. Work.*

Bubbles.

Chasing rainbows is a bootless occupation. There is no pot of gold at the end of the rainbow, for the rainbow has no end. The young imagination often clothes very commonplace objects and pleasures with all the colors and hues of the rainbow; but when approached these colors all melt into their native grays or browns. If only we could detect the real phantoms of life, what immense misfortunes and disappointments would humanity be relieved of! Bubbles are beautiful and many-hued, but they are not substantial, they will not endure. Follow after excellence in the old ways and the ways that are approved, and happier results will accrue.

FOR HEADACHE

Take Horsford's Acid Phosphate

Recommended for the relief of headache caused by summer heat, overwork or nervousness.

THE CONVINCING OF DVORAK

By MABEL EARLE.

"It's a dog's life," Dvorak announced, getting out of his overclothes.

"What's wrong now?" queried Jerry MacMurphy.

"Wrong?" Dvorak repeated. "You can spend your life here in this place, month in and month out, and ask what's wrong!"

He swept his hand about the arc of the roundhouse windows, dimly outlined against the darkening western sky, and shook his clinched fist toward the huge bulk of 1018.

The roundhouse is not an agreeable place at any time. The fog and steam and smoke of it catch at a man's throat and blind his eyes as he enters: the noise of it, when they are firing up the engines for the road, and the shriek of steam drowns out the rattle of coal and the clang of steel, is enough to drive a sensitive organization to stark lunacy. Possibly Dvorak was unusually sensitive at the close of his day's work. His friend looked at him anxiously, as the man shoveling coal up in the cab of 1018 pulled the chain of the fire-box door, and the fierce glare leaped out across the shadows.

"Seems to get on your nerves, cleaning out flues," said Jerry.

"Laugh, can you?" cried Dvorak. "Look at my face! Look at my hands!"

"Yes, that's what I was laughing at," Jerry interposed.

"I'm a man," Dvorak went on, unheeding, "made in the image of God the same as them, they'll tell you. What right have they to say that I shall slave my life out here, with my face black, and my lungs full of soot and fog and coal-dust? What right have they to say that I shall spend hours in the fire-box of one of their leaky old engines, choking and stifling in the dust, cleaning out the flues that are packed solid with soot and cinders, because they're too stingy to use a decent fuel—"

"Well, who says you shall?" Jerry inquired coolly. "Walk up to the boss there, and tell him you want to quit. Nobody's tying you here. And, besides, I wouldn't blame choked flues on the kind of coal they use, when you know you're cleaning up after John Green's firing. If Timmy Malone had fired that engine with the same coal, we'd have had a different job."

"Ah, you're young," said Dvorak with a profound sigh. "When I was your age, it didn't seem the same to me. You've done the same work I have to-day, and your heart's light, and your body's fresh, and you're ready to believe in all the world. That's it—the believing. It's not the same, as long as you can trust God or man."

"Here, let's clean up a bit, and get out of this," Jerry suggested.

There was a place for the roundhouse men to wash and make themselves decent before they went out to face public opinion. That much had been added to the comfort of life within the last six months. Jerry ventured to remind his friend of it as they struck out across the yards.

"Maybe they'll go on and do a lot more," he prophesied hopefully.

"You don't know the world you're living in, boy," said Dvorak. "They've no care for us. If we were ground under the wheels of their engines to-day, there'd be plenty of others to take our places to-morrow. Do you suppose they care? Couldn't they do something to save the boys that are killed every year, if they cared? A crumb here and a crust there, to keep us quiet—what is it to them? Do you know they kill off their men in this country faster than the boys go down on the firing-line in a war? They don't care. And nobody cares. That's the worst. They grind you down, and crush the soul out of you, till you're a beast, and you don't care, either, I know. When I was your age, I might believe I was made in the image of God. Now I'm just a machine. You will be, too, when the years have done their work with you. And you'll find out that there's no such thing as real justice or kindness or unselfishness on earth."

"Shut up; I've got a mother over here on the ranch," said Jerry.

For a moment Dvorak was silent. Then the bitterness broke out once more.

"Well, she does what pleases her, doesn't she?" he argued. "She's good to you, she'd bear pain or hunger for you, because that'd suit her better. It's just another way of being selfish. We all are. O come, now, don't look as if you'd eat me. I won't say anything more about the mothers; have it your own way. But the men—the ones that do the work and go under the wheels—they're ground flat, I tell you. And if there was ever any good in them, it's ground out. Just so the rich ones can get their dividends."

Jerry began to whistle, looking up at the first stars. It was hard for him to shake off the horrible weight of conviction when Dvorak talked so. The older man had some education and a fluent tongue. He was not a strong young fellow, working his way up from the bottom round of the ladder. He had sunk from some position which Jerry could only guess at; yet his dark arguments had weight with the boy who liked him and pitied him.

Supposing it was true. Jerry wondered. Supposing the years of work and oppression did grind the soul out of men. If he should come to be what Dvorak was, at forty. He looked up at the stars again, shivering. And just then they turned the corner of the long platform, and Bob Francis met them with the news of the wreck at Canon Siding.

There is no need of going into the particulars of that wreck. The story of it is written in every man's heart on the Mountain Division. It was the first serious accident in a record of two years, and it concerned Maclennan.

Jerry's heart went into his throat when Francis said "Maclennan." The gray-haired, big-souled engineer had been talking to him at the roundhouse only a day or two before. The strong, hearty voice with its slight Scotch burr rang in his ears yet.

SCHOOLS AND COLLEGES.

HIRAM COLLEGE HIRAM, OHIO,

Offers thorough Christian education, fitting for useful service in any sphere of life. Special courses for training of teachers, ministers, missionaries and Christian workers in various fields. Vigorous literary societies. Clean athletics. No saloons. Beautiful and healthful surroundings. Excellent dormitories for young ladies. Expenses moderate. Address **Miner Lee Bates, Pres.**, for catalog, "Home-Coming" issue of the Hiram College Advance, and full information. **Fall Term Opens Sept. 22.**

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And now they would be bringing Maclennan back to the hospital—perhaps, after all, to the bleak cemetery up yonder.

It was so like Maclennan, as the story came out, fragment by fragment, over the wire, while Cedar Hill waited! Jerry waited and listened with the others. He didn't care to go across the tracks to supper, not yet. Not until the relief train came in with the injured passengers and the man who had risked his life for them.

It was something wrong with the switch at the siding; just what, an investigating committee might determine later on. No time to save the train even by the most desperate heroism. The engine and four cars had gone into the ditch. Somehow Maclennan had dragged himself clear and plunged into the work of rescue. He was lifting a woman through the window of the chair-car when a man at his side, catching sight of his shoulder through the torn blouse, cried out in horror, and urged him to give place to those better able to serve. Maclennan had answered briefly through set teeth, and had gone on with the work; but ten minutes later he had dropped unconscious on the rocks beside the embankment scalded from throat to thigh by the steam which burst about him as the engine went down.

"In the image of God." The words came back to Jerry as he waited with Dvorak on the long platform. Dvorak had said the divine likeness was crushed out of all men under the pressure of modern industrial slavery. But Maclennan had been a slave with the rest of them. It was only a month since he had taken the passenger run with its more desirable conditions. For years past he had known the injustice of long hours, and hard work, and daily dangers, which a more liberal policy on the part of the management could have reduced by half. And in all those years the men of his kind had known in him the strong, clean manhood which came out unshaken from every test, so that up and down the platform they were saying now, under their breath, "It's like Mac."

The relief train came in at last after hours of waiting. Jerry saw Maclennan's stretcher lowered to the platform. More seriously injured than any of his passengers, the engineer opened his eyes, and smiled at the boys, as the cool night air struck his face. A sob tightened in the throat of more than one man looking on.

"You said there was no such thing in the world!" Jerry muttered to Dvorak at his elbow. Dvorak made no answer. He pressed a little closer to the stretcher.

"Comfortable, Mac?" somebody ventured to ask, bending over that white face.

"I guess so. Right enough." Jerry heard the answer; it didn't sound like Mac's voice. "Say, did they get Pete out safe? And that old lady—the one with the little chaps—"

No such thing as unselfishness! He might be within an hour of death, perhaps, Jerry thought. Probably he knew it; he had faced death before. And his first conscious thought, even as his last supreme effort, was for the others.

The splendor of it swept through the boy's heart in a flood of light, transfiguring all life with its divine significance. In the image of God! Then the years which Dvorak counted so darkly could not of themselves gather power to crush the likeness out of a man. For Maclennan's hair was whiter than Dvorak's, but the impress stamped upon his royal self-forgetting was plain for all who had eyes to see.

Jerry turned away, stumbling down the platform and out into the maze of track, on his usual cross-cut to the boarding house. Dvorak followed him, still silent. A switch-engine was pushing a string of empties up and down the yard. Jerry paused a moment while they passed, then stepped on toward the next line of track. In the flickering, shifting shadows under the electric lights, with the noise of the switch-engine in his ears, he did not notice the dark box-cars gliding down from the opposite direction. He set his foot on the rail; a huge black mass loomed up suddenly at arm's length; but it was Dvorak's hand that snatched him back into safety as the box-cars crashed past; and it was Dvorak's foot that slipped and caught under the wheels.

A week later they told Jerry at the hospital that he might go in to speak to his friend. All the ward, and all of Cedar Hill, were rejoicing that day in the news that Maclennan was improving, with an excellent prospect for complete recovery. Dvorak would recover—all that was left of him, but he must get along for the rest of his life on a wooden foot.

Jerry had expected to find him looking worn and white, but the face against the pillows was not the face of the man he had known. White it was, and pinched with pain; but the bitterness was gone from the eyes, and the hard, set lines from the mouth. Dvorak's laugh, as he wrung Jerry's hand, was the laugh of a boy.

"What am I going to say to you?" Jerry demanded. "It's I that ought to be here. It was my carelessness. And you gave your foot for me. What can I do to pay you back? Man alive! You're the one that told me we were all machines, with the the heart and soul crushed out of us."

"Never mind," said Dvorak. "I've not given so much, maybe. I've seen more than one fellow get about on a wooden leg, and fire an engine. It's hard lines if I can't do all that's coming to me in the round-house. And, besides—"

"I knew it wasn't true," Jerry insisted. "When I saw Mac's face, all that talk of yours went for nothing. And then you gave yourself the lie in ten minutes more. You'd have done the same for me if it had been your neck instead of your foot."

"Do you think it wasn't worth while?" Dvorak flashed back, as the boy's voice quivered. "Maybe I saw Mac's face myself. And just to know for one minute that I could—"

He broke off there. His old fluent speech failed him before the confession of that vision which had blotted the bitterness from his life. He could not find words to say that the moment of self-offering had brought its own supreme reward, in the mere knowledge that such offering was possible to him. It had been much to see the image of God in Maclennan; to find it in his own heart, marred and defaced, but undying, was infinitely more.

Jerry understood. But the men of the rail and the roundhouse have little to say about such things, even when they come back to each other from the gates of death. It was time for the boy to go, and according to all rule and precedent he must go with a joke.

"All right, then, Dvorak," he said. "I'll set it down that when you picked me out from under that box-car it was just another way of being selfish. You were doing exactly what you wanted to do!"—*The Christian Endeavor World.*

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A Country Church Awakening.

BY WALTER MERTON.

The pastor had arrived only that morning. He looked over the people who had come to hear his first sermon—three men, twenty women, four children. Now he understood why the presiding elder looked so relieved when he had promised to go to Riley.

"Mr. Merton, I'm sorry so few are out to hear your first sermon."

"How many are there generally present?"

"I'm sorry to say only about as many as to-day, and in the evening fewer."

The next morning the pastor went to the postoffice and began to talk with the postmaster. Presently he asked: "Who is the leader of the boys around here?"

"Well, I guess about every fellow does as Ed Black says."

"Who is the toughest man in the township?"

"Well, old Dick Stagg is drunk whenever anyone will trust him." The postmaster smiled. "If you get old Dick into a church I'll donate ten dollars to any cause you may name."

The pastor went to four stores, talked to a dozen or so men, and they all named the two. He then stopped at a neat little home, went to the door, and asked for Ed. A young man of about twenty came forward.

"Say, Black, some one says you can land a fish when no one else can even get a bite."

The young man grinned. "Say, are you the parson?"

"Yes; that's what I am supposed to be."

"Some of us fellows are going fishing to-morrow, and I guess you can go if you can get around here by four-thirty."

At ten o'clock, as they ate the lunch the preacher had put in the back of his buggy, he told them the story of his life. A rich man's son, his father dying when he was seventeen, and he finding the estate so heavy in debt that nothing was left but a good name. He told of the struggles to keep mother, brother and self together; how for five years he was sick; then of strength being given but he stammering so he could not talk. One day a great preacher put his hand on his shoulder and said: "My brother, God can make a preacher out of even you." He told how he had advanced step by step in the mills till, at last, a good position was offered. But, as his voice grew strong and clear, he saw Christ in the pathway. A Methodist preacher started him to conducting a mission school. He joined the Methodist Church. Then he told of the presiding elder giving him a license as local preacher. Then, in September, the annual conference being short of men, he was sent for, asked to take a four-point circuit; how he had gone to it, and now he was with them.

The boys sat around him two hours as he told the stories of how the men great in business, then great in the eyes of God, climbed, step by step, up in the Christian life. He told of the men, strong bodily as well as mentally, who found Christ.

Sunday morning thirty men sat in the church to hear the new pastor. In a month the pastor knew every man for miles around, and in the morning, of a dry Sabbath, there were forty or fifty men present, and twice as many in the evening.

Ed Black, as president of the boys' club, raked the country with a fine-tooth comb to find men and tell them of the preacher who had no notes to read, but who just stepped out to the edge of the platform and told of the power of Christ to save.

One day Ed said to a friend: "That preacher will get me yet." A week later, on Saturday night, the boys sat around the stove. "Let's have a game." The chairs yere drawn up around the tables. The cards came out .

"Come on, Ed."

"No, boys; I've played my last game. To-morrow night I shall go to the altar."

Not a word beyond that. Ed Black, the gang-leader, a Christian! Bang! The door crashed in! A man fell against the counter, and staggered to his feet. "Give me a dime!" Ed jumped up. "No, Stagg, I'm going to take you home."

The next morning the young man came, bringing the older man with him.

That morning the pastor talked on Naaman having simply to obey the man of God to be a well man.

At the door the old man whispered: "Parson, come and see me again." Space is too short to tell of the struggles of the man to understand coming to Christ. Then, at last his eyes opened. How like a child's his faith. Then how he tramped the roads to tell others of the power of Crist to save! The winter passed and the summer came, but the church in the hottest weather always had more men than women at the services. One by one the men, working with the pastor, won souls for the Master. Yet this country church had been given up to die because the Roman Catholic church had so many people around Riley. The pastor, without a college training, followed a man who was a great scholar, and he won men because he knew how to reach them one by one. He learned how to do it in the ten years when he was a mechanic and a foreman in the mills, rubbing shoulders with his fellow men. He proved that it is not preaching only on Sunday that was requisite, but having human sympathy and brotherliness.—*Western Christian Advocate.*

Mr. Thomas H. Perrin (Presbyterian), in a recent missionary address, paraphrased a rhyme as follows:

"Old Deacon Horner,
He sat in the corner,
As the contribution box passed by;
Sweetly content,
He dropped in a cent,
And said, 'What a good Churchman am I!'"

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Why They Stay Away from Church.

A parish visitor has tabulated the reasons assigned by persons upon whom she has called, for not attending church. Thirty-one excuses have been given by as many people, and they would apply almost anywhere:

1. Too deaf to hear the sermon.
2. Too lame to walk up the hill.
3. Can not get the family up to breakfast; too late when breakfast is over to dress.
4. Clothing too shabby.
5. Can not get in the way of going—have stayed away so long.
6. Has not been to church since son died, who was organist; can not stand it to hear anyone else play.
7. Some way we always have company on Sunday.
8. Do not go because they have the windows open; can not stand the draught.
9. Children too young to leave, and no servant.
10. Clothing so shabby that people look at her.
11. Does not go because they do not open the windows.
12. Has to go to New York every Sunday to see the doctor.
13. Lost two children in ten days; does not think it just, so does not come.
14. Choir sings too loud, affects her head.
15. Can not stand such long sermons as the minister preaches.
16. Lost a child recently, and the minister not being prompt, the funeral was delayed a half hour; gave great offense.
17. Had trouble in the choir.
18. Minister preached on giving one-tenth of your income; can not go and listen to such things; don't believe in it.
19. Don't believe in the doctrine the minister is preaching at the present time.
20. Don't go to church because the minister does not call on them.
21. Can not get home from morning service in time to get a warm dinner.
22. Don't like the minister's family.
23. No one in the congregation notices her.
24. Recently buried only daughter; can not come to church; makes her sad.
25. Minister never gave the children's baptismal certificate as promised.
26. Does not go to church because she always sees a man there who persecuted the former minister.
27. Does not go to church because she is not on good terms with husband.
28. Minister corrected son in Sunday school; can not forgive it.
29. Minister's family do not call.
30. Minister did not visit member of family who was sick.
31. Don't approve of the minister's sermons.—*Living Church.*

The Breath Cure.

Of all the cures which have yet emerged into public notice from time to time the simplest and most easy is that which Major-General Drayson describes in "The Nineteenth Century." He calls it the art of breathing, and he seems to have hit upon it by mere accident when he was climbing a very high mountain. The rarefaction of the air at that altitude rendered it necessary for him to breathe twice as fast as he would have done at a lower level. All inconvenience caused by the rarefaction of the air disappeared when he doubled the rate of his breathing. Reflecting upon this, he stumbled on the great discovery which should immortalize him if there be anything in it. Breathing in the ordinary way, he pumps fourteen pints of air into his lungs per minute, containing three pints of oxygen, with which he oxygenates his blood. But on ascending to 17,000 feet the pumping of fourteen pints of air into his lungs per minute would only take in a pint and a half of oxygen, which does half the work of three pints, and as it required three pints to oxygenate the blood, he became almost suffocated. His heart palpitated, and he was in danger of his life, but by suddenly doubling the rate at which he had been breathing, he found instant relief. He has tried it under a great many circumstances. Whenever he was in a vitiated atmosphere he was able to get rid of his headache and incipient palpitation of the heart by taking long breaths twice as rapidly as he would on ordinary occasions. He maintains that in very many cases pain, sleeplessness, headache, and many other ills which flesh is heir to, could be almost instantly relieved by this simple process. Moderate exercise in the open air, upon which all doctors insist, he asserts is quite unnecessary; all that you need to do is to breathe as rapidly as if you were taking moderate exercise.—*Exchange.*

The Greatest Blunders of My Life.

Here are some "Blunders," written down by five hundred men, and to be found in the Crerar Library:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke."

"When I left school before I was past the fourth grade."

"Did not stick to my trade."

"Was to fool away my time when at school."

"Not keeping my position, but grew slack in my work."

"Reading worthless books."

"Thinking that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving money when I was young."

"Beating some one out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."

"The greatest blunder of my life was not accepting Christ and thereby avoiding many sorrows caused by serving Satan."—*American Weekly.*

Filipino Religion.

Religiously, the people of the Philippines are approximately divided as follows: Roman Catholics, 7,000,000; Protestants, 50,000; Mohammedans, 450,000; Pagan or wild tribes, 500,000. The Roman priests came into the islands along with the Spanish conquerors in 1521. The conquest of the islands was more due to the diplomacy and sacrifice of the priest than to the arms of the warriors. The natives were converted by wholesale, but they brought their superstitions and immoralities.

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We Can Enable You.

It is customary to examine the head before matriculation, we test the heart. We can take the man of talent with such a big head that the Lord is perplexed what to do with him, but we seek 499 humble brethren, of ordinary good sense, who may have never thought they were capable, past twenty (except ladies), tobacco immune, unable to spend years in school yet heroic and ambitious, whose hearts beat in rhythm with Gethsemane yet are at home at the marriage feast, willing to endure hardness, privation, ingratitude, sneers for Christ's sake, to keep sweet and see 10,000 years ahead in order to influence thought, serve their generation and help God lift a race from sin to the skies. We can put that man into a pastorate, if he will stay with us from early September till June.

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Is Conscience Your Nathan?

2500 churches without any preaching for years, their children wandering without a Sunday School, sobbing for the Bread. This piercing cry from the dying for the Good Samaritan, is it not the prophet of God, saying "Thou art the man"? For you can feed the starving; will you do it?

Call Some One.

If you are crippled send some one. The preacher ought to be called. Think of some one who fills the bill. Name him before God. Suggest it to him, he may hail it gladly. If not, draft him. Jesus did. He called Peter twice, he had to knock Saul down. With entreaties, prayers, reasoning, labor with him for a year. Will not his work be your joy? We must have common men, by the hundreds, entering the ministry, or we die. When we awake to this appalling loss and our responsibility we shall find good timber all around us. They will be grateful that we called them to this peerless joy. Send for circular or catalogue, it will help in persuasion.

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THOSE TIRESOME TWINS

HOW DERRY AND PAT LEARNED THEIR SEVEN-TIMES TABLE

"The school is dismissed."

There was general scurry and clashing of slates, as Miss Erroll's voice pronounced these welcome words, and the children commenced hurriedly piling up their books before stampeding towards their caps and hats.

Once more the teacher's voice rose above the tumult: "Dermot and Patricia Blake will stay in for half an hour, to master their seven-times table, and to learn a lesson in obedience!"

Derry and Pat paused in their headlong rush to the door, and gazed at each other with anguished eyes. The twins were beginning to realize that life at a daily school was something very different from lessons learned under a governess, who could be coaxed or plagued into almost anything. They were two mischievous, lovable, curly-headed kiddies, and Mr. Blake, finding that no governess was a match for their wild Irish spirits, had decided that a daily school would be best for them. So they became pupils of Miss Erroll's Academy, and had soon discovered that that good lady's authority was not to be easily set aside.

Now, as the other children trooped out, they made their way dejectedly to their seats, and began sulkily conning their de tested seven-times table.

Miss Erroll paused on the threshold of the schoolroom door.

"I shall lock you in until the half hour is up!" she said sternly. "Such disobedient children are not to be trusted. And I shall expect you both to be perfect in your lesson when I return."

The door closed, the lock clicked, and Derry and Pat were alone, locked in a horrid old school room, while outside the sun shone, the birds sang, and the children chased each other with shouts of delight.

"Horrid thing!" sobbed Pat stormily; "how'd she like to be locked up here, I wonder?"

"Not to be trusted, indeed!" cried Derry indignantly. "We're not dishonorable if we do play tricks!"

Pat gave a final sniff, and holding her book behind her, to be out of temptation, began resolutely muttering her lesson.

"Seven ones are seven, seven twos are fourteen, seven threes are—are—twenty-one, seven fours are twenty—twenty-fi—Oh! I say, Derry, look at that butterfly."

In a moment the twins were gazing eagerly out of the window, their eys sparkling, their feet longing to give chase to a gorgeous "Painted Lady" that floated gracefully past them outside in the brilliant sunshine.

Suddenly Derry turned to Pat.

"The window isn't locked. Shall we jump out? It would serve old Erroll right, and—and oh! shouldn't I love that 'Painted Lady' for my collection!"

Pat's eyes began to sparkle excitedly.

"Oh, let's!" she cried enthusiastically, and in less time than it takes to tell, the two naughty little figures were scudding silently across the lawn out of sight of the house. The "Painted Lady" had fluttered away, but they still were free, and tables were a thing of the past. They chased each other down the lane that led to their house, and paused suddenly outside the hedge of the garden before entering the gate.

"What will mother say?" whispered Pat.

"And what will Miss Erroll say?" said Derry.

They eyed each other doubtfully.

"I don't care!" cried Pat, recklessly. "We'll have a spree before dinner, anyhow, which is better than that horrid old schoolroom!"

At this moment mother's voice fell on their ears. She was walking on the other side of the hedge in conversation with some one whose voice the children recognized as Uncle Den's.

They were about to rush forward and greet him, for the was the jolliest uncle going, when some words of mother's arrested them.

"I think you are rather hard on Derry and Pat," she said.

"My dear Norah," Uncle Den replied, "you misunderstand me. I know our twins are straight little chicks; I have never found either of them guilty of a mean or dishonorable action"—the twins exchanged glances and flushed guiltily—"but at the same time they are far too wild and headstrong, and require much firmer ruling."

"They are at school now, you know," replied mother earnestly, "and Miss Erroll assures me that for all their wild and mischievous ways they are very straightforward and lovable, a little son and daughter of whom any mother might be proud."

"Quite so—" Uncle Den was beginning, but Derry seized Pat's hand and dragged her down the lane.

"Come on!" he said gruffly, "it's acting low down to play eavesdropper!"

"Where are you going?" demanded Pat, as he continued his hurried walk.

"Back to the schoolroom to learn my tables, and wait for Miss Erroll!" replied Derry, flushing.

"So am I," cried Pat eagerly; "we nearly went and got dishonorable, didn't we, Derry?"

Derry grunted, and a few minutes later the two children climbed through the schoolroom window, and, seizing their neglected tasks, rammed their fingers in their ears and started energetically committing to memory their despised "seven times one."

Ten minutes later the door opened to admit Miss Erroll. She smiled kindly when she observed the business-like attitude of the two children.

One after the other they repeated their lesson without a hitch, and the schoolmistress laid her hands gently on the two curly heads.

"I am quite proud of 'the tiresome twins,'" she said smiling; "they can learn well and quickly when they like, and I find they are to be trusted after all."

"No, we're not!" said Derry bluntly, and forthwith proceeded to confess their disobedience, helped by Pat, whose blue eyes grew misty as the tale proceeded.

"So we came back," concluded Derry, somewhat breathlessly. "You see, when mother told Uncle Den you said we were straightforward, we sort of had to be—er—I mean, of course, we wanted to be—and—and we're very sorry an' all that, honest Injun!"

Miss Erroll smiled at this quaint though obviously earnest and penitent apology.

"I think I understand," she said kindly, "and so we'll say no more about it. You mean to be more obedient in the future, I think!"

And Miss Erroll was not mistaken. After they had told mother and Uncle Den all about it, and received a grave though loving lecture, the twins vowed solemnly to try and be worthy of their teacher's belief.

And so well did they succeed that Miss Erroll became very fond and proud of the one-time "tiresome twins."—*Cassell's Little Folks.*

Filling up the Ruts.

If it is a prayer-meeting rut, fill it up with new voices.

If it is a committee rut, fill it up with new methods.

If it is a devotional rut, fill it up with new spirituality.

If it is a financial rut, fill it up with new consecration.

If it is a parliamentary rut, fill it up with new kinds of motions.

If it is a social rut, fill it up with novel sorts of socials.

A Child's Heart.

As the little flower opens to the sun, so the youngest child can open its heart toward the sunshine of God's love.—*The Morning Star.*

The Great Temperance Beverage

The only satisfactory beverage when you're hot and tired and thirsty is

Coca-Cola

Cooling and Crisp as frost.
Relieves fatigue.
Deliciously thirst-quenching..
Absolutely wholesome.

GET THE GENUINE

5c. Everywhere

34

September Offering for Church Extension

Begins Sunday, September 6th. Continuing Every Sunday in September.

Homeless churches are stars of the sixth magnitude (scarcely seen with the naked eye) or of the thirteenth magnitude (scarcely seen with the telescope) and their light goes out forever.

We began Church Extension in 1888 with $10,662. The Board asked for $250,000 by 1900 and $500,000 by 1905. We passed our marks in both cases. Shall the doubtful mark remain after the Centennial? Our brethren must answer.

CHURCHES SHOULD

Try to take the Offering on the day appointed, if that day is favorable, and send increased offerings.

However, all Sundays in September are for Church Extension Offerings, so do not sacrifice the Offering for the day.

Fourteen Hundred and Sixteen

congregations contributed to Church Extension last year. The Board realizes that September is an unfortunate month for Offerings in many churches, but more of our churches should

Take the Offering

and do their best. City congregations should wait until their people have returned from vacations. This is the Lord's work and every church wearing His name should be in line.

Order supplies from, and send offerings promptly to, G. W. MUCKLEY, 500 Waterworks Bldg., Kansas City, Mo.

GOOD POINTS FOR YOU TO CONSIDER WHEN GIVING TO CHURCH EXTENSION

CENTENNIAL WATCHWORD—"We must raise $150.000 this year and $200,000 next year to reach the million."

1. Money repeats itself in this Fund every five years.
2. Churches are helped that first help themselves.
3. The work pays for itself by the four per cent interest which is charged.
4. This is a permanent Fund to loan to churches that can not borrow elsewhere or except at exorbitant rates of interest.
5. The church aided first helps itself. When our loan is sent it pays the last dollar of indebtedness.
6. Every dollar loaned calls out three others. The church aided raises three dollars for every one loaned.
7. The Board has handled all the money contributed to the Fund plus over $780,000, which has been paid back on loans, making a total of more than $1,440,000, which has been loaned to 1,178 mission churches scattered through 44 States and Territories and only $563 has been lost, where congregations voluntarily deeded their property to the Board for debts against them.

EXPLANATION OF NAMED FUNDS

We now have 29 Named Funds. We want 50 by 1909. A Named Fund in our Church Extension work is $5,000 or as much more as the donor desires to make it, and is named after the donor or any one he may designate. Individuals give $500 annually to create them and churches $300 annually. A separate account is kept of each Named Fund and a separate annual report made to the donor. All loans are made from this Fund to help build churches and are paid back into the Fund in five equal annual installments. The interest at four per cent is kept in the Fund and compounds itself semi-annually. As soon as enough money is accumulated from new gifts, interest, and returns from loans, another loan is made. The money is constantly repeating its work by coming back and going out again in loans to help weak and struggling churches complete their first church building. Money more than doubles its work every five years. For example, $2,500 will do the work of $6,221 in five years, building 12 churches with loans of $500 each.

Thus, the F. M. Drake Loan Fund has built 66 churches since February, 1889, and has done the work of over $26,000 and earned $3,672 of interest, though Brother Drake gave only $1,200 in 1889 and $380 each year until he paid in $5,000 within 10 years.

READ THIS FOR CONSCIENCE' SAKE

SINCE our April meeting your Board of Church Extension has been compelled, because of lack of money, to refuse aid to all applicants except in a few cases where small loans were granted out of our Named Funds. We have had seventy-eight applications for help since April, and every appealing congregation came with strong pleadings showing the best of reasons why we should help them to build. Each congregation was in a growing town or city with great promise of a strong church if only an adequate building could be erected. None of these can be aided until we hear from our Annual Offering in September. Our Offering must bring over Eighty Thousand Dollars if these worthy mission churches are to be aided.

The Church that is Properly Housed becomes a Fixed Star of the First Magnitude—a Shining Light within its Own Community, to its Own Country and Throughout the Whole World.

THE ANNUITY PLAN. WHAT IT IS! HOW IT WORKS!

IN OUR CHURCH EXTENSION FUND, AT KANSAS CITY, MO.

What It Is—Through our Annuity Plan you can administer upon your own estate by putting your money into our Church Extension Fund. This is far better than making a bequest, because the Board will pay you 6 per cent, in semi-annual payments, if you are fifty years old, or more, and the interest will be paid to your wife if she survives you. Between the ages of forty and forty-nine the rate is 5 per cent, and 4 per cent, between the ages of twenty-one and thirty-nine.

ITS GREAT ADVANTAGES TO YOU:

1. You can see your money work while you live.
2. You have no trouble or losses in making reinvestments.
3. You have no taxes or attorneys' fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all of the assets of the Fund, which now amount to $650,000 and which will constantly increase.
6. We receive remittances of $100, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 224 gifts and $215,000, and 125 church buildings have been erected by Annuity Funds alone.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age. Remit to

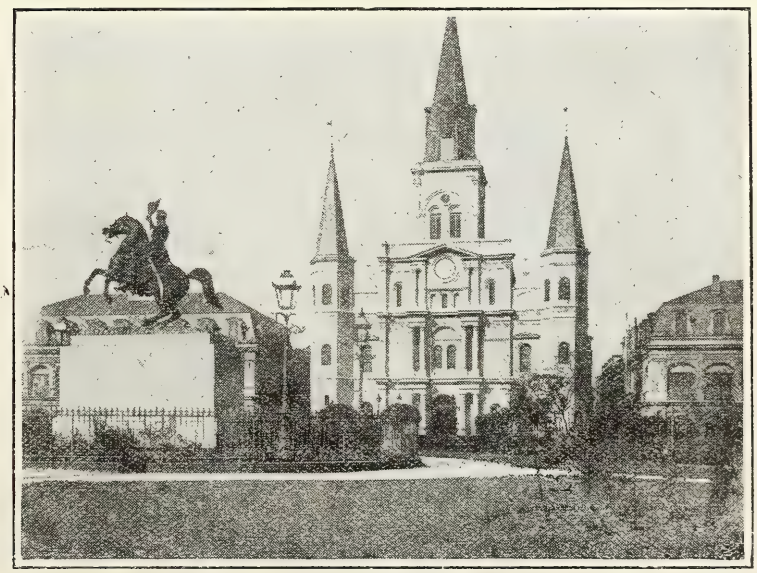
G. W. MUCKLEY, Cor. Sec., 500 WATER WORKS BLDG., KANSAS CITY, MO.

VOLUME XLV. NUMBER 36.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 3 1908.



In the City of the Convention, Jackson Square and St. Louis Cathedral, New Orleans.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free.
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Christian Publishing Company
2712 PINE STREET - - ST. LOUIS, MO.

September 3, 1908.

To our Subscribers:

Dear Friends:--

It is with much regret that we have been compelled, this week, to discontinue mailing The Christian-Evangelist to a number of our subscribers, but the United States Postal Authorities have recently informed us that the limit of time has expired, and that all subscribers who are in arrears so as to come within the recent ruling, must be discontinued.

Some of those whose names we have taken from our list this week, are old friends, who have been with us for years, and, while we are satisfied that it is their intention to pay up shortly, yet, the order from the Post Office Department left us no alternative, and therefore, this week, the names of our subscribers above referred to, are omitted from our mailing list.

The object of this communication, is to impress upon our present subscribers, that Uncle Sam means what he says, and that it will be best for all concerned, if subscriptions are paid promptly, in advance, as per the terms of subscription to this paper. In this event, there will be no question about the right to keep their names on the list, and we suggest that ALL of our subscribers make it a point to pay their subscriptions in advance, and under no circumstances let the arrearage extend over a few months. Sincerely,

CHRISTIAN PUBLISHING COMPANY.

W. Daviess Pittman

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Volume XLV. ST. LOUIS, SEPTEMBER 3, 1908. Number 36

Current Events

"Soul Mates."

The "affinity" fad has had a hard knock. July a year ago one F. P. Earle declared he had found his "twin soul," and a few months later the possessor of this declared they were "born to make each other happy for life." A year later Earle is put in jail for beating his "twin soul." The woman gets about what most people expected; the man ought to get a good whipping, and then another. He discarded one wife and their child, and then behaves like a brute to another woman, with her month-old baby, whom he had deluded. The substitution of the electric glare of newspaper publicity for the home light is no sign of a God-given love. Modern rationalism has not improved upon the marriage institution as divinely directed.

A Good Plan.

"Whenever the people of a certain district or county wish to abolish drinking houses an election is held, at which all adult males in that territory are supposed to vote. If any are absent, their votes are counted for prohibition. Another election can not be held until after five years." This refers to a referendum system which Norway is said to possess. That country has been in the vanguard in matters pertaining to experimental temperance legislation. The plan above mentioned forces the liquor upholders to come out in the open.

Flood Heroism.

During the past week there were two disastrous floods. Throughout the Carolinas and Georgia much damage was done and some lives lost. Augusta suffered most through the breaking of a big dam which let the flood waters of the Savannah River into the city, with a depth of from five to twelve feet of water in many places. Another flood struck the little town of Folsom, N. M., on Thursday night. At the crest of the flood the water is said to have been thirteen feet deep and a mile wide in the canyon where the town is located. From here is recorded a case of real heroism. Hundreds of citizens owe their lives to the devotion of a Mrs. J. S. Rooke, a telephone operator, who called up number after number with the warning that a flood was coming. This heroine lost her own life, remaining at her switchboard until she was swept away. Her body was found twelve miles down the canyon, and the headpiece worn by telephone operators still gripped her ear.

Death of Mr. Spofford.

In 1861 there were 70,000 volumes in the library of Congress; at the present time there are 2,500,000. The great growth of this institution was largely due to Ainsworth R. Spofford, whose death has just been announced. For thirty-three years he was chief librarian, and for fourteen years he was chief assistant librarian. Before accepting this work he was in the publishing business, and for two years the assistant editor of a Cincinnati daily paper. It was he who called the attention of Congress to the need of a new library building, and the result was the present structure, the finest in the world. It cost six millions of dollars and has space for 4,500,000 volumes. The ideas of Mr. Spofford were largely considered in the design, and he planned for a century. Mr. Spofford was a mine of information and he was always ready to help those seeking him.

A Foolish Revolt.

That Socialism is an increasing force in the world few observant people will deny. But the world is not ready for an anarchic revolt. This is manifest from the flash in the pan made by the Revolutionary Socialists in Paris. For a long time these have openly advocated violent revolution as a means of obtaining their desires. There was a sudden outbreak the other day, and as sudden a suppression of it. The ease with which the rising was put down makes one feel hopeful that Socialists will continue content to let their propaganda develop through the natural evolution of ideas, with a survival of the fittest as the ultimate aim.

The Congo—A New Regime.

After years of human suffering, after long efforts on the part of missionaries and humanitarians, and after months of a parliamentary struggle, there may soon dawn a day of justice for the Congo. We are especially interested in the outcome of all this, as the best known mission station in our brotherhood will be intimately associated with this great region of the Congo basin. For years the cry has been "rubber, rubber," and this has been exacted without regard to life or limb of the natives. But the Belgian Chamber of Deputies has adopted the Congo annexation treaty, whereby the control of this great region passes from the unworthy Leopold to a state with a somewhat awakened conscience. The king retains some valuable land and a lifetime interest in some important properties, and will receive ten millions of dollars for construction of hospitals, etc., within fifteen years. On his death all this reverts to Belgium. Forced labor is to be abolished and the exploiting of Congo concessions by members of parliament is prohibited. The new regime may not be all that could be desired, but it promises to be a great improvement on the past.

Bird's Plumage on Hats.

Britain's queen has declared that she will no longer wear the plumage of birds. It is time some one should make a determined effort to stop the ruthless slaughter of the innocents. We are glad to note that Louisiana is enforcing a law against the destruction of song-birds. Over half a million robins, it is said, are shot in that state every year by Italians. We believe there is a law in Missouri against wearing of bird feathers. A St. Louis paper tells to-day of the shooting of wild ducks before the legal season. These are seemingly little matters, but they are the things behind Springfield riots.

The Springfield Riot.

We need not traverse the details already fully reported in the daily press of the riot by which homes were burned or demolished, an innocent negro hung, five other people killed and many wounded. There are many things at issue in this riot, but at the bottom of the cause was the venal politics which panders to depravity and winks at crime if thereby it may gain the balance of power. Here is a warning to voters to elect men known to be clean, men who will, if the test has to come, put party behind purity.

Just who gets the profits when in the country you can have all the apples you want for the cartage, while in the city you buy them at three for a dime, we do not pretend to say. But a union of apple-growers has been launched, the plan being to pool the product and thus fight the railroads and jobbers or whoever takes the choice pickings at the expense of the public and the producers.

Large results are expected from a Moral Education Congress, which is to be held in England in September. It is to be non-party and will welcome representatives from all recognized religious bodies.

Editorial

Next Lord's Day.

This is our last opportunity before the September offering for Church Extension to call the attention of our ministers and churches to this important branch of our work. Much, of course, depends upon the ministers, as they are the leaders in every good work. Brother Muckley reports that the Church Extension treasury is more depleted than it has been in years. At the last Board meeting, in August, there were applications for $76,000, and not a dollar could be granted. The September offering, therefore, is awaited with great anxiety, and the need for liberality is urgent. Brother Muckley, watching by the bedside of his sick wife, who has had to undergo a very severe and critical operation, has not, perhaps, had the time that he ordinarily has to urge this offering upon the brethren. We are sure our preachers will supplement any lack on his part, for this reason, by their own voluntary zeal in leading the brethren to a liberal offering.

If, for any cause, the first Lord's day in September is not the most propitious, fix on another day in September, and see that the offering is made. See to it, also, that the members who do not happen to be present on the day when the offering is taken, have an opportunity of giving to this worthy enterprise.

A Little Talk With Our Readers.

It is not often that we introduce matters of a business nature on this page, but the close relation of an Editor to his readers, we are sure, will justify us in calling attention to a matter that is of mutual interest. You have been made thoroughly conversant with the new ruling of the postoffice department, requiring subscriptions to be paid within a year as a condition of being sent at the regular postal rate. Whatever may have been the motive of the government in establishing this ruling, its effect will doubtless be to enforce better business regulations in connection with newspaper subscriptions. In the years past, both publishers and patrons of newspapers, and particularly of religious journals, have formed careless habits, the one in paying his subscription, and the other in requiring payment within fixed limits. We have found our subscribers so honest and honorable, in the main, so trustworthy and sure to pay in the end, that we have allowed their subscriptions to run along for years. We would still be inclined to be generous in that direction if the government, with the purpose, no doubt, of correcting another abuse of a different kind, had not interposed this order, limiting the time during which papers may be sent to subscribers without pay, at regular newspaper rates. While this may work a little hardship, both to subscribers and to publishers, in the beginning, when they become accustomed to it, we think it will prove a blessing to both.

Our editorial interest in this matter is very deep. We are in the enterprise of religious journalism chiefly for the purpose of reaching and influencing for good as many people as possible. We have, through the years past, built up a large patronage and secured a wide circulation for "The Christian-Evangelist" throughout the United States, with scattering readers in foreign lands. It is natural that we should wish to maintain our relation with these readers, and that we should fear lest this new government regulation, until it is more widely recognized and understood, should seriously cut down the number of our subscribers. We are particularly desirous, just now, not simply to hold on to the readers we have, but to reach a vastly larger number of readers, in view of the fact that matters of transcendant importance are to be treated in our columns during the coming year. We are maturing plans for the discussion of our principles and Centennial aims, and for articles of historical value, which none of those who value the cause for which we are pleading can afford to miss. We sincerely believe it would be a loss to our individual members, and to our cause as a whole, if the important matters to be presented in our pages during the coming year should not be read and carefully considered by a very large part of the Brotherhood.

Now, the object of this little talk with you, dear reader, is a very practical one. Turn at once to the yellow tab on your paper which bears your name, and observe the date following, which designates the time to which you have paid. You will then know at once whether you belong to the class to which the postoffice department says we can not send the paper at the regular rate of postage longer, without payment of subscription. If you find this to be the case, do you not owe it to us, to yourself and to the cause we both love, to give the matter your immediate attention, even at the cost of some inconvenience? *There are several thousands of our readers who should do that this week, and remit promptly to this office that our present relationship may be continued, and that "The Christian-Evangelist" may not be found an offender against governmental regulations.* We make this appeal to your sense of right and justice, and to your love for our common cause. We shall be disappointed if this does not meet with your immediate response.

THE FATHER'S CARE.

By Thomas Curtis Clark.

He notes the sparrow in its flight,
Lest any harm befall;
He tendeth every humblest flower;
Will He not heed thy call?

He feels each pang His children feel;
A tender Father He!
O exiled heart, by men disdained,
Will He not care for thee?

Watchwords for the Times:

Unity, Fraternity, Progress.

This would seem to be a good motto for us, especially in these Centennial days. Unity—the realization among ourselves of what we are pleading for in the religious world. Fraternity—the manifestation of the brotherly spirit both in our personal relations with each other, and in our mutual co-operation for the accomplishment of common ends. Progress—going forward to possess whatever land the Lord our God may have given us, to accept whatever truth he may show us, and to an ever-increasing growth, both in the knowledge of Christ, and in the doing of his will on earth.

In the old days of our civil war when the army was on the march, and the ranks had become too far separated, there would be heard, on occasion, especially if something serious on ahead was taking place, the command, "Close up ranks!" We are approaching a most important event in our history—our Centennial celebration. Ought we not to hear ringing down from the heights above, the word of our great Commander, "Close up your ranks, and forward march"? This is no time for internal dissension. It is no time for hard and harsh epithets. It is a time for unity of heart, of purpose, and of effort. It is a time when we should have charity one for another, even the charity that covers a multitude of faults. Nor is it a time for doubtful disputations, for unprofitable speculations, for the raising of questions the settlement of which is not essential to our peace and progress. It is not a time to see how near we may approach the abyss and yet maintain our footing. Rather it is a time for walking in the plain way, even the Highway of Holiness, where no ravenous beast or venomous reptile may be found to harm us. The tasks and duties about which there is absolutely no uncertainty are so great in magnitude and so difficult in accomplishment, that we have no time nor energy to spare on doubtful or unprofitable questions or enterprises. We can maintain unity only as we exercise charity and forbearance on the one hand and proper caution and care in avoiding doubtful positions, on the other hand. *The times demand that we comply with these conditions.*

We must have fraternity. We must be brotherly. We must emphasize the principles of brotherhood. We must stand together like brothers, facing common duties and common perils. We must help each other. We are brothers all, in spite of our difference of opinion. The slogan of our movement, "Back to Christ and union in him for the conversion of the world," makes the blood course quicker through all our veins. Down below the surface agitation of our differences there is this great substratum of unity of faith and of purpose. Fraternity means, also, that we take hold, each according to his ability, to help carry out our great Centennial program. There is no real fraternity where there is

not mutual co-operation. Let us all lay hold and help lift.

We must go forward. Where there is no progress, there is no life. "New occasions teach new duties." New light will come to us from many sources, or rather from one source, through many channels, if we are seeking earnestly to do God's will on earth as it is done in heaven. We must not shut our eyes to this light. New methods, larger plans, greater sacrifices and more single-hearted devotion to the work God has given us to do, are demanded by the new times in which we live. God has great things to show us of which we have yet scarcely caught a glimpse. We must be expectant, with our faces turned to the future, and our eyes ever fixed on the conquering Christ, who is leading us on. Our progress must ever be toward Christ and under Christ, and not away from him. But only a moving column can keep in touch with, and be loyal to, a victorious Leader marching on to universal conquest.

But all these things which we have mentioned imply one fundamental thing —a closer and more vital union with Christ, a larger sharing of his life, and a deeper fellowship with his great purposes. Let us look to this one vital and fundamental condition, and all these other things shall be added unto us.

Notes and Comments

It appears from reports that the reported union of Baptists and Disciples at Portage La Prairie, in Western Canada, was not after all a union, but a sort of aggregation or combination, for the two congregations have resumed their separate life as before. It appears that in the final issue, according to report, the Disciples all voted in favor of continued union according to the original terms, while all the Baptists voted that the union be dissolved. A local paper stated that the union was discontinued because of "important doctrinal differences." This incident ought to be very helpful in suggesting the proper course in future with reference to promoting local union between congregations of these two bodies. It suggests that real union is a matter of growth, and can not be unduly hastened. There must be a preparation for union before any real union can be effected. An important part of this preparation is the realization of the sinfulness of division, and a clear understanding of the truth that loyalty to Christ compels us to seek union with other followers of his, just as much as it compels us to stand for New Testament faith and ordinances. Another thing that must be learned by both parties to the union is, that "doctrinal differences" exist among the members of every religious body, and of every local congregation, and that a unity of faith is all that can be expected or desired, as a condition of union. Another essential part of the preparation is, that the peoples uniting should know each other, and learn to love each other as brethren. It is only the faith that ripens into love that is capable of overlooking differences of opinion. Perhaps, if these churches at Portage La Prairie had worked together for a time in some common enterprise, in which they were jointly interested, they would have learned in such co-operation both the value of union and the way to its realization.

Another method of promoting unity among Baptists and Disciples is suggested by the fact above mentioned. Would it not be practicable for some representative men of the two bodies to formulate some conditions under which union might be desirable in certain localities—that is, the blending of two churches into one—which would be a guide to these local congregations? While both bodies believe in the autonomy of the local congregation, we also believe in their interdependence. No church liveth unto itself, or dieth unto itself. It is allied with other churches of like faith, and it naturally desires, in a movement of this kind, to act in harmony with the judgment of those with whom it is associated. A general advisory committee, therefore, from each of the bodies, as has been suggested by some one, would serve to avoid such unions as can not be permanent. But after all, the great thing is for us all to catch so much of the spirit of Christ, and be so imbued with his desire for union that we may be willing to follow where he leads, and to sacrifice every denominational or partisan peculiarity that stands in the way of the fulfilment of his prayer for unity.

It would be a great mistake for any religious body to conclude that, in view of the growing sentiment in favor of unity, it is unnecessary that it should carry forward with vigor its own work along its own lines or to seek to perfect its own organizations for more effective service. At the very best, it is likely to be some time yet before such a complete unification of the church as Christ prayed for will be possible. In the meantime Jesus Christ, the Head of the Church, expects us to work separately until we can work together, and to work in such a way and in such a spirit as will serve to hasten the time when we can all work together harmoniously. Paul preferred that Christ should be preached even through envy, rather than not at all, and no doubt Christ would prefer to have his work done by those who are actuated by mixed motives—love for him mingled with partisan zeal—rather than not to have it done at all.

Surely science and the highest learning must "walk by faith and not by sight." Indeed, they ought to walk in greater awe, reverence and humility, when they exist in connection with Christian faith, because they are better able to apprehend, if not to comprehend, the marvelous things which God hath wrought both in Nature and in grace. Science reveals the existence of more wonders than it can explain, and learning in its highest reaches only serves to emphasize our human ignorance, and to teach us the need of faith to lead us on and up to heights to which neither science nor learning of themselves can attain. "For seeing that in the wisdom of God the world by wisdom knew not God, it was God's good pleasure, through the foolishness of the preaching, to save them that believe." That is only another way of saying that, in its own proper realm—the realm of religion and spiritual realities—faith in the simple gospel message is absolutely supreme, and science has no contribution to make to its knowledge of that gospel, which is the power of God unto salvation. We must recognize the limitations of science and of philosophy, and acknowledge the supremacy of faith in the domain of the spiritual, if we are to maintain the Christianity of the New Testament and openness of mind for all the truth which science and philosophy have contributed. It would be infinitely better to subordinate our knowledge or science to faith, than to sow the seeds of distrust concerning the great fundamental facts on which rest the faith and hope of earth's believing and toiling millions.

It would be impossible to quote, even briefly, from all the letters which we have received recently expressing appreciation of the attitude of "The Christian-Evangelist" toward current questions of discussion among us. We can assure these brethren, however, that their approval means much to us, as we value nothing higher than the sympathy and approval of our ablest and most representative men, except the approval of God himself. And the approval of good men is one of the ways in which we assure ourselves that we are meeting the approval of God. A number of brethren have resented, with no little heat, some imputations that have recently been made against "The Christian-Evangelist" and its Editor. But we have begged them to let the matter pass, as we are sure the brethren are able to estimate these matters at their true value. What we need, above all things, is to renew our faith in God, and our love for one another, and go forward to do the work which he has committed to our hands.

We are asked whether Christians should vote for a man for the presidency of the United States who denies the divinity of Jesus Christ. That is a question for each individual conscience to decide for itself. We are not in the habit, in this country, of making a man's religious convictions a test of his fitness for political office, and we trust we shall never do so. Indeed, our national Constitution recognizes no such test. We do not believe that any man who is irreligious or immoral can ever be elected to the presidency of the United States, because the people would not have faith in his personal integrity and fidelity to his official trust. But if he reverences God and recognizes his moral obligations, having a character above reproach in his private and official relations, no creedal test should be made a test of his fitness for official position.

Current Religious Thought

The "St. Louis Christian Advocate," under the title of "Not in the Pulpit," has an editorial upon the subject of men who have been guilty of things unbecoming the ministry. It would be well for our brotherhood to take notice of what it says:

"A Western pastor, who fell from his high estate as the result of a passion for gambling, and lost the money loaned to him by the members of his congregation, preached a sermon after his fall, taking the ground that his sin had been thoroughly repented of and that after the act of penitence he was a better man than he had ever been before.

"While no one is disposed to deny forgiveness to him who through weakness falls into error or lapses into what is virtually crime, it does not seem consonant with the fitness of things that such a man should assume the leadership of a band of religious people, no matter by what name they may be known. We are told that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance. We believe it. But after uttering this weighty truth, our Lord did not add that the one sinner who repented was made the spirit leader of the ninety and nine who needed no repentance. In accordance with the fitness of things, the repentant sinner ought, in such case, to be sufficiently ashamed of his fall to take a back seat and not thrust himself into the pulpit, or even into the amen corner. The case of Peter is as solitary in the New Testament history as that of the thief on the cross."

One of the editors of the "Christian Endeavor World," in a practical manner, treats of the penalties of success. He says:

"The son of the late Archbishop of Canterbury has recently written a review article on this subject which may well give some comfort to us humble men that never expect to suffer any penalties of this sort.

"He tells us that his distinguished father was far happier in his earlier life, before the dignities and responsibilities of his high office came upon him. This we can well imagine. There is always the necessity laid upon such a man of living up to his office, of sustaining its dignity, of supporting his own reputation in every public utterance, of not falling below himself or his office.

"Every man that has made his mark in any walk of life must feel not only the strain of attainment, but the greater strain of sustaining himself. The author that has struck twelve in his first book is hardly dealt with by the critics if he strikes eleven the next time. The preacher that has a deserved reputation for eloquence disappoints his audience if he does not always equal his best. The wise administrator that makes one mistake of judgment is blamed unmercifully by the ungrateful public that forgets his ninety-nine successes.

"It is the constant strain of keeping up to a high level of efficiency that wears out brains and nerves as nothing else. Look at the successful men and women that, apparently, have not lived out half their days, that have died in middle life or little beyond it: Spurgeon, with his magnificent physique; great-hearted, mighty-limbed Moody; the talented and eloquent Frances E. Willard; the winsome and gifted Cuthbert Hall; the beloved Maltbie Babcock, to mention but a few names of those eminent in religious circles that occur to us. The wear and tear of political and business life are equally severe and are felt most by those in the highest spheres. Few Presidents of the United States have lived long after their term of office expired, and there is not a single ex-President living to-day.

"It is very well to say to the successful men: 'Don't worry; take things easily. The world got along very well before you came into it, and will wag on just the same after you go out of it.' They know this as well as we do, and those whom we have mentioned by name knew how to cast their care on Him who careth for them. Yet there is a responsibility that comes with opportunity which the most trustful can not escape, a strain on the physical system which the strongest must endure.

"I call attention to these obvious facts that they may make some of us more contented with our humbler lots. We are not 'Napoleons of finance'; but then, we have not Napoleon's load to carry. We are not gifted with eloquence; but then, we haven't an eloquent man's reputation to sustain. We are not at the head of a great enterprise; but, on the other hand, we have the weight of no great enterprise to sustain. We are in a very subordinate position, but the chances are that we shall live longer and be happier while we do live than if we exchanged places with the employer whom we envy.

"It is possible for every one to live an honest, pure, God-fearing and useful life. This, after all, is the highest type of success, and no penalties attend it."

Individualism in Christian service is being emphasized more and more. The "Christian," of London, mentions a fine example of its effectiveness. It says about Dr. Conwell, of the Baptist Temple, Philadelphia, now on a vacation in England:

"Those who went to hear Dr. Russell Conwell last week at Bloomsbury, expecting a brilliant oration, may have been disappointed in that respect; but all who sought the secret of one of the most wonderful pieces of work in America could not fail to understand what that secret was. In one sentence Dr. Conwell explained the matter. 'My church,' he said, 'is a preaching church; all the people feel their responsibility to preach the gospel. Our success is due to the individual effort of the Christian people with us.' In twenty-five years 5,600 persons have joined this one Christian church, and at one period of its history seven persons per week, during five years, were received. Dr. Conwell has been the leader of the work and not the sole preacher. A story such as he had to tell, on Tuesday week, ought to inspire us all by showing the way to that true evangelism which employs the forces of the entire Church. We have often said that it is to this ideal that we in England must direct our hearts and thoughts. Evangelism by deputy is quite unscriptural; and moreover it is a fatal mistake. The whole Church must evangelize if the world is to be touched and won."

The "Mehtodist Recorder" finds the same tendency in religious affairs at times that characterizes our age in matters secular. There is the "quick lunch" counter and the automobile style of things. In the matter of church services our contemporay says:

"We deplore the fact that reverence does not always characterize our church services to-day. It is a good thing to meditate upon the lovingkindness of the Lord, and no place offers better opportunity for this than the church. It is fitting also that the preacher take time to present the word of God in the power and demonstration of the Spirit; he is expected to edify and encourage the believer, and call sinners to repentance. In short he is called of God to 'preach the word,' and he ought to do it. 'Rose water essays,' sermonettes, or 'talkations,' as the English call them, can not take the place of the sermon. The objection is urged that long sermons are tedious, and in most cases dry and uninteresting. That depends. No man has any right to enter the sacred desk unless he has something to say, and no man who has something to say has any right to spoil it by rushing through it.

"Do not repeat the mistakes of yesterday; rectify them."—*Epworth Herald.*

We are rejoiced to find the denominational papers more and more emphasizing the practical value of the ordinances. In a recent number the "Epworth Herald" sees in the Lord's Supper an effective method of evangelism. It speaks in the terms of Methodism about the sacrament, the communion rail etc., but it is a great step in the right direction when a paper of such influence will say:

"In the hands of a wise and skillful pastor the communion occasion can be made a way to the new life to those who have not acknowledged Christ publicly or formally. How many there are who are not far from the kingdom! They need but an earnest word of invitation or exhortation. And the communion offers a fine opportunity for performing this high service.

"A writer in an English paper says: 'Long years ago I was met at the door of a village chapel with this remark, spoken by a steward: "I suppose there will be no good done here to-night; it's sacrament." That I am convinced would be an impossible greeting now. It is beginning to be recognized that "good," even in the limited sense in which the word was used, may be regarded as the legitimate fruit of a sacramental service. If a minister will take the trouble to point out that the service throughout is so worded as to be suitable not for saints so much as penitents; if he will show that the communion rail is never so truly a "penitent form" as at the Lord's Supper; if he will indicate the fact that to "come out" to the communion rail is at least as efficacious as to come out to an inquiry-room; he will find the Lord's Supper to be his very best evangelical opportunity.'

"We remember very vividly the story Bishop Newman used to tell of the way in which Chief Justice Chase of the United States Supreme Court made public confession and profession of Jesus Christ. It was at a communion service in Metropolitan Church Washington, during Dr. Newman's pastorate. Before concluding the service an earnest invitation was given to such as might want to live a Christian life, or to make public profession of Christ to come forward. There was a moment of silent waiting. The invitation was repeated. Then another pause. And then the chief justice came forward, bent low at the altar, and received the sacrament to his soul's comfort.

"No doubt this story, in its essential features, can be duplicated in the experience of hundreds of our ministers. The communion service may be made an agency of the greatest effectiveness in practical evangelism, and many of our pastors are constantly using it as such."

Editor's Easy Chair.

Or, Pentwater Musings.

The lake, queenlike and womanlike, though beautiful at all times, likes, on occasion, to adorn herself in a special manner so as to add to her charms and queenly beauty. This morning early she put on a rainbow for a tiara, and thus arrayed she seemed to challenge the admiration, if not the worship, of all her subjects. If God can manifest his beauty and his glory in mountain, sea and lake to our mortal vision, what unimaginable splendors must await us in realms beyond, where our vision will be clearer and broader! William A. Quayle has paid this beautiful tribute to the mountains:

"Mountains blue, dreamy, remote, compounded as of earth and air, white as built of summer cloud, builded with the massive masonry of God, tranquil, masterful, compelling wonder, watched by the stars, abundant in waterfalls, glorious in strength, battlemented for sunsets, crowned in noons, steeped in dawns, the expectation of the lowlands, rest for care, heights to which dying eyes lift their last longing, homesick look before they front the mountains of eternity—mountains, pray you, build your sublime ranges along the western landscape of the heart, so that, as we look, sunsets shall revel on our snowy crests and your long shadows shall walk from sky to sky, and we shall hear at burning noon or quiet evening or the windy morn the calling of the mountains, 'Let us journey together to the sky.'"

Accepting, as we do, that tribute to God's mountains, we believe this great inland sea worthy of no less a tribute of praise. Lake Michigan, blue, green, purple, golden, opalescent, strange mixture of water and fire, now sleeping quietly as an infant in its crib, now sublime, majestic, lifting thy proud waves, white-crested, to the light, or in placid mood mirroring cloud, sky, land and stars, offering thy broad bosom for golden pathways formed by the level beams of setting suns, tossing great ships on thy surface as feathers, singing evermore the song of the infinite and the eternal, awe us by your majesty, charm us with thy beauty, silence us by the music of your multitudinous waves, broaden us by your breadth, deepen us by your depth, humble us by your greatness and power, and whether in calm or storm, under noonday sun or the quiet stars of night, speak to us ever thy varied messages that fit us better for fairer scenes beyond.

Garrison Park lies between two lakes—the great lake in front and the little, landlocked Lake Pentwater in the rear, with its green shores and quiet bays. It does not take much of a breeze to put the little lake in commotion, but something of a storm is necessary to cause much commotion in Lake Michigan. And this is a parable: A young, small, weak, religious body, fighting for its very existence, and with an uncertain tenure of life, is excusable for excitement and alarm over some question which may arise within it to threaten its very destruction. But a larger body, with a longer history and resting secure on eternal principles of truth, which it has made its foundation, with a plea that has won more than a million adherents, and has attracted the favorable attention of thoughtful minds throughout the religious world, and whose especial mission is in harmony, not only with God's purpose in the ages, but with his special plan for the times in which we live, has no need to become excited over some rash or erratic utterance of any of its members. To allow ourselves to be thrown into a state of excitement over such an occurrence is to make the impression upon others that we are a bit nervous about our safety, and about the invulnerability of our position. It is altogether proper that, in dignified discussion, these mooted questions of difference should be dealt with, but all harsh epithets and threatened excommunications and bulls of anathema are out of order, and out of character with our position and strength. There is an automatic, self-executing law that will take care of those whose teaching in the aggregate becomes offensive to the sane public sentiment of the body. Each man, in the long run, has meted out to him, without any decree of ecclesiastical court or newspaper oracle, a measure of influence which his character and teaching merit. That law will take care of both our heretics and our heresy-hunters.

Nothing new under the sun has happened. "As it was in the beginning so it is now, and ever will be" until the end of time. We are not all cast in the same intellectual molds, and our training and the influences shaping our lives have been different. We shall not all see truth alike. It has been said that the only place where all men's heads point in the same direction is in the cemetery. For the ascertainment of truth, and for the full development of the many sides of truth, it is better that it should be so. But this fact furnishes no justification for any leader, especially, to lead in a doubtful way, a way along which it would be impossible for the masses of the people to follow him with safety. The Master will not hold any of us guiltless who leads any of his little ones into doubtful and devious ways, and causes them to be lost in the wilderness of doubt and confusion. Pastors of churches, teachers in schools, editors of religious journals, are bound to remember that they should go only where it is safe for the people to follow. There is a note of fatherly, not to say motherly tenderness, in that word of Jesus, "I have many things to say to you, but ye are not now able to bear them." No doubt he has truth yet into which he will lead his church in coming years, which we are not yet able to bear. But he expects us to be loyal to the truth which he has given us, and to that into which he may lead us, and to use it in such a way as will minister to the spiritual needs of those who look to us for counsel and guidance. There is no need for alarm or excitement; but there is need to care for others, and special need for the charity which "thinketh no evil." Soundness in the faith, with liberal mindedness, and a love for truth which transcends our reverence for traditions, will solve all our practical problems and lead us on to a great destiny.

One of the best women among all the good women we are glad to be acquainted with, and one who walks close with God, writes in a recent letter to know what all this she is seeing in the newspapers means, and says she is at a loss sometimes to know what she is to believe. She is probably a type of many others, who are troubled more than need be over newspaper reports and discussions. Our answer to her question, about what she should believe, is that which was given a long time ago in a Philippian jail: "Believe on the Lord Jesus Christ and thou shalt be saved." There is no other faith that saves. Whoever has that faith, broad-based on the divine testimony, and confirmed in one's own religious experience of his power to save from sin, need not fear the outcome of all the criticisms and discussions in which men may engage. To all such troubled hearts we are sure Jesus would speak as he did to the troubled waves of Galilee: "Peace, be still!" As a further remedy for doubts and fears, believe in Christ's presence in his church, in God's overruling providence, in the conquering power of truth, in the loyalty and fidelity of the great body of Christ's followers, and in the ultimate triumph of the kingdom of God over all the forces of evil. We have not outgrown the simple faith which takes God at his word and trusts him, nor has the sweet, old gospel, which stirred the hearts of our fathers and mothers in the ages gone by, lost its power to convict of sin, or to comfort and sustain the believer in hours of trial, bereavement and pain. The great certainties remain, and will remain, when all our discussions and differences have passed away. Rest on this, and fear not.

Last night the gentle pattering of the rain on the roof made a pleasant accompaniment for sleeping. It was much needed in these parts. This morning dawns clear and placid, with that quietness and stillness which often mark the closing days of summer. The Moores leave us to-day. We shall miss them very much. T. P. Haley addressed a large audience for this place at the Baptist church on last Lord's day morning, and his sermon gave great satisfaction to all. He and his wife are still at the club-house, and expect to be here until next week. M. E. Chatley, of Ravenna, Ohio, has been chosen to speak on next Lord's day at the hall. W. F. Shrontz, our minister here, has been able, so far, each Lord's day, to find some one of his preaching brethren here to speak for him. Both the Methodist and Baptist churches, also, profit by the presence of our preachers and members at this Park. All our friends who have been here during the summer have expressed a desire to return again, and we have had a most delightful fellowship together during the season that is soon to close. Our steamer berths have already been engaged for September 7, giving us only one week more of our summer life here by the lake. While we have been dictating these lines we have been watching, at the same time, a fisherman out at his nets, gathering in the spoils of the night, but his harvest season, too, will soon be over, for they aim to get in their nets before the autumn storms set in. That wide, expansive lake that stretches out before us is not a barren waste as it seems, contributing nothing to the support of men, for out of its depths each year are brought vast treasures of food, and its commerce furnishes employment for large populations. But, added to all these material benefits, are the life and health and happiness which it furnishes to those who dwell along its shores, especially during the summer season, for rest and recuperation.

LOOKING GLASSES By Austin Hunter

The epistle of James is, above all things, the epistle of practical Christianity. He deals not so much with the great doctrines of the gospel, as with the practical application of these doctrines to the affairs of everyday life. He speaks of the control of the tongue, of the danger of riches, of impartial treatment of rich and poor in the church, of the worthlessness of faith without works, and even religion itself is translated into terms of practical life when he says: "Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted before the world." And so, in the introductory chapter, emphasis is placed upon doing the word. "If any man be a hearer and not a doer of the word, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was." That is to say, if he beholds his face in the glass the vision should be for his profit. Instead of forgetting his defects, he should endeavor to correct them. So there is great profit in looking glasses if they are properly used. I wish to point out some of the mirrors that reflect, not our physical features, but our soul features, and some of the uses we should make of them.

Certainly one of these mirrors is memory. We sit alone and permit the pictures of the past in our lives to come up one by one, and conscience at once begins to call for approval or disapproval. We are candid and admit the sins of anger, jealousy, selfishness, etc., and seeing these things to be so, we stop the moving pictures to go about life's duties to "straightway forget" what manner of persons we are. It was only when the prodigal son got away from the excitement of his fast life that he saw himself as he really was in the mirror of his memory, and so "he came to himself." If we could be ushered into a hall on whose walls were painted all the sins we have ever committed, and we were compelled to look upon them, such a hall would indeed be a "judgment hall." Memory becomes a great looking glass, in which we see our inner life reflected. The fact is that no small part of future punishment will consist in the memory of life's evil deeds.

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.

"The vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that silently solemn place.

"And now alone with my conscience
In the place where the years increase,
I try to recall that future
In the land where time will cease,
And I know of the future judgment
How dreadful soe'er it be
To sit alone with my conscience
Will be judgment enough for me."

A second mirror in which we see our true soul features is the Word of God. One reason why so few people read the sacred page is due to the fact that the truth is so apparent that it makes them uncomfortable to see themselves as they really are. We are told that "the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart." That is to say, the word of God reveals ourselves to ourselves. It exposes the secret springs of our conduct. It is a revelation of human nature. The sermon on the Mount, for instance, dissects the very soul of man. It is both an exponent and an expositor of the secret life. There is a marvelous penetration in the word of God. There is nothing better that could come to some men than to sit down calmly with the word of God and see the reflection of their own lives.

"Oh, blessed mirror of the word,
Thine image is not dim or blurred,
Looking in thee myself I see
As God's Omniscient eye sees me."

A third mirror is the spoken message. Thousands have seen themselves guilty before God under the preaching of the gospel, and have gone away straightway to forget what they saw when listening to the truth. When Paul preached before Felix and "reasoned of temperance, righteousness and judgment to come," Felix trembled because it was a reflection of his own life; but he "straightway forgot" what manner of man he was, for he said: "Go thy way this time, and when I have a convenient season I will call for thee." But it was the preached word that became the mirror of his life. Peter's sermon on Pentecost was a looking glass in which many saw themselves, for "they were pricked in their hearts." And the remarkable thing about preaching is that people sometimes see themselves so clearly pictured that they think the sermon is a message directed personally to them. An old German, whose son John brought the minister to the church, upon hearing his own defects so clearly portrayed in the sermon, jumped up and shouted: "Shtop! Haf you und Sohn been confabing about me?" At the close of a sermon a man once said to me, heartily: "I do not think it is nice for you to preach a whole sermon at me." It amused me, inasmuch as I had not the slightest idea of preaching even a part of the sermon at him. The sermon, however, was evidently a reflection of his own life. It reminded me of the story Mr. Spurgeon tells: John Plowman and Will Shepherd were talking about their master's old donkey. John said: "He is so old and stubborn he is really not worth his keep." "No," said Will, "and worse still he is so vicious that I feel sure he'll do somebody a mischief some of these days." They were talking rather loud, and were much surprised when Joe Scroggs came from behind the haystack, running over with anger. He said he would let them know he was as good a man as either of them, or the two put together, talking about him in that way. After he had exhausted his anger, John said: "Why, Joe, we were talking about our master's old donkey and not about you, but I shall never see that old donkey again without thinking of Joe Scroggs."

And so a faithful sermon becomes a revelation of men to themselves.

Another mirror in which we see ourselves, strange as it may seem, is the good lives of others, and especially the spotless life of the Master. We see ourselves *by contrast*. It was thus that Peter saw himself in the light of Christ when he cried, "Depart from me, for I am a sinful man!" It was thus that Isaiah saw himself in the light of God's holiness when he cried, "Woe is me, I am undone; I am a man of unclean lips." Oftentimes our own indifference, carelessness, faithlessness and selfishness in God's work is clearly reflected in the devotion, the earnestness, and unselfish activity of some faithful child of God.

But now what are some of the uses we should make of these looking-glasses?

First of all, we ought often to look into them. We ought to see ourselves; self-examination is a good thing. Then we ought to remember the vision. Let us not "straightway forget." If we see our defects, instead of trying to blind our eyes to them, we should endeavor to correct them. An African princess who had never beheld her dusky countenance except dimly in a lake, but who had been told that she was very beautiful whereas she was exceedingly plain, sent to a distant mission station for a mirror. When she saw herself as she was, she smashed the looking glass into pieces. Are there not many in other lands who are in a similar condition with regard to their souls? When brought face to face with the hideousness of their sins, they blame the mirror and seek to flatter themselves that they are not as ugly as they appear.

Furthermore, seeing ourselves ought to make us more considerate of others. Seeing our own faults should make us more charitable in dealing with the faults of others. We cannot well cast out the mote in the eye of another as long as we have a beam in our own.

Finally, seeing ourselves ought to point us to Jesus, who alone can remove the scars and blemishes from the heart. This means that we shall "receive with meekness the engrafted word." This means that we shall obey God, for James pronounces the condemnation against those who "hear and do not."

To quit your tasks simply because you do not feel like keeping at them is sheer folly. Whatever your condition may be, the only right and wise course is to discharge all your duties as well as you can, leaving the consequences to God. You will often be surprised to discover that your capacities are really far greater than you had supposed.—Nashville Christian Advocate.

NIGHT NURSE

Kept in Perfect Trim by Right Food.

Nursing the sick is often very burdensome to the nurse.

Night nursing is liable to be even more exhausting from the fact that the demands of the system for sleep are more urgent during the night hours.

A Va. lady called on to act as night nurse in the family, found the greatest support from the use of Grape-Nuts food. She says:

"Our acquaintance with Grape-Nuts began eight years ago. We bought the first package sold in this place, and although we began as skepties we became converts to its striking food value.

"I used Grape-Nuts first, to sustain me when doing night nursing for a member of the family. I ate a teaspoonful at a time, and by slowly chewing it I was able to keep awake and felt no fatigue.

"Soon I grew to like Grape-Nuts very much and after our patient recovered I was surprised to find that I was not all "worn out" on account of broken rest. My nerves were strong and steady and my digestion fine. This was the more surprising because I had always suffered with weak nerves and indigestion. My experience was so satisfactory that other members of the family took up Grape-Nuts with like results." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE CHURCH AND MEN

The Address of which we print this week the last installment was read at the Tenth Annual Congress of the Disciples of Christ, at Bloomington, Illinois.

By Arthur Holmes

Religious and Educational Work Secretary of the Pennsylvania R. R. Y. M. C. A.

Men and the Church.

The adoption of the kingdom of God as a serious and practicable ideal does not mean, first, the indorsement of a specific political party nor any particular program as the right one, and to make membership depend upon its acceptance; nor, secondly, does it mean the easy dismissal of all industrial troubles by the pious quotation of the Golden Rule. Many good people believe that such difficulties reside not in external conditions like wages, hour of labor, etc., but in the mere wills of the contracting parties to apply the principle of love to all their dealings.

While it is undoubtedly true that applications of this principle have lagged far behind public opinion and in many clear instances obedience to its spirit would bring salutary results, it must not be concluded that it carries in itself the solution of all problems ready-made.

"Before slavery was abolished in our country, there were millions of genuine Christians, honestly willing to see and do the right in other matters, to whom it seemed a preposterous proposition that slavery is incompatible with Christianity.

"To-day there are few Christians who realize that it is a crying wrong to hold land idle for speculation in cities where men's lungs are rotting away, overgrown with tuberculosis bacilli for lack of air; few realize that it is a flat denial of Christianity to take advantage of the needs of your fellow-men to buy his labor cheaply or sell him your goods dearly." ("Christianity and the Social Crisis," page 158.)

The Golden Rule is one expression of justice. Justice demands for each man his due. That requires the most careful and extended experimentation to find what is each man's due. Apply it to the wage question: How much should a workingman receive? Obviously not what the employer would like under reversed conditions, but what is right "under the circumstances." The innocent circumstances turn out to be all the modifying effects of our modern life. To fully comprehend them would compel us to "trace their causes from primeval chaos and their sequences to the crack of doom."

In other words, specific application of the Golden Rule can be found only by experimentation. No class of men can better grapple with this problem of experiments than the ministers. They are in the habit of analyzing. Surely they can do better than the gropers after light among the uneducated workers or the prejudiced capitalists. They should study economic problems more urgently than theology. Single tax, prohibition, local option, the wage system, anarchism, socialism from Karl Marx down should be thought out broadly, historically and accurately. Conclusions, of course, should be tempered with the charity of empiricism.

"He nourished within his soul the ideal of a common life so radically different from the present that it involved a reversal of values, a revolutionary displacement of existing relations. This ideal was not merely a beautiful dream to solace his soul. He lived it out in his own daily life. He urged others to live that way. He dared to believe that it would triumph. . . . He never abandoned his faith in the final triumph of that Kingdom of God for which he had lived. For the present, the cross, but beyond the cross, the Kingdom of God." ("Christianity and the Social Crisis," p. 89).

So the task of the church is as radical and revolutionary as it was in the first century. It is nothing less than a complete change of viewpoint upon all social questions. The battle must go on until the kingdoms of this world become the kingdoms of our Lord Jesus. The consummation may be distant and the time long. In the meantime it is fitting that some practical plans for bringing the church to men be pursued.

Immediately, when any marked changes in methods are proposed, difficulties thicken. Be it said to the glory of the ministers that generally the opposition does not lie with them. They may be the mouth-pieces and upon them the odium for the system may rest, but usually back of them, in each congregation, is the little band of conservatives, who, for their very faults, have been elevated to positions of power and control. They are they who have succeeded in the world and have been put in office because they have money and conservative sense.

The Problem of the Boy.

The first point of positive attack is probably the adolescent boy. So important is he that many would reduce the main problem of bringing the churches to men to that of holding the boys in the church during their teens. To hold them requires a change in methods.

First in place and importance is a careful study of the boy himself. He is a peculiar animal. Roughly he may be classed with the genus homo. He has been until recently counted simply a young specimen of that genus, an immature man, or a mannikin. Now it is admitted that he is certainly of a different variety; during the period of adolescence, of several varieties. So far no distinguishing name has been found for him; he is called a "junior," an "intermediate," a youth, a hobbledehoy, or something. This ignorance is largely due, perhaps, to the fact that he is a matter of fond and solicitous study to nobody on earth but his mother and members of the opposite sex about his own age. To all others he is the quintescence of vociferous conceit and painful unfitness, to be dealt with in pity more than in anger. Nevertheless, he is a man in the making and until he is taken seriously and marked at the highest premium will the problem of holding men in the churches be solved.

For some practical attacks upon this phase of work, the co-operation of the churches and Y. M. C. A.'s in Salt Lake City, Utah, and Fort Worth, Kan., furnishes the most so far successful and apparently feasible plan. Boys of the city are organized into affiliated clubs for developing all round character. The physical and educational work is carried on in the association building because of convenience, and the social and religious work in the churches or Sunday schools. A fee of $4 yearly is charged.

Inter-club athletics are arranged. Bible classes are organized. Attendance at Sunday-school is a condition of membership. In Salt Lake City, one thousand boys are thus clubbed together for higher ideals in sports, school work, religious and personal life. ("Association Boys," December, 1907, Vol. VI, No. 6, Salt Lake City Association).

Clubs and Groups.

The club or group idea has in it several features specially adapted for a transition policy.

First, it tends to eliminate that nightmare of all present day religious organizations, the crowd-craze. Clubs cure that. Work in small groups emphasize personal contact and personal worth. It permits the consideration of group interests. Movements like prohibition, which the church can not indorse as a whole, can be considered and promoted by a few men interested in them.

Another obsession of churches is the preservation of suborganizations long after impotence and old age have destroyed their usefulness, and made them mere pensioners on the main body. What agonizing endeavors to inject virility would be saved if only a decent burial could be accorded a society when it is dead, knows it is dead, and everybody else knows it is dead, even by the evidence Martha urged for the death of her brother! Now, clubs can be organized for short periods. When they have served their purpose they come to one end, decently and in order, without death agonies and post mortem reflex kickings. Further, the method permits the expression of three principles of work, revolutionary, yet necessary in the rehabilitation of the church in the eyes of men.

The first is this: Go where men are. For simplicity, this will be stretched to include their spiritual as well as spatial conditions. It obviates the everlasting strain of trying to get men where they don't want to come, and are not comfortable when they get there. It reverses present viewpoints. It looks out, not in. It makes the church a center from which, not in which, to work. It commands the church to work in, not work a community. It actualizes the missionary spirit. It gives an opportunity of reaching both business men and working men, with a minimum inconvenience and loss of their time.

Shop meetings should be pushed by the church, under the auspices of some interdenominational organization, if possible. Charles Stelzle has recently held shop campaigns in five cities, during 60 days, in 400 shops, enlisting 500 preachers in 1,000 meetings, reaching 200,000 men. Business men can be reached by having a supper at some downtown club place where they will feel free and where they can take up some definite discussion or piece of work. The Pennsylvania Railroad Y. M. C. A. recently had ninety men each pay $1.50 for four suppers and four lectures by Dr. A. T. Clay, University of Pennsylvania, on "Babylonian Excavations," ending with a visit to the Archæological Museum. Such experience convinces me that men are hungry for a little stronger pabulum than is being served in the present church services.

The second principle is the use of the voluntary worker. Use him as a leader.

Use him because voluntariness is the essence of the service in the kingdom; because love stands out clear and vivid as the sole motive and therefore has a force that no mere paid labor can ever have. Mr. Robert Speer recently said at Washington: "You never will evangelize the world with professional missionaries. It never has been done. It can not be done. We are waiting for the day when every man in the diplomatic or consular or commercial responsibility from this land will go as a true representative of a Christian nation." (Y. M. C. A. report of Washington convention, 1907, pp. 145-47.) I am tempted to believe that something of the same thing is true in America. I am persuaded that every effort of a professional religionist must be discounted 25 per cent and every effort of a volunteer be put at 25 per cent premium in advancing the kingdom.

Besides, it saves the minister a large consideration as long as he is chained to the inanities of his present position, and the tradition of the regular double sermonic doses on Sunday. It offers an opportunity, too, of breaking up the somnolescent monotony of the services. At Cleveland, O., the Y. M. C. A. held meetings for men at night in different churches. The men distributed cards in the morning at the church hour, by experience found to be the best time to catch men at home. Laymen did everything, singing, ushering, organizing, and making five-minute-speeches. The churches were interested and men converted.

During the past winter we have had, before one Bible club, the presentation of the work done by a dozen philanthropic and religious organizations in our city. Speakers are always willing to come, the lantern can often be used and the inspiration and knowledge gained is invaluable. In some places a part of the prayer-meeting hour might be used in such a way.

The third principle is the use of average men. It gives the ordinary man the longed-for opportunity to individualize himself. The puddle may be little, but it makes him a big duck. The task set is neither too large nor too difficult for his powers. Neither is it so important that failure will cause the general disruption of the congregation. It breaks up narrow traditions and reduces the dominance of a few, thus making it easier for the progressive pastor to introduce new methods. Jesus must have chosen average men, for only a few ever reached much prominence.

One other hindrance to the church organization has been the lack of sufficient motive. Organization for the sake of organization is about as profitable as turning a Hindoo prayer wheel. Both expect to be heard for their "shrecklich fiel" speaking.

Group methods, combined with the church's interest in all activities of all men, greatly enlarge and enrich the field of practical objects for organization. First aid to the injured can be taught a group of workmen and they can gather together a group in their shop at noon and pass on the good work they have learned. Treatment of boils, bruises, burns, colds, the use of antiseptics, and the treatment of diseases, can all be handled in a group by some physician. Simple questions in law and courtroom practice can be taught and illustrated by some lawyer. A senate appeals to some. Good citizenship clubs can study and illustrate exactly the processes of securing citizenship papers for foreigners, or can handle a primary election. Some practical politician may be secured for such a purpose.

Clubs for promoting urban ornamentation, vacant lot gardening, public parks, baths and play grounds, establishing sterilized milk stations, will almost organize themselves.

The suppression of child-labor is urgent. Shops are wide open for meetings. All kinds of educational classes can be organized in the church. Bible clubs meeting on week-day evenings are interesting and hopeful when released from the paternal subjugation of the irrepressible preacher. Opportunities for inspiring effort spring up like dandelions on the lawn, when once the vision of absolutely free and unlimited service releases the church from her self-imposed limitations.

Last of all, the group idea for service not only removes obstructions but makes almost imperative union amongst the churches. They will never get together until they have something to get together for. That village that spent its federative energy in securing a simultaneous ringing of its church bells had the right spirit but a picayune purpose.

The comprehension of a wider mission will also further a larger and closer coordination of all religious and philanthropic organizations. Probably nothing is needed so much to-day as the complete systematization and centralization of the hundreds of social betterment societies, each declaring its own world-embracing importance, each one driving at its own particular end, cutting across and jamming into every one, and confusing and wearying the public with the babble of their hundred cries for aid. Like a log-jam, they arrest the current of orderly effectiveness and make it boil and bubble and seethe and foam to no purpose. The church is the key-log and when it is loosened from the hold of conventional barriers, the whole mass will proceed again without friction.

"Much has been done already. Through the efforts of the late Hugh Price Hughes, Peoples Churches have sprung up in nearly every city and town in the United Kingdom. In our land the strong, clear voices of such men as Father Dudley, Reverends Washington Gladden, Charles Stelzle, Graham Taylor, W. D. Bliss, Alexander F. Ervine and others are speaking conviction to the hearts of many hearers. A church association for the Advancement of the Interests of Labor has been developed in the Protestant Episcopal communion, and a Department of Labor in the Presbyterian Board of Home Missions. Great shop meetings have been held, labor Sunday is observed in thousands of churches, sermons are being preached on labor problems, and literature is being poured out all over the country."

One already feels the freshness of a free atmosphere. The outlook is encouraging. The vision of the church is broadening. Sometimes we dare to believe that the clouds are breaking away and the whole landscape will in a moment be flooded with the bright and lavish gold of morning's glory which will increase into a perfect day. "Sometimes the hot hope surges up that perhaps the long and slow climb may be ending. In the past the steps of our race toward progress have been short and feeble, and succeeded by long intervals of sloth and apathy. In the intellectual life there has been an unprecedented leap forward during the last hundred years. If the twentieth century could do for us in the control of social forces what the nineteenth did for us in the control of natural forces, our grandchildren would live in a society that would be justified in regarding our present social life as semibarbarous."

To sum up, we have endeavored to show that the main reason for the nonattendance of men at church is due to economic and social conditions. Men are split up into hostile camps.

It is the business of the church, first, to preach a personal salvation, to promise an eternal life; second, to assume as her task the establishment on earth of the kingdom of God, the validating of the Golden Rule as the fundamental principle in social conduct. Her task is then personal and social and the two are as indissolubly one as the soul and the body are one.

The adoption of this task means changes of methods. Justice will become the central thought in theology. Sermons will decrease in length, regularity and perfunctoriness.

Church buildings will change from houses for show to work-shops; services will change from shows to works. The great army of unemployed laymen now absorbent cotton men will be put to work doing more than turning prayer-wheels and every organization for the promotion of good will be eagerly seized upon as avenues through which the church may express herself.

In it she will not lose her sanctuary spirit, for she will find that when she worships indeed in the temple of the Holy Spirit that the truest and sweetest benediction will come to her; that when she embarks upon her wider mission to the least of one of these little ones, she will meet her Master face to face in the busy streets and marts of our busy-day world.

TRIED TO FORCE IT

Thought System Would Soon Tolerate Coffee.

A Boston lady tried to convince herself that she could get used to coffee, and finally found it was the stronger. She says:

"When a child, being delicate and nervous, I was not allowed coffee. But since reaching womanhood I began its use, and as the habit grew on me, I frequently endeavored to break myself of it, because of its evident bad effects.

"With me the most noticeable effect of drinking coffee was palpitation of the heart. This was at times truly alarming, and my face would flush uncomfortably and maintain its vivid hue for some time.

"I argued that my system would soon accustom itself to coffee, and continued to use it, although I had a suspicion that it was affecting my eyesight also. The kidneys early showed effects of coffee, as I found by leaving it off for a few days, when the trouble abated.

Finally a friend called my attention to Postum. At first I did not like it, but when made right—boiled 15 minutes until dark and rich—I soon found Postum was just what I wanted. No flushing of the face, no palpitation, no discomfort or inconvenience after drinking it.

"Of course all this was not felt in a week or two weeks, but within that time I can truthfully say a marked difference had taken place and a great deal of my nervousness had vanished.

"At present time my health is excellent, due to a continued use of Postum, with a general observance of proper hygiene. Of nothing am I more convinced than that if I had continued drinking coffee, I should be to-day little less than a nervous wreck, and possibly blind."

"There's a Reason."

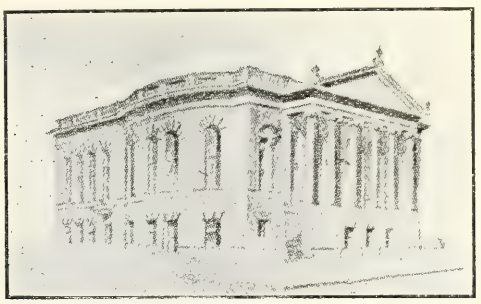
Name given by the Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

How a Work Grew By Peter Ainslie

The Christian Temple will always be grateful to the Church Extension Board for its assistance in a critical period of its history. In 1888 this congregation was started. In 1891 they built themselves a home, which was called the Calhoun Street Church. It was large enough for the work at that time and valued at about $12,000. From thirty-three members this work grew and out of it was started two other churches in the city, then in a dozen years the building proved inadequate for the work. We could not afford to tear down Calhoun Street church building and put up a larger edifice; besides, the lot having an alley on either side of it would not permit of any other improvements. We could not afford to buy a lot elsewhere and tear down buildings to make room for the church. It was a critical period in our history. Very unexpectedly one of the parks of the city which had been held as private grounds was put on the market and on the same day we asked for an option on a lot 65x100 feet. It could only be secured on a cash payment of the entire amount, which was considerably below the regular selling price of the lots. That amount of money could not have been raised in a few days by us. The holders wanted no notes, but must have the cash if it were to be sold at the figures stated. To sell our church building in the next few days would mean a sacrifice. We made several attempts to negotiate for the purchase, but the time being so limited, our efforts were futile. We then wrote to the Church Extension Board, stating the circumstances and asking that they would purchase the lot, which was easily worth one third more than the selling price. Our option would have expired in a few days and already the property was advancing in price. We could not wait for an answer by letter from the Church Extension Board, so we asked them to answer us by telegram. Their decision came January 7, 1903, granting us the loan, which amounted to $7,250. This marked a new epoch in the history of the Disciples in the city of Baltimore, Md.

We might have sold our property on Calhoun Street and used that money for the building on our new lot, but after careful consideration we decided that it would be better to retain Calhoun Street Church as a mission station, since it was some distance away from our new site, and we began at the bottom to raise the money for the new building. We went heartily to work and the money came. On



Christian Temple, Baltimore, Md.

January 15, 1905, a granite chapel with basement, first floor and gallery was opened. In a few months our building proved too small for the growing work; both the Sunday-school and the Sunday-audiences could not be accommodated with comfort. The cost of our lot and chapel had amounted to about $25,000, and we didn't feel we could go ahead, but the Lord directed otherwise, and a good brother advised us to complete the building, and on a handsome gift from him the work of completing the building began, and on September 29, 1907, the main auditorium was dedicated. The whole property represents $70,000 and is one of the handsomest churches in the city. It has a seating capacity of 1,200 and every part of it is used. From a Sunday-school of 300 in our old building we now have a Sunday-school of over 700, and in addition to all the ordinary work of the church there is connected with the Temple a college, which is called the Temple Seminary, covering a three years' course in the study of the Scriptures. Last year there were 119 students to matriculate, and besides resident students there are a number who are taking the course by correspondence. From this student body are going out preachers and missionaries; also we have an Orphanage Society, which receives and cares for neglected children. Besides these there are several missions which are being fostered by the Temple. The baptistery is kept filled all the time, and there is rarely a week but that people are baptized. The Temple is admirably located and its influence is widening daily.

If there had been no Church Extension fund, or if the Church Extension Board had not been in a position to render aid at just the proper time, it is likely, so far as we can see, that the Christian Temple would not have been in existence. We have returned the money to the Board and shall always regard the Church Extension Board as a large factor in the planning of the Christian Temple and its growing work in this city of more than half a million people. Does it pay to invest one's money in such a work? The answer must be left with the reader of these lines.

As Seen From the Dome By F. D. Power

Our Professor Willett has fallen among the paragraphers. One says the Chicago University teacher has declared there are no miracles, "so a much-mooted question is finally settled." Another says: "There never was a miracle and there never will be one," announces a college professor. That disposes of Bryan's chances for election. Still another drops into poetry:

No miracles? Nay, say not so;
For I myself have seen
A miracle. But yesterday an old man, bending low,
Stood in a crowded car with humble mien.
Among the others there
A lady sat. Her jewels gleamed, her youthful face was fair.
Beholding him, weighed down by many years, with hands that bore
The cruel marks of toil, she sweetly rose
And offered him her seat—yea, more!
Unmindful of the wondering looks of those
Who had beheld her graceful art, she bent
And spoke respectfully, as if, indeed,
She thought his usefulness and years had lent
Him dignity that it were well to heed.
Sweet in her youth she was and did not seem to hold
Him in contempt because the man was poor and old.

What do we mean by the word miracle? "An animal," says Hegel, "is a miracle to the vegetable world." Even Professor Huxley has said: "Denying the possibility of miracles seems to me quite as unjustifiable as speculative atheism." He that acknowledges a God must at least admit the possibility of a miracle. He who admits the creation of the world believes in the actual occurrence of a miracle. "No man ever worked a miracle"; no, "except God be with him."

I am more and more grateful for President McLean's little volume, "Where the Book Speaks." "Hear, O heaven, and give ear, O earth; for Jehovah hath spoken." Those twenty-one chapters are as meaty and wholesome and true to the old Book as anything that ever came from the press. Every preacher should read them about once a year. A few thousands expended in placing this treatise in the hands of anti-missionary and omissionary readers would mean tens of thousands offered for the missionary cause.

We are a "people of the Book." Some of our men used to be called "Walking Bibles." Every convert carried a New Testament in his pocket. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," was one of our faithful sayings and counted worthy of all acceptation. Once in a western city I had an appointment to preach and got off the train without knowing a person among all its thousands. I did not know the location of the house of worship. Of a number of people I made inquiry, and no one seemed able to inform me. After wandering aimlessly for an hour or more, I met an old couple evidently on their way to church. The man had an old style large print Testament, and I said at once to myself, "there is my man." I stopped them and asked, "Can you tell me, sir, where the Christian church is? where the people known as Disciples worship?" "Why, bless you, yes! We are going right there. Come along with us," was the hearty answer. I had found the man of the Book.

"Where the Book speaks" is constructive. It is positive. It has the force of a big soul behind it. It has a great message for the churches. Read it again and again.

This has been a hard summer at the capital city. The mercury has been ambitious to get to the top of the Washington monument. I have been here all summer. I have preached many funerals—sometimes two a day—and often preached three times on Sunday in the churches and parks and from the wagon, and watched every August night beside a bed of sickness, and learned many things. One day was spent at Bethany Beach in sight of the sea. The vacation was brief and three services that one day, but a day at Bethany was worth a cycle of Cathay. As I journey down, the fields and orchards, the ponds of water lilies, the yarrow and queen's lace and magnificent ex-

panses of rose mallow, butter and eggs, all orange and gold, wild mustard and yellow primroses and lovely butterfly weed, and cattle grazing in the meadows. As I sat and watched the sun rise out of the ocean, the wren singing behind the cottage, swallows skimming through the air, a fish-hawk flying overhead with fish in its talons for the breakfast of its young, the voice of field lark singing and a bob-white's note in the distance, and a score of white cranes fluttering over the salt pond in the distance. As the hours wore on the sweet services in the tabernacle and happy fellowship of those who dwell here beside the deep-voiced, never-resting, world-embracing sea,

"The dim, dark sea, so like unto death,
That divides and yet unites mankind."

We have deep sea fishing here. We launch out into the deep and let down our lines for a draught. We get beyond the breakers, out among the fish that never had smell or sight of bait or net. "Launch out" sounds like "Go ye." There are deeps that have never yet been sounded, great deeps of devotion, great deeps of service, great untouched, unfathomed deeps in human hearts and human needs and human despair, and the Master commands: "Launch out into the deep and let down your nets for a draught." Are we doing it?

This has been a fine summer at the Beach. Such good helpers have had part in our program as Mrs. Ida Harrison, G. W. Remagen, J. A. Hopkins, R. S. Latimer, Col. Benj. Alvord, U. S. A., W. F. Smith, G. B. Townsend, Walter S. Hoye, L. G. Batman, P. S. Steele, W. H. Graham, Prof. William Cheney, J. McD. Horne and others, who gladly give their services without money and without price. We all regret greatly we are to lose Congressman Graham from the colony. There are many improvements, among them the cottage of Mr. Addy, president of the company, and the hotel of R. R. Bulgin. We are already planning the Centennial program.

Our Washington churches are quiet. Whitney Avenue has recalled Walter F. Smith, and he continues as pastor. Mt. Ranier is about to secure a leader. A little breeze occurred in this congregation recently when O. D. Maple entered for the pulpit; and when invited to preach and his references proving unsatisfactory, the church declined to call him, he secured a hall and bombarded the board and the congregation from the platform and through the press in a most unseemly manner. The church bore itself in a very dignified and Christianlike way toward the offender, and will soon see the end of its trials in trying men. Can not some scheme be invented by our mission boards and secretaries to abate this method of supplying churches? Is there not a more excellent way?

Two of our leaders in this section have recently fallen asleep in Christ. John W. Horner, of Rockville, and Thomas Norwood, of Washington. The first died at the ripe old age of 77. He was a man highly esteemed by all who knew him, a graduate of Bethany College of the class of '55, with Joseph King, R. L. Ware, F. W. Allen and R. M. Messick and others who sat under Mr. Campbell's instruction. He served the church for many years as elder, and was one of the founders of the State Missionary Society. A man of fine character and spirit, he will be greatly missed in our councils and work.

Thomas Norwood was 70 years of age, also a Marylander, born in Hyattstown, and spent many years in Baltimore, where he was connected with the milling firm of Thomas & Son. He served in the Union army during the great war of the sixties. His later years have been spent in Washington, where he was an active member of the Vermont, and served for a long time most faithfully and efficiently on the board of elders. Devoted to his family and the church, a true Christian gentleman, amiable and kind, benevolent and just, industrious and steadfast, honest and honorable, he was beloved and honored and moved quietly and serenely among us, rounded his three score and ten and entered into his rest.

The next interest with our churches here will be the thirtieth annual meeting of the Christian Missionary Society of Maryland, Delaware and the District of Columbia, at the Whitney Avenue Church, September 28-October 1. Our corresponding secretary, J. E. Stuart, has arranged a splendid program. Besides our home talent we shall have Marion Stevenson, Dr. W. P. Fairfield, president of Howard University, H. P. Atkins and representatives of our general boards. Brethren generally are invited to come up to our Jerusalem and share with us in the feast. A full program will be presented in time. If you never attended a Maryland convention a new and pleasing experience awaits you. Don't bother about which Bill is going to be president. Plan for the Maryland convention and the New Orleans anniversaries, and vote against the saloon November 3.

John McDonald Horne gave my Vermont Avenue people good satisfaction this summer and gave me an opportunity to help out our other churches. September 6 is my thirty-third anniversary, and this thirty-third year has been greatly blessed of God. We never had a happier or more fruitful year, and sing the doxology with grateful and fervent spirit.

MR. SANKEY'S SONG STORIES

First Service in England.

In June, 1873, we sailed for England, Mr. Moody taking his wife and children with him, and my wife accompanying me, having left our two children with their grandparents. The voyage was uneventful, but on arriving at Liverpool Mr. Moody received letters informing him that both Mr. Pennefather and Mr. Bainbridge, the two men who had invited us to come to England, were dead.

Neither of us had any money, and the situation looked anything but cheerful. Turning to me, Mr. Moody said, "Sankey, it seems as if God had closed the door for us, and if he will not open it we will return to America at once."

But as Mr. Moody was looking over some letters which he had received in New York before sailing and which had remained unread, he found one from the secretary of the Young Men's Christian Association at York, asking him if he ever came to England again, to come there and speak for the Association. "Here is a door," said Moody to me, after reading the letter, "which is partly open, and we will go there and begin our work."

Mr. Bennett, the association secretary, secured for our use a vacant chapel, but said that he hardly thought it worth while for us to commence work, as nearly all the people were off at the seaside. "Sankey, write out a little notice," said Mr. Moody, turning to me; "we will have some handbills struck off." And the notice read as follows:

EVANGELISTIC SERVICES.

D. L. Moody, of Chicago, will preach, and Ira D. Sankey, of Chicago, will sing, at 7 o'clock p. m. to-morrow Thursday, and each succeeding evening for a week, in the Independent Chapel, All are welcome. No collection.

The first meeting was attended by less than fifty persons, who took seats as far away from the pulpit as possible. I sang several solos before Mr. Moody's address, and that was my first service of song in England. It was with some difficulty that I could get the people to sing, as they had not been accustomed to the kind of songs that I was using.

The next evening there was an attendance of about two hundred persons. It was while these services were held at York that the now eminent minister of London, Rev. F. B. Meyer, received a great spiritual quickening, according to his own testimony. From this small beginning the attendance of our meetings continued to increase, until not less than twenty thousand persons attended the meetings at the Agricultural Hall, London.

Scotch Questioning.

The third meeting was held in the same Church, and great interest was manifested by the citizens. The question of the solo singing, as to its propriety and usefulness, was not as yet fully understood or admitted; hence it was with much fear and trepidation that we thus really entered, this third night, upon our three months' campaign.

As I took my seat at the instrument on that, to me, most memorable evening, I discovered, to my great surprise, that Dr. Horatius Bonar was seated close by my organ, right in front of the pulpit. The first gospel-song I had ever composed, written since coming to Edinburgh, was set to words which he wrote—"Yet there is room."

Of all men in Scotland he was the one man concerning whose decision I was most solicitous. He was, indeed, my ideal hymn writer, the prince among hymnists of his day and generation. And yet he would not sing one of his own beautiful hymns in his own congregation, such as "I heard the voice of Jesus say," or "I was a wandering sheep," because he ministered to a Church that believed in the use of the psalms only.

With fear and trembling I announced as a solo the song, "Free from the law, O happy condition."

No prayer having been offered for this part of the service, and feeling that the singing might prove only an entertainment and not a spiritual blessing, I requested the whole congregation to join me in a word of prayer, asking God to bless the truth about to be sung.

In the prayer my anxiety was relieved. Believing and rejoicing in the glorious truth contained in the song, I sang it through to the end.

At the close of Mr. Moody's address, Dr. Bonar turned toward me with a smile on his venerable face, and reaching out his hand he said: "Well, Mr. Sankey, you sang the gospel to-night."

And thus the way was opened for my mission of sacred song in Scotland.

On another occasion, as we were holding meetings in the Free Assembly Hall, while I was singing a solo, a woman's shrill voice was heard in the gallery, as she made her way toward the door, crying: "Let me oot! Let me oot! What would John Knox think of the likes of you?" At the conclusion of the solo I went across the street to sing at an overflow meeting in the famous Tolbooth Church. I had just begun to sing when the same voice was again heard, "Let me oot! Let me oot! What would John Knox think of the likes of you?"

Sankey and Gipsy Smith.

While holding meetings at Burdett Road, London, in 1874, Mr. Moody and I one

Saturday took a drive out to Epping Forest. There we visited a gipsy camp. While stopping to speak to two brothers who had been converted and were doing good missionary work, a few young gypsy lads came up to our carriage. I put my hand on the head of one of them, and said: "May the Lord make a preacher of you, my boy!"

Fifteen years later, when Gipsy Smith made his first visit to America, I had the pleasure of taking him for a drive in Brooklyn. While passing through Prospect Park he asked me:

"Do you remember driving out from London one day to a gypsy camp at Epping Forest?" I replied that I did. "Do you remember a little gypsy boy standing by your carriage," he asked again, "and you put your hand on his head, saying that you hoped he would be a preacher?" "Yes, I remember it well." "I am that boy," said Gipsy Smith. My surprise can better be imagined than described. Little had I thought that the successful evangelist and fine gospel singer of whom I had heard so much, and whom I had so much admired, was the little boy I had met in the gypsy camp. Truly God has granted my wish of fifteen years before, and has made a mighty preacher of the gypsy boy.

Dark Is the Night.

"Dark is the night, and cold the wind is blowing,
Nearer and nearer comes the breakers' roar;"

When I was chorister in Mr. Moody's Sunday-school, on the north side of Chicago, we frequently used this hymn. On the memorable Sunday night when the city was destroyed by fire, and I had made my escape in a small boat out into Lake Michigan, this song came to my mind, and as I sat there, watching the city burn I sang:

"Dark is the night, and cold the wind is blowing,
Nearer and nearer comes the breakers' roar;
Where shall I go, or whither fly for refuge?
Hide me, my Father, till the storm is o'er."

The Ninety and Nine.

"There were ninety and nine that safely lay
In the shelter of the fold."

It was in the year 1874 that the poem, "The Ninety and Nine," was discovered, set to music, and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I can not regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow, and I had been assisting him in his work as director of the singing. We were at the railway station at Glasgow and about to take the train for Edinburgh, whither we were going upon an urgent invitation of ministers to hold three days of meetings there before going into the highlands. We had held a three months' series in Edinburgh just previous to our four months' campaign in Glasgow. As we were about to board the train, I bought a weekly newspaper for a penny. Being much fatigued by our incessant labors at Glasgow, and intending to begin work immediately upon our arrival at Edinburgh, we did not travel second or third class, as was our custom, but sought the seclusion and rest which a first-class railway carriage in Great Britain affords. In the hope of finding news from America I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home and native land was a sermon by Henry Ward Beecher.

I threw the paper down, but shortly before arriving in Edinburgh I picked it up again with a view to reading the advertisements. While thus engaged, my eyes fell upon a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work—if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command. After I had finished I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. My chagrin can be better imagined than described. Notwithstanding this experience, I cut out the poem and placed it in my musical scrap-book—which, by the way, has been the seed-plot from which sprang many of the gospel songs that are now known throughout the world.

At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was "The Good Shepherd." When Mr. Moody had finished speaking he called upon Dr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Dr. Bonar's words Mr. Moody turned to me with the question, "Have you a solo appropriate for this subject, with which to close the service?" I had nothing suitable in mind, and was greatly troubled to know what to do. The twenty-third psalm occurred to me, but this had been sung several times in the meeting. I knew that every Scotchman in the audience would join me if I sang that, so I could not possibly render this favorite psalm as a solo. At this moment I seemed to hear a voice saying, "Sing the hymn you found on the train!" But I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me so to sing that the people might hear and understand. Laying my hands upon the organ, I struck the key of A-flat, and began to sing.

Note by note the tune was given, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scotch audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes said: "Sankey, where did you get that hymn? I never heard the like of it in my life." I was also moved to tears and arose and replied: "Mr. Moody, that's the hymn I read to you yesterday on the train, which you did not hear." Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus "The Ninety and Nine" was born.

There'll Be No Dark Valley.

"There'll be no dark valley when Jesus comes,
There'll be no dark valley when Jesus comes."

One night during the Boxer revolt, when the Chinese had set fire to many buildings and it seemed as though all the missionaries and native Christians in a besieged city would be destroyed, the children belonging to the Junior Christian Endeavor Society held a meeting in a chapel. While the cracklings of the flames, the sharp reports of the Chinese guns, and the cries of men and women running to and fro were rending the air, these little disciples of Jesus were singing: "There'll be no dark valley when Jesus comes."

A missionary, working in the slums of a city in Ireland, writes me as follows: "I feel constrained to thank you from the bottom of my soul for all the great blessings I have received from singing your songs. I am a worker in the slums of ——, and I find that your songs reach the hearts of fallen men and women before anything else. I have just returned home from our meeting, and the message I sang to-night was your sweet song: 'There'll be no dark valley when Jesus comes.' I want to thank you in particular for this song, because it presents death to us in such a glorious way. The old Welsh people used to speak and sing of death as something very fearful—a dark river, great waves, and so on—and I remember my dear mother singing all the Welsh hymns referring to death until I shuddered. But, praise the Lord, I know now that it is different. Your little song has confirmed this belief in me not only, but in many, many more souls."

I arranged this hymn from the words which Mr. W. O. Cushing wrote for me, of which, however, I used only the first line, "There'll be no dark valley when Jesus comes." Of late, it has become quite a favorite throughout the country.

When the Mists Have Rolled Away.

"When the mists have rolled in splendor
From the beauty of the hills."

I sang this hymn for the first time in the Free Trade Hall, in Manchester, in 1874, at one of Mr. Moody's meetings. The service was held at eight o'clock on a gloomy winter morning. The hall was densely crowded and filled with mist, so much so that the people could hardly be discerned at the farther end of the hall. I felt the need of something to brighten up the meeting, and then and there decided to launch this new song. It was received with enthusiasm, and at once became a favorite of Mr. Moody's and continued to be so until his death.

Where Is My Boy To-Night?

"Where is my wandering boy to-night—
The boy of my tenderest care?"

A mother came to me in Boston and asked me if I would try to find her wandering boy in California when I should go there with Mr. Moody to hold meetings. I promised to do what I could. For several weeks, as opportunity offered, I searched the cheap boarding houses for the young man. At last I found him in the slums of the city, and asked him to come to our meetings. He refused, saying that he was not fit to be seen there; but after much persuasion he came. One evening I sang: "Where is my wandering boy?" and prefaced it with a few remarks, saying that I knew of one dear mother in the east who was praying for her wandering boy to-night. This, together with the song, touched the young man's heart, and he found his way into the inquiry room, where, with my open Bible, I was enabled by God's grace to lead him into the light. I wrote to his mother and told her that her boy had been found, and that he was now a professed Christian. She sent me money to pay his railway fare back to Boston, and in a short time he had reached home and received a hearty welcome. He soon found employment, and became a useful citizen, and has since been a follower of Christ.

There has been published by P. W. Zeigler & Company, of Philadelphia, a volume by Mr. Sankey, entitled "My Life and the Story of the Gospel Hymns." Much of the information on these pages has been extracted from this book, which is a revised and very much enlarged edition of a small book published by the "Sunday-School Times" a couple of years ago. It can be ordered through The Christian Publishing Company, price $1.50, postpaid.

Our Budget

—Next Lord's day

—The offering for homeless churches.

—Church Extension day should be observed by all congregations.

—If not September 6, some day in the month.

—This fund has been handled with phenomenal success.

—The aim is to raise it to $1,000,000 by our Centennial.

—The possibilities of the work may be seen from the article by Peter Ainslie on "How a Work Grew."

—The vacation period draws to a close, and the time for serious work is upon us.

—"The Christian-Evangelist" is planning for the most useful year of its long history.

—It is not making big announcements, but will try to "make good."

—It can only do this, however, by the active co-operation and not merely a passing approbation of its friends.

—The convention at New Orleans is the next big event.

—The date of this is rapidly approaching.

—Are you making preparation to go?

—The little band of brothers there are working hard, and Brother Taylor reports a responsive enthusiasm all over the country.

—"The Christian-Evangelist" will publish a special number about Louisiana and the convention.

—We conclude in this issue the congress paper whose title was "The Church and Men." Mr. Holmes has made a most valuable contribution to this subject, and we feel that those who have read it in our columns will have received a stirring up that will be productive of much fruitfulness during the coming year.

—We have just passed a season of state conventions. Reports of these will appear in our columns, so that the workers everywhere will know what is being done by co-operative work in other parts of the field.

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—W. H. Kern has been in a meeting near Paris, Mo., and is now at Hunnewell.

—There is to be a Louisiana rally at the New Orleans convention on the evening of October 8.

—D. Dunkleberger, of Pulaski, Iowa, goes to Canton, Mo., which will be his address for some time.

—F. M. Morgan has left Toluca, Ill., and takes charge of the work at Minonk, beginning next Lord's day.

—D. L. Dunkleberger has closed his work at Falls River, Neb., and taken the work at Harvard, in the same state.

—Evangelist David E. Olson is in a good meeting at Puyallup, Wash. The Sunday-school there has largely increased.

—The church at Columbia, Mo., is planning for a series of meetings, to begin early in October, under the leadership of H. O. Breeden.

—Thomas H. Popplewell, of Colfax, Iowa, has accepted a call to the church at Arkansas City, Kan., where he will begin his work next Lord's day.

—George W. Muckley thinks our country church issue very timely, and the articles much to the point. This is the testimony of many other brethren.

—A splendid county convention was closed at Chambersburg, Pike county, Ill. Plans were set on foot for aggressive work during the coming year.

—Our church at Milestone, Sask., Can., took an offering for the sufferers at Fernie, B. C., where a thousand families were left homeless by a disastrous fire.

—Dean W. J. Lhamon, of Columbia, Mo., having finished his Chautauqua engagements for the season, is conducting a meeting at Martinsburg, Mo.

THE EMPTY TREASURY.

The Annual Offering asked for in September is to fill an empty treasury. On August 31 there was not enough money in the hands of our treasurer to make an average sized loan. $76,000 was asked for at the August meeting by waiting mission churches. They did not ask for money they could raise on the ground. They had done what they could, and the wheels of their advancement were stopped. Who of our more than 7,000 congregations could refuse to help in this annual offering next Sunday—an offering so necessary to these waiting churches of faith in their brethren?

What appeals most to a parent is the faith of a little child, and a father or mother would work day and night to keep faith with that child. You would not give a child stone for bread. If you did, the look on the face of that child would lash your guilty conscience.

Let all the churches arouse themselves during all the month of September and show a new and adequate interest in Church Extension. Note how few churches contributed last year in the states where we are strongest: Illinois, 171; Indiana, 112; Iowa, 87; Kansas, 95; Kentucky, 54: Missouri, 139; Nebraska, 54; Ohio, 160, and Texas, 60. These states do not do as well as the mission states, and the shame of it is that the above states have borrowed from the fund nearly as much as they gave, and in some cases more than they gave.

Here is the record of the above states in giving and borrowing: Illinois has given to the Church Extension Fund, since its organization, $78,887, and 43 churches in the state borrowed $48,000. Indiana has given $41,986, and 45 churches have borrowed $66,350. Iowa has given $35,966, and 53 churches have borrowed $41,775. Kansas has given $17,304, and 100 churches have borrowed $74,210. Kentucky has given $60,838, and 24 congregations borrowed $15,665; Missouri has given $69,768, and 90 congregations have borrowed $71,233. Nebraska has given $16,265, and 52 churches borrowed $26 000. Ohio has given $90,000, and 44 churches borrowed $61,000. Texas has given $47,023, and 93 congregations have borrowed $89,325.

Before God, let us treat our Church Extension fund with the consideration it deserves. A great church should not fail to do a great service. Faithfully yours,

BOARD OF CHURCH EXTENSION.

—M. L. Blaney has closed his work at Providence, R. I., for the present, and goes for an extended lecture tour to Nova Scotia and Prince Edward Island, beginning at Summerside, P. E. I., next Lord's day.

—The old church at Cantrall, Ill., one of the oldest Christian churches in the country, is to have a revival meeting held by H. O. Breeden. The aim will be to double the power in efficiency of the church in every department. Lewis P. Fisher is the minister, and he is being assisted in the preparations by George R. Trainor.

—George L. Snively will dedicate on next Lord's day the beautiful new church in which L. E. Faulders will minister at Wellington, Kan. A cordial invitation is extended to all disciples in that region to attend.

—Allen T. Shaw, of Pontiac, Ill., has been out on a lecture tour, giving a return lecture before the Wayne County Teachers' Association and a third lecture in Fairfield, Ill., while other places visited were West Salem, Buckeye and West Village.

—L. L. Carpenter has engagements to dedicate new houses of worship at Blackwell, Okla., Dorchester, Neb., Delphi, Ind., Yeoman, Ind., and Swayzee, Ind. He also has engagements to dedicate in other places where the dates have not yet been fixed.

—The Christian Church at Salt Lake has, by a large congregational vote, called Dr. Albert Buxton to continue his pastorate another year. His baptisms last year included Mormon, Japanese and Methodist people, and his wife, daughter and sister.

—W. H. Kern has been in charge of the work at Barry, Ill., since May 1, and there has been progress in all departments. The spirit of the church is growing optimistic. There has been no decrease in the attendance during the hot season. There are nineteen churches in the county and a missionary meeting has just been held at Chambersburg.

—After a brief sojourn in New Mexico, E. C. Baird, late of St. Joe, Mich., has taken charge of the work at Utica and Ransom, in west central Kansas. Both of these congregations have good buildings—Ransom a white stone, Utica cement blocks—and both are supported by earnest, faithful workers. Brother Baird hopes that the churches will become the center of a strong missionary movement.

—C. F. McCall, who goes to Akita, Japan, as the living link missionary for our church at Bethany, Mo., recently paid a visit to his congregation, which was delighted with Brother McCall and his wife, who will go with him when he sails on September 15 for his field. The church believes that Brother McCall will make one of the strongest men on the foreign field. Andrew P. Johnson is the minister.

—W. P. Crouch, one of our strong men in Tennessee, leaves that state at once to take the work at Athens, Ala. He has been with the church at Bristol about five years—ever since its organization, we believe. Beginning with 40 members, who worshiped in the court house, this congregation now has a membership of 275 and a $15,000 property. During the five years there have been added at Bristol, and in Brother Crouch's meetings elsewhere, 525 people.

—A. Martin has returned from Western Canada and has been resting a few days at his home. He will hold a meeting at Pleasant Grove in September, and will assist L. A. Betcher at Alexandria, La., immediately following the New Orleans convention. After that meeting he will spend the rest of the year in Missouri. We believe Brother Martin might be secured for a meeting to begin at once. His address is 327 East Fifteenth street, Davenport, Iowa.

—W. P. Keeler, of Chicago, writes under date of August 24: "N. S. Haynes, of Decatur, Ill., yesterday preached (with unabated vigor) for the Englewood Christian Church two highly edifying sermons. This is the tenth consecutive summer he has visited over Sunday and preached for this church, having not once missed doing so since he resigned his ministry here in 1898. Can a record of this particular kind be matched, and if so, will some one report?"

—E. Everett Hollingworth, who recently resigned the work at Conyers, Ga., has accepted the pastorate of the United Church at Fitzgerald, Ga., where two formerly existing congregations (First and Central) have consolidated.

—Thomas J. Clark has just closed his work with the church at Bloomington, Ind., and enters next Lord's day upon the work with the congregation at Albion, Ill. The pressure on our columns prevents a more extended notice this week.

—Otis Hawkins writes that a large number from the church at Lake Charles, La., will go to the New Orleans convention. Hamlin and Daugherty follow this with an evangelistic campaign at Lake Charles, and plans are being made to insure a great success.

—We regret to learn, as we go to press, of the sudden death of Hugh Smith Darsie, the oldest brother of John L., Horace D. and Lloyd Darsie—all preachers—and father of George and Hugh Darsie, also preachers. It is a great heritage that he leaves behind him.

—The meeting of the churches in Ralls county, Mo., was very successful. Written reports from each congregation were presented, $170 for county work was raised and $341 for the Ralls county student aid fund. The next meeting, at Lick Creek, will be centennial in character. The board which has been re-elected for the fourth time is composed of Dr. W. T. Waters, F. S. Alexander and B. H. Cleaver.

—The International Congress for the History of Religions, which meets at Oxford, Eng., September 15, has invited Dr. J. W. Lowber, who has for many years been minister of the Christian church at Austin, Texas, to present a paper before that body. Brother Lowber has made for a number of years a special study of comparative religion, and has been honored with membership in the Royal Asiatic Society.

—The work at Garnett, Kan., moves on prosperously. On the Sunday evenings of July the pastor, F. W. Collins, delivered a series of sermons to men, speaking on the following themes: "Jesus as the Patriot," "Jesus as a Man Among Men," "The Manly Qualities of the Character of Jesus," "The Message of Jesus to Men To-day." These sermons were delivered under the auspices of the Christian Men's Association.

—Beginning September 13, the church at Plainville, Kan., will enter upon a meeting with Sister Clara Hazelrigg, of Topeka, as the evangelist. She was there several years ago in a successful meeting, and later served as pastor of the church for two years. Clifton E. Rash, the present minister, writes that most of the people know and love her for the work that she has already done, and they are enthusiastic over the prospects of a great meeting.

—We are glad to note that the officers of the church at Greenville, Texas, have supported their minister, W. T. Hilton, in the position he took with regard to mob law and offending negroes. No Christian church, North or South, can take any other position than a determined stand against the anarchy that is subversive of law and order, no matter what the particular offense of a culprit may be. What the American needs is the encouragement of the reform spirit which will see that all laws are impartially administered, and that nothing but good and wise laws are enacted.

—We regret an error in our last issue which made it appear that W. H. Sheffer is pastor of the church which is erecting a new building in Memphis, Tenn. Brother Sheffer is, of course, one of our most prominent ministers in that state, but it is the Mississippi Avenue Church which is putting up the new building, and Lewis D. Riddell is the pastor. Brother Sheffer, pastor of the Linden Street Church, delivered the address. We hope to give further particulars.

—J. A. Shoptaugh and his wife have just been welcomed with the congregation at Anthony, Kan. A church reception was given in the home of Mr. and Mrs. E. A. Kennedy, and a large number of citizens and the ministers of other churches were present. In reply to the many kind things that were said, Brother Shoptaugh expressed his pleasure at the harmony that existed between the different churches, and spoke of the responsibility resting on a minister. His first sermon had for its subject "Primitive Christianity Restored."

—We are in receipt of an appeal to the brotherhood from the brethren in Montreal, Canada, for assistance in the effort to erect a suitable church building in that city. Our little congregation there has been obliged to meet in halls, and is greatly handicapped in its work for lack of a house of worship of its own. They have secured a lot, and have made a substantial payment on it, but appeal to the brotherhood for assistance. Those interested may address L. A. Miles, secretary, 50 McGill College avenue, Montreal.

—In a personal letter from W. E. Garrison, of Las Cruces, N. M., he writes concerning the new pastor at Las Vegas as follows: "Brother Dutt writes that the prospects of the church seem good. There have been eleven additions since July 1—several by baptism and others reclaimed. The latter count for as much as the former out here in the difficulty of getting them. These old saints that have been church members in Kentucky and elsewhere back East, and able-bodied sinners in New Mexico for twenty years, are hard to round up. Out in this country it is easier to catch a tame goat than a wild sheep."

—Our Centennial successes are to include the establishment and opening of the Wharton Memorial Home at Hiram, Ohio. It is expected to have this Home in readiness for the children of our foreign missionaries by September 1, 1909. The F. C. M. S. is following the course taken by the missionary societies of our religious neighbors in making this necessary provision for the children of our missionaries, who must be taken out of heathenism and sent back to America during the school age. We have already given this work our editorial endorsement. F. W. Norton is the representative of this work to our brotherhood.

—J. A. Holton gives up the work at Longview, Texas, with the beginning of September. The officers there take great pleasure in testifying to his efficient services, and commend him as a faithful and earnest preacher of the gospel, a wise and thoughtful pastor, and a man whose character is above reproach or criticism. During his ministration the Longview congregation has enjoyed the best year's growth in its long history. With a similar commendation of the minister's wife, it will surely not be long before Brother Holton has a field where he can continue to carry on successfully the Master's work.

—William Remfry Hunt and family sailed from London, England, on September 29, for Shanghai, China. Brother Hunt's stay in this country was very brief. We had expected him to come on West, and it seems a pity that he could not have been more utilized in this country after his long sojourn in China. He only got as far as Hiram, where he had expected to leave some of his children to be educated in the home for the children of missionaries, but this home is not yet completed. Brother Hunt is one of the best linguists in our missionary force and devoted to his work. We printed, a couple of weeks ago, some extracts from his new book, which is full of entertaining reading and useful information.

—The work in the church at Boulder, Colo., is making good progress. During the summer the Protestant churches of the city have been holding union services on Lord's day evenings. At the Christian church the morning audiences have been unusually large. It will be remembered that A. L. Ward, formerly of Boston, later of Wheeling, W. Va., took charge of the Boulder church some months ago. The Christian Endeavor Society is in a contest, the members being divided into two sections. The two points are: New members taking part in the meeting and attendance upon the mid-week prayer-meeting. The society has outgrown the lecture room of the church.

—James A. Challener has returned from his vacation to his work at Bryan, Texas. While away he held two short meetings, organized a Bible school, reorganized a church, located one pastor and made an effort to supply another. He reports 34 additions—17 by baptism, 10 uniting from the Baptists, the others by statement and restoration. He says there is a fine work for some man at Thorndale, San Gabriel and Davilla. Mrs. T. J. Barge at the former place and J. N. Robinson at San Gabriel have been appointed a committee to erect a large tabernacle and organize a Central Texas Camp Meeting Association. The brethren at Bryan have promptly met their first payment on the church extension debt.

New Orleans Convention.

Announcement day is Sunday, September 20, 1908. It is the desire of the New Orleans committee to make this the most representative convention ever held by our brotherhood. "A convention of the people, by the people and for the people" under Christ. Therefore we have adopted Sunday, September 20, as New Orleans Convention Announcement day. Every minister, Bible-school superintendent and Christian Endeavor president is requested to make the announcement in open session on that day, to emphasize the importance of the convention and to invite one and all to lend their assistance in building up the New Orleans convention. We are mailing out twenty-one thousand letters from this office, calling attention to the New Orleans convention.

Prospects are just as bright as noonday for a great and glorious convention. Everybody, it seems, wants to come.

W. M. Taylor.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Fostoria, O., August 31.—Twenty-nine yesterday, 45 to date. Herbert Yeuell attracting great crowd; tabernacle seating 1,500 overflowing; great men's meeting yesterday afternoon; churches dismissed at night. Ralph Boileau fine director and soloist.—V. G. Hostetter.

Special to THE CHRISTIAN-EVANGELIST.

Winfield, Kan., August 31.—Beginning here with Albert Nichols. Services held in skating rink. Twelve hundred heard gospel last night. Music by two large choruses.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Neosho, Mo., August 30.—H. O. Breeden raised $15,800 and dedicated our $27,000 church free of debt to-day.—J. W. Baker.

Special to THE CHRISTIAN-EVANGELIST.

Wauseon, O., August 30.—Fulton County Church became a living link to-day, supporting W. B. Alexander in India through the Foreign Society. F. M. Rains with us; $464 raised, balance in sight.—Charles R. Oakley.

Christian Endeavor in Missouri.

The State Superintendent, H. W. Hunter, is giving his time, just now, to booming Christian Endeavor at county meetings, and the State Committee is helping.

Mr. Withers attended the St. Clair county meeting at Roscoe. They did not have a society when he went, but now they have one of eleven members.

Independence Boulevard Society of Kansas City has won the Local Union banners for attendance—both of them—three times running. They are a live bunch, with a live leader in F. B. Finch, one of our State Committee.

The society at the First Church, St. Louis, knows how to do a thing or two. They have been holding the evening services of the church, because they have no pastor. Great interest was shown, and, better still, there were many additions to the church.

A mission study letter went from our office to all our Missouri preachers. It is vital to us that you act upon the suggestions, brethren.

Inland Empire day was well observed by our societies. Many raised the $10 in full, and feel happy about it.

Chester Snider, late president of the C. E. society at Forest Avenue, Kansas City, has entered upon the activities of the ministry. He is located at Lela, Kan.

The five societies of Monroe county, together with individual help, support a young girl in the Moorehead School in Kentucky. She will work among the mountain people when she is through school.

The prospects are good for a number of new C. E. societies and mission classes. At all county meetings where we have been we have been given a place on the program. We have had results from our efforts.

Miss Irene Houston, of Mexico, had charge of the C. E. period of the Adrian county meeting. It was held at Martinsburg, and we left behind a society of 32 members as a "thank you."

Don't forget our aims: "Three hundred Mission Study classes," and "All sleeping C. E. societies awakened, and many new ones." Henry W. Hunter.

Mt. Washington, Mo. State Sup't.

The Meeting at Biardstown, Texas.

One of the greatest meetings ever held in northeastern Texas closed here August 18. It lasted 19 days, and resulted in 111 additions. The preaching was done by R. R. Hamlin, of Ft. Worth, and the singing was conducted by Leonard Daugherty, of Louisville, Ky. They are a great power in the gospel. The church here has been greatly strengthened. Those coming into the church ranged from nine to eighty years of age. A large number are of wealth and worth. Every one seems to be perfectly consecrated to his work.

We went to the house of Brother and Sister Ervin, both of whom are invalids, and took their confessions. The brethren at once made preparations for the baptism of the two. A new wagon-bed was filled with water. Brother Ervin was brought out on the gallery, up to which the wagon had been backed, walked into the water, sat down, and was baptized by the writer. Next Sister Ervin was placed on a cot, carried into the wagon-bed, and by four strong men was buried in the liquid grave.

It was a glorious time. Many of our converts came from other organizations. Brother Hamlin put the truth with so much love and strength that it could not be resisted. H. H. Neeley, Minister.

A Strenuous Trip.

Dr. Royal J. Dye and his wife have just completed their trip to the Pacific Coast. It was, indeed, a strenuous one, but great things are the results. Writing under date of August 17, he says:

"Some things have greatly encouraged us, others have disappointed us, and we are sorry that we have not been able to produce more immediate results. We sympathize with you all in the office as we have never done before. We thought we knew, but we only guessed at it.

"The good fellowship all along the line has heartened us much and we shall go back to our beloved Bolenge with a new courage, feeling that the great brotherhood understands and feels and is backing the work. It will be an encouraging message to send to the Congo and a stimulating report to take back to the Bolenge church.

"It has been hard work, but it has been worth while. We enjoy talking to interested people. We did not get much time to visit or to see the sights. The business of our King was too pressing. We trust it will count for larger things in the years to come. God grant that they do not forget it. Yours in his glad service, Royal J. Dye."

The Next Thing.

The days are shorter, the nights are cooler, vacations are ending, schools are opening. Church Extension is the next thing in the church calendar. It is gratifying to report that there is a rapidly growing disposition on the part of our churches to do all things decently and in order. The churches that have been accustomed to follow this plan will not think of breaking ranks on the eve of the Centennial. Every church that ever made a Church Extension offering should line up this year without fail.

It is high time that all other missionary churches should join the ranks of complete co-operation. In vain will we plead for Christian union as long as we are unable to unite among ourselves on such a simple, practical and fundamental ministry as the helping of homeless churches to build. Let us celebrate our Centennial by deeds as well as words. By whole-hearted and unanimous co-operation in bringing the Church Extension fund up to a million dollars, we can build a platform from which our Centennial orators shall be heard by the whole world.

The Church Extension offering is not only the next thing in the calendar, but it is the last offering of the missionary year. Immediately after it is taken we go down to New Orleans to our annual convention. Let us crown the year with such universal and generous co-operation that the whole brotherhood shall enter the Centennial year confident of victory in every department of Christian service.

W. R. Warren, Centennial Sec.

Two Preachers' Vacations.

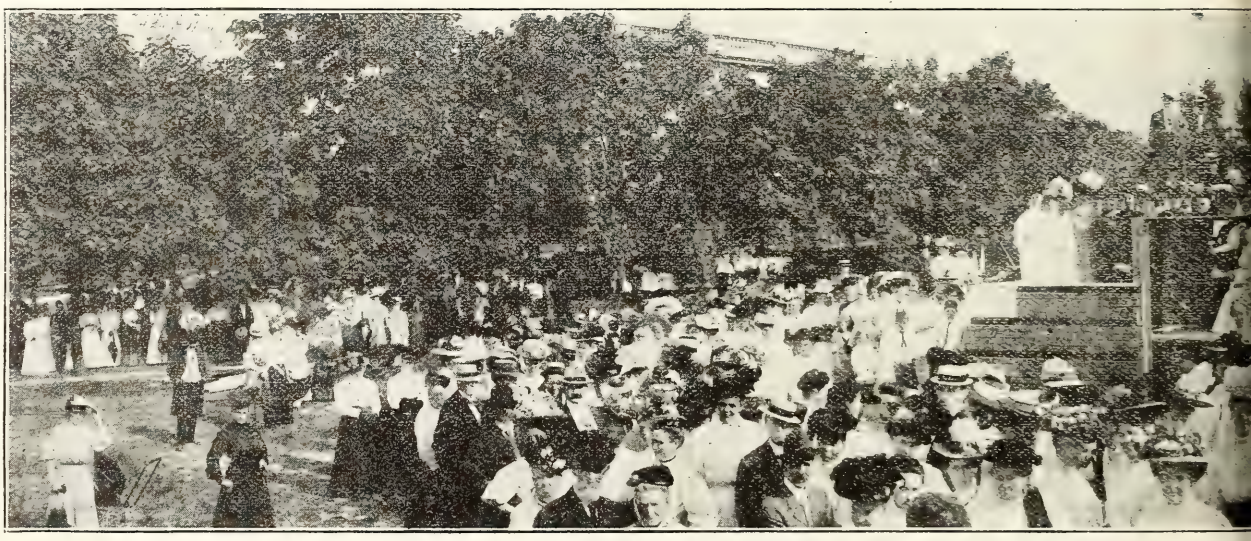
[We were unable to give publication to the following at the time of its receipt, but do so now, as it has in it a good suggestion. Both preachers are, we presume, now back at their regular work.—ED.]

"Camp Clark."
Near Galena, Mo.,
August 18, 1908.

To the Editor of THE CHRISTIAN-EVANGELIST:

Two families of us are spending a vacation here on the bank of the James River. Bro. A. H. McQuary owns "Camp Clark," and certainly has a fine place on the top of a mountain overlooking Galena and the James River valley for several miles. Last Sunday we had a "basket meeting," and invited the people round about to spend the day with us. A splendid company of people came and we had services at 11 o'clock and again at 3 o'clock. Brother McQuary has erected a large tent for such meetings and as a resting place for visitors. We understand "Camp Clark" is near the birthplace of the Editor of "The Christian-Evangelist." Undoubtedly the inspiration of these hills and the clear, singing streams account somewhat for his poetic nature. I don't believe he ever "went barefooted" much, however, over these flint rocks.

We return to our home at Nevada the last of the week and August 23 begin a meeting for the church at Sheldon, Mo. W. H. Funderburk will supply at Nevada while we are in the Sheldon meeting. W. W. Burks.



The laying of the corner stone of the Sarah Davis Deterding Memorial Missionary Training School, Indianapolis

Missionary Work on the Plains.

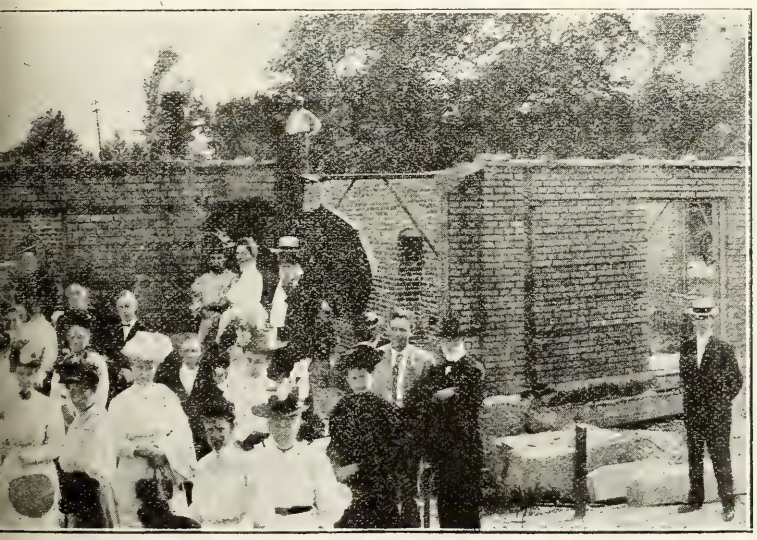
My two and one-half years' work as pastor of the church at La Junta, Colo., closed April 1, 1908, and then I was appointed on the missionary force of Colorado. My work is with weak and needy fields, and in opening up new fields. I write this letter in a sod-house 24 miles from the railroad, with vast oceans of prairie stretching out to the horizon in every direction.

The native denizens—coyotes, prairie-dogs, rattle-snakes, antelope, and here and there a mountain lion, are slowly retiring before the advance of the "pale-face." The soil is fine, and very productive, when the rain-fall is sufficient. For two years the homesteaders have been living on claims, and now primitive houses dot the land. The water is pure and soft, free from alkali, and easily found. The farmers here do not irrigate, but depend on the mountain showers. This locality is about 60 miles east of Colorado Springs, and Pike's Peak is in plain sight. The people are largely from Kansas, Missouri, Iowa, Illinois and Indiana, and are industrious and intelligent, but without church privileges.

To-day I drove six miles to visit a Bible school in a new school house and gave a brief talk, consenting to preach to them on next Lord's day. I traveled 16 miles with a young man to get fuel at a sheep ranch, there being no timber here, and the lignite coal mine 35 miles distant. These people are poor, and as pioneers are struggling to carve out homes in this new country for their families. Their greatest need is religious training, and the missionary with Bible in hand is on the ground, anxious to preach to them the true Bible plea, if a generous brotherhood will extend a helping hand. There is no other religious body entering this needy field, as yet, while we have a band of 12 or 14 members on these claims, another band near Mathison, and a third band at Limon, on the Rock Island R. R., some 30 miles from here. These points are calling for help, and we are anxious to be the first to enter and help to take this land for Christ. We are sadly handicapped in having no place to hold a meeting, as the school houses are too small to hold the people. I greatly desire to rally the brethren, and build one, two or three churches, so we shall have ample room, and be independent at the above-named points. Friends will gladly donate the ground, and will also do the work of building; but they have not a dollar to spare to buy the material we must have. Each church building will need from $50 to $75 for the sheeting and tar-paper for the car-roof (then cover with soil), four windows, one door, floor, plain pine seats, brick for flue, a cheap stove and two lamps.

Such are the facts. "Come over and help us," and please remember that "the King's business requires haste." As I have the oversight of the work in eastern Colorado, and expect to lend a hand in church plans and building, please send offerings by registered mail or P. O. money order to Kutch, Elbert co., Colo.

A. L. Ferguson.



The headquarters of the Christian Woman's Board of Missions.

FOREIGN MISSIONARY NOTES.

The officers of the Foreign Society will hold a conference with some twenty-five of its missionaries in Cincinnati, September 1-3.

—

The Foreign Society has just received $800 from a sister in the state of Washington. She is three score and ten. Her chief desire is that her money may be used for the spread of the gospel.

—

The receipts of the Foreign Society for the first twenty-four days of August amounted to $16,594. This amount was received from 543 sources, or in this number of gifts. This is a gain of 144 gifts for the corresponding time one year ago.

—

M. D. Clubb, of Pomona, Calif., writes that the day spent with them by Dr. Dye of Africa was one of the greatest in their experience. They gave a thank offering of $230, to be used in sending Mr. and Mrs. Moon, of Oregon, out to the Congo as missionaries. Then G. H. Waters and wife, of the congregation, decided to take Mrs. Moon as their personal "living-link." These good people also support a missionary under the C. W. B. M. The people of the Middle States will have to step lively to keep up with the missionary pace being set by our California brethren.

The Virginia Convention

The Virginia state convention, which was held at the Piedmont assembly grounds, near Gordonsville, was well attended and a very profitable gathering in every way.

Thirty-five preachers were present. The speakers from a distance were G. B. Ranshaw, of Cincinnati, O.; W. R. Warren, of Pittsburg, Pa., and J. E. Stuart, of Washington, D. C.

The secretary's report showed 501 persons added to the church, 67 places assisted in some way, four new churches and four Sunday-schools organized and $7,000 raised for the work of state missions. This was the work of the Virginia Christian Missionary Society.

The trust fund has now raised $9,504. This fund has received several gifts recently. It is hoped that the fund will reach $20,000 by October, 1909.

At the time of the convention there were 30 churches in the state without ministers; 15 ministers were located in the state during the year by the agents of the V. C. M. S.; 22 churches out of the 285 in the state have preaching every Sunday. The churches of Virginia are nearly all country churches, and generally have preaching only once in each month. An effort is now being made to have all the churches grouped for the support of ministers. Each group is then urged to erect a parsonage. The Virginians believe that the erection of these parsonages will help greatly in the solution of the country church problem.

In the last seven years the number of Disciples in Virginia has grown from 18,000 to nearly 26,000. The motto is, 30,000 by 1909. There are more preachers working in the state now than at any previous time in recent years, and greater results are expected.

The report of H. D. Coffey, an evangelist employed by the V. C. M. S., was so thrilling that the convention gave him a vote of thanks in appreciation of his splendid work.

The state convention will be held in the Seventh Street Church, Richmond, late in September, or early in October, 1909. The program will be in keeping with the Centennial idea.

The officers are: W. F. Fox, Richmond, president; H. P. Atkins, Richmond, first vice-president; O. A. Hawkins, Richmond, second vice-president; E. N. Newman, Richmond, secretary and treasurer; F. T. Sutton, Richmond, auditor.

The new year begins hopefully.

H. C. Combs.

Financial Secretary V. C. M. S.

Richmond, Va.

The Schools Getting Ready.

The Sunday-schools appear to be lining up for a great campaign for home missions this year. Secretary Ranshaw informs us that already the schools ordering supplies for the November offering day have surpassed the record. The home missionary offering from the Sunday-schools is devoted to both state and national missions, and the secretaries of the various states are seeking to enlist every school in the campaign. The home board hopes to receive not less than $25,000 from the schools this year. Certainly every live superintendent will see that his school is not out of line for home missions. The offering next November makes up the record for 1909, and ought to be an exceptionally good one.

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A Bolenge Boy's Letter.

Dr. and Mrs. Dye received a letter while they were in the West. It is a direct testimony of Christian character that puts to shame many American Christians. Mark Njoji is the inheriting son of the greatest witch-doctor of Bolenge section. He received the charms, fetiches and secrets of witchcrafts as well as the polygamous wives and slaves from his father and older brother. But he became a Christian and turned his back on it all. He is now an evangelist of the Bolenge church and is here in America with Dr. and Mrs. Dye helping in further translations and is now in Battle Creek, Mich., studying English and learning printing. The letter is as follows:

Battle Creek, Mich.

To the Mother and Father of Okuki (Dr. and Mrs. Dye):

I enquire of you both, are you still there, are you being strengthened in telling the story of the Lord? Listen to another story from me which is on this wise: A certain white man who has been at Stanley Falls (a traveler and lecturer) called me, saying, "I am describing to the people the manner of the witch-doctor, and I would like for you to dance and I will talk." He measured the costume of the witch-doctor to me, saying, "You will take off your clothes as a witch-doctor does not dance in clothes." He besought me, beseeching and beseeching. I said, "No, that can never again be fitting for me." He besought me for two or three days, but I did not consent. Some other people came, saying, "Why do you refuse?" I answered them saying, "What was the day on which John the Baptist was killed? Was it not that on which Herod gathered a company together and a girl danced for them? Was not John killed on that wise?" Dancing is not fitting for a Christian at all. Some agreed, while others said, "This can not be compared to that; you only show people who do not know the manner of the witch doctor." I said, "I did not come here as a witch doctor. I came by the word of the Father who liveth in heaven—if as a witch doctor I would never have reached this country." Some said, "He will pay you." I said, "No man is saved by money." They tried me and tried me, but I did not consent. There is nothing else which has surprised me as this, even this, "Come and dance for us."

Your people seek to tear me to pieces (his faith) but I can not be torn to pieces; my house is not built on the sand, but on the rock. Even though all things befall me, I shall not be anxiously troubled; the Master is with me; I shall do nothing unfitting. I only pray, Father, that my faith be sufficient for all things.

For a week and a half I have rejoiced, for I have companionship with some white and black brethren (from Kimberlin Heights, Tenn.). May God watch between me and you until we see each other face to face again. Your child who loves you,

Malaka Njoji.

The Disciple Brotherhood and the Panama Canal Diggers.

Are we as a Brotherhood under any obligation to see that the religious needs of the employes of the Canal Commission are met? The number of people employed by the Commission at the end of June was 25,881, and of this number 3,686 were Americans. There can be added to this number 7 052 on the payroll of the Panama Railroad Company, of whom about 1,000 are American. Thus it will be seen that we have on the Isthmus of Panama close on 5,000 American men at work. Many of these men have their families with them, and there are not many under ten thousand Americans directly or indirectly connected with the canal work or the Panama Railroad. There are also a number of Americans in the cities of Colon and Panama. These people have gone to the Canal Zone for the purpose of taking part in one of the greatest pieces of work undertaken by our government, and they ought not to be allowed to grow indifferent to religious matters, because of the fact that serives and that which pertains to church life is not maintained in the districts in which they reside. These people are not all in one community. If they were, the difficulty in meeting their spiritual needs would be considerably lessened. But they are scattered over the line from Atlantic to Pacific in at least eighteen towns. In some of the towns there are Sunday-schools and Endeavor societies, and in six there are union organizations for the purpose of providing, as far as possible, for preaching services; but the supply of preachers is so small that the demand is not being met. What does the preaching staff of the Isthmus amount to? There are four Episcopal clergymen, two Baptists, two Methodists, and of these eight men six are Englishmen, and five of the eight are giving their time exclusively to the natives, and colored West Indians who are resident of the Isthmus. Thus it will be seen that to preach to the Americans in the Zone there are at present only three preachers, and it requires no statement from me to convince readers that these men can not begin to supply the need of the ten thousand American men, women and children who are away from their homes serving their country, and who certainly deserve from their countrymen remaining at home some consideration in reference to their religious needs. All denominations are represented, and we have a considerable number from our own churches in various parts of the country. Shall we allow our own people to grow religiously indifferent, because of the fact that they are away from all religious influences? or shall we send men who will go in and out of the various towns preaching the word and encouraging the people to be true to their Master? The temptations to religious indifference and sin of the grossest kinds are without number, and one's heart aches to think of the small amount of work done in behalf of these tempted ones by our home churches and mission boards. Shall we as a Brotherhood take a part in this great work, and have a part in saving from the "sins that so easily beset" some of our finest American sons? There need be no anxiety in regard to buildings in which to preach, as in each community church buildings have or are being erected, but thought must be given to the financial support of the men, and homes provided in which the workers can live. The National Convention will meet in New Orleans in October, and as this is the nearest southern port to the Canal Zone, it would be a fitting thing to have it go on record that the Brotherhood decided to take a part in the canal digging, by helping to meet the religious needs of the people in the Zone. I left the Zone on the 17th of June and shall be staying in the states until after the Convention, and shall be glad to give any information in reference to the Canal Zone and its people that may be desired. I have also a fine set of lantern slides which illustrates a lecture on the Canal, and I feel sure that this will prove interesting and instructive to our churches and lead to practical interest on the part of our people. We are at present in New Orleans, but mail addressed to Hammond, La., will find us, and it will be a pleasure to give all needed information regarding the Canal Zone. Wm. Pearn.

Some Historical Works

Historical Documents (edited by C. A. Young) $1.00
Christian Union (J. H. Garrison). 1.00
Dawn of the Reformation in Missouri (T. P. Haley)..... 1.00
History of the Christian Church (Fisher) 3.50

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NOTICE!

THE UNITED STATES POST OFFICE DEPARTMENT has commanded us to remove from our mailing list immediately every subscriber who is in arrears in his or her subscription to "The Christian-Evangelist" for a period of one year or over, and WE MUST OBEY the mandate of Uncle Sam without delay.

Therefore, if your name is taken from our mailing list, and the paper ceases to come to you, the reason is stated above.

YOU CAN HAVE THE PAPER CONTINUED, if you will remit to us, at once, the amount of your arrearage.

CHRISTIAN PUBLISHING COMPANY
ST. LOUIS, MO.

Aug 27th 1908,

NEWS FROM MANY FIELDS.

Eugene Bible University.

The Eugene Bible University (formerly the Divinity School) is planning large things, both in equipment and work. We are fully justified in this by the success of the school and the great need of the work we are doing. Our new three-story stone building is progressing nicely. President E. C. Sanderson deserves much credit for his faithful care and business-like attention to every detail. The entire cost of present improvements will be a little more than $40,000. It is a heroic work of faith. We have a noble brotherhood in the Pacific Northwest. Many expect to help, and many more *ought* and *must* do so, if we are to avoid the burden of a debt.

I am glad to state that John B. Coleman of Eugene, Ore., a few days ago deeded to the school a brick block located in the center of the business district of Eugene, worth about $20,000. Mr. Coleman retains a life interest. One of the local daily papers spoke of the gift in these words:

"Mr. Coleman's wife, who died a number of years ago, was a devoted member of the Christian Church, which denomination controls the Bible University. It was his tender memory for her, and his high regard for the church of her choice that led Mr. Coleman to make this magnificent gift. He is truly a benefactor to the institution to which the gift is made. His name will always be a household word in the homes of the thousands of members of the Christian Church of the Pacific Northwest, who are supporting the Bible University."

Mr. Coleman is not a member of the church, yet he sees and realizes a great opportunity to uplift humanity through this institution. We have at least a half dozen brethren in the northwest who ought to give to this work from $10,000 to $25,000 each.

G. S. O. Humbirt.
Eugene, Ore. Field Sec'y.

Ohio.

At a recent gathering of the pioneers of Summit and Geauga counties, F. M. Green read a very interesting and complete history of Summit county, that was published in the Akron papers.———F. M. Pitman has resigned at Montpelier to accept a call to the East church in Toledo, and has already moved in. In eight months at Montpelier church he secured the mission a lot costing $1850 and a chapel costing $1250, all paid for except $1,000, which is pledged. Brother Pitman thinks there is a fine opening in Montpelier. A good man will be put in the place soon.———Dana McDonald, a Hiram student, is supplying at Belle Centre through the summer. They expect to have a permanent pastor by the middle of September. H. E. Beckler, who served so well here, has gone to Monongahela, Pa. ———I. J. Cahill has been lecturing at some Chautauquas this summer on "The Gentleman from Ohio," and "Peter's Wife's Mother."———The committee appointed at the recent state convention to secure a man for Sunday-school work has selected L. L. Faris who has recently been with the Standard Publishing Company. ———C. B. Stevens has resigned at Elmore, to take effect October 1. He will locate again at that time if a suitable field can be had.———Ohio is to have, in a large measure, a repetition of the campaign of three years ago this fall. Then it was the liquor forces against the temperance forces to elect a Republican "wet" governor. This time it is reversed. The liquor forces are solidly for Judge Harmon, the Democratic candidate, and the new whiskey organization, the Personal Liberty League, is making a thorough and completely organized fight for him and against our present governor. But the Christian forces are not asleep, and, led by the Anti-Saloon League, we expect to see Governor Harris re-elected by a big majority. But it means work and united force. Let every Christan do as the saloon interest does—discard politics and vote and work for the man who has stood faithfully by the temperance cause in Ohio.———"The Universal Elements of the Christian Religion" is a book every preacher should read. Having been in a class under the author, Charles Cuthbert Hall, at Harvard University, some years ago, this book has had a special interest to me. It is an antidote for your sectarianism, a tonic for your missionary spirit, a telescope for your vision and stimulating to your faith. The Christian Publishing Company will supply it. C. A. Freer.
Bedford, O.

West Virginia Letter.

The cause in West Virginia is making progress. At this season the Bethany boys go out and do work during vacation. As a result, a number of additions will come to the churches where they hold meetings. August is always our quiet month, as so many go away, to return September 1.

Harry L. Ice and his singer had a very successful meeting at Logan, 48 being brought into the church. He has remained there to take care of the young converts, and train them for Christian work. We commend our young brother for his good judgment in the matter. The character of a young convert is determined by the life he manifests at the start out of his career as a Christian. That point was called to my attention some years ago by a pastor who went from our state to the University of Michigan, and graduated there. He is pastor at Traverse City, and is preaching for one of the strong churches in that state. He was succeeded at Cameron, W. Va., by W. E. Pierce, who ranks as one of the best pastors in our state. He has the faculty of putting young converts to work for Christ; and as a result the Cameron church is among the best in our state as a live, working church.

The development, morally and spiritually, of the material that is continually coming to our congregations, is fundamental to our work. What made some of our work in this state a reproach, was the fact that persons rendered a passive obedience to certain commands, and accepted that for conversion. There was no consecration, enthusiasm, nor active service, and no real inspiration to be an earnest Christian. Wherever churches were filled with that kind of members, they soon went into indifference, and in a number of places the doors closed, because there were not enough religious assets to meet the demand. In order to work, a church must have spiritual assets. I can illustrate this matter better by stating a fact. Some time ago, I was holding a meeting, and called on a business man who had obeyed the gospel years before. I at once discovered that he was one of the number that had been baptized, and stopped right there. In fact, we have a number of the same kind of converts, here and elsewhere. He was proud of the fact that years before he had gone into the G—— River, where the ice was running. God only knows whether or not he ever did anything more, for I could learn of nothing else. His whole Christian experience was wrapped up in the past. Spritually, he was as cold as the water in which he had been immersed. The pastoral system is greatly relieving our churches of such dead weight, and we hail with pleasure the time when consecration, enthusiasm, and work for Christ will be looked upon as the best evidence of a right start for Christ. It is a great thing to get the best start we can in the Christian life, so we will not get away from the fellowship of the church, and spend our time in fighting things that are really fundamental in our work. One of our preachers and S. S. workers, visiting the county-seat of Wirt, thus describes the church:

"We have been attending a Sunday-school convention at a place where our people have no school, and where they oppose Sunday-schools as part of 'Babylon.' We do not doubt their honesty for a moment, and we admire their rugged 'contending for the faith.' At the same time, we pity their misconception of the truth.

"I mention the matter now in passing, that we might obey the scripture and judge them by their fruits. They are in disfavor with the religious forces of the place, therefore they are unable to deliver their divinely given message to Christ's wrongly divided church.

"They are in disfavor with sinners, as they are only supposed to stand for a fighting idea scripture for which they are willing to debate at any moment, and do not stand for a loving Savior, who is knocking at every heart.

"They are in a large degree misrepresentative of Christ, in being unloving and unkind. In other words, they are unlike the finished product of Christianity. They are not saving salt, nor lights set upon a hill, but irritants in whom is darkness."

I am glad that those congregations are growing beautifully less in our state. A newspaper correspondent, going to a county seat, found the deed of a church to have restrictive clauses, and two of them read as follows: "No organ shall ever be placed in this church, or Sunday-school services held." This was such a surprise to your correspondent that I clipped it, and with the experience of the editor of the West Virginia Christian, will give your readers an idea of some of the "breakers" we run up against in West Virginia.

Moundsville, W. Va. A. Linkletter.

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Scoville Dedicates at His Home Town.

On Lord's day, August 23, Charles Reign Scoville returned to his old home and the home of his parents, at Butler, Ind., and dedicated our enlarged and remodeled place of worship, free from debt.

Jesus himself testified that a prophet is without honor in his own country; yet Brother Scoville, as a man and a preacher, hath great honor among his townspeople, and those of the surrounding community. Three services were held during the day, two in the grove and one at the church. At the grove meetings fully 2,000 people were present. The morning text was "Go." The sermon was an emphatic appeal for individual effort in the Lord's work. At the morning service $2,261 was pledged in a very short time, leaving $239, which was raised in the afternoon, in about ten minutes.

Although the church building is capable of accommodating nearly 500 people, the place was filled a half hour before the service began. Everything had been cleared away, to let the evangelistic message have the right of way. When the invitation was extended, 11 responded and made the good confession, among the number being a niece and nephew of Brother Scoville, and an entire family, the father and mother of which were old friends and schoolmates of Brother Scoville.

As a church we are extremely grateful to Brother Scoville, who, by his sympathies, services and liberality, has helped us to make possible an undertaking which means for us a modern house of worship, adequate for all departments of our work. Our prayers go with him, and we look forward to his return in December.

Our singing evangelists, J. E. Sturgis and Arthur Haley, both members of the Butler Church, did efficient work for us during the day, at the grove meetings. Great credit is due our minister, S. B. Braden, who, by his wise foresight and good judgment, has kept everything in perfect harmony, everybody interested and trying to do their part during the building campaign. Not one word of dissension has come to the knowledge of the building committee. There is a great future for the Butler Church, and while in the hands of our Brother Braden, whose life is thoroughly consecrated to his work, and whose ability will fully measure up to the task at hand, we are assured of great things for Christ.

F. L. Farnsworth;
Chairman Building Committee.

A Good Meeting at Brownsville, Ore.

We have just closed a good summer meeting at Brownsville, Oregon, in which there were 26 members added to the church. Though this is not a great number, it is far beyond what was expected. Never have I seen so many forces against a meeting as were encountered and, to a very great extent overcome, in this meeting by D. E. Olson. One less hopeful would have given up many times in despair, and declared that no meeting could be held under such conditions.

The full gospel was presented without compromise, during this meeting, and not the least antagonism aroused. Truth was presented with skill and in charity, so that much prejudice was removed. Some of the members have been heard to say that if nothing had been accomplished more than removing this prejudice, this meeting would have been a success.

The number of additions in this meeting will equal at least one-third of the average attendance at the meeting, which was certainly a large per cent. of those whose ears were reached with the truth.

Mrs. Nellie Callison, who is doing the solo work for Brother Olson has proved of value in personal work, and work among the ladies. She addressed the ladies of the church twice on subjects of interest along the line of C. W. B. M. work, and succeeded in effecting an organization of twelve enthusiastic members. Others will follow. The Bible school showed an encouraging increase, and the Christian Endeavor Society was considerably strengthened. In the small band of workers in Brownsville we found great consecration and remarkable talent.

J. M. Orrick was with us during the latter part of the meeting, and has been employed for the coming year for full time. He will be in the Bible University this autumn. His work in the ministry is well known, and the Brownsville church is fortunate in securing the services of such an earnest and able worker and leader.

Charles C. Curtis.

Herbert Yeuell in West End, Atlanta, Ga.

The West End Church has always been small, and many had despaired of its ever being any larger. The West End is about two miles from the center of the city. It is a quiet, conservative community of about 5,000 people, who nearly all either belong to, or are closely affiliated with some other church. Most of them knew nothing definite about the Christian Church, except that it had a building that looked very well from the outside. They never saw the inside. They were content to go to their own churches or stay at home.

Our beloved and able brother, R. Linn Cave, when pastor here, could draw no larger audiences than we younger men. The little band who composed the church were faithful, but it seemed that we were surrounded by a wall that we could not break through. As pastor, I have tried to preach and work faithfully, but there was rarely ever an addition to the membership. We were very unfortunate in losing members by removal. Some of our very best went away. Both attendance and income decreased, and it seemed almost impossible to carry on the work. Most of the members were discouraged, and nearly ready to quit. The First Church, with a membership of one thousand, had no hope for the West End, and their members living out here would not unite with us, for fear the work would be a failure. But there were some brave hearts in this West End Church who have never been daunted by anything, and with these as a nucleus, we prayed and planned for a great evangelistic campaign. Of course some doubted and hesitated. It took sublime faith, courage and sacrifice for about fifty active members, with but little means, to undertake a great meeting costing $2,000. It seemed foolish to build a great tabernacle, when we had never been able to fill our little church building. Our friends and neighbors thought we were foolish, too, and sometimes we almost feared they were right. But the building was put up, the meeting was thoroughly advertised, and Brother Yeuell came. He came with full knowledge of the situation, and should be highly commended for coming to this needy little church, when so many large churches were eager for him.

All our fears as to success were soon dissipated. The first night the tabernacle would not hold the crowd. From that on the building was full, and on Sunday nights packed and surrounded by multitudes. They came from all parts of the city, and the street car company had to put on extra cars. Only a very small part of the audiences were members of the Christian Church. Most of them were members of other churches. There was but little material to draw from.

The first two weeks of the meeting, the audience scarcely realized that Brother Yeuell was preaching either Bible or special doctrine, but before they were aware of it, they were quite leavened. The last two weeks he was very strong on doctrine, yet no one got angry. About 125 stepped out for Christ in some way, and nearly 100 of these are *bona fide* confessions or additions. Though, of necessity, the invitation had to be wide open here, yet the greater number have joined, or will join the Christian Church.

Every dollar of expense is met, and the church is in better financial condition than before the meeting began. The best possible feeling exists in the community. People of all churches rejoice with us, and seem to love Brother Yeuell just as much as we do. The Christian Church is known as never before, and has an opportunity for work that could not have been possible without this meeting.

Bernard P. Smith, Pastor.

The New Orleans Convention

OCTOBER, 1908,

—— VIA ——

ILLINOIS CENTRAL RAILROAD

Leaving St. Louis, October 7th, at.....1:50 p.m.
Arriving at New Orleans next day at....10:30 a.m.

RAILROAD FARE--Round trip.....$18.25
Sleeping Car (Single berth) both ways..... 4.50
" " (Double berth) " " 9.00

St. Charles Hotel (European plan) per day.. $1.00

In the matter of board at New Orleans, the delegates may go to the St. Charles Hotel at $1.00 (and up) per day, or may find much cheaper lodging elsewhere. Full particulars sent on application, but let us urge those who intend to take

THE CHRISTIAN-EVANGELIST SPECIAL

over the

ILLINOIS CENTRAL RAILROAD

to send us their names and addresses, so that we may keep them fully advised, and otherwise keep in touch with them.

Sincerely,

W. Daviess Pittman

Business Manager.

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A SUPERB CHURCH HYMNAL

Edited and Prepared by the 20th Century Committee, which is composed of more than Twenty of our Leading Brethren.

W. E. M. HACKLEMAN, EDITOR

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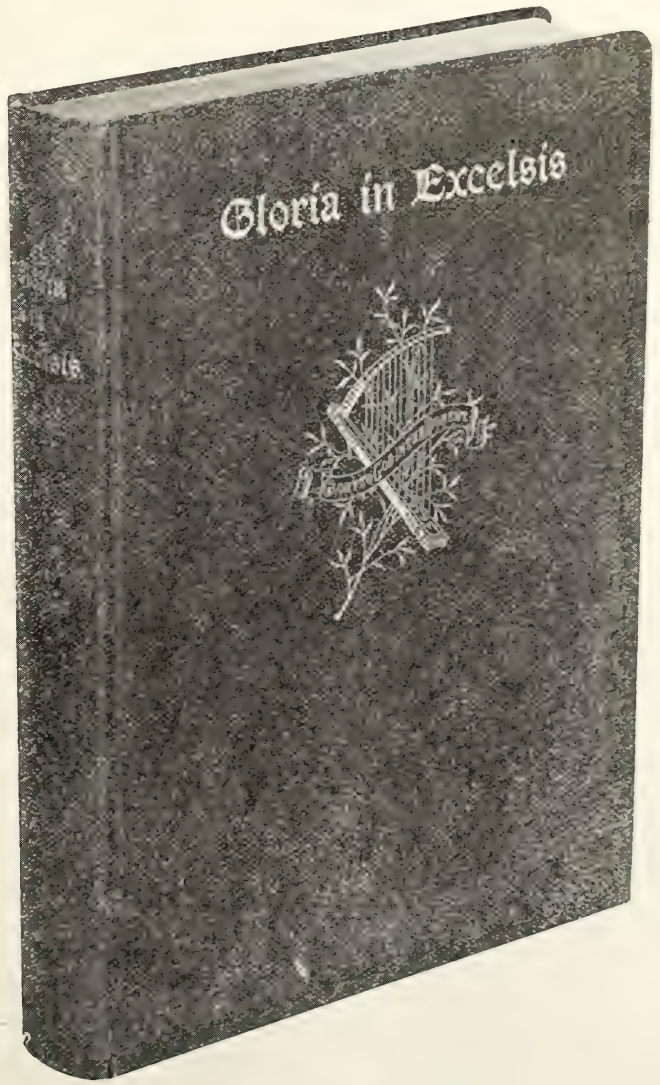

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Notes from the Arkansas Traveler.

The work in Arkansas is moving grandly on despite the warm weather. Our ministers seem to have gotten a new grip on the work in this state, and things are beginning to move. The writer has spent four weeks in the northwest part of the state recently, and he is much encouraged and delighted to note the advance all along the line. This is the land of the famous Alberta peach and of the "big red apple."

Dr. J. W. Ellis has worked wonders in the splendid new church at Bentonville. The entire debt has been about wiped out and the membership nearly doubled in the three years he has had the work in charge He is having additions at nearly every service. Brother Ellis is a power for good, not only in his own town, but in the regions round about.———The church at Gravette is at present without a preacher. This is a delightful place in which to live, and an earnest young preacher could take this work and live in Gravette, and give part time to the home church and part time to other churches near by, and have a pleasant work. Young man, here's your chance.———C. D. Purlee, Siloam Springs, has been in the Chautauqua work all summer, but is back at home, now, preparing for the great meeting which he expects E. E. Violett and helpers to hold for him in September. Brother Purlee is a splendid preacher, and has built a great church at Siloam Springs. ———The work at Rogers is in the hands of that whole-souled, good-natured J. P. Dillon. He has a hard field, but is master of the situation. He is packing the house at each service, and is having frequent additions. He wears "the smile that won't come off," and the people love him for his work's sake.———Francis E. Patton, Princeton, Kan., is a recent acquisition to our preaching force in this state. He will probably take the work at Winslow and Prairie Grove. Here's my hand, my brother, and may God bless you.———R. M. Thompson, who lives on his farm near Rogers, is preaching part time at Garfield, and would give another Lord's day to the work. Any church needing his services write him. Rogers, is his address. Fine preacher.

Little Rock, Ark. J. J. Taylor Cor. Sec.

South Kentucky.

It is not too late for me to say that we had, under very discouraging circumstances, one of the most enthusiastic conventions at Princeton we ever have had. There was a decided gain in the financial receipts over any previous year since the present evangelist has been in the work. More evangelistic meetings were held the past missionary year than ever before.

One of the special features of the meeting that added great interest was the inspiring presence and talks of such men as J. B. Briney, W. T. Moore and Carey E. Morgan. We shall ever remember with pleasure and profit their coming. But from present indications our South Kentucky Christian Missionary and Sunday-school Association is no more. For about thirty-four years this association has been doing work in the extreme part of Western Kentucky. For some years past many who have taken the most vital interest in the work have thought that a union of the entire missionary forces of the state would better the condition and further the interests of the cause of Kentucky missions. At Princeton the South Kentucky convention voted unanimously with the exception of one man to unite our missionary forces. So we expect to have the first united convention at Hopkinsville September 21-24, and any person who fails to attend will miss, I predict, one of the most enthusiastic conventions ever held in Kentucky. Get ready to attend. A one fare plus 25 cents rate for the round trip has been secured over all the railroads. Lodging and breakfast will be provided for all who will send their names to Harry D. Smith, Hopkinsville, Ky.

Be sure to attend to this at once, that homes may be provided for all.

The next thing that I want to say is that the evangelist has been constantly in the field since the South Kentucky convention was held. Three meetings have been held, one at Energesia, a country church in Christian county. Beginning July 1, at Lynnville, Graves county, and continuing 19 days, 48 souls were baptized and five others united with the church, making 53 in all. Some touching scenes of this meeting I would like to relate, but space forbids. The next meeting was held at Cuba, just four miles away, taking up exactly the remainder of the month, resulting in 16 additions. I am now in the extreme southwestern corner of the state holding a meeting at Mt. Hermon church. R. P. Meeks preaches for this little band. I could not gain the consent of my mind to disclose to the reading public the sad condition of this church, caused by some extreme views adopted and executed by some of the old church, resulting in the withdrawing of the best people I ever knew. Let us draw a veil over the scene.

The time draws nigh when all of the Churches of Christ are called on to take the offering for Church Extension. Will any one—can any church afford to refuse this call? September 6, the first Sunday in the month, is the time. Any Sunday in the month will do.

Now I want to say one more thing, viz: October 9, 1908, is the date when another great event is to take place. Our international conventions are to be held at New Orleans, La. There are so many good reasons why we should make every effort to attend that I can not undertake to mention them. Will we refuse to go and give every encouragement to the little band of Disciples in New Orleans trying to establish the cause of primitive Christianity in that great city? Let's all go up and possess the land. W. J. Hudspeth.

Hopkinsville, Ky.

News from Washington.

We just closed a good meeting with Bro. A. L. Crim, preacher, and Mr. and Mrs. P. M. Kendall as leaders in song and Junior work.——There were 65 received into the church—35 by baptism. ——While the panic was on we built an addition to our church costing $3,700, and held a successful meeting during the summer months, when others said it was impossible.——Crim and the Kendalls are at Ballard having splendid success.——The congregation at Hillman City have dedicated a new temporary building.——The work of the First Church, under J. L. Garvin, is succeeding.——At Georgetown Frank H. Herthum has broken ground for a new church building to cost several thousand dollars.——We now have eight organized church in Seattle and vicinity.——My wife and I leave to-night for a three-weeks' outing in the Olympic Mountains. Trout fishing is to our taste.

Seattle, Wash. L. H. Lingenfelter.

CHURCH DEDICATIONS.

Colville, Washington.

Colville is the county seat, and the largest town in Stevens county, Washington. This county in area and square miles is larger than the states of Delaware and Rhode Island.

Five years ago there was not a Christian church in the county. In the spring of 1904 R. H. Parker, who was conducting a mercantile business in Colorado, as customers came to him as well to do their trading, would drop a few words about the church. In this way he became acquainted with several who were "members of the Christian Church back East." Brother Parker was helped by Sister Joseph Liddell until they secured numbers sufficient to organize a Bible school in the I. O. O. F. hall of the village. Steps were taken towards a church organization. State Evangelist Griffiths, of Pullman, was called to assist this faithful band of workers, and a company of thirteen members banded themselves together as charter members, with several others who came in during the meeting conducted by Brother Griffiths later.

In the spring of 1905 a lot was purchased at a cost of $400. Brother Griffiths was called to other fields of labor and was succeeded by Elder Thompson, and he in turn by Elder Dodson, then the little flock was without a shepherd.

Brother Parker, Bible school superintendent and an active worker all the way along, was pressed into service and did his work well. He did not even let his matrimonial aspirations retard the work. When the day arrived for the ceremony C. F. Stevens, pastor of Central Christian Church, Spokane, was secured to be present to perform this solemn right. He preached to this congregation before leaving for home. So impressed was he that he immediately wrote J. A. Pine, secretary of East Washington Missionary Society, and urged him to give the Colville field attention as soon as possible. Brother Pine went, gave several weeks of his time planning for a church building and soliciting money, until he was obliged to leave. The members took courage from this faithful teacher of God and carried the building to completion.

S. J. Vance, of Carthage, Mo., was called to conduct an evangelistic meeting and as soon as the building was ready N. M. Field and wife, song leaders, were loaned, free of charge, by the Dean Avenue Christian Church of Spokane (where they have been laboring for the past two years as assistant pastor and musical director of this church), to conduct the music during this evangelistic meeting. At the close of the meeting the church membership reached the one hundred mark. Owing to other engagements, Brother Vance was obliged to leave for other fields of labor.

The date of dedication was announced. The meeting had closed. No preacher to lead this flock, and only one week until dedication day. Brother and Sister Field were prevailed upon to remain and conduct services during the week; a great week of song, the greatest in the history of the county. Great preparations being made. J. A. Pine arrived Friday evening and began at once to help in the work and rendered excellent service. C. F. Stevens was selected to deliver the sermon and arrived Saturday evening. The work was talked over in detail until a late hour of the night.

Lord's day broke forth with sunshine and cheer, every one was happy. The Bible school was large. The chorus was large. The building was packed. Brother Stevens delivered one of his strong sermons. An appeal was made for money and pledges. The amount raised was over $5,000, within a very few dollars of the full amount of indebtedness.

The dedicatory services were at 3 o'clock. An impressive communion service followed. Five accessions to the church at this service.

This building is the largest and best church building in the county. The main auditorium has bowlding floors and gothic ceiling as well as large gothic windows filled with leaded cathedral glass. This room has a seating capacity of 350; the adjacent lecture room, which is separated by large sliding doors, 100. The total cost of this building and furniture is about $7,000. This church is in a splendid condition and well equipped to do a great work for the Lord. They are in need of a consecrated pastor.

N. M. Field.

Mounds, Okla.

The new Christian church building at Mounds, Okla., was dedicated August 2; S. R. Hawkins, of South McAlester, officiating. The building is a frame structure, 40x60 feet, with a seating capacity of 200, and it cost $1,500.

On the day of dedication the brethren were behind only $325. Brother Hawkins succeeded in raising $682, which pays the outstanding indebtedness and leaves enough to buy the pews.

Thus is added another home to one of our Oklahoma congregations, which, like the others, "is made up of people from all over the East and North." Many of the membership here are from Missouri and have brought their working faith with them. S. W. Marr, minister.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Aug. 23.—Two added at regular service and a baptism Monday evening, August 24. The union evening services have been restful, spiritual and fraternal.—J. W. Ellis.

Arkadelphia, Aug. 24.—In a meeting of 17 days at Okolona, with Evangelist Percy G. Cross in charge, there were 40 additions to the church—34 by baptism. Brother Cross is an earnest, prayerful man and is especially strong in the knowledge and use of the word.—E. S. Allhands.

Georgia.

Suwanee, Aug. 26.—Have just closed a meeting with Hopewell Church, near here. There was one baptism. C. R. Miller, of Tallapoosa, preached. There was much opposition in the community manifested in petty acts of vandalism.—E. Everett Hollingworth, minister.

Illinois.

Pontiac, Aug. 26.—We had three young men added here yesterday, and there were two added to the Christian Endeavor Society.—Allen T. Shaw.

Bushnell, Aug. 24.—I am in a meeting here with ten added at the first general invitation. The cause is very weak. The city is cursed by ten saloons.—H. Gordon Bennett.

Indiana.

Nineveh, Aug. 25.—Our meeting which has been in progress for 18 days closed with 11 confessions and 10 added by statement and letter. The workers were Lee Tinsley, minister, and Thad S. Tinsley, of Shelbyville, evangelist, assisted by his nephew, George Tinsley, of the College of the Bible, Kentucky. We can not say enough of the spiritual work of these Tinsley brothers. Our church has been stirred as never before by the forceful Bible preaching, the earnest singing and personal work. It was a semi-passive church at the beginning, but is active now. There has been no undue excitement, but a steadily increasing stream of interest and spiritual uplift. Lee Tinsley had visiting him his mother, who lent her voice in prayer, while Sister Lee Tinsley preached one sermon and George Tinsley showed the family blood; although a young man, he is a rising preacher.—Arthur V. White.

Kansas.

Eureka, Aug. 24.—One baptism yesterday. I begin at Moline, September 6.—O. J. Law.

Tyro, Aug. 24.—We have just closed a two-weeks' open air meeting in the park. Two united by letter and a young man was baptized. Our attendance has grown through the hot season. Two lodges have attended our Sunday evening services in a body by invitation.—C. W. Yard.

Kentucky.

Madisonville, Aug. 20.—I recently went to Vandetta, twelve miles distant, and held a 13-days' meeting which resulted in 31 additions—27 of them by baptism. A large percentage were men of mature years. As a result of the meeting a new church was organized.—S. M. Bernard.

Louisiana.

Lake Charles, Aug. 24.—We had a good day yesterday. There was one addition. The church and school are entering with enthusiasm into the Sunday-school rally which has just been inaugurated.—Otis Hawkins.

Missouri.

Metz, Aug. 21.—There have been 34 added to date. Will close with three more services. This is already Metz's greatest meeting. There is much rejoicing. We go to Osceola next.—E. H. Williamson.

Deep Water, August 24.—We have been here a week assisting J. D. Babb. There have been eight confessions to date.—F. M. O'Neal and wife, singing evangelists.

Milan, Aug. 24.—Three from other religious bodies and two confessions here this month.—O. W. Jones.

Columbia, Aug. 25.—There have been 25 added in a short meeting of less than two weeks at Ham's Prairie. J. Errett Clive, of New Douglas, Ill., had charge of the music.—I. N. Jett.

Aurora, Aug. 29.—One confession and baptism in a ten-days' meeting at Hurley, Stone county. I can accept pastoral work at about $600 per year.—J. D. Curtis.

Orrick, Aug. 25.—We have closed a two-weeks' meeting here where I have preached half time. There were 19 accessions to the church—eight by baptism. Some united with us from the Baptists and some from the Christian Union church, while some came from an old congregation which had disbanded about 25 years ago. C. O. McFarland and wife were the evangelists. My other preaching point is Missouri City.—D. L. Ammons.

Bethany, Aug. 21.—One addition to the church last Sunday. Our work goes on despite the hot weather. We will put a new furnace in the church and build a new parsonage this fall.—Andrew P. Johnson.

Bachelor, Aug. 22.—We have closed a sixteen-days' meeting at Friendship Church with eight added—four by confession—four by letter; two of them being from the Baptists. J. M. Rhodes, of Mexico, Mo., was at the helm. He is a power in the pulpit. We are sure the church will reap a great harvest in due time.—T. L. Wood.

Clinton, Aug. 25.—Our meeting at Mount Holme closed with five added by confession and baptism. There is now a membership of 33. We organized a Bible school—the first that has been here for several years—and raised money for quarter-time preaching. There has been no regular preaching for five years.—W. S. Hood, evangelist.

Prairie View, Aug. 25.—George L. Snively closed a brief meeting here which is said to be the best in the history of the church. He was unanimously recalled for a longer meeting next August. There were several additions that will be valuable and the church has been revived.

Dearborn, Aug. 21.—At Bethel, Mo., we closed one of the most interesting meetings I ever held. It is a country church and the attendance was splendid; people coming from St. Joseph and many towns around. The farmers were never too busy to come to the meeting. Their church is first, and it could be well said of them as of the disciples of old, "Behold, how these Christians love each other!" Their time was always the Lord's time. They love their pastor, Frank Richards, a Drake student. V. E. Ridenour, of Topeka, conducted the music and was delighted with the spirit of the singers. I found in him a congenial companion, and a man of many talents. There were 20 confessions. Almost every night the front seat was occupied by the elders and deacons, whose characters in themselves made a strong plea for the gospel. We began at Dearborn with large attendance. There has been one confession.—Jesse Logan Wilkinson.

Bolivar, Aug. 25.—J. V. Coombs closed a three-weeks' meeting which was greatly hindered because of reunions, picnics and politics. Yet there were great crowds in the new tabernacle, and Brother Coombs preached the simple gospel with great power. There were 19 added to the church. Edward O. Beyer, of Chicago, gave entire satisfaction in the conduct of the music. The meeting is considered a glorious success and many who knew nothing of our plea heard it for the first time.—J. H. Jones.

Nebraska.

Vim, Aug. 28.—We closed a three-weeks' meeting here. We had only two members to begin with, Brother and Sister A. R. Fuller. More than half time we were rained out. Succeeded in organizing a new church with 11 good members. It is a union building, but is now practically ours. We go next to Liberty Ridge. Our permanent address is Wakefield, Neb.—John L. Stine and Albert Miller.

North Carolina.

Belhaven, Aug. 26.—I began a meeting here August 1, and continued 23 days, resulting in eight baptized and 17 added by statement. J. D. Bowles, Jr., was the singing evangelist for two weeks, after which he had to leave for Russellville, S. C. My daughter, Carrie, assisted during the last week. I have accepted a call to the church and remain in the field. The Ladies' Aid is putting the parsonage in good condition and the family will occupy it about September 15. The outlook is favorable.—H. C. Bowen.

Ohio.

Marion, Aug. 25.—One added by confession and baptism last Sunday at the First Church. The work of the congregation is improving. There is a great fight on to put the saloons out of the county and a chance for work is good.—Charles E. Smith, minister.

Oklahoma.

Frederick, Aug. 26.—We closed a good meeting at the Spring Valley schoolhouse, seven miles south of Kell, with 40 added—11 confessions, 10 by statement, seven reunited, 12 from other churches. We also organized. Our next meeting will be at Fletcher. L. C. Roscoe did the singing. We would like to hear from churches wanting meetings.—Charles P. Murphy.

Gage, Aug. 18.—H. R. Bryant, our pastor, being absent, Brother D. Reese, an M. E. minister, preached for us on August 9 and 16. There was one confession. Brother Reese is a good, clean man, conscientious and well educated.—F. D. Hendrickson, elder.

Texas.

Abilene, Aug. 25.—On last Lord's day evening the meeting at Proctor closed with 16 additions by confession and one from another religious body. C. C. Scitern is the pastor, and has been for three years. He is much beloved for his untiring labors. The meeting lasted ten days. The collection was twice the amount asked for—George H. Morrison.

Bowie, Aug. 21.—A good revival has been on at the Christian church here, lead by Elder Sharrett. The people hope to have him again. He goes from here to Montague, and then to Nocona, Paradise, and Chico, in the order named.

Browndell, Aug. 29.—This is a neglected field and I am doing all I can. In nine months I have organized four churches, two Sunday schools, one Endeavor, two Ladies' Aids, have had 18 baptisms, four have united from the Baptists and eight from other religious bodies. In the four churches I minister to there are about 70 members.—J. M. Gibson.

Washington.

Colfax, Aug. 22.—A. A. Doak, when it was arranged for him to take the work at this place, at once entered upon it with zeal. He has organized a Bible class and Christian Endeavor Society, has preached to good audiences and is getting hold of the business men.—L. W. M.

Ministerial Exchange.

Della F. Chaney, Saybrook, Ill., wishes to book a number of full dates as singer with evangelist or churches. Terms, $12.50 per week with expenses.

David D. Dick and wife, evangelists, Cuyahoga Falls, have October and December open.

W. A. Rousch, 1728 Lambert street, Indianapolis, Ind., wishes to correspond with an experienced male singing evangelist for a fall meeting. Must be a good leader and soloist.

A church wanting a minister of ability and experience is asked to correspond with George A. Mayer, box 398, Mount Pulaski, Ill.

C. M. Hughes, singing evangelist, is ready for work again after a protracted illness. He can begin at once. Address him Lexington, Ky., 1441 Carlisle avenue.

Miss Sylvia Keever, singing evangelist and personal worker, can be secured for meetings after November 1. Address her North Fairfield, O.

S. J. C. Erby, a senior elder at Moulton, Ia., writes: "Any church desiring the services of a consecrated minister, well educated, evangelistic, spiritual and refined, a good pastor with fine pulpit ability, whose wife is a fine help to him, can not do better than to write our present minister, J. Winbigler, at Moulton, Ia. His time expires September 1. On behalf of the board of elders."

Through change of plans Singing Evangelist O. J. Marks has an open date for this month. Address Canton, Mo.

Charles Bloom, of Newman, Ill., will be glad to arrange an exchange of meetings with some good pastor within a reasonable distance. There is a good live church at Newman.

Singing Evangelist F. M. O'Neal and wife can make dates for meetings in September, October and November. Terms $15 per week and expenses within 100 miles of Springfield, Mo. Address 896 West Turner street.

I. H. Durfee and daughter have not all their time taken. Address Painesville, O., 125 West South street.

A. E. Dubber, of Fort Worth, Texas, has all his dates filled up to December 1. He will be pleased to close dates for meetings anywhere in the North for the coming winter and spring. He has a good singer and terms are reasonable.

"Owing to the fact that the churches I am to help in meetings during October and November have local song leaders, L. W. Ogle will have those two months open. He has been my singer and helper and is fine. Address him at Paris, Texas."—A. E. Dubber.

H. A. McCarty and daughter are ready to hold some meetings. Their address is Fayetteville, Arkansas.

J. A. W. Brown, of Moline, Kan., has returned from his vacation and is ready to hold revival meetings on a freewill offering and expense plan.

Jesse L. Wilkinson and V. E. Ridenour, singer, are in a meeting at Dearborn, Mo. They expect to be together this autumn in evangelistic work.

L. C. Swan, of North Platte, Neb., writes that Miss Gertrude Gregg, a member of the church there, desires to make arrangements as singing evangelist. Her terms will be $10 per week and expenses. She may be addressed at 720 West Second street.

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We're standing up for Jesus,
For Loyal Sons are we,
With Him as our Great Leader,
We're working faithfully.
Then, we must be unselfish,
Our motto tells us this:
To help "The Other Fellow,"
Means highest happiness.

"Remember Thy Creator,"
Our text in days of youth,
Prepares us for all duty—
We'll conquer by this truth.
With White and Blue our colors,
Our banners now unfurled,
Mean Purity and Courage,
And vict'ry o'er the world.

We've taken for our emblem
The Shield of Faith, in love,
And Sword of Holy Spirit,
Of Him who rules Above.
So, forward we are marching,
Strong we must ever be,
For Jesus Christ, our Captain,
Leads on to Victory!

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We are indebted to the opening sentence of the paragraph that we quote below for the heading under which we write now. In these days it requires no little assurance to single out one from among the numerous great tasks which the church has undertaken, or ought to undertake, and say that it is the chief task. When a man who is distinguished for his even temper as well as for his grasp of the questions of commanding interest in the church of his own land singles out one of these tasks and declares very deliberately that it is the chief task, we may well afford to take notice of it.

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Principal Garvie's paragraph does not contain an exaggeration that is without due warrant. If this which he says is entirely true, what are we going to do about it? But let us give careful thought to his forcefully expressed sentiment:

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And so we read over again and again the old sweet promises of the departing Master to his disciples, and our hearts are comforted. We believe in him. His life bears witness to his words. His death is the seal of his love and of the love wherewith God has loved us. He is our Father. We are his children. His father is "our Father." And because he is our Father and Christ is his Son we are assured that we can trust him. "If it were not so I would have told you." And we rest our tired lives in his keeping. When we are troubled we lean out of the windows of the weary world and hear him say: "Let not your heart be troubled; ye believe in God, believe also in me." And we pillow our heads in this persuasion that he is the Christ, the Son of God and our Savior. What he has spoken he will do. What he has promised he will perform. "For all the promises of God are yea and amen in Christ Jesus." And by these promises we are made partakers of the divine nature and are enabled to escape the corruption that is in the world through lust. We claim the promises through knowledge of him that called us to glory and to virtue. To know Jesus Christ is all our need. For this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.

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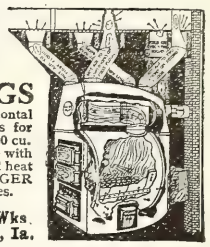

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HOW TO MAKE MONEY.

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AN ASSOCIATE MEMBER

By Miss Jean C. Gulick.

"What's impudence?"

The question was addressed to a young man who lay reading in a hammock one hot July afternoon.

"Impudence? Why, Ben, a big boy of twelve and not know what impudence means! Why, it's being saucy, of course."

"Oh!"

"Understand, now, little brother?" asked Jack, smilingly.

"Y-e-s, only I didn't know I was."

"You! Who said so?"

"Mr. Myers. He was walking past the gate and I asked him if he ever saw a snake."

"Ha! ha!" laughed Jack. "You baby, didn't you know better than that?"

"But why?"

"Just because people say that when a person gets drunk very often, as Mr. Myers does, they think they see snakes and all sorts of horrible things all the time."

"Oh! then perhaps that's why he thought I was impudent."

"Perhaps, but where did you see a snake?"

"Out in the road by the bridge. It was most a foot long, and I was scared because it wiggled so. Frank was with me and he dropped a big stone on it, and then we both jumped up and down on the stone, and I guess we must have killed it."

"Guess again! I think you will find he just wiggled into the ground. Once I shot a cat, and—"

"What for?" interrupted Ben.

"That's just it. I didn't know any better then than to kill some harmless thing that was not hurting me, but I had a new gun and wanted to shoot something, and the cat was handy. You were only a baby then so I didn't like to shoot you, I thought I'd wait awhile, and—"

"Oh, Jack, you joker!" Ben gave his arm a loving squeeze.

"Well, anyway I shot the cat and got a lot of the boys to come and look at him, and while I was gone he got up and walked away."

"Why, how could he?"

"Well, he did. Oh, all cats have nine lives!"

"Do they really?"

"Oh, I don't know sure, but people say so. They fall out of windows and off roofs, and get killed half a dozen times, but the ninth time they really die."

"Oh, isn't that queer?"

"Very; now let me finish my book like a good boy, and you'd better not say anything more about snakes to Mr. Myers."

* * * * *

The morning as Ben was passing Mr. Myers's cottage, a few doors away, he saw him coming toward him carrying a spade in one hand and a stiff and stark black cat by the tail in the other.

"Oh, Mr. Myers, what are you going to do with that poor pussy cat?"

"Who are you?" demanded the man cross.

"I'm the imp-impudent boy."

"What do you want here?"

"Why do you carry him by the tail? You should carry him by the back of the neck. I'll show you how. May I?"

"The cat is dead; he can't feel anything."

"Has he ever been dead before?" interrupted Ben, hastily. "You know all cats have to die nine times before they are really dead. Jack said so, and he knows, because he shot a cat once and thought it was dead, but it wasn't the ninth time, and it just walked away."

Mr. Myers had begun to dig during this recital.

"Oh, please, don't bury him; he might come to life again, and think how uncomfortable you would feel. You'd not like to be buried alive, would you?"

"Can't say I would," responded the old man.

"Then won't you please give him another chance? Let him lie here behind this hedge till morning, and then if you think we'd better, I'll help you bury him."

* * * * * *

"I'm afraid he's dead," said Ben the next morning, as he appeared at the cottage door.

"Aren't you afraid to come inside my gate?"

"Why, no. See, I've brought this muslin to wrap around him and this little piece of tiling for a tombstone. I thought perhaps you would like to put some of the flowers from your garden on the grave. Poor little pussy!"

Ben took the forlorn cat up in his arms very gently. A tear shone in the old man's eye, perhaps he wondered if anyone would care as tenderly for him when his time came, who can tell?

The ceremony over, Ben gazed about him as though in doubt as to whether there could be any further interest in common between them. At length he said: "May I sit on the step and talk to you, or are you going out?"

"I do go up town usually, but if you'll stay here and talk or read to me, I'd much rather stay at home this morning."

"Don't you ever work?"

"I used to sell vegetables when I worked the garden."

"Are you rich?"

"Oh, no; but I have a pension, and that keeps me alive."

* * * * * *

The days and weeks went by, and Ben became a daily visitor at the Myers cottage. The townspeople noticed that he

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came no more to the saloon, and wondered.

The garden was dug and newly planted, and often one might see the old man, fishing pole in hand, going toward the brook, with Ben skipping along contentedly by his side.

Several months later, at the annual meeting of the Young Men's Christian Association, Jack Norton made the following suggestion to the members: "We need a janitor for our new building, and I believe Myers is our man. I've watched him closely these last few months, and I believe he really has reformed, and I believe he is sincere, but we'll have to help him, you know. Sometimes I've blamed myself when I have seen what Ben was doing with him. I believe we have left him alone too long and the burden was too heavy."

"I say Ben ought to be made an honorary member or paid a missionary's salary or something. He has done more than all the rest of us put together."

"Right!" responded the house.

"And I move that we invite Mr. Myers to become an associate member and come to our meetings," said another.

Years have passed and the "associate member's" chair is seldom vacant at the weekly meetings.

Ben is growing up and soon expects to commence his training for a foreign missionary, but two persons at least remember with satisfaction and pleasure that the inspiration and foundation for his choice of this high calling was laid at home.—*New York Observer.*

Finical Appetites.

A duty which every mother owes to herself and to society is to train her child to follow the doctrine of St. Paul and "eat what is set before him." How disagreeable is the finical notional eater many a housekeeper will testify. One man makes miserable the woman at whose house he chances to visit by his inability to eat half of the dishes that are set before him. It is not that certain viands disagree with him, but simply that he does "not care for them." Such are tomatoes, raw or cooked, fish in any form, potatoes (unless they are mashed), fruits of all kinds, except peaches, and hot puddings of every variety. Another man can not eat soups, while a third woman "never tastes a salad." The trouble with all these people undoubtedly originated in their early training. In too many families the small people are allowed to declare that they "don't like this" and "won't eat that," and are humored in their whims. Indeed, it is no uncommon thing to hear a mother speak with ill-concealed pride of the fastidious appetites of her children. In treating their whims as matters of vast importance, she is laying on her own shoulder a heavy burden, under which she may some day moan that "it is impossible to suit her family, try as she may."

Unless a child is made ill by a certain article of food, he should be encouraged to eat it, and his failure to enjoy it at once should be deplored, not praised. A six-year-old, who had many whims and notions, paid a visit to a grandmother who was wise in her generation. The dessert at his first meal in the grand-maternal abode chanced to be strawberries. He shook his head as a saucer of the sugared fruit was placed before him.

"I don't want these, grandma," he said.

"Very well, dear," was the reply, and no further notice was taken of the declinature.

The child continued to eye distastefully the saucer of berries, and soon remarked—

"Grandma, I'm tired of strawberries."

"Yes, dear," was the only answer.

"Grandma, aren't you going to give me any dessert instead of these?"

"No, dear, of course not," gently, but firmly.

"Not even a piece of cake?"

"Not even a piece of cake."

"Then," with a sorry attempt at a laugh, "I suppose I'll have to eat my berries!"

Which he proceeded to do with such zest that the sugared lobes disappeared like snowballs before a July sun. Evidently grandma was not to be tricked and coerced as was mamma.

Among the forbidden speeches at table should be "I do not like that." And if from any personal idiosyncrasy, a child is really unable to eat a certain dish, in which others indulge with impunity, he may be trained to pass the act by in silence, and to feel that his peculiarity is a misfortune, not a virtue.—*Table Talk.*

A Scotch minister had been away on a vacation, and on his return asked the sexton how all had gone in his absence.

"Very well indeed," was the cheering response. "They do say that most meenisters leave some one worse than themselves to fill the pulpit when they go away; but you never do that, sir."—*Punch.*

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Horses Tethered to a Church Steeple.

Rarely has anything more wonderful and picturesque happened than the recovery, as if by a miracle, of the ancient Church of Soulac, on the shores of the Bay of Biscay, in France, after it had been lost for hundreds of years.

The Church of Soulac is about the most ancient in France. It is reputed to have been founded by St. Veronica, the woman who, according to legend, pressed a handkerchief on the Savior's brow when he was on his way to Calvary.

About the thirteenth century the Church of Notre Dame de Soulac began to be seriously threatened by the encroachments of the sea and the shifting sands which move up and down this stormy coast. Finally it was completely buried by the sands, only the top of the tower remaining visible. Several neighboring houses were buried with it.

For a time a man actually lived in the top of the tower, and then the sand blew up about it and almost hid it. At this stage it happened that people actually hitched their horses to the ironwork at the top of the tower.

Now, through a combination of interesting events, the sea has been driven back and the ancient church has been disinterred and restored to religious uses once more. It is to-day as good a church as ever, and all the more interesting on account of its strange vicissitudes.

When men hitched their horses to the steeple of the Church of Soulac they were duplicating one of the most extraordinary incidents related by Baron Munchausen in his tales. It may be recalled that the Baron was traveling over the snow when darkness overtook him and he was forced to stop for the night. He tied his horse to a stump which appeared above the snow, and lay down to rest.

"In the morning," writes the Baron, "it is not easy to conceive my astonishment to find myself in the midst of a village, lying in a church-yard, nor was my horse to be seen, but I heard him neigh soon after, somewhere above me. On looking upward I beheld him hanging by his bridle to the weathercock of a church steeple. Matters were now very plain to me; the village had been covered with snow overnight; a sudden change of weather had taken place; I had sunk down in the church-yard while asleep, gently, and in the same proportion as the snow melted away; and what in the dark I had taken to be a stump of a little tree appearing above the snow, to which I had tied my horse, proved to have been the cross, or weathercock, of the steeple!

"Without long consideration I took one of my pistols, shot the bridle in two, brought down the horse, and proceeded on my journey."

Thus one of the stories of the monumental liar of literature has been nearly paralleled by actual events at Soulac, with the trifling exception that sand takes the place of snow.

The history of the Church of Notre Dame at Soulac is one of the most interesting in Europe. Only a brief outline of it can be given. The original church, reported to have been founded by St. Veronica, fell into ruin in the dark ages, when the barbarians were overrunning Christian Europe. About 930 A. D., Count William of Bordeaux built a new church, the one now restored, not far from the original one, but in a better position.

By the close of the seventeenth century much of the population had been driven away by the invasion of the ocean, that still continued to heap its sands around the old church. The walls were first covered up to the window seats, then gradually the windows were filled up by the invading sands. The church was perforce deserted. There is extant a record by a notary dated February 16, 1744, stating that the entry to the church is entirely closed by the sand and worship is no longer possible there.

Some of the parishioners favored tearing down the walls and using the material for building a new church further inland, but the Chamber of Commerce of Bordeaux opposed the idea, stating that the bell tower was an indispensable guide for navigation. The Minister of Public Works offered the parishioners F10,000 as an indemnity for the loss of the building material, which was accepted, and a new church was built in "Young Soulac." This ended the life of Notre Dame de Soulac for more than a century.

At the end of the eighteenth century an engineer named Bremontier suggested that the seashore might be preserved from further erosion by planting sea pines on it. These trees proved a treasure to the inhabitants of the coast. Finally the plains of Gascony were protected by forests, shading and fertilizing the barren coast and solidifying its sands. The northeast winds began to undo the work of the savage west winds, blowing the sands away from the old bell tower, bringing to view the solid stone walls of the church, opening window after window.

Attention was attracted to Soulac, and a few summer cottages were built near the old church. After 1857 a small chapel was built in the neighborhood, cared for by the rector of "Young Soulac," but Soulac became a fashionable watering place, and the chapel being too small for the large number of worshippers, thought was taken of the sand-buried basilica. Fashion brought about that which archæology and reverence had failed to do. The work of freeing the edifice from its sandy imprisonment was begun. Only this year the restoration was finally completed, and the church is to-day as strong as when it was built.

Another remarkable event happened at Soulac. Workmen were digging the foundations for a new town hall when they came upon the remains of an ancient stone building. It was considerably nearer the sea than the recently restored church. Archæologists examined the remains and concluded that they could be no other than those of the little church founded by St. Veronica herself. hoped to preserve the building, and pos-

A Collection for the Bishop.

Bishop Talbot, the "Cowboy Bishop," who has recently told, in his book of reminiscences, "My People of the Plains," of his strange life as bishop among the cowboys and miners of early Wyoming and Idaho, had many an amusing experience and made hosts of devoted friends.

An incident at the close of one of his meetings, in the dance-hall of a mining town, is thus described:

"Another hymn was given out, and I was about to dismiss the congregation with my blessing, when Colonel Burns, my landlord, stepped forward, and in a low but distinct voice said:

"'Bishop, haven't you forgot something?'

"'What do you mean?' said I.

"'Why, the hat,' replied the colonel. 'It won't do to forget the hat, for yesterday was pay day, and these boys have a lot of money, and if you don't get it the saloons will, and it is much better for you to have it.'

"'Very good,' I said. 'Have you any suggestions, Colonel?'

"'Only this, Bishop: I wish you would give us about five hymns. I want plenty of time. I do not want to be crowded. The boys are a little slow on collections.'

"I stepped over to the organ, and we started in. The colonel presented the hat to the man immediately on my left. He was sitting on the edge of the platform. He brought out a silver dollar, called a 'wheel,' in the language of the camp. The second and third men to whom the hat was passed followed the example of the first, each giving a dollar; but the fourth man seemed nervous, and hesitated while he fumbled in his pocket. After considerable delay he brought out a quarter.

"'Oh, put that back. Come, now, Bill, the bishop is not after small game to-day. White chips don't go here. He wants a wheel out of you. Hurry up.'

"The hymns were being rapidly used up, and at last the colonel returned to the platform with the hat. His face beamed with satisfaction. After the service I asked him why it took him so long.

"'Oh,' he replied, 'Bishop, you see, I charge up every feller accordin' to his pile. I know these boys. Most on 'em grub with me. I made one feller cough up a ten-dollar gold piece, and you will find a good many fives in the hat.'

"I need not say that the collection was a generous one."

Many of us know how, even in our childhood, some blank, discontented face on the background of our home has marred our summer mornings. Why was it, when the birds were singing, when the fields were green, there was somebody who found it hard to smile?—George Eliot.

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BY ALLAN AYRAULT GREEN.

All aboard for the Land of Sleep:
For the Snoozy, Foozy Land,
Where the streams are deep,
And the hills are steep,
And the Sand Man scatters sand.
Where the very tallest, towering trees
Are nothing to those who ride
At swift speed
On the winged steed
That you mount on the mountain side.

What little girl would like to go
To the Land of Sleep with me?
What little boy
Would know the joy
Of a sail on the Sleepy Sea?
Who would dance on Gum Drop Isle,
Or play on Caramel Street?
Who would know
Of the candy snow
That falls in a sugary sleet?

Oh, you are the one who wants to sail
Far into the silent skies?
And you are the one
Who'd have the fun
In the Land of the Dreamy Eyes.
You are the one who'd fly with me
To the highest mountain peak;
A steed to stride
For a gliding ride
To the foamy Chocolate Creek?

Then rest your head, my little one,
And let your eyelids close.
We soon shall float
In the airy boat
On the Sea of Sweet Repose,
We'll visit the Country of Caramels,
Or follow the Chocolate stream,
To the bank of the lake,
Where we'll munch at cake
Till the morn shall end our dream.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Our ten-cent shower for our missionary is over and the sun is shining. That is another way of saying that August 12 was a success. You should have seen the letters pouring down on that particular Wednesday! That was the storm center but it rained hard the next day, and even yet there is a drizzle once in a while. Nor was our shower merely a figurative one. August 12 was really a showery day in Bentonville. It showered in the postoffice and in the streets, and Felix tried to sleep in the house (but we didn't let him, and he knocked a china cup off the refrigerator in making his nest up there. But it didn't break, not even the handle). And that night the rain poured down in a deluge; in several deluges, as if even Nature knew it was our ten-cent shower, and wanted to help it along.

How much did we catch, you want to know? At least I hope you want to know. Well, just imagine that there were 100 letters (we do not say there were), and only a dime in each (we don't say there was only a dime in so many); that would make but $10. So you mustn't be disappointed to hear that although ever and ever so many dimes fell, they didn't make it so you couldn't travel if you had on your rubber boots. I am not going to tell you plump out just what we took in, because it would spoil the story to tell how it ended before it is printed. All these letters must be printed, or at least the hearts of them, and that will take a long time, so we will just add up as we go along to keep up our spirits.

And now let me say that all contributions are to be published, but only one at a time, so if your name doesn't show up soon, please don't write to me to ask if I got your money. It is so much trouble to answer you, when it isn't necessary, and it takes my stamp or yours, a good stamp that might be used for something useful. But when I say, "Now, ladies and gentlemen, all the shower money has been reported," then, if I have left you out, that's the time to arise and protest, or write to ask what's the matter. So keep watching "The Christian-Evangelist," and wait to see what our grand total will be. Thus far I have, in previous numbers, reported a total of $18.95, coming from twenty-three different states. And when you consider that it would take 189 people to send that much, if each sent a dime, it doesn't seem so little, after all. Of course, some sent more than a dime; but some sent less, not much less, because they couldn't, but still, less. Now we will begin to add to that $18.95, and please note the variety of states we have to offer this week:

Ruth Munger, Watonga, Okla.: "The Advance Society girls send a draft for $2.04 for Drusie and Charlie. Our club has eight members now. We gave an entertainment to raise the money. This is the program: Madam Jarley's wax works; solo, 'School Days'; scenes from Great Expectations; tableau, Gossip; charade; Tableaux, Thanksgiving, Gypsy Camp, Little Bo Peep, Columbia, Sleeping Beauty. We had a good attendance and a good time. My Av. S. quarter will be up next week." (How I wish I could have been at that entertainment.)

Mrs. M. H. McQueen, Elk City, Okla.: "I told my Sunday-schol class about Drusie, and we add our collection, 45 cents, to the shower. They are boys and girls from 12 to 16, and need the best of literature, and I am going to try to get them to take up the Av. S. work." (No wonder the "new state" has attracted admiration on account of its progressive spirit!)

From the office of the attorney general, Jefferson City, Mo., comes $1, with no letter accompanying it; and from George L. Gordon, Velardena, Mexico, comes another dollar, with a letter so full of slang that it is quite impossible to translate it into handy English, so I can't publish it either, though no doubt he would like to see it in print. From Sedalia, Mo., comes a dime and this: "You said Felix is the only cat in Arkansas that receives souvenir post cards. The cat of my aunt at St. George, Kan., has a post card album of his own, although he is not yellow. He is white and blue mixed and weighs 15 pounds, and sits up when you tell him to say 'pretty-please.' He is the prettiest cat I have ever seen, but please give my respects to Col. Felix. I am a new member—am on the fifth week of my first quarter. I hope you are having showers every day. I am glad the sprinkle began in Missouri." Felix' claims to fame are not based on his beauty. If you should say "pretty-please" to him, he wouldn't pay the least attention. When you talk to Felix you have got to say something.)

Speaking of souvenir cards, here's one addressed to "Felix Ellis," showing a white-ribboned kitten (a temperate one, no doubt), inscribed thus: "Compliments of Baby Kitten Adams, Milestone, Sask., Canada." Felix is duly pleased, but I can't say he would like to meet Baby Kitten, for he shows a decided antipathy to all cats and kittens except himself. Cleo Layne, of this town, has named her kitten "Felix" in his honor, but when it was brought around for exhibition the colonel presented no souvenir spoon; quite otherwise.)

Ian D. Richardson, Havensville, Kan., writes from the office of the U. P. R. R. Co.: "Inclosed find an order for $2.45 for raindrops for Drusie's shower. My mother, Mrs. Richardson, was the originator of the idea. I, with many others, have gathered drops to make the greatest downpour ever witnessed. I have been busy with my depot work, and could not see more. May God bless Drusie in her work." There follows a list of twenty-three persons who joined together to send the $2.45. We wish space allowed their publication. Each donation is carefully recorded and duly accredited. This letter is addressed to "Mr. Trobridge Ellis," but it's all the same to me. Just call me what you please so you get Felix' name right.

Julia V. Cox, Toppenish, Wash.: "It has been a long time since I was connected with the Av. S., but as it was my own fault that I dropped out I do not deserve to be remembered." (We remember you very pleasantly.) "It is almost ten years since I and my sister Lola joined the Av. S. We enjoyed it for a long time. I have always read the Av. S. articles when at home. As we do not have many showers out here in Washington I will have to send a small irrigating ditch—$1; I wish I could turn a whole canal into Drusie's field of labor. I wonder what has become of the old members whose names used to appear on the Honor List? Perhaps, like me, they have let other things crowd out the Av. S. till they think they just don't have time for it. I took one year at the University of Washington, and taught last year. I will teach again next year, then go back to school till I finish. And then—well, in the meantime I hope the Av. S. will continue to grow." (I wonder what his name is?)

J. A. and Anna M. Chenoweth, Hartman, Colo.: "We haven't had any raindrops to spare, but as we've not noticed an account of any you have received for Drusie from Colorado, we inclose $1. May God bless the good work."

Fannie B. Walnock, St. Augustine, Ill.: "I send 100 drops for Drusie's shower; 20 from me, the rest from family and friends. We are much interested in her work. Old Tom, our 13-year-old cat, sends his regards to Felix, and hopes he has his hammock repaired." (It was too rotten to mend or I should have sewed it up.)

Mrs. Mabel Morse, Bloomington, Neb.: "I want a part in Drusie's shower, though not a member of the Av. S. A dime from

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Miracles don't happen now, but listen—there's no more wash day troubles—now dead, wiped out, forgotten. There's new invented device for cleaning clothes—nothing like it. Good-bye to wash boards, washing machines, troubles, etc.—Their day is passed. "Easy Way" of cleaning clothes is here to bless our dear women. Invention that killed wash day is small—called **"Easy Way,"** not human. If it had life it would have a stomach. It's claimed a stomach has millions of small tissues, each with a kind of suction. This apparatus has no stomach, yet there's things inside, things that move—a place for dirt—has awful appetite for dirt—**goes after all the dirt in all clothes at same time.** Small, but mighty—silent, but powerful.

Operated on stove—water inside, then soap, then clothes—**move** knob occasionally. Dirt lets go as hot water, suds, scalding steam and vapor begin movements. **8 to 10 minutes**—clothes clean—rinse, dry, that's all! Next batch same operation—same water—**30 to 50 minutes family washing clean.** You just wait between batches—child can do it. Laundries clean clothes without rubbing,—the "Easy Way" does the same at your home. Does the combined work of wash boiler, wash board and washing machine. When through, set away on shelf—that's all—no more attention. No wood, all metal, sanitary, should last lifetime, light, easy handled. **Woman's God-send.** Cleans laces, white goods, bed clothes, woolens, colored clothes, etc., without injury—**no rubbing, no chemicals.** Saves drudgery, clothes, labor, fuel, health and looks. No experiment—going on daily—you can do it. Customers everywhere delighted and praise it. **LAURETTA MITCHELL, O.**, writes:—"Done big washing with 'Easy Way' in 45 minutes. Sold 3 already." **J. W. MEYERS, Ga.**, orders 12 more, says:—"'Easy Way' greatest invention for womanhood, forever abolishing miserable wash day." **F. E. POST, Pa.**—"Done 2 weeks' washing in 45 minutes. Clothes cleaned without rubbing." **J. H. BARRETT, of Ark.**, after ordering 33, says:—"Grandest invention I ever heard of."

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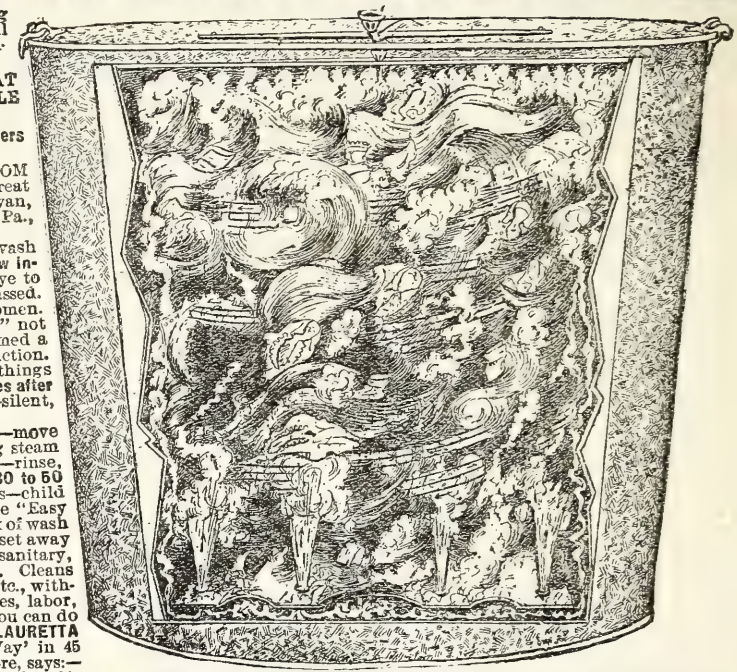

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SALESMEN — MEN — WOMEN — all or spare time — at home or traveling—showing—taking orders—appointing agents—"Easy Way" new. Wonderful seller—Agents reaping harvest of dollars. When operated, people stop, look. 12 see, 10 buy. O. O. Garrett, of Ohio, showed 7 families, sold 6, (profit $13.00). A. B. Verrett, of La., sold 8 one day, (profit $24.00). Mrs. Gerrish ordered sample—then dozen—then 100, (profit over $300). Write for FREE Sample 1908 offer, etc.

Costs Nothing To Investigate—Write Today—Do It Now.

Bro. Errett Ingram, and one for myself."

A Friend, Moose Jaw, Canada: "Here is one little dime for the shower. May the Lord be praised for such faith as our missionary Drusie has." (Are you acquainted with the Baby Kitten at Milestone?)

Mrs. E. E. Ramsey, Hereford, Texas: "Ten drops for myself, ten for my 8-year-old Dorothy. You could almost count us as coming from another state, as we are way out here in the 'Panhandle.' But we do things in the Panhandle, the same as other places. God bless the work of the Av. S."

A Friend, Grand Rapids, Wis.: "I have read the Av. S. letters with much interest, and have wished to be able to send something to help, but am not able to do much as my work at home is considerable. My age is 62. I am not able to do much, but will send a dime for the shower."

Louisville, Ky.: "Born to Mr. and Mrs. O. G. Kitchen (our Av. S. friends) a pretty girl, on August 17." And there is a picture of the Louisville court house, where this girl may become famous when the women have their "rights" in Kentucky.

Mrs. Dora Griffith, Emida, Idaho: "I send $1 for Drusie's shower, and may the Lord bless her in her good work."

Harriet McCausland, Christian Colony, Acampo, Cal.: "It is hard to raise a shower in California in August, but I got a sprinkle, nevertheless. I am still interested in the Av. S., but read so much I don't take time to count the lines. I don't believe your cat is one bit smarter than my dog, if he is a very smart animal. Diamond is a fox terrier. She and I send our respects to Felix." (And Harriet sends $1.20 to Drusie's shower, which she has collected from ten persons, their names all given in her letter. Of course, the names include hers, and those of her father and mother.)

From New York, a blank sheet of paper and 50 cents.

Two friends, Jewell, Iowa: "For many years we have been reading the Av. S. letters. God bless Missionary Drusie and Orphan Charlie. May they both be spared to accomplish much good. Enclosed find two dimes for the shower."

Henry A. Blake, 42 Willow street, Providence, R. I.: "Enclosed find $1 for Drusie Malott. I have wanted to send something ever since she went to China. I admire her trust and faith. I like the Av. S. We have three black cats and two dogs. How's Felix, the old-gold cat? I am 38 years old and a bachelor." (You are a good deal like me, except you have more cats and dogs.)

Eugene Osgathorp, Winslow, Ind: "20 cents for Drusie."

Ashley S. Johnson, Kimberlin Heights, Tenn.: "Our appeal for bread last year was a great success. The Av. S. sent $1, which was set apart to buy bread for supper Nov. 16, 1907," (for the Bible students of the college.) "I feel sure you will be glad to contribute the same amount and have the same date for the next school year." (We would if you or your students could take any interest in the Av. S. and what it is doing. The School of the Evangelists is a great work and we wish it glorious success; but as a society we can do nothing for it, so long as it seems to have no sort of interest in us. I do not feel it would be right to send $1 of the society's money when Kimberlin Heights doesn't seem to know we are on earth. But as individuals, I hope everybody will do what they can for all the good that is being done in the world.)

Susie Wendling, St. Charles, La.: "Here is ten cents for the shower. I made it selling home made candy. I found it hard to make the candy, and still harder to sell it."

When I stated that we had taken in $18.95 on the shower, we had not counted in the donations recorded in last week's paper. Those bring the sum up to $29.40. The money from the Watonga, Okla., girls we divide between Drusie and Charlie; we add in the 10 cents just sent us by Lillian Hall of this city, which up to date makes, counting five cents just received from Drove, Tenn., and 10 cents from Blue Spring Gap, Va., $43.27. Who will send 3 cents so we can get rid of that 27? It is also interesting to note that we have raised the number of states interested in the shower. We can now count an even 30.

Bentonville, Ark.

The Fourteen Mistakes of Life.

An English paper (name unknown) is said to have given what are called "the fourteen mistakes of life," as follows:

1. To set up our own standard of right and wrong, and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. To look for perfection in our own actions.
7. To worry ourselves and others with what can not be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make an allowance for the infirmities of others.
11. To consider everything impossible that we can not perform.
12. To believe only what our own finite minds can grasp.
13. To expect to be able to understand everything.
14. To live for time alone, when any moment may launch us into eternity.

"When a bit of sunshine hits you,
After passing of a cloud,
And a bit of laughter gits you,
And your spirit's feelin' proud,
Don't forget to up and fling it
At the soul that's feelin' blue,
For the minute that you sling it
It's a boomerang to you."

VOLUME XLV. NUMBER 37.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 10, 1908.

"Oh for the Gift of Vision!"

OH FOR the gift of vision, that we might behold the teeming marvels and delights of this fair earth, whose most modest shapes are rich in bloom and beauty! Oh for the gift of faith and love, that we might interpret truly the events of life, and find in each a theme for delectable song! Oh for the heavenly charity which can recognize in our brethren patience, kindness, and heroism, where a niggling intellect can see nothing but imperfection and failure! Oh that we might behold with open face the goodness of God in Jesus Christ, and live in the spirit of adoring wonder and loving consecration! If we do not grow in grace, let us turn over a new leaf; let us try the focus of appreciation instead of that of criticism; let us be freer to see the beautiful, to appreciate the good, to praise the high; and if we are only humble, sympathetic, and pure, the glory and joy of life will stand freshly revealed in everything, the law of praise will be on our lips, and in the genial glow we shall grow as flowers and palms in the sun.

W. L. WATKINSON.

The Christian-Evangelist

J. H. GARRISON, Editor
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F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, SEPTEMBER 10, 1908. Number 37.

Figures that Speak.

Some figures of great meaning have been made public by Dr. A. C. Dixon, pastor of the Moody Church, Chicago, who has been accustomed to give relief in the winter months to those needing it and applying for it. During February and March one meal was given to every man who came at 6:45 a. m. and remained to a gospel service immediately following. The following tabulation is the result of the record kept:

Number of days men were fed	59
Total breakfasts provided	58,500
Lowest number men present any one morning (first day)	62
Highest number present	1,400
Average number per day	990
Total loaves of bread consumed	53,882
Average loaf per man each meal (about)	1
Total cups of coffee drank	240,370
Average cups per man each meal (about)	4
Gallons of milk used (in coffee)	1,110
Pounds of sugar used (in coffee)	2,059
Pounds of butter (for bread)	3,074
Total expense for the 58,500 breakfasts (about)	$22,500
Percentage of men American born (about)	40
Percentage of men foreign born (about)	60
Total nationalities represented	25
Percentage of men reared in church (nearly)	40
Percentage of men reared outside the church (about)	60
Percentage reared in Protestant churches	5
Percentage reared as Catholics	35
Percentage who have been habitual church-goers	10
Percentage reared in the country	10
Percentage reared in the city	90
Total number of gospel tracts given out during the 59 days (about)	50,000
Total number conversions in the after-meetings	827

We draw special attention to the relative numbers of Protestants and Catholics. The majority of those fed were foreign born, while it may reasonably be assumed that of those American born the majority are of foreign born parents. Nearly forty per cent of those helped had been reared in the church. But with twenty-five nationalities, and thirty-five per cent reared as Catholics, leaving only five per cent Protestants, we have here a striking commentary on the value of religious training as a power in the matter of self-support.

Abolish Celibate Priests.

There are many good Catholics all over the world who do not believe in a celibate priesthood. They know well that this has brought more reproach upon their church than any other cause since the Dark Ages. We are not, therefore, surprised to learn that petitions are being circulated through Bavarian Germany—a country which is overwhelmingly Catholic—asking the Pope to modify the rule of celibacy for Roman priests. The petition is receiving the support of prominent people in the church. The Greek Church is naturally pointed to as an example by advocates of the change, who claim that the innovation will not in any sense demoralize the relation of the priests to the church. We do not think that the Greek priesthood has any too high sense of moral living, and would not use the Greek Church for purposes of argument. It should be noted that in Russia the parish priests of the orthodox communion are expected to marry before they are assigned to their charges. The fact, however, that no kind of an objection has been started is the significant one. What will come of it, however, is a question that will, perhaps, long remain in doubt.

Mormon Importations.

An investigation has been begun with regard to Mormon converts, who are being brought from Europe. Much of the numerical strength of the Mormon church, it appears, has been gained by the acquisition of these aliens. Mormon emissaries are scattered throughout the countries of Europe, and they have so painted the glories of Utah that they have had seemingly little trouble in deluding many people. But the immigration authorities have raised some questions. A number of young women just arrived at Boston are being held with a view to their being returned to their former homes, if it can be shown that Mormon elders paid their steamship and railroad transportation. It appears that most of these Mormon converts have but little money, so that if they should be dissatisfied with Mormon conditions they might easily become a public charge. This may mean a complete revolution of the situation in Utah, and will develop the fact, should there be any prohibition of the continued importations, as to whether the Mormon propaganda is a missionary one, or for the purpose of recruiting homes that will no longer be supplied by women of American birth.

Catholics and the Law.

One of the most difficult situations the honorable citizen has to face is having on the statute book an enactment which is part of the program of Christianity, and finding that the churches are not only not upholding the law, but actually disobeying it. This is the condition of things in Missouri and many other states to-day. Here there is a wide rent between Protestantism and Catholicism on the subject of games of chance. It is the duty of any police officer in the city of St. Louis, for instance, to enter any saloon, store or other place where there is betting or even raffling, and stop it and arrest those participating; yet Catholic churches not only hold, and publicly advertise progressive euchre parties "for the benefit of the church," but he who attends their bazars and lawn fetes can hardly buy outright a single article. Everything is given up to the grab bag, the raffle and the chance that is nothing more than the toss of the dice. All over the country this seems to be the policy of the Roman Church. While the state is trying to put down the gambling mania, this church lives by it. Any effort to prosecute a church raising money by such means would at once lead to a cry on the part of officials of religious intolerance. But we wonder why church people shall not obey the law of the land as well as thugs and professional gamblers.

Politics.

The political campaign has begun in earnest, and its literature is being circulated. Some of the candidates are making speeches, and some of the "big guns" of the parties have taken the stump. The Vermont election has been held. It gave a Republican majority of more than the necessary amount to satisfy the adherents of that party that the country will follow suit. We are not superstitious, so are not prepared to believe that necessarily what happens in Vermont is an index of what will happen throughout the country. It is a singular fact, however, that from the days of the Hayes-Tilden campaign in 1876 it has been the unvarying rule that a Republican plurality of more than 25,000 in the gubernatorial election in Vermont in the presidential year has been followed by a Republican success in a decisive number of the doubtful states, while a drop in the Republican plurality below the 25,000 mark has been a precursor of a swing of the doubtful states to the Democracy. Thus Vermont has come to be called a barometer of politics. This, it seems to us, will be a very good year to test the theory as to the value of such a barometer.

Christ and the Civil Code.

Most decisions of the courts are supposedly according to statute law. Occasionally the Sermon on the Mount is the basis of a decision where it may not underlie the principles of the law itself. There has just occurred a case where a judge made a public acknowledgment of his belief in the greatest of all sermons. Judge Powell, of the Georgia Court of Appeals, had before him the case of a real estate agent who sued for his commission. He had agreed with a woman to sell her property, but afterward made a second agreement with other parties to act for them in securing better terms than she offered. The judge was convinced that the agent had not dealt fairly with the woman, and here appears part of his finding:

"It is recorded of him 'who spake as never man spoke' that, 'seeing the multitudes he went up into a mountain, and when he was set his disciples came unto him; and he opened his mouth and taught them, saying: . . . No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other.' So also, is our law. Civil Code 1895, Sections 3010, 3011, 3014, 1018. Whoso, having undertaken the service of his master, counsels with another and agrees also to serve him in those same things wherewith he has been trusted, can not claim the reward promised by his master unless he makes it plain that he has not acted privily, but that his master was consenting thereto."

Editorial

"Positive Preaching and the Modern Mind."*

This has been one of the chief books of our summer reading. It is a book to be studied, rather than merely read. It contains strong meat for intelligent, thoughtful believers, rather than milk for children. It is written for preachers, being delivered originally to theological students, but anyone capable of understanding it can not fail to be profited by it. No review of the book which our space would permit would do it justice. Our purpose is simply to characterize it in such a way as to induce a large number of our ministers to read it.

The first and most characteristic note of the book is its *virility*. The author is a thinker of a robust, manly type, and expresses himself, for the most part, in vigorous English. True, there are obscure passages where a second or third reading is necessary to get the thought, and he hopes that his readers are people, "who do not grudge stopping the carriage to examine a mysterious cave, or to consider a great prospect." The reader will find not only such caves, but the "great prospects" as well. Take the following as an instance of the latter. He is speaking of the Bible, and has referred to the context:

"When I speak of Biblical context I am not thinking of the mere textual scale. I mean the context of the whole spiritual order in which the Bible is imbedded. * * * What is true of a text from the Bible is truer still of the whole Bible as a text. It can be truly and fruitfully studied only in its moral context of history. * * * There is such a thing as the Bible's evangelical context, its organic moral relevancy to the conscience of Humanity, and I mean that. I mean its function in the actual moral conition of the total perennial soul, in the great tissue and issue of human destiny. * * * I speak of the moral context of the Bible as a whole in the race's conscience—the human sin which the Holy Savior casts into the deeper shade, the lostness revealed by the Gospel that finds." (pp. 30, 31.)

Another feature of the book which commends it to us as a book for the times is its robust, vigorous faith in Christ, in his atonement; in a word, in the Gosepl, which he actually believes to be the only power to save the world. No philosophy, or science, or criticism can judge Christ and his gospel. These are to judge everything else. It is this undaunted faith, accompanied with the hearty acceptance of all that science and philosophy and criticism have contributed to the knowledge of the world and of the Bible, that gives the book something of its uniqueness. Too often we have learning and faith divorced, or if there be a hearty accentuation of the gospel it is accompanied with an indiscriminate warfare against modern learning; or, if the latter be emphasized, then the gospel is thrown into the shade. What the times demand is the union of the highest learning with the staunchest faith in the great certainties of our religion. Touching the matter of Biblical criticism, the author says: "It is the preacher's duty, in most cases, to touch questions of Biblical criticism only in so far as it affects the history of revelation, positive gospel. The structure of the Bible may be discussed in the pulpit only in so far as it affects the history of revelation, and not merely of religion. The popular religion of Israel is one thing, and the divine revelation that gradually emerged through it and subdued it is another. * * * The minister's conscience is not scientific, but pastoral. For this purpose he must often exercise a discreet reserve as to scientific truth in the interest of higher truth, or truth on the whole."

Our author magnifies Christ, the conscience, and the moral experience of redemption from sin. He hits Titanic blows against shams, pretenses and hypocrisies of all kinds. "The religious life," he says, "is the most dangerous of all. There are so many temptations to unreality in it. The bane of much sanctity is its unreality. I do not mean its insincerity so much as its lack of contact with world-reality, moral, historic reality." The preacher, he argues, is not exempt from these temptations. "He is a dealer in words; and it is very hard to keep them full of the Spirit, and yet to keep himself their master."

The author finds what he thinks is an extreme emphasis, in our day, on the love and fatherly character of God, and he emphasizes another side of the divine nature which he thinks needs stress in our day. No doubt the Fatherhood of God, like every other great truth, has been abused; but it is too great a truth, and too full of vast meaning, for us to allow ourselves to be prejudiced against it because of the abuses to which it has been subjected. The author seems to us to err, sometimes, in this direction. Hence, he accentuates God's holiness more than his love. "The ethics of love," he says, "has more effect on those who are in the church than of the world. It moves chiefly the already well-disposed. It is a Gospel for the sensitive. And it lacks the note of authority which is the modern world's chief need, and which is heard in its power, not in the heart, but conscience. Authority's seat and source is not God's love, but God's Holiness." What the author means, of course, is that God's love is *holy* love, and that is a fact which should never be lost sight of. But it is *love* nevertheless.

The author's distinction between primary and secondary theology, which is practically the same as that which we make between faith and opinion, is important. It is theology in its primary sense which the author magnifies. "The most present and real fact of our Christian faith is the fact accessible to faith alone. It is the fact that Christ has brought us God and destroyed our guilt. You do not yet know the inner Christ who are but his lovers and friends. You need to have been his patients, and owe Him your life. That is Christianity. A church without that experience as its center is not Christian."

We should like to quote further from this thoughtful work, but our purpose is only to quote enough to whet the reader's appetite for the book itself. From a few of the author's statements we dissent, but on the whole we heartily commend it, especially to preachers whose education and training are sufficient to enable them to follow its line of thought. What we need to-day is greater confidence in the impregnability of the Gospel—a confidence born out of the experience of what it has done for us, and our knowledge of what it has done for others. On that basis we can rest secure, while all our critical problems are being solved.

*By P. T. Forsyth, M. A., D. D. The Lyman Beecher Lectures on Preaching. Cincinnati, Jennings and Graham; New York, Eaton & Mains. Price, $1.75, net.

The Natural and the Supernatural.

We use terms to define things, and yet we do not understand the things we aim to define. For convenience we use the terms natural and supernatural to designate certain spheres which we assume are divided from each other by definite boundary lines. But when we come to understand the whole territory involved, we shall probably find out that one of these is only a higher reach than the other, and that they are practically co-ordinates, and consequently are in no sense opposed to each other. But no one can assume with certainty that this is the case. At present we must deal with the facts as we understand them, and certainly no well-informed person will dogmatize about a matter so entirely beyond our comprehension. That the Bible contains accounts of things that took place outside of the boundaries of what we call the natural, can not be doubted by anyone who is at all reasonable in his investigation of facts. No matter how these things may be explained, they evidently do not come within the ordinary sphere of phenomena, and are, therefore, regarded as supernatural or miraculous. This much, we think, must be conceded by all, no matter what use we may make of the fact.

Is there any way to meet the difficulty which seems to be in the minds of some with respect to what have been called the miracles of the Bible? We have recently been told that some of the miracles of the Old Testament are really fiction and, therefore, never actually took place. Now, it would be interesting if those who make this contention would tell us just how they are able to determine, with any certainty, that these supposed miracles are purely fiction. How do these gentlemen know that these miracles are fiction? We readily grant that it is possible to believe in these things as miracles, but to declare that they are fiction is assuming entirely too much. Furthermore, there is no need to take any such position, and

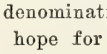
especially as no one can tell with absolute certainty that even the most improbable statements are simply fiction; for when the supernatural element is once conceded, then there certainly need be no difficulty about the possibility of any of the cases under consideration. Indeed, the whole question sums up as follows: Must God be reckoned in the phenomena of the Bible? If the answer to this question is in the affirmative, then surely none need stumble at any of the miracles of either the Old Testament or the New. If God could create this universe, he surely could perform any miracle that is recorded in the Bible. We need not discuss the question as to whether the whale swallowed Jonah or not, but undoubtedly there is nothing in this reported miracle comparable with the resurrection of the dead. The former might be explained much more readily according to the laws of nature, as we understand them, than the latter. But those who believe in a Living Christ to-day admit, without question, his resurrection from the dead. The whole matter, therefore, resolves itself into the question as to whether we must rule out the supernatural altogether, or accept the miracles of the Bible as possible, if not even probable. Where must we draw the line if we are to decide which miracles are possible and which not? "With God all things are possible." We dare not limit his power as regards phenomena, either in nature or in grace, except where he himself has distinctly limited this power.

In what has been said we do not wish it implied that there is no difference in the miracles of the Bible, and that they are not, therefore, to be judged according to conditions surrounding them. We think it is altogether proper to test these miracles by what we know of God's method of working; at the same time we have no right to decide absolutely with respect to any of them on this ground alone. Our knowledge of God's ways of working is extremely limited, and this is an important factor in the case. We certainly can not make our knowledge in this respect an unalterable rule by which to determine what is miracle and what is not. It has already been admitted that some of these miracles may come much nearer what we understand by the boundary line between the natural and the supernatural than others do; and, furthermore, it is freely admitted that some of the supposed miracles of the Bible may be already in the sphere of the natural when we come to thoroughly understand them. But our position is, that when once the supernatural is conceded, then it is neither wisdom nor religion to reject any miracle on the ground that it is impossible. Really, if we must wait on science to determine the miracles of the Bible for us, it would seem that Paul's affirmation that "we walk by faith and not by sight" is no longer important. In all this matter there is great danger that we will magnify the intellect and minimize the heart-life. At the same time we must guard against unnecessarily antagonizing science. It is our firm conviction that there can be no conflict between religion and science when both of these are understood and co-ordinated as they should be. W. T. M.

Notes and Comments

In another place will be found an important communication from W. H. Hanna, one of our missionaries in the Philippines, dealing with the question of religious liberty in those islands. It was, perhaps, to be expected, considering the past history of those islands under the dominion of Spain, that there would be some friction in carrying out the principles of religious liberty as they are recognized in this country. We have a right to expect, however, from our own government officials in those islands that they will bring their official influence to bear in behalf of principles which we hold to be so vital to the welfare of our own country. No complaint is made by our correspondent that the teachers sent out to the Philippines from this country are not allowed to teach Protestantism in their schools. That is not expected here nor there. The ground of complaint is that these teachers, and other employes of the government, *in their individual capacities,* are not allowed to exercise the same liberty in matters of religion in connection with Protestant churches, that Catholic teachers and officials are freely permitted to exercise in their churches. This seems to us a discrimination that ought not to exist, and one that if permitted to exist will grow more determined until it claims, as a right, that which may be permitted now as a temporary expedient. We shall call the attention of the proper officials in this country to this reported abuse, and shall hope that some influence will be brought to bear to correct it. We have failed to give to the Filipinos the best that this country has to bestow upon them, unless we inculcate and enforce those principles of toleration and religious liberty which have proved so inestimable a boon to the United States.

Our interesting and erratic contemporary, "The Word and Way," of Kansas City, classifies Baptists in three divisions viz.: "The conservatives, reactionaries, and the radicals." What it calls the conservative element "includes a good sound majority of the denomination." In that class it pins its hope for the future of the denomination. "They are the conservators of essential and time-honored Baptist doctrine and practice." They, also, "stand for progress and denominational integrity." The "reactionary" is the Baptist that "has balked on missionary methods," and is "hampered by an unfortunate kink. But he has convictions for which he would fight and die." The radical Baptist he characterizes as one who has "made shipwreck of his denominational faith. He is a denatured Baptist, a frayed and faded Baptist fabric. He is indifferent to church relations and regards the ordinances as matters of small consequence. In fact, he does not propose to bother about churches and ordinances and doctrine."



From what we know of Baptists, liberal and conservative, we should say that the characterization of the former, as given above, is quite extreme. There are very few Baptists, we imagine, who would endorse the characterization as fairly describing their attitude. These three classes, however, exist in more or less marked degree in all religious bodies. We should characterize them, however, a little differently. There is, first of all, the great conservative body of members who stand for the essential principles of the body and the essential principles of the faith, but who believe in progress and adaptation of the gospel to the changing condition of the world. Besides these there are two radical parties—the radically conservative and the radically progressive. The one tends to division by refusing to go forward; the other by going too fast, or in the wrong direction. The one shuts its eyes to the light, the other often follows false lights which it mistakes for the true light. The one prefers the old to the new, even if the new be better; the other prefers the new to the old, even though the old be the better. The one pulls back hardest going up hill, the other pulls hardest going down hill, or along a doubtful way. Meanwhile the great conservative body which keeps in the middle of the road has to pull the radically conservative up hill and hold the radically progressive in check.

But the strangest thing about "The Word and Way's" characterization of the Baptists is that it charges the "liberals" with the heresy of favoring Christian union! "They are the liberals among us who are responsible for the union agitation. Union of Baptists with other religious bodies has been discussed in some of our missionary organizations, and committes have been appointed to confer with committees from other denominations. Some of our Baptist missionaries on foreign fields have been strongly advocating union in foreign mission work. This union agitation both indicates and aggravates a condition which has in it the promise of denominational cleavage." This language clearly indicates that our Kansas City contemporary belongs to the radically conservative party of Baptists. It would prefer division among Baptists to union with other Christians holding to the same essential principles which have made the Baptists the strong religious body that they are. What shall be said of a type of denominationalism in the twentieth century that regards all efforts for the fulfillment of Christ's prayer for the unity of his disciples as schismatical and injurious? We are glad to believe that the future of Baptists does not lie with those representing that view. And yet, while saying this, we believe that union between Baptists and Disciples, and between any other bodies of Christians, is a thing that must *grow.* It can not be *manufactured* to order.

The same journal, quoted from above, quotes, with approval, the argument of "The Western Recorder," which quotes a paragraph from "The Philadelphia Confession of Faith," to condemn what is known as "alien immersion." Both papers accept the principle that if the "Philadelphia Confession of Faith" condemns accepting any other baptism than that which has been administered by Baptists, that is sufficient reason why Baptists of to-day should refuse such baptism! And yet we often see and hear, in declarations of Baptist principles, that their only creed is the New Testament. Both these papers, we should say, are radicals, steadfastly opposing the light and spirit of the age in which they live.

Current Religious Thought

"The palpable fact that numerically the populations of our great cities are not American, but foreign, is portentous. In moral standards and in religious predilections they are un-American. These are gathered from all parts of the earth, representing almost every known form of religious belief, of superstition and skepticism, and are merged in a vast unclassified mass of citizenship. The momentous task before the Church of Christ in America is the evangelization of the alien, spiritually benighted population at our doors, and adopted members of our national household."—Central Presbyterian.

"We conceive that it would be better if our ministers, instead of saying so deferentially and apologetically from the pulpit, "Shall we sing No. ——?" or, "Shall we now join in reading responsively Psalm ——?" would just make the announcement in straightforward, manly, positive style, so that there could be no doubt about it, and so that the worshipers would know that they were in the seat of authority, "Let us sing No. ——," and, "We will read responsively Psalm ——."—Western Christian Advocate.

"The question of right and wrong, truth and error, is not one of majorities. I dislike to hear a man say, 'All intelligent persons agree with me.' Outside of mathematical demonstration there is no absolute certainty. In moral proof the contrary is always conceivable. 'Probability is the guide of life.' It is well not to be overawed by numbers. The right is often with one man. One Elijah against the four hundred prophets of Baal. One Athanasius against the world. One Luther against the whole college of cardinals."—John Woods, in "Herald and Presbyter."

"If the preaching of the olden time was overstern at times too much of the preaching of the present day is ridiculously light and trifling. Religion may formerly have been made needlessly hard, but nowadays many teachers make it perilously soft and silly. Stalwart character can be created only by that type of Christian training which educates men to fear God, and then fear nothing else besides. Men do not need coddling, but conversion, and conversion to be thorough must cause the man to stand up, with moral backbone, against all the winds that blow and all oppositions of ungodly men."—New York Observer.

"Paradise is the believing in it," says the Rev. James L. Hill, in the "Christian Endeavor World," and this is the way he illustrates his motto:

"A man was seen hurrying along over the frozen ground in the direction of the church. An acquaintance called to him, 'Where are you going?'

"'To the parish meeting.'

"'What is to be done?'

"'I don't know.'

"'Then what are you going for?'

"'I'm going to oppose 'em.'

"He belonged to the opposition. He did not propose anything, nor believe in anything, nor help to advance the business. His whole object in life was to combat those that did.

"Such a man is usually unhappy. Take two typical men. One has the soul to say, 'I'm for it.' The attitude natural to the other is 'I'm agin it.' Nothing so symbolizes the wine of life as to have a good worthy, distinct object, of which one can with all self abandonment say, 'I'm for it.' Paradise is the believing in it.

"A man's success in life, more than upon anything else, depends on what he allies himself with. From his identification with some high object comes not only a good result, but also his chief satisfaction. Paradise is the believing in it.

"There are many victims of the Doubting Folly. Some men keep the question raised in their own minds as to whether they have accepted the right position or profession. This impairs energy and concentration and pleasure. When a person faces his work, paradise is the believing in it. There is worldly wisdom, even, in the inspired advice, 'Forget thine own people, and thy father's house.' If the Gentile princess has given her hand and heart, as there is no happiness in a divided mind, let her go over heartily to the new alliance. Do not adopt a calling in which you have no enthusiasm; but, having said, 'That's the course for me,' then stand by your choice. Paradise is the believing in it."

A few weeks ago we printed in these columns an account of Dr. Grenfell's wonderful escape. The "Interior" has this to say about what the miracle was:

"In a more detailed account of his adventure on an ice cake off the Labrador coast, Dr. Grenfell explains the nature of that 'miracle' to which, in his letter to Mr. W. R. Moody, he said he owed his rescue. It was a change of wind just after midnight of his long night at sea. The off-shore wind which broke up the ice and sent him afloat, had all day and half the night been driving him out into the open ocean. Had it blown so till morning, he would have been far beyond any possibility of rescue. But it dropped to a dead calm, and so not only was the doctor saved from going out of reach of land, but the sea was found smooth enough at daybreak for the rescue boat to reach him with little difficulty. Dr. Grenfell writes with characteristic simplicity: 'I could expect, short of a miracle, nothing but death out there. Somehow one scarcely felt justified in praying for a miracle, but we have learned down here to pray for things we want, and anyhow just at that moment the miracle occurred. The wind fell off suddenly.' To be sure, the Labrador wind often falls off suddenly when it does nobody any discernable good. But what happens in the universe, as one might say, vagrantly, does not hinder a man's faith if the thing he needs happens in the moment of his necessity. This is all the miracle anybody can want anywhere—not a diversion of nature's ordinary course, but a use of nature's ordinary course for his advantage. This is the nearest and plainest demonstration of the immanent presence of a personal God who is 'keeping watch above his own;' and after a man has had one such experience in life he is beguiled no longer with pantheistic notions of a 'great impersonal Force' that is deaf to prayer and empty of will. It is another item in Dr. Grenfell's record of providence that on the day he went adrift there were four sealers cutting up seals on the shore not far from where he broke through the ice. It was so unusual for any human being to be in that vicinity at that time of year, that the doctor had no hope whatever that he would be seen, but one of these men did see him just before darkness fell, and the quartet spent all that night spreading the news of his peril along the coast. By daylight a crew of the strongest oarsmen to be found on the entire shore had been gathered for the rescue, and lookouts were stationed on every headland to scan the sea for the beloved missionary and his ice craft Soon after sunrise he was sighted waving his improvised flag of distress—his only shirt tied to a staff made of the legs of his dead dogs—and soon as possible the strong-muscled crew of fishermen were driving their boat through the tumbling ice chunks to save the life of their heroic friend."

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

Mr. Taft at one time was not enthusiastic about missions, but he has revised his opinion. The following words of his are being reproduced from a phonograph:

"I have known a good many people who were opposed to foreign missions. I have known a good many regular attendants at church—consistent members—that religiously, if you choose to use that term, refused to contribute to foreign missions. I confess that there was a time when I was enjoying a snug provincialism that I hope has left me now when I rather sympathized with that view.

"Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far-distant lands, I did not realize the immense importance of foreign missions.

"The truth is, we have got to wake up in this country. We are not all there is in the world. There are lots besides us, and there are lots of people besides us that are entitled to our effort, to our money and to our sacrifice to help them on in the world.

"No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, the equality of man before the law, which is, as I understand it, the most God-like manifestation that man has been able to make.

"I speak not of foreign missions from a purely religious standpoint. That has been and will be done. I speak of them from the standpoint of political governmental advancement, the advancement of modern civilization, and I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the peoples whom Providence has thrust upon us for our guidance.

"It is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Well, of course, there is not; but there is nothing in the Constitution of the United States that forbids it. What there is in the Constitution of the United States is a breathing spirit that we are a nation with all the responsibilities that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation, the Constitution authorizes it, because it is part of national well-being."

"We understand that the adherents of one of the political parties in the coming election have put some campaign buttons on sale at one dollar each, containing the expression, 'I gave my dollar; did you?' They gave a dollar to help in the election of a candidate to an earthly office. But there are many church members who have not given their dollar for home missions. If the former do it to secure an earthly crown, shall we not do more for the heavenly and the incorruptible?"—Southern Presbyterian.

Editor's Easy Chair.

Or, Pentwater Musings.

Since our last musings August has given place to September, and autumn is here. There was no mistaking the change in this latitude. September came in with a stiff north wind and a rolling sea. All night the heavy artillery of the lake was heard resounding along the beach, and a deeper note was struck in this autumnal anthem than we had heard before during the present season. The new syllable of the present month seemed to be emphasized in every wave that broke upon the shore. There is a rhythm in nature, as in the stateliest of music. When the season is to change, the wind, the waves, the clouds, the foliage on the trees, the flowers that bloom by the wayside, all seem to proclaim it in a universal chorus. Nor is man unresponsive to these changing seasons. As there was something in the beginning of the summer that made him hear "the call of the wild," so with these autumnal signs before his eyes and resounding in his ears, he hears the call of the city, and of his business through which he is seeking to promote human welfare. As we have been compelled to lie awake many hours of the night during the past week, listening to the deep monotone of the waves, and the sighing winds, we seemed to be hearing the lamentations and sobs and moans of our poor, sin-cursed humanity. What a vast amount of it there is in the world! Who does not feel it to be his highest duty and his greatest privilege to assuage human sorrow and suffering, and bring healing and comfort to those in distress, has not learned of Christ. There are reformers who see no connection between sin and suffering, and who feel that they can ignore the message of the gospel in extending bodily relief to men. But this is as superficial as to ignore man's physical needs while seeking to benefit him spiritually. Christ never neglected his ministry to the body for that to the soul. Nor must we.

This will be the last of our Pentwater Musings for the rest of the season. For ten weeks we have dwelt here by the lakeside and performed our daily tasks with not less regularity, and we trust with not less efficiency, and surely with a great deal more comfort than we could have performed them in our city office. It has, in some respects, been a summer of unusual anxieties, in which we have brooded much over problems which have to do with our future welfare as a religious movement. We have been glad of this opportunity of quiet and of silence, where, amid these sublime expressions of nature, we might brood over these great interests of the kingdom of God. We have reached a point in life which we presume every man who is seeking to serve his fellow-men reaches, sooner or later, when the things that relate personally to one's self and his ease and comfort, or financial advantage, occupy a very small amount of his thought. His chief concern is the successful on-going in the coming years of the cause he loves, and which he believes is vitally related to human welfare, and to the glory of God. We have been planning, among other things, how we can make "The Christian-Evangelist," during the coming year, serve our Centennial aims, and those great co-operative interests which are alike our glory and our power for good. Our readers will know the result of this brooding and planning later on. Jesus was straitened until his mission of suffering and teaching had been accomplished. As one approaches the limits of his active life, he shares something of that feeling if he have something of Christ's spirit. His one concern is how he may best accomplish the work which God has given him to do, and so fulfill his mission and ministry that he may receive his Lord's approval. What we are in character and what we do out of love for God and humanity—only this will abide.

We had planned this closing week at the Park for a quiet, restful time, but it was decreed otherwise. We have been doing our writing all week between paroxysms of pain caused by an acute inflammation of the parotid gland. For a while the doctor diagnosed the case as mumps, although we have not heard of a case here during the summer; but he has about agreed with our own diagnosis, that it proceeds from the teeth. That does not make it any the less painful, but it relieves one of the charge of having to suffer in age for the neglect of one's youth. Mumps is something that should be attended to, like religion, "in the days of thy youth," and "before the evil days come on." If this is a delayed case of mumps instead of a different kind of parotitis, to use the doctor's phrase, it adds force to the exhortation, for we have seldom, if ever, passed through so painful an experience as that during the past week, and we are still in the midst of it at this writing. Why should we have nerves that make us so susceptible to the keenest pain? No doubt, it is because by these same nerves we enjoy a very much larger amount of pleasure and profit. The mission of pain has been one of the dark problems of the world, and has a new starting point at the bedside of every sufferer. Most of us have come to see that it is a beneficent provision of God's mercy, and that we are morally and intellectually better because of the ministry of pain and suffering. While we may be able to accept this as a general truth, there will remain phases of the problem that must wait for their final solution until all life's riddles are solved. "We walk by faith, not by sight."

Since the foregoing paragraph was dictated the physician has been in, and, after an examination, has decided that we should hasten our return to St. Louis, going to-morrow, if possible, instead of Monday. This seems like an almost impossible task, but the neighbors have been in and promised to lend what assistance they could in helping us off, and so we shall undertake it. It only remains, therefore, for us to add a few closing words to these lakeside musings, and our literary work here will close for the season. The past week here has been a delightful one, although the hilltops, the deep shaded ravines and the lakes have called to us in vain. We hope to respond to their call another season. Among the visitors during the past week have been Mrs. S. M. Cooper and daughter, of Cincinnati, and Brother and Sister Taggart, of South Bend, Ind., who, we hope, will become permanently interested in the Park. Many letters received lead us to anticipate a larger attendance among those who read "The Christian-Evangelist" the coming year than ever before. Among the improvements made during the season is a deep cut through one of the sand dunes on the lake front, connecting one of the principal ravines and prominent roadways of the Park with the lake front. This cut has been logged up, and forms what is known at Macatawa Park as "The Golden Gate," opening up one of the finest portions of the Park for cottages. On the whole, it has been a delightful summer, and if in addition to the profit it has been to us we have been able in return to give some added pleasure to our readers, as many have been kind enough to say, we have double reason for gratitude. We have reason to say with the Psalmist:

> "Surely goodness and mercy have followed me all the days of my life,
> And I will dwell in the house of the Lord forever!"

And now we go hence. But the lake will sing its song at morning, noontide and evening just the same, and the sun will make his daily circuits, and ride down the glorious west in his chariot of beauty, just as he has been doing all the summer months. The trees that sentinel "The Pioneer" and its sister cottages, will sing their requiem through autumn and wintry days until flowers shall bloom again, and springtime come again, and it shall be summer time, by and by. Other eyes may see these beauties, and other ears may hear these messages, but we shall be looking upon other scenes and listening to other voices. Is it not so when we make our exit from this world? How little of the things that men cherish can they take with them, when they go hence! Every removal raises this question, but the great removal in which we exchange worlds makes it a very vital question. If we have faith and hope and love; if we have trust in God, and kindness toward our fellow-men; if through God's grace we have been forgiven, and have been able to form characters that meet his approval—these things we can take with us, and all else we leave behind. Sometimes we see freight cars marked "Perishable Goods." How much of the luggage we are carrying along with us and worrying about, is "perishable goods," that perishes with the using! We become attached to places as well as persons. The associations of these lakes and wooded hills and leafy glens have been very pleasant. They have helped us to a nobler thought of God, and to a deeper charity for our fellowmen. And so, dear companions, material though you be, you have come into our hours of meditation with power to soothe and comfort, and we bid you, for the present at least, an affectionate goodbye.

Our Hymns and Our Faith---A Reverie

By May Griggs Van Voorhis

It was twilight and the baby was ready for rest. His brown, curly head nodded sleepily on my shoulder, and one little fat hand lay caressingly against my cheek. How restful it was after a busy day to hold that precious burden in my arms and to feel myself refreshed and strengthened by the touch of his young, sweet life! As I rocked to and fro in the twilight, wandering vaguely from one familiar song to another, by some chance I began to murmur over that old, half-forgotten hymn, "In the sweet bye and bye," and, brought to life all at once by the old-time strains, there flashed upon me a vision of another twilight long ago, when a little brown-eyed girl, who used to be myself, sat looking toward the western window where the mother—my mother—sat rocking the baby, the last light of day shining like a halo on her sunny hair. How she lingered over the simple words as if she loved them, and how natural it seemed as she sang, to look forward to our heavenly home and feel it very near! And I can remembering wondering, in my childish fancy, whether the angels would be more beautiful than my mother.

But when before had one of those dear little heads which I love so well nodded on my shoulder to the tune of "The Sweet Bye and Bye"? I had sung them so many familiar hymns of to-day, "What a Friend We Have in Jesus," "Work, for the Night Is Coming," "Moment by Moment," "There Is Sunshine in My Soul," but among them all was there one so filled with the thought of "the home over there" as the hymns our mothers sang in their girlhood days, and crooned to us in our babyhood? "There Is a Happy Land, Far, Far Away," "I Will Sing You a Song of a Beautiful Land," "Around the Throne of God in Heaven," "There Is a Land of Pure Delight," and so many that will throng upon us if we stop to think of them. Why do we not compose and sing more of such songs to-day? Can it be that the thought of heaven is not so present with us as it was with our fathers?

We of to-day have learned, perhaps as never before, the wondrous value of this life of ours, and to feel the bliss of a walk with Jesus here and now. We love to quote the words of our Savior, "I came that ye might have life, and that ye might have it more abundantly"; and we say again and again, "this present life is all we have to deal with now; let us be sure that we are living right to-day, and to-morrow will take care of itself." Right we are to hold this earth life sacred; and God pity the man who constantly looks toward the future and neglects the task that lies nearest! But in thus exalting the present and passing over the life beyond, is there not danger that we forget our earthly limitations until they burst upon us with a blast that will leave us benumbed and embittered? Beautiful indeed is the life we are living, made sacred by its loving companionships, and by the daily walk with our dear Lord; but O, it is so short, so uncertain, so beset with suffering, sin and disappointment! Do we not constantly need to look "unto the hills" and catch a glimpse of the great life beyond that completes this one and sets it right? It will not make to-day less beautiful, but rather more so, when we add to it the fuller richness of to-morrow. During the last few months that I spent in my girlhood home before my wedding day, I seemed to feel a new tenderness for father and mother, a new appreciation for all they had done for me, a keener love for the old home, and a longing to do all in my power to make it happy while I should be a part of it. But, strange girl would I have been, had I not dreamed often and often of that home that was to be, bright with love and mutual helpfulness.

And so we shall gain new strength and courage for to-day as we ponder that glorious life beyond, not vague and far away, but real and sure as the promises of God.

But while I was thinking of all these things baby had fallen asleep. I could feel his soft breathing upon my neck, the pressure of his cheek against my own. From without came the voices of the rest of my little flock—the boy's happy shout, the girl's rippling laughter and the merry prattle of the little two-year-old. What a joyous, blessed life it is, and how truly the heart may sing, "There is sunshine in my soul to-day." And yet—and yet, the uncertainty of it all! What if to-morrow, next week, next month, I should miss this precious burden from my arms, or should listen in vain for one of the merry voices that I love so well! Thank God that though this life fail, though loving ties are severed and bright hopes fade, we still may sing,

"In the sweet bye and bye,
We shall meet on that beautiful shore."

Bellaire, Ohio.

Religious Liberty in the Philippines

By W. H. Hanna

The time has arrived in which we ought to investigate whether there is religious liberty in the Philippine Islands, how much of it there is, and for whom it exists.

The American government, on its entrance into the islands, found in the Spanish penal code this section: "Those who shall publicly perform acts of propaganda, preaching or other ceremonies which are not those of the religion of the state, shall incur the penalty of *prison correctional* in its minimum degree." The treaty of Paris nullified absolutely this intolerant, unchristian provision. Subsequent legislation made religious propaganda and the holding of property by religious societies free alike to all under the sun.

The fact that the population of the new possessions is largely Roman Catholic, and that there is a large vote of that persuasion in the United States, has been kept well in mind by the soldier and civilian classes of Americans—employes or agents of the United States. Usually they have guarded their words and actions so that they might seem neutral in religion. Indeed, many of the officials have felt themselves warranted in absolutely forswearing religion and religious exercises, in order to avoid criticism from Roman Catholics and authorities. There was a time when public officials outraged the highest Christian sentiment by attending to the business of state on Sundays, thus following the Spanish method. God be praised, some few always have been faithful to their God, even though this faithfulness made them targets for criticism. In the third year of the American occupation conditions improved somewhat. Members of the commission began to attend, occasionally, church services, and some few of the lesser officials proceeded to follow their steps. In 1902, the Aglipay movement enlarged greatly, Protestantism was gaining ground, and thus the religious situation became more complex.

Mr. Taft, then governor, published a letter in order to clear the atmosphere, and set forth religious liberty and the separation of church and state. The gist of the communication is found in this extract:

"The policy of complete separation of church and state is enjoined upon those who serve under the American sovereignty. This does not mean that officers of the state, as individuals, may not attend church services and take part in religious controversies, and may not aid the churches of which they are members; but it does mean that no officer of the government has the right to use his official position, or the authority which he exercises as an official, to further the interests of the church of which he is a member as against the rights and claims of other churches to which he may be opposed in religious views."

This is American doctrine. It sounds sweet in the ears of those who have grown up in the shadow of Plymouth Rock. Mr. Taft is to be congratulated for the brave and generous utterance. Alas, this pronunciamento could be but little more than an empty sound in the Philippines, where the inhabitants had never known it before, where priests were charging the Philippines' government with being Protestant, and where heed must be paid to Roman Catholic murmurs that arose in the United States.

About the year 1902 some Christian teachers began to feel pity for the people of the islands, unshepherded and ignorant of some of the sweetest truths and experiences of the Christian religion, and became teachers in Sunday-schools. This was brought to the attention of the superintendent of education, and he laid down the following rule: "Criticisms, by teachers, of doctrines of any church, religious sect or denomination, and attempts by them to influence the pupils of any public school for or against any religion, are definitely prohibited by law." In face of the treaty of Paris, the liberty accorded public school teachers in the homeland, and the pronunciamento of Gov. Taft, some few teachers since then have persisted in the belief that the rule above cited referred only to the classroom. They have been grossly mistaken.

A circular emanating from the Bureau of Education, dated Manila, March 11, 1908, cites the rule with reference to religious teaching by government teachers, and comments thus: "The law can not be construed to mean that it was intended to regulate the conduct of the teacher in public only, and that privately, not to say secretly, the purpose of the enactment might be defeated under the shadow of his own roof with impunity; and even if it could, the teacher must not hope to escape administrative condemnation for his attempt to circumvent a law whose purpose is so plain and unequivocal. One of the most serious obstacles which the American system of education has had to encounter, and is now encountering in the Philippine Islands, is the suspicion of the native inhabitants that the school is to be used to undermine and destroy the faith of their children. That this suspicion is wholly without foundation goes without saying, but the American teacher who fails to recognize that it is a factor to be reckoned with, and to conduct himself accordingly, is a detriment to the service. . . . The First Commandment of the Insular government is: Respect all religions, war with none, favor none, and teach none. The failure to be neutral in religious matters not only seriously impairs his usefulness and efficiency as a teacher, but also hampers the administration in its work of maintaining good rela-

tions with the people of the islands, and serves to discredit its frequently announced policy of non-interference in purely religious matters.''

Enough has been cited to show that it breathes a spirit of fear and subserviency to Roman Catholic opinion, and curtails that religious liberty which Governor Taft so plainly declared is the possession of every government official. The Department of Education counts it of more value to endeavor to allay the mean, unjust suspicions of priests and the people whom they can influence, than to preserve and perpetuate the priceless American treasure of religious liberty. It must be remembered that there is an American archbishop in the Philippines. He knows the way of our public schools in America and could enlighten the poor priests and people who believe them to be destroyers intentionally of the Catholic faith. There are some American bishops who are even closer to the people. Why does not our bureau of Education ask these Americans who know our public schools to explain them to the people? The truth can not be hid. The old, world-wide Roman Catholic suspicion of, and prejudice against the public schools is being felt in the Philippines. I have not heard of a single Catholic dignitary who supports the public schools in the Philippines.

All the diligent efforts of the Educational Department to make school teachers absolute ciphers in religion have availed nothing in allaying Catholic suspicion and effort to destroy the public schools. In the last two years, a large number of parochial schools have been established, by the express command of the bishops. These schools are the express rivals of the public schools, and in many cases they have reduced the attendance on the public schools from twenty-five to seventy-five per cent. It matters not whether the district has had Roman Catholic teachers or not, or whether the provincial superintendent has been a son of Rome or a nothing in religion and a disgrace in character; the parochial schools have been established. Through the hush policy, to my thinking, all the gain of the Bureau of Education has been loss. It has lost the principle and practice of religious liberty, and has itself become the mere slave of a suspicion and an un-American fear. It has lost in the character of its teachers. Many scores of the teachers, if they had not been forced to be nothings in religion, might have remained the somethings they were in character when they arrived in the Islands. They have degenerated in character, have become drunkards, gamblers and ravagers of women. Some of the best men and women of the Philippines have been driven out of the Educational Department into office-work, into other branches of the civil service, or home. Others have lived a life of continual apology to their own souls for silence, if not for cowardice. Living under the First Commandment, if a teacher is asked in private what his faith is, how can he confess, since he dare not favor any religion? The Roman Catholics will be happily enabled to cry out against the ''godless public schools,'' since the Bible has no place in the schoolroom, and religion is not allowed the teachers. This is the position to which Papists would drive the Educational Department.

Both Catholic and non-Catholic teachers would seem to be deprived equally of liberty. Theoretically, they are; practically, they are not. In a Romanist section, the non-Catholic teacher will have religious opponents to inform on him if he is religiously active; the Roman teacher may talk religion, poison the children's minds against Protestantism, and so make himself solid with the people and the priest. No complaint will reach the Department. Although there are Catholic teachers who have circulated literature and have been otherwise active, none, to my knowledge, has been denounced; on the other hand, probably not one of the Protestant teachers who have tried to serve their God as their consciences dictated, has escaped denunciation and censure. The Catholic has all the chance in the world to let his light shine and his influence count. He can go to his church, and say by his going, to all the pupils of his school, ''Go to mass; be loyal to the priest.'' Few, to date, are the Protestant chapels into which the sympathizing teacher may enter, and so wield his influence. He would *make* a place in which to worship, if he had his ''liberty to serve God according to the dictates of his conscience.'' A Catholic provincial superintendent can give a ball in honor of St. Patrick, and announce the fact on his invitations. At his ball, he may serve intoxicants, and some of his teachers may imbibe too freely. No censure comes from his chief. Who believes that a Protestant teacher could publicly announce an event in honor of the birthday of Luther or Wesley or any other notable schismatic, and not hear from headquarters? In the Batanes Islands, a small group lying north of Luzon, on the walls of the public school-houses hang pictures of Our Lady of the Rosary, crucifixes, and prayers to Mary, the Mother of God. Every morning the teachers seize a large cross, place themselves at the head of their classes, and march to the Roman Catholic church to hear mass. The provincial superintendent defends this state of affairs by saying that all the people are devotees of the Roman faith. He assures me that the Director of the educational affairs of the Islands saw this, and let it pass. In a section where the people are all adherents of the Aglipayano church, does the government permit the picture of Archbishop Aglipay to hang from the walls and the teachers to usher all the pupils into a daily mass? In a section where all are Protestants, will it be permitted to adorn the walls of school-houses with likenesses of Protestant worthies, sing Protestant songs and read the Bible? Roman Catholic teachers enjoy religious liberty; Protestant teachers fret under the denial of religious liberty and equality.

As to the propagation of religion by missionaries and native evangelists, no complaint is due touching religious liberty. In scores of cases, the uninitiated native officials have endeavored to turn the clock of progress back to the Spanish days, and have tried to interfere with the free practice and teaching of religion. But the higher authorities—that is to say, the Americans—have always been true and just. In the interests of the personal exercise of religious liberty, we could have wished that some so-called Protestants had been as diligent as Catholics. I know of no act of the wife of any Protestant official that can parallel in spectacular importance that of Mrs. Wright, wife of former Governor Wright. When the Roman Catholic Church was having a procession in honor of the wooden doll that is called the Patroness of the Philippines, this woman descended from her carriage and walked for some distance in the dusty street with the crowd of devotees. Romanists made capital of this act, far and wide. It was viewed as an act of official approval. Present Governor Smith is making his exalted position count for his papistic faith. At the ceremony of the crowning of the Patroness of the Philippines and her Son (an image of Mary and Jesus), Governor Smith handled the two golden crowns and passed them to the Apostolic Delegate. This fact was emphasized and reiterated in the Catholic accounts of the event. It was deemed an official act. Governor Smith thought not of the two or more millions of Aglipayano adherents, of the two hundred thousand Protestants and adherents in the Philippines, and of the millions of Christians in the United States who abhorred this act of pagan idolatry and who suspect that he is in league with Rome to save the Philippines to the papacy. As he made a tour of inspection of the provinces, it somehow always happened that, after greeting the company of officials which came to meet him, Gov. Smith passed immediately to the Roman church, where mass was said, drawing thereby soldiers and officials into the church who were in no wise sympathetic with that way. The one or two provincial governors who had the courage to refuse to go with him to Rome's altars, deserve lasting honor.

Two things that are as sure as death may be observed: No Protestant official would be so daring as to try to parallel Governor Smith's acts, and no Catholic official can become so zealous for his religion as to lose his position or become unacceptable to the administration. On the other hand, there are wives of teachers who refuse to ally themselves with any religious work for fear they will prejudice their husbands' chances of advancement. There are officials who feel forced to hide their lights under a bushel, or to put them out altogether and to hobnob with the devil through gambling and drink, so as to be solid with the people of their province or district.

Unmistakably there is some religious liberty in our new possessions; but the American eagle brand that comprehends every soul and favors no sect or party is not operative there. It is time that the Rooseveltian doctrine of ''a square deal for every one'' be planted in the Philippines. The hour is ripe for informing Rome that she has too long forced the administration to occupy an un-American position. In sackcloth and ashes should the government repent of having hired so many hundreds of young men and women to place their souls in jeopardy by denying them the right to get all the assistance that they could out of a life of devotion and service. *If* the public schools can be continued only by persisting in the observance of the commandment, ''Respect all religions; war with none; favor none; teach none,'' Protestants should not rest until they have banished from every school-house and from every teacher who holds to Rome as much Romanism as Romanists have banished of Protestantism from Protestants. God hasten a better day for religious liberty in the Philippines. Until then, may he have mercy upon and aid the American teacher and the official classes.

1144 E. 27th St., Los Angeles, Cal.

TO THE TOILERS.

By Charles Blanchard.

'Tis only noble here to toil!
Remembering this let no man spoil
Thee of thy crown! Bear up and brave
Gethsemane, the cross, the grave,
Rejoicing! Christ hath gone ahead,
And this strong word to us hath said—
''Be of good cheer! For I have overcome
The world!'' Toil! Though thy lips be dumb,
And though thy place be where
Thy face is bound to care,
And hearts break, and worn feet bleed!—
He knows thy way, thy weariness, thy need!

A Turning Tide By William Durban

Having lived long enough to witness very many permutations and combinations, as the mathematicians say, I am prepared to see further transmutations both in the church and in the world. I notice that many intelligent observers are remarking that we have arrived at a transitional juncture. They are perfectly correct, but they forget that we have always been experiencing transitions. Young people of course do not apprehend that changes in the past have been both constant and startling, and they naturally conclude that any crisis which they confront is usually sensational. I recollect that the Oxford movement was regarded as the beginning of an apostasy which would introduce the Beast of the Apocalypse. But that monster of the menagerie of pre-millenarianism is still to appear. I remember vividly a very different phase of ecclesiastical heresy in the same Anglican sphere. I refer to the outrageous latitudinarianism of Bishop Colenso, of Natal. That quite changed the prospect. It was not the high church which seemed to be bringing in Romanism, but the broad church which was going to convert Anglicanism into surpliced and mitred atheism. Nothing of the kind happened. But after a while the Baptists of Britain were convulsed by that ugly down-grade controversy which broke the heart of the great C. H. Spurgeon. Nevertheless to-day British Baptists stand in the very front rank of orthodoxy. I am intimately acquainted with many, and scarcely know of one who is in sympathy with what is now called the new theology. In respect to this it is the Congregationalists who are mainly affected by the vagaries of a small but blatant clique, headed by one leader of undoubted ability. And so we see whirling eddies in the current of experience, but they are nothing more. The stream flows on in the main channel.

I have purposely refrained during the above observations from alluding to one of the most important of all the features of the ecclesiastical history of our age. I am shy of mentioning the higher criticism, because I have on several occasions referred to it, and I am not anxious to be mistaken for a fossilised conservative, simply because I have never been able to indorse certain extreme assumptions which have been stultified and falsified by the marvellous researches of archæologists. Professor Sayce and Professor Petrie have both complained to me that there are too many mere grammarians amongst the higher critics. These experts both declare that the pick and the shovel of the explorers in Assyria, Babylonia and Egypt have absolutely nullified some of the most boasted conclusions that seemed a few years ago to sweep the decks. Some of us have quietly waited, gladly accepting all the time every conclusion that was solidly demonstrated, but declining to accept whatever was presented in merely hypothetical form. And now another change is supervening which was certainly to be expected. It is happening in Germany. It is to the credit of Harnack that after going almost as far as Pfleiderer —that brilliant scholar whose recent death we are all lamenting—he should have recently acknowledged himself in error. He has frankly reverted to the very position with regard to the Lucan controversy which he had long been disposed to reject, and I know of nothing more convincing than his latest volume, in which he maintains that Luke was the author of the third gospel and of the Acts.

I would remind my American readers that several months ago I took opportunity to commend to them the study of a German book which had just appeared in an English translation. It was the delightful treatise by Prof. Rudolph Otto, entitled "Naturalism and Religion." That work was a real sign of a change in the trend of Teutonic theological thought. It has been followed by several masterly treatises which confirm my conviction that we are face to face with an uprising in the Fatherland of an intellectual and spiritual insurrection against that dreary negationism and that already musty neology which is really identical with what is styled the new theology in Britain. I admit that this new theology can not be absolutely to this description, because it is a compost containing some fantastic ingredients borrowed from Brahmanism, Vedantism, Buddhism, Confucianism and Socialism. But in the main it is one with the barren and repellant Socinianism which killed Presbyterianism in England in the seventeenth century.

And now I would earnestly press on the attention of my readers a little counsel. I would advise them at once to secure a new book issued from the Putnam press in the English translation from the fourth revised German edition. It contains sixteen lectures delivered in the University of Berlin by Dr. Reinhold Seeberg, professor of theology, during the winter term, 1901-2. The book is entitled "The Fundamental Proofs of the Christian Religion." I greet such a production with delight. Of course I do not imagine that every student is going to indorse every paragraph written by Dr. Seeberg. But I think there is one thing which every reader will perceive, and this is the strong change evident in opinions in learned circles in Germany. Criticism, high or low, is being shelled off, and Christ and the apostles are being called in. They are being invited back into some of those academic spheres from which they were bowed out. It is curious to watch the trouble and anxiety in which the overdogmatic Darwinians are being involved, simply because they rushed on too far in a spirit of frantic eagerness to claim that every position in Genesis was cosmically absurd. After the same manner certain critics plunged into bottomless bogs of skepticism as to the validity of scholarship amongst the contemporaries of Abraham. These same critics and their ardent young disciples are not at all pleased to be reminded of the pet theories which have been exploded.

Dr. Stalker, of Glasgow, who is both popular and learned, has just been saying that in his country the people are revolting against certain forms of the higher criticism. He declares that laymen of Scotland are beginning to see that it will lay them bound hand and foot at the mercy of the experts. He was led to protest thus because at the recent international Congregational council in Edinburgh certain speakers blundered into totally indiscriminate blessing of the higher criticism. It is a relief to turn from all such discussions to the pages of a writer like Dr. Seeberg, who takes up ground on which he is independent in his own frame of mind, and yet is largely in sympathy with Schleiermacher, Baur, Hofmann and Ritschl. He is one with Ritschl and his followers in emphasizing the reality and the practical character of the Christian religion, but he objects to the Ritschlian method of isolating theology from the other sciences, especially from metaphysics. He blames the Ritschlian school for an anti-metaphysical agnosticism and historicism; he considers their history too modern, and their thought not modern enough.

I SO UNWORTHY.

By Lynn R. Hornish.

What shall I say
At the dawn of the day?
"I so unworthy of all."
What shall I say
As I pass on my way?
"I so unworthy of all."

What shall I say
As at noon I come in?
"I so unworthy of all."
What shall I say
As I toil out again?
"I so unworthy of all."

What shall I say
At the twilight repast?
"I so unworthy of all."
What shall I say
As I kneel down at last?
"I so unworthy of all."

Washington, Ill.

MOTHER AND CHILD

Both Fully Nourished on Grape-Nuts.

The value of this famous food is shown in many ways, in addition to what might be expected from its chemical analysis.

Grape-Nuts food is made of whole wheat and barley, is thoroughly baked for many hours and contains all the wholesome ingredients in these cereals.

It contains also the phosphate of potash grown in the grains, which Nature uses to build up brain and nerve cells.

Young children require proportionately more of this element because the brain and nervous system of the child grows so rapidly.

A Va. mother found the value of Grape-Nuts in not only building up her own strength but in nourishing her baby at the same time. She writes:

"After my baby came I did not recover health and strength, and the doctor said I could not nurse the baby as I did not have nourishment for her, besides I was too weak.

"He said I might try a change of diet and see what that would do, and recommended Grape-Nuts food. I bought a pkg. and used it regularly. A marked change came over both baby and I.

"My baby is now four months old, is in fine condition, I am nursing her and doing all my work and never felt better in my life." There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"Even As He Walked" By Milo Atkinson

There is a small group of Christians of unusual piety and whole-hearted consecration, who bring their lives to the altar of the Lord and unreservedly offer themselves thereon, a sacrifice acceptable and well-pleasing to God. These walk very close to Christ, "even as he walked." These we send as foreign missionaries to the ends of the earth.

Another group of Christians, pious men they are, godly in conduct, consecrated in service, giving themselves in loving loyalty to the Master, yet with not such abandon as the other class. These we call to the ministry of the Word in the homeland, and right well do they serve.

Then there is another group, far more numerous than either or both of the other groups. For these we raise a standard not nearly so high as for the other two. We expect them, of course, to be enrolled as Christians—to have some formal connection with the church—but we allow them to give nearly all their thought and time and energy and means to the temporal affairs of this earth life, and even a large measure to worldly pleasures. These some call the laity.

But I search my Book in vain for this three-fold standard. I toil for naught when I try to support, by the authority of the Word, this varying ideal for Christian service. Not one ideal for the missionary, another for the minister and still a lower one for the "average Christian." But the same ideal for every one who claims to be a follower of Christ. "He that saith he abideth in him ought himself also so to walk even as he walked." There can be no question as to how Christ walked. He is the highest type of piety, consecration and complete surrender to the Father's will.

As a preacher, I have no right to demand of the foreign missionary a higher degree of consecration, self-surrender and self-denial than I myself am willing to practice for Christ's sake. As a member of the church you have no right to require of your minister a greater degree of devotion to the Master's cause than you yourself are willing to show. I plead not for less of consecration on the part of the missionaries. Godly lives they are and Christlike in devotion. Yet who dares to say they are more consecrated than is pleasing to Christ? Far be it from me as a minister even to hint that we, as preachers, are doing more than we ought in our daily lives. But oh, that I might speak with the voice of a trumpet, or with the music of an angel's whisper, and repeat the message of that disciple whom Jesus loved and say, we all "ought so to walk even as he walked."

Covington, Ky.

Help Your Preacher By G. W. Kemper

Many a preacher has utterly failed in his work because of lack of support and sympathy and encouragement from those with whom he labors. He has a great deal of human nature in him, just like others, and appreciates kindness and sympathy as much as any one else. There are many things you can do that will encourage him in his work, and some things that will have the very opposite effect.

First of all, he ought to stand very close to you in his personal as well as his pastoral relation. If he is a little backward in this respect, try to show him by your affable manner that you are deeply interested in the success of his work, and that you regard him as your friend. Take him into your confidence, advise with him and be free to tell him your feelings, and it will not only help you, but will place him in a position where he can, no doubt, be a great blessing to you.

Do not repeat to him every little criticism and slur that you may hear concerning him and his work. He knows he is not perfect, and that he has his faults, and to tell him these things continually will only annoy him and discourage him the more in his work. But, when you hear any one speak kindly of him, tell him, for it will inspire him to do his very best. Kind words are always a helpful tonic. The beautiful sentiment expressed in the motto of the Elks will always be productive of good: "The faults of our brothers we write upon the sands; their virtues upon the tablets of love and memory."

Then always be in your place at all the public services of the church. Don't let your presence be determined by the state of the weather, but remember it is your duty to be present at these services. You are needed in the Bible school and at the midweek prayer-meeting, and your presence will be an inspiration to him in his work; for when he feels that his people are deeply interested in spiritual things and in the success of the church, he realizes that his work is not in vain.

You will also help your preacher by giving him good attention while he preaches, and you will help him still more by praying for him before you go to the house of worship. When the services seem dull to you and his sermons dry, don't blame him always for it, but remember the fault may be with you. Your physical condition may be such that you are in no condition to enter heartily into the worship. There are very few men who can preach to a listless or a prayerless congregation. If you can make him feel that you are in sympathy with him and are praying continually for hs success, it will go a long way to bring out of him all the services he is capable of rendering you.

Don't expect too much of him. Don't criticise him unnecessarily. Don't speak unkindly of him to others. Don't blame him for every little thing that goes wrong in the church. But give him your hearty support at all times, give him your encouragement, and your preacher will not only be a blessing to you, but you will be a blessing to him.

Midway, Ky.

LITTLE SERMONS.

By C. F. Ladd.

Unless you consecrate your all you do not consecrate at all.

▼ ▼ ▼

Reader, are you paying God what you owe him? Be honest, now.

▼ ▼ ▼

Many a professed Christian is robbing God systematically. Stop, thief!

▼ ▼ ▼

It's no use to say you "love the truth" if you are not giving to support it.

▼ ▼ ▼

The prayer-meeting is a good place to take the spiritual temperature of the church.

▼ ▼ ▼

Some professed Christians are more faithful to the lodge than the church. Shame!

▼ ▼ ▼

If money could talk it might tell some rather bad stories about some church members.

▼ ▼ ▼

The woman who can not be religious in an old wrapper will not count much for righteousness in silks and satins.

▼ ▼ ▼

Some revivals might be of more real value to the cause of Christ if they resulted in subtractions rather than additions.

▼ ▼ ▼

When men and women are truly converted to Christ it settles the question of church finance. God loves a cheerful giver.

▼ ▼ ▼

Jesus says: "Let your light shine." This carries with it the obligation to get rid of whatever will hinder it from shining.

▼ ▼ ▼

It is no wonder that some professed Christians are uneasy at the thought of meeting God, when we consider how they are living.

▼ ▼ ▼

Some folks act mighty pious in their Sunday-go-to-meeting-attire, but what a difference when they have on their just-as-I-am-every-day clothes!

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Some "churches" might well be labeled "cold storage houses."

Rock Falls, Ill.

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Well Brewed Postum Always Palatable.

The flavour of Postum, when boiled according to directions, is always the same—mild, distinctive, and palatable. It contains no harmful substance like caffeine, the drug in coffee, and hence may be used with benefit at all times.

"Believing that coffee was the cause of my torpid liver, sick headache and misery in many ways," writes an Ind. lady, "I quit and bought a package of Postum about a year ago.

"My husband and I have been so well pleased that we have continued to drink Postum ever since. We like the taste of Postum better than coffee, as it has always the same pleasant flavour, while coffee changes its taste with about every new combination or blend.

"Since using Postum I have had no more attacks of gall colic, the heaviness has left my chest, and the old, common, every-day headache is a thing unknown." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Our Budget

—Church Extension!

—This means more than an offering.

—It is a tocsin for winter work.

—To extend the cause of Christ in every department of church work must be our aim.

—If your church has not taken the offering for the Board of Church Extension, this should be done some time during the month, and the collection reported immediately.

—The third Sunday of the month has been designated as a fitting time for the collection in behalf of the endowment of Bethany College.

—This is a plea that should not be ignored.

—All our educators have agreed to give Bethany the right of way.

—The aim is to make this a popular subscription endowment fund, asking every church member to give one dollar.

—We are indebted to our special correspondents for their excellent reports of some of the great state conventions. Dan I. Trundle tells us of what Southern California is doing. Such enthusiasm as marks the work there should put to shame many members of our churches in the older states. Just think of 20,000 people at a state convention! That would be the proportion, says our correspondent, for Missouri as compared with the attendance at Long Beach in the ratio of membership. The convention in Oklahoma was an important one, and marks the beginning of a closer relationship in the work there. O. L. Smith gives us a very full report. The state convention of Nebraska has, also, been held, and we shall have reports of this. The Illinois state convention was held in Chicago last week, with an outside attendance of about 350. Reports and addresses were well up to former standards. Our special correspondent, J. G. Waggoner, will furnish a full report of this.

—Readers of "The Christian-Evangelist" will be glad to know that its Editor has reached St. Louis, but very sorry to learn that he came home under much distress of body. For more than a week he has had no sleep, and a slight operation was decided upon as soon as he reached St. Louis. He is easier now, and hopes that he will speedily be himself again.

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—We print an outline of programs of several conventions about to be held.

—Let the churches and friends be prompt to send in their offerings before the books close, September 30.

—The Foreign Society has received $1,000 from a sister in Ohio on the annuity plan. This is her second gift.

—George M. Jacobs, of Bethany, Neb., recently preached at Table Rock, in the same state, and has accepted a call for the coming year.

—J. P. Lucas has left Colorado Springs to accept the pastorate of the church at Tingley, Iowa, where he entered upon the work August 16.

—Robert Pegrum, who closed his work at Milton, Nova Scotia, on August 1, has accepted a call to North Fairfield, Ohio, and entered upon that work September 1.

—A large number of missionaries of the Foreign Society will be present at the New Orleans convention, October 9-15. Dr. R. J. Dye will return to Africa immediately after that convention.

—Our congratulations go to Elmer Schenk of Enid, Okla., who was married to Miss Lillian French, of Lamonte, Mo., on August 30. Brother Schenk is one of our promising young preachers.

—In our last issue notice was given that J. Winbigler had announced his resignation at Moulton, Iowa. Brither Winbigler is a man with fine credentials and should be located at once.

—E. L. Daugherty, of Wabash, Ind., paid us a brief visit on his way home from an outing trip in Colorado. He was looking bronzed and rugged. He has had some great experiences with the trout.

—R. F. Thrapp, our minister at Jacksonville, Ill., is chairman of the executive committee which has in charge the revival to be led there by "Billy" Sunday, beginning September 25. A tabernacle is being built to accommodate 5,000 people.

—The Foreign Society has just received $1,521.41 from the estate of the late Martha W. Thomson, of Slater, Mo. It is hoped many friends will remember this cause in their last will and testament.

—Frank W. Allen, of Paris, Mo., spent part of his vacation this year in a river boat trip. These days are not as of yore, is his testimony. Brother Allen, in earlier years of his life, had much experience on the river.

—C. E. Shultz, minister at Marietta, O., will enter the evangelistic field about the middle of October. He has, we believe, had marked success in the work, and those seeking a good evangelist might correspond with him.

—Charles R. Oakley, pastor of the church at Wauseon, Ohio, will, we believe, close his almost six years of service with that church on November 1. Churches in need of a meeting or looking for a pastor would do well to correspond with him.

—James H. Brooks who, since his pastorate in Arkansas, has been evangelizing, is settled with the congregation at Clayton, Ill. The local paper speaks of his ability to interest and hold men, at least one-third of the attendance being masculine.

—Hugh Wayt, of Barnesville, O., wrote the song that was sung at the centennial celebration there the first week in September. "Since a Hundred Years Have Rolled" was the title. Mr. Wayt also presented the souvenir to the queen.

—E. E. Violett and wife have just returned from a three months' vacation and study tour in Europe. With their singer, Frank M. Charlton, they commenced a meeting in Siloam Springs, Ark., in the Chautauqua auditorium seating 2,500 people.

—R. B. Helser, after two months of absence from his pulpit, owing to an operation for appendicitis, conducted services at Fayette, Mo., the last Sunday in August. He is rapidly regaining strength and expects, in a few weeks, to be as strong as ever.

—R. H. Sawyer, of Carrollton, Mo., conducted a party of his young men on a delightful camping trip in Colorado. After six weeks' absence, he is again at his post and the work moves forward. His son, Harold, will be in school in Denver this winter.

—Walter S. Willis has closed his work at Clintonville, Ky., and accepted a call to Hustonville, in the same state. The former church has been supplied for the rest of this year. They have a parsonage. Those interested may address W. F. Heathman.

—O. J. Law, who has closed his work at Eureka, Kan., received about 65 persons into the church there during his seventeen months of ministry. G. A. Waller, of Ohio, succeeds him. As reported in our last issue, Brother Law has accepted the work at Moline, Kan., and is now on the field.

—Charles L. Wheeler, minister at Pawnee City, Neb., writes us that H. O. Pritchard, of Bethany, delivered several able lectures at the Pawnee City Chautauqua. The people wish him to return next year. He occupied the pulpit of the Christian church for one service and there were two additions.

—We publish, on another page, some account of a meeting by Bro[illegible]over-Trimble, who are now [illegible]nvolved, ter Bible Institu[illegible]u on too far given to the work [illegible]ness to claim Baltimore, Md. The[illegible] cos- earnest.

—The churches of Newton coun[illegible], will gather in convention at Diamond on September 16, 17. James M. Miller is the minister of the church there, and this is a cause worth knowing about. Brothers Hardin, Abbott, Peters, Turner, Baker and others will speak.

—We had a pleasant but brief visit last week from Miss Dale, missionary under the Foreign Society at Wuhu, China. She is in America on furlough, and had just come from the conference of missionaries at Cincinnati. We hope to give in our next issue an account of this gathering.

—Brothers Wilhite and Adams will begin a great tabernacle meeting at Salina, Kan., on the last Sunday in October. Here David S. Shields is the present pastor, though we hear of efforts being made to induce him to go elsewhere. The tabernacle is to seat 1,500 people, and Brother Wilhite wants this to be the greatest meeting he ever held.

—Dan A. Trundle writes that he is home and happy in a splendid work. His people at Rialto, Cal., seem to enjoy his lecture on "Vacation Travels and Experiences." Brother Trundle was appointed to report the Long Beach convention for "The Christian-Evangelist." For several years he has been press secretary, reporting to the local papers.

—The church at Alva, Kan., has presented E. A. Newby, of Valley Center, with a purse. He closed his work on August 16. This pastorate of almost four years was a very pleasant one. E. W. Allen and G. B. Williamson conducted a week's meeting at Valley Center, there being ten additions. Brother Newby has continued the meeting with great success.

—During the month of August 240 friends sent personal gifts to the Foreign Society. This was a gain of 198 gifts over the corresponding month one year ago. There was also a gain of $1,713 in the amount received from individual givers. The society will show a considerable gain in the total number of gifts this year over last, but there will probably be a falling off in the total receipts.

—The Christian Church at Clarksburg, W. Va., is to be dedicated by Thomas E. Cramblet, of Bethany College, on September 20. The building and lot all cost about $35,000. Zanesville pressed brick, with stone trimming is being used. Under the same roof there is to be a parsonage. We hope to give particulars later. The state meeting of the churches of West Virginia will be held with this congregation, beginning September 15. All churches are requested to send delegates and to notify W. M. Long, 114 Chestnut street.

—Our brethren at Sault Ste. Marie, Mich., have purchased the building from the Congregational church for $3,000. It is situated on the best corner in the city and is said to be easily worth $10,000. They called H. E. Rossell, on May 17, 1907, to lead them. The work has greatly prospered. R. Bruce Brown, evangelist, of Yale, Mich., was the first to preach the primitive gospel, we understand, in the north peninsula of Michigan. He preached in Reid's College, Sault Ste. Marie, having sometimes only three or four to listen to him, but as a result of his labor there ultimately was organized a congregation of 175.

—W. Edward Williams closes his work at the Lindenwald church, Hamilton, Ohio, October 4. Since he took charge last September, there have been 86 accessions and a fine numerical increase in every department. Brother Williams reports that the possibilities are more than ordinary, and provided tion, w[illegible]ities are made there is a good the Lord a[illegible]rdid church. A minister thereon, a sacri[illegible]him immediately. pleasing to God of the Christian Christ (Mo., recently held a [illegible] the parlors. E. W. Stephens, who has been on a world tour, gave a most interesting address upon Palestine and mission work in foreign lands. The purpose of this club is to improve Christian work among men. J. W. Putman is president and E. B. Cauthorn, secretary. It numbers, we believe, about forty members.

—Will H. Newlin, secretary of the third district, Indiana, desires to visit a number of the churches in this district during the autumn and winter months and give an address on our Centennial; hoping in this way to create an additional interest in Centennial plans. This district includes the counties of Boone, Benton, Clinton, Fountain, Montgomery, Tippecanoe and Warren, and has many good, vigorous churches.

—Lee H. Barnum has tendered his resignation to the church at Medicine Lodge, Kan., to take effect November 1. This was a surprise to the church there, which will now look for a successor to him. He leaves his church in good condition, having done for it a good work. George F. Guthrie is the clerk, and those writing to him should enclose a stamp. Brother Barnum has received a unanimous call from the church at Lees Summit, Mo.

—We are glad to make mention in this issue of the work of W. A. Shullenberg. There are thousands of such fields in the country as his, and what he is doing ought to be an inspiration to many men with similar congregations. These men deserve their meed of praise where they are doing their part of the world's work just as much as those who have spheres of influence in the larger centers, where public notice is more apt to be centered upon them.

—I. H. Fuller sends in word from Fremont, Neb. He was present at the state convention and says it was splendid. "O. W. Stewart's address was worth the cost of the whole convention," he writes. "Then Bro. Marion Stevenson's work was worth a mint of money. Taking it altogether it was a feast of the soul." The audiences at Fremont and Valley were good. A meeting will begin the first of October, with Charles E. McVey conducting the music.

—J. H. O. Smith, before going on his vacation, followed up the meeting started by J. L. Haddock in a tent at Oklahoma City. From one of the newspapers we learn that one characteristic of his congregation is that a great number of men are in attendance. As the report says: "They are at ease in the tent, sit in their shirtsleeves, and follow the discourse closely." On one evening the traveling men of the city attended in a body, while one class of young men, 74 in number, was also present.

—We are glad to note that our English brethren have chosen for their president this coming year one who is not a preacher. Yet no man preaches by his life more than does Frank Coop. He is the youngest son of Timothy Coop, who, in his lifetime did so much for the Cause, both in England and in a world-wide way. He left two sons, Frank and Joe, who have been equally devoted in the work of Christ. We understand that Brother Frank Coop expects to be present at our centennial gathering.

—E. L. Powell writes to the author as follows: "I have read, with very much interest, your address on Disciples of Christ read at the auditorium, Jamestown Exposition, during the Norfolk convention. It is admirably conceived in both spirit and subject matter. I regret that I did not have the pleasure of listening to it. The parallel which you institute in the address is true and wonderfully appropriate to the occasion and hour. I wish you simply to know of my appreciation." This refers to a recent publication of the Christian Publishing Company, "National and Christian Union," by J. H. Garrison. Price 5c each copy, 50c per dozen, or $3 per hundred.

—We very much regret to announce the death of Mrs. F. N. Calvin, wife of the pastor of the Compton Heights Christian Church, St. Louis, which occurred at three o'clock Monday morning of this week. Mrs. Calvin had been ill for about two weeks. No danger was apprehended until a few hours before her passing away. The funeral is announced to take place on Wednesday, September 9. Sister Calvin was a woman of much strength of character and intelligence. She was a very efficient church worker, and her loss, apart from the family relationships, will be an irreparable one to Brother Calvin. We deeply sympathize with him and the church.

—Information which ought to have reached us some weeks ago has just come to hand. It is to the effect that James Mailley, of Colorado Springs, recently had a most trying experience, and one that does not befall one in a million of men. While out on the mountains with several young ladies and his son he was struck by lightning. We understand that his cap and hair were burned off, that he was stripped of his clothing and carried senseless to his home. His son, at a distance of 150 yards from him, also felt the shock, though it had no serious consequences to him. Despite this exceptional experience, Brother Mailley has again been able to enter his pulpit.

—In the Western country the problem of the "summer slump" is a very great problem. W. A. Webster, of Rifle, Colo., writes us that they have overcome it there to a great extent during the past few months. All the regular services have kept up fairly well and the Sunday evening service has been above the average. In July he began a series of illustrated sermons, using the stereopticon. The views were from photographs he himself took while on a trip through the Holy Land, Egypt, Greece, etc. Brother Webster reports that a number of the members of other churches have become regular attendants, and the services are the talk of the town on Monday morning.

—William Oeschger, of Vincennes, Ind., writes as follows to the Editor: "Your article in last week's 'Christian-Evangelist' on 'Unity, Fraternity and Progress' deserves to become the watchword of our brotherhood, not only for the present time, but for all time to come. Under the present conditions it is a most timely note. May the spirit of God use it for the peace of Zion and the conquest of the world for Christ. Here is my heart and hand to all that desire unity, love, fraternity, and pray for progress." This is the spirit in which we would like to see our suggestions taken up. Why can not we have a great brotherhood where this watchword shall govern its thought and action?

—A preacher of fine ability and character, who, before coming among us a year or more ago, had been engaged in the lecture field, and is still so engaged, writes the Editor of this paper as follows: "The time has come when my heart yearns to preach our precious message. I have some things to bring to our work, and if the brotherhood needs me I will come." We should say this brother is needed, and that he and his wife together would be a source of strength to any church employing him. We shall be glad to put churches who need a pastor in communication with this brother. A man who has what he regards as a "precious message," which he is "yearning" to proclaim, is the kind of a man likely to have a fruitful ministry.

—We are asked by a "Disciple" to state what is the proper manner to be pursued in the election of a minister for the second year of service if it is desired to retain him. In the first place, we should say preachers ought not to be employed by the year, but as long as there is mutual satisfaction, notice to be given three months in advance of a desire to change by either party. In a case where the contract has been made for only a single year, and the desire is to continue it, we suggest that the board of officers pass a resolution recommending that the congregation extend a call to their minister for another year, or for an indefinite period, with the condition above mentioned. The church should vote upon this recommendation, in any way it may choose, at a regular meeting of the church on Lord's day. If there should be a request for a vote by ballot, it would be better to adopt that method.

—We received the announcement of the Southwest Bible and Mission School, located at Austin, Texas. It is under the control of the state executive committee of the Young Women's Christian Association, and among the faculty is Frank L. Jewett, of the Bible chair under the control of our C. W. B. M. The purpose of the school is to afford opportunity to young men and women to make adequate preparation for work in Sunday-schools, city and college, Young Women's Christian Associations, churches, and in city, home and foreign missionary societies. The first year the general headquarters will be in the Austin Theological Seminary. After this time the new building for the Texas Bible Chair, adjoining the university campus, will be completed. Those interested should address Brother Jewett at 2009 University avenue, Austin.

—We announced in our last issue that Thomas J. Clark had closed his work with the church at Bloomington, Ind., and accepted a call of the brethren at Albion, Ill. Brother Clark has had what we believe is, perhaps, a unique experience among us, having up to the present served only two congregations in a ministry of thirty-six years. We recently published some history of the church at Vincennes, Ind., where he was located for twenty-two years. From there he went to Bloomington, and has ministered to that church for the past fourteen years. During this last pastorate the church was built up from a membership of about 500 to 1,000. Here is a record of some of the things done: During this time Brother Clark preached 1,360 sermons, attended 483 funerals, 95 of them being members of his congregation, and married 188 couples. The total number of additions was 1,245; of these 796 were by confession and baptism. At the beginning of this pastorate there was a debt of $1,800 on the parsonage. This was liquidated and the church remodeled at a cost of $3,600. An investment fund has been accumulated, which can be applied later to any purpose the congregation may desire. The Sunday-school runs from 225 to 300, and the present drawback is lack of accommodation. Brother Clark is a strong preacher, and one of our most spiritually-minded men. He has several times resigned at Bloomington, but has been persuaded to

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continue. The work at Albion promises to be a very good one under his leadership, not being quite so heavy a drain on the minister's strength. This was formerly the field of C. C. Garrigues, who is now in St. Louis.

—We announced with great regret in our last issue the death of Hugh Smith Darsie, the oldest brother of John L., Horace G. and Lloyd Darsie. A note from his son, George Darsie, pastor of our church at Akron, Ohio, gives the following particulars: "My father dropped dead Wednesday morning, August 19, at 7:30, while standing on the porch talking to mother. It was a terrible shock, and we do not rally from it easily. We buried him at Dawson, Pa., on August 22. His home has been here in Washington, Pa., the last eight years. He was a brother of John L., George and Lloyd, all preachers. His father, James Darsie, was a preacher for sixty years. He himself has been a member of the church fifty-two years. All his nine children are members. My brother Hugh is minister of the Second Church here (Washington, Pa.) I was at Chautauqua, N. Y., on my vacation when called home by the unexpected event. I had expected to visit him this week. It is a keen regret to me that I did not get to see him before he went from us. I ought to have gone right home. I did not know he was so near the end." Brother Darsie's vacation has, indeed, been a sad one. He is now back at his work in Akron. We understand that the deceased's youngest brother, Lloyd, conducted beautiful services at Washington on August 21, and at Dawson on August 22. Our sympathy goes out to this family of preachers.

—There has come into the hands of the Assistant Editor a letter headed "An Appreciation." It is a letter expressive of the sentiments of the writer about the work and character of the writer of "Pentwater Musings." It is from one of the younger men, who feels some hesitancy in voicing what he believes is the opinion of thousands of his brethren in the ministry. Oftentimes, he says, he has been prompted to write his appreciation, but has refrained for one reason or another. A recent "Easy Chair" article drew forth the letter which we have in our hand. It speaks of the help the Editor has been to this young preacher; how he has both calmed and cheered him. "I have not always agreed with your position," he writes, "but what of it? Is that not only another way of saying we are human?" The writer believes in the Editor's fidelity and integrity, the purity of his motives, and the largeness of his faith. This letter comes from the heart of a young man who deplores some of the things he sees about him, and wants to give an encouraging word to one who is bearing many of the burdens of the brotherhood in his effort to keep it true to the ideals of Christ and free from the petty meanness of untutored humanity. We thank Brother Golightly for so voicing the sentiments of the Assistant Editor and thousands of members of the Christian churches.

Announcement Day is the Lord's Day.

What Announcement day?

Of the International Missionary Convention.

Where and when is it?

In New Orleans, October 9-15.

What is that to us?

Because it is our church, our Sunday-school, our Endeavor, our C. W. B. M., our Men's club, our colleges and our missionary and benevolent societies.

Are you going?

Yes.

Why?

Because everybody who can is going. Because I want to see the Southland and visit the most interesting city in America. Because I want to help the cause. Because I want the uplift it will give me.

What will it cost?

Rooms will be from 50 cents up, meals from 15 cents up, and all railroads in America have given the best rates that can be gotten by any convention to any city. We will have to ask our local ticket agents the exact cost of travel.

What sort of program will New Orleans have?

Prof. Hackelman will lead the chorus of 500 voices; the Netz Sisters' Quartet will sing; Miss Una Berry is the soloist; the C. W. B. M., the Christian Endeavor, the Sunday-schools, the American and Foreign Missionary Societies, the Boards of Church Extension, Benevolence, Ministerial Relief and colleges will have one of the finest issues of sacred eloquence ever put on the platform. Then there will be the union communion service and the Christian union session. Thus we can shake the hand of our missionary heroes from all over the world.

Would I have any right to attend?

Just the same as any other Disciple of Christ.

How is the weather in New Orleans at this season?

Fine; delightful.

What sort of clothes must one wear?

Rather light-weight; even white wash dresses are used some at this season.

Must I give notice beforehand that I'm coming?

Not necessarily, for the Local Reception Committee will meet every train. But, if you like, you may drop a card to our minister, W. M. Taylor, 1628 State street.

How many friends may I have to go with me?

All you can, for New Orleans has unlimited facilities to care for visitors.

Will our minister go?

He wants to go, and the church can make his heart glad and reap a glorious blessing from his future labors with us by giving him a purse and a vacation so he can attend.

Well, I am going to get the church to send the minister. I am going with him and shall get several others to go with us. Good-by, I'm off. Will meet you in the Registration Room in the Convention building (the Atheneum), corner of St. Charles avenue and Clio street, New Orleans.

This is the one chance of my life! Think of it! I just can't afford to miss it. I can afford it, for I am a child of the King; this is the King's business; it will be an education to me, will broaden me; I'm going.

An Appeal to the Preachers.

Dear Brother: Nearly everything depends upon you as to whether this proposed Centennial offering for Bethany College shall be successful or not. You are, from the human point of view, the main factor in the case. If it is a success you ought to share in it, and will share in it, not only in your own conscience, but in the approbation of your Heavenly Father and our Lord Jesus Christ, whose great cause is involved in this appeal. If it is a failure you will have to share the shame of missing a great opportunity to make our Centennial celebration worthy of the people who are to be represented.

We cannot believe that you will hesitate to throw the weight of your influence into this great enterprise. If you will put this before your congregation, or congregations, and urge your church or churches to actively participate in this unparalleled opportunity to make our centenary memorable, then undoubtedly the $500,000 mark will be reached long before we meet at Pittsburg. We can not believe that you will hesitate to bear your part in making this appeal successful.

Some months ago we sent you an explanation of the whole matter, and urged you then to enlist your congregation in this offering, but owing to the fact that then we had no specific Bethany day, and owing also, doubtless, to the fact that the financial crisis was at its height at the time you received our communication, we partially understand why you neglected to take the matter up at that time. However, any delay beyond September 20, the day set apart as Bethany day, may prove fatal to the whole enterprise. We must beg of you, therefore, to plan the matter with your church officers, and also to preach a sermon, or deliver an address, on the subject at such a time as you may think best, or on the day which has been appointed, viz., the third Lord's day in September, to take up the contribution for the Bethany College Centennial Endowment Fund. On that day, which has been endorsed by our National Education Committee, and which represents the day Alexander Campbell was elected president of the college, it is hoped that the Disciples of Christ throughout the entire world will join hands in a holy fellowship by making this Centennial offering of the brotherhood an assured success. This can certainly be done if you and every other preacher will do what we believe is an imperative duty, to say nothing of the high privilege and joyous service which this opportunity secures to every preacher among the Disciples of Christ.

Dear brother, do not put this appeal aside until a convenient season. Take the matter up at once with your officers and with your church, and get ready for the great occasion. Read carefully all the accompanying leaflets, and then throw yourself heartily into the work. We shall depend upon you, and we feel sure you will not fail us. If you feel so disposed, a postal card addressed to the chairman of our committee, W. T. Moore, Columbia, Mo., intimating your willingness to do all you can, will be gratefully received, as this will help us to know that you are interested in the matter. You might, furthermore, fill out the note enclosed, after taking a copy of the same, and send this note to Dr. Moore, who will deposit it in the St. Louis Union Trust Company. We believe that every preacher will be glad to contribute something on his own account, as well as bring the matter forcibly before his church people.

Trusting that you will receive this earnest appeal in the spirit in which it is made, and believing that you will become an active agent in whatever way may seem best to you in pushing this great enterprise, we are, most fraternally and cordially, your brothers in Christ,

W. T. Moore, Columbia, Mo.; J. W. McGarvey, Lexington, Ky.; Phillip Johnson, Bethany, W. Va.; Frances C. McMillin, Cleveland, Ohio; H. L. Willett, Chicago, Ill.; F. D. Power, Washington, D. C.; A. McLean, Cincinnati, Ohio; L. L. Carpenter, Wabash, Ind.; J. A. Hopkins, Winston-Salem, N. C.; E. W. McDiarmid, Bethany, W. Va.; Sumner T. Martin, California.

The Panhandle Convention.

This meeting will be held at Claude, September 22-25. A splendid meeting is anticipated. A good program has been arranged. Bro. C. A. White and his people at Claude cordially invite all to come and partake of their hospitality freely. The Ft. Worth & Denver Railway has granted a one and one-third rate over their lines from Quanah to Claude and from Texline to Claude. Connecting lines will probably join in the reduced rate. The last day of the convention will be given over to the District Endeavor convention. It is hoped that every Endeavor society in the Panhandle will be represented. Colby D. Hall, president of the Texas Christian Endeavor Union, will conduct this service.

The New Orleans Convention.

In our Centennial work, our eyes are fixed on our Pittsburg convention in October, 1909, as the goal of our race—the accepted time, when we shall meet to rejoice over the rounding out of our century, and the accomplishment of the aims we have set before us for the celebration of this supreme hour in our history. All over the land loyal hearts are planning to come up to that great gathering. That is well; but in order to make it a very mountain top of achievement, we must not fail to attend to the duty near at hand—our convention in New Orleans now but a month off. Our Centennial convention will fail to reach the high water mark we are expecting if the convention just preceding it shows any falling off in attendance and reports. The duty of to-day must be faithfully done, or we are not ready for the duty of to-morrow. It is earnestly hoped that a multitude will respond to the warm invitation extended to us by our brothers and sisters in the far south; the voice of need as well as the voice of welcome sounds in it; our church is weak in that part of our land, and the members there will receive strength and courage from the presence of a host of the Disciples of Christ in the Crescent City. Each of us needs to receive the impetus and inspiration that contact gives, so as to make the last year of our Centennial the crowning year of all.

It is too early to forecast what our Centennial reports will be, but we are sure we can promise that they will make your heart sing with praise and gratitude. So come! All things will be ready for you; and make this coming convention a worthy prelude for the one to follow in 1909.

Ida W. Harrison,
Centennial Secretary of the Christian Woman's Board of Missions.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Grand Island, Neb., Sept. 6.—Twenty-six saloons and four beer gardens in this stonewall town of indifference and sin, but gospel winning; 37 added to-day—19 grown men and 18 grown women; 86 added in past ten days. Bible school leaps from 113 last Sunday to 267 to-day. Brother McIntyre is greatly loved. We can continue but a week.—William J. Lockhart and Garmong.

Special to THE CHRISTIAN-EVANGELIST.

Carterville, Ill., Sept. 7.—Great dedication yesterday. F. M. Rains led us and we raised $8,000 and had nine additions.—E. W. Sears.

Special to THE CHRISTIAN-EVANGELIST.

Texarkana, Ark., Sept. 6.—Began here to-day after summer vacation. Ten added first day. Great church, great pastor and bright prospects for excellent meeting. Intense heat did not keep the people away—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., Sept. 6.—Began with Central Church to-day. E. W. Allen, pastor, has certainly thoroughly prepared the way; house packed, many turned away, and 45 added to-day.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Wellington, Kan., Sept. 7.—Sixty-five hundred dollars needed; George L. Snively, of Greenville, Ill., raised $8,000 and dedicated our $20,000 property free of debts. There was one confession.—L. T. Faulders, Minister.

Special to THE CHRISTIAN-EVANGELIST.

Newton, Ia., Sept. 7.—Began here yesterday with Brother Betts and congregation in a large tabernacle. Preparations by the minister all that any evangelist could desire; tabernacle filled; all hopeful.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Siloam Springs, Ark., Sept. 6.—I have just returned from Europe and we are beginning here with Charles Purlee; ten additions to-day, mayor and general secretary of Arkansas among the converts.—Violett and Charlton.

Kentucky State Convention.

At Hopkinsville, Ky., on September 21, will be held the opening session of the Kentucky state convention, with E. J. Willis presiding. The program arranged is as follows:

Evening Session—Address of welcome—In Behalf of Hopkinsville and All South Kentucky, H. D. Smith; response, "Greater Kentucky," by H. C. Garrison. "The Union of Our State Missionary Interests Consummated." "On To Lexington in 1909," by Mark Collis.

TUESDAY, C. W. B. M. CONVENTION.

Morning Session—Bible study, S. M. Bernard; president's address, Mrs. Ida W. Harrison; state secretary's report, made by districts; conferring certificates by district managers; report of state treasurer, Mrs. O. L. Bradley; report of Centennial chairman, Miss Sally V. Ashbrook; address, "Awakening of China," Prof. T. C. Paul. Appointment of committees.

Afternoon Session—Reports of committees; report of Y. P. department, Mrs. M. S. Walden; Morehead, Prof. F. C. Button; Hazel Green, Prof. H. J. Derthick; memorial, Mrs. Robert McRoberts.

Evening Session—An evening with the Porto Ricans—Song by children of Hopkinsville Juniors; missionary experiences in Porto Rico, Miss Nora Siler; Porto Rico and Its Needs, Sarah K. Yancey; stereopticon views.

The Kentucky Christian Missionary Convention will meet on September 23, with the following program:

Monday—Devotional services, leader appointed by president; Bible reading, "Missions in Acts," President J. W. McGarvey; president's address, Carey E. Morgan; announcements of committees by president; annual report of state board of missions and treasurer, H. W. Elliott, secretary; introduction of fraternal delegates; "Our New Kentucky Home," H. C. Kendrick; address, "Foreign Missions," A. McLean.

Afternoon—Reports of committees: 1. On "Articulation and Merger," chairman of state board, President C. L. Loos, chairman of committee; 2. On Future Work, Joe W. Hagin; 3. Nominations, H. R. Smith; 4. Auditing Committee, Jas. S. Carpenter; 5. Country Church Problem, W. S. Irvin; 6. Anti-Saloon League, Mark Collis; 7. "Our Dead," J. W. Graham; A Word from Workers, introduced by H. W. Elliott, secretary.

Evening—Devotional services; Miss Chambers and her charges; educational session, conducted by Prof. W. L. Morro.

On September 24 the Bible School Association will meet and the program will be as follows:

Morning—"The Teaching Function in Acts," President J. W. McGarvey; "The President's Address," Chas. H. Fisk; reports: (a) of the evangelist, Robert M. Hopkins; (b) of the treasurer, J. S. Hilton; appointment of committees, Charles H. Fisk; "Children's Day for Home Missions," George B. Ranshaw; "Our Centennial Enterprise," E. L. Powell; "Bringing in the Sheaves," F. M. Tinder.

Afternoon—Business session; "The Teacher Training Class," C. R. Hudson; general discussion; "The Organized Adult Bible Class," President R. H. Crossfield; questions.

Evening—"The Church's Supreme Opportunity in the Bible School," Prof. H. M. Hamill.

Lodging and breakfast will be furnished all who send their names in advance to H. D. Smith, Hopkinsville, Ky. Every railroad in the state has granted a rate of one fare plus 25 cents for the round trip, tickets on sale September 21, 22, 23 and 24, with return limit up to and including September 26. A special train will leave Louisville via the Louisville and Nashville September 21 at 12:30 p. m.

Inquiries regarding railroad matters should be addressed to Robert M. Hopkins, 218 Keller building, Louisville, Ky.

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Wisconsin Convention.

The Disciples of Christ of Wisconsin will meet in convention with the First Church of Christ meeting at corner of Seventh avenue and Walker street, Milwaukee, September 18-21. The Milwaukee brethren will welcome and entertain all delegates who come. Each church in the state is earnestly requested to send delegates provided with written reports of the past year's work, its present condition and its prospects, and together we will plan for the coming year's mission work. Especially, the churches being aided, or that will ask aid, will be expected to report in detail.

The first session, Friday evening, will be mainly in the hands of the local church. J. H. Mohorter, of St. Louis, will preach the evening sermon. On Saturday the first part of the forenoon session will be devoted to business, the latter part to two addresses. The afternoon session will be in the hands of the state organization of the C. W. B. M., with Mettie J. Monroe as president, and Miss Ida Towne, of Waupun, as corresponding secretary. As speakers from abroad they have secured C. C. Smith, of Cincinnati, secretary of negro evangelization, and Mrs. Effie Cunningham, of Indianapolis.

On Sunday the Bible school will be in the hands of the local church, and following it will be a sermon by W. R. Warren, centennial secretary. At 2 o'clock the memorial service will be held at which the obituary committee will report, and the Lord's supper will be partaken of. The Christian Endeavor hour will be in the early evening, and the address of the evening will be by W. J. Wright, corresponding secretary of the A. C. M. S.

Monday will be devoted to reports of committees, reports of churches, election of officers, and a number of addresses. The evening sermon will be by C. S. Medbury, pastor of University Place Church, Des Moines, Ia. Besides the speakers mentioned we expect F. W. Emerson, of Freeport, Ill.; J. H. Berkey, of Monroe; L. L. Mann, of Waupun; J. S. Stone, of Chippewa Falls; F. M. McHale, of Richland Center; J. I. Carter, of Ladysmith; J. Harry Bullock, of Footville; H. W. Thoreson, of Hickory, and the Milwaukee preachers, C. L. Waite and S. J. Homan. Representatives of the Foreign Society and Church Extension are expected. The sessions of the W. C. M. A. will be presided over by President J. C. Thurman, of Green Bay.

Each member of the church in the state is invited and we hope to see a large number present from first to last. Send word to C. L. Waite, 433 Grove street, Milwaukee, that you are coming.

H. F. Barstow,
Corresponding Secretary.

West Virginia Convention.

The thirty-eighth annual convention of the West Virginia C. M. S., which convenes at Clarksburg, September 15-18, promises to be the best. It will be a delegate convention. Each congregation in the state is entitled to one delegate and each congregation contributing 55 or more to the work of the society is entitled to two delegates. This does not prevent others from coming; indeed, we are making an earnest effort to induce every Disciple we can to attend.

Free entertainment will be afforded by the Clarksburg brethren, on condition that all delegates and visitors send their names to W. M. Long, Clarksburg, W. Va., not later than September 12.

More speakers from outside the state are on the program this year than ever before. They are among the very best in our brotherhood.

The spiritual feast as prepared is as follows:

Tuesday Evening—Address, "The Dynamics of a Single Sentence," Crayton S. Brooks, New Castle, Pa. Quiet half hour, "Chapter Studies in 1 John," E. A. Cole, Washington, Pa. Appointment of committees.

Wednesday Morning—Bible school conference—teacher training, W. H. Fields, leader. President's address, G. W. Ogden; business session; "How to Win Men to the Church," D. R. Moss; "The Place and Power of Men in the Church," Crayton S. Brooks; "Shepherding the Flock," C. H. Bass. Address, George W. Muckley, Kansas City, Mo. Quiet half hour, "Chapter Studies in 1 John," E. A. Cole.

Wednesday Afternoon—C. W. B. M. period, Mrs. R. H. Wynne, Bethany, presiding. Symposium, "Essentials of Success in Woman's Missionary Work," by Representatives of Clarksburg Missionary Union. "Shrines and Pilgrims," by Mrs. Gerould, Cleveland, O.; "West Virginia Centennial, What the School Would have Meant to Me Ten Years Ago," Green McNeeley. The Institute in the Beginning, Preston R. Cave. The School in the Future, Ritchie Ware. Address, Mrs. Ida W. Harrison, Centennial secretary.

Wednesday Evening—Address, "India's Homes," by Mrs. Gerould, Cleveland, O. Address, by Mrs. Ida W. Harrison, Lexington, Ky.

Thursday Morning—Bible School conference, adult department, W. H. Fields, leader. Annual reports. Recommendations of Executive Board. Messages from Our Circles, Pine Grove, Bethany, Bluefield, Huntington. "The Circle, An Opportunity," Miss Catherine Fetty, Hagans; "The Children," Mrs. O. G. White, Bethany. "Children of India," Mrs. Gerould. Sermon, "Lives That Count," Willis E. Pierce, Cameron. Mrs. Helen E. Moses Memorial, Mrs. Ida W. Harrison.

Thursday Afternoon—West Virginia Christian Missionary Society: "Christian Education in its Relation to State Missions," Prof. Philip Johnson. Address, "Closer Relations Between Baptists and Disciples, Dr. D. B. Purinton, president West Virginia University. Conference on Men's Organizations in the Church, C. S. Brooks, leader. Address on the Work of the Benevolent Association, J. H. Mohorter, St. Louis, Mo. Quiet half hour, "Chapter Studies in 1 John," E. A. Cole. Men's banquet.

Thursday Evening—President's address, "A Macedonian Call," Ritchie Ware. Address, "The Places Needing Emphasis in Our Plea," Prof. W. B. Taylor.

Friday Morning—Bible School Conference, W. H. Fields, leader. Address, "A Bible School Vision," E. A. Cole. Business session, reports of board, of treasurer. Five-minute messages from the seat of war, G. W. Ogden, A. Linkletter, E. H. Hart, J. G. McNeely, G. F. Crites. Report of committees. Discussion of reports. America for Christ, H. A. Denton, Cincinnati, O.

Friday Afternoon—C. E. period: Our C. E. Obligations, G. H. Steed; C. E. and the Church, F. M. Biddle; C. E. as an Evangelizing Force, William Phillips. Bible school period: The Teacher Between Sundays, A. E. Johnston. The Supremacy of the Word, W. H. Willison. Address, W. C. Shafter, secretary W. Va. S. S. Association. World-wide Missions, A. McLean, Cincinnati, O. Final business session.

Friday Evening—Adddress, "The Question of the Hour," P. A. Cave. "All in Line for Nineteen Nine," W. R. Warren, Pittsburg, Pa. Quiet half hour, "Chapter Studies in 1 John," E. A. Cole.

J. W. Yoho,
Corresponding Secretary.

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CHRISTIAN PUBLISHING COMPANY
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SOUTHERN CALIFORNIA AND ARIZONA CONVENTION

The Southern California and Arizona convention closed Sunday night, August 16, at Long Beach. Time and place are permanent from year to year—the time as nearly fixed as possible and always ten days or longer. It is a state and not a district convention. There is no California convention. There is no California in our catalog, as there is no Dakota or no Carolina, politically. But there is this distinction. They are called "North" and "South." Our terms are "Northern" and "Southern." We have 10,000 Disciples, 67 congregations and only three pastorless folds. Eighteen of these churches are in Los Angeles, and about four of them are in Arizona. Eighteen in Los Angeles! Now, 10,000 members would not be expected to have a convention of any comparatively great proportions. Competent, well informed observers say that not only is it a great convention for a state affair, but it compares well in many ways to the national conventions. How many states can send up to their meetings one-fourth or one-fifth of their members? Think of a state convention with 20,000 delegates and many of its gatherings with 60,000 people present! To match us in proportions that is just what some of your states must do or yield to us the banner for attendance. "Now, brag!" That is California talk. Some will say, Yes, we have something to talk about and we are glad of it—but the work is hard enough to keep us meek. To match our "giving" some of your states must raise $175,000 for state missions. That would aid 500 or 600 fields quite materially or keep 500 evangelists in the field continually, with local support. Our convention is opened each year by the C. W. B. M., Mrs. Reba B. Smith, president; Mrs. W. R. Harper and other lovable souls, in the lead. Does the interest flag? Do you know they put us on our feet? "Crowded out of their quarters and hundreds turned away"—is a section of a headline after the first night session. This local paper, "The Long Beach Press," gave us very courteous treatment, as did other local papers. The Los Angeles papers gave us considerable attention. When our audiences would run to three and even four thousand a sister convention had three and four hundred. These people are fully as strong as we are in this country.

First day was "Japanese Day." The decorations were lovely. Dr. H. H. Guy and wife and members of the Japanese Christian Church did it. A native preacher (Jap.) gave us a good sermon. Another preacher, a short sermon in his tongue, Dr. Guy interpreting. Mrs. Guy entertained us with the juveniles, having them sing in Japanese and English. The addresses of Dr. and Mrs. Guy were greatly enjoyed. They manifest a sweet, cheerful spirit and a jealous devotion to their cause that is admirable. Mrs. Louise Kelley was winning, eloquent, lovable. Space does not allow me to speak of the dear home folks, always good and busy, as Mrs. Dye occupied some time on the C. W. B. M. program. She won all hearts by her sweet consecration and devoted earnestness—but her story must come with that of her husband later. The Long Beach sisters served a Jap. tea. The C. W. B. M. raised $2,000 for the Centennial aim fund. Good, isn't it? Besides this, $6,000 was raised, or $8,000 in all. Is that not a report to be proud of? Mrs. Reba B. Smith was re-elected president and Mrs. Harper secretary.

A plea was made by the brethren to the sisters of the C. W. B. M. to be true to and take an interest in the remainder of the program. It was their convention still. "We certainly will," was the answer, and no one could discover any less zeal and interest for the program which followed. Let the sisters report in a special way their very meritorious work. I can not do it adequate justice. The Christian Endeavor people surprised us by adding some really good and thoroughly enjoyable features to the convention work. Miss Butler, of San Diego, went after the "Tenth Legion Work" in a speech that had suggestions of Sam Jones' wit, Mark Twain's drollery. Her manner and style were original. Now, lest I slight some of the dear youth who gave us many good things, I'll not try to mention their names.

Frank G. Tyrrell was an "invited" speaker. I don't know what to call him. He was not a guest, for he is a native

E. W Thornton, a successful pastor, who goes into the Sunday-school work.

son— , not a guest, one of us and in earn about it.

The men's banquet was a great success. "Covers" were laid for about 150. At the Virginia—gorgeous, grand, glittering—I tell you most of us poor preachers had a feeling of fright in that place. I can only say it was entertaining, elevating eloquent and edible! Toasts by E. L. Curry, toast—(Tyrrell called him roastmaster)—master, Tyrrell, Dowling, Medbury, Smither, C. C. Chapman, Warren, Mayor Windom, Lewis and others were all of them good. This feature has grown in three short years out of knee pants into long-tailed broadcloth. Its voice grows more eloquent each year for a larger Christian manhood that shall see and feel and do greater and greater things for the Master.

The convention Sunday-school was a grand affair. W. L. Porterfield was superintendent. There was a general secretary and four assistants. A. K. Crawford was treasurer. We had 400 enrolled. This might as well have been 800 or 1,000, but the local church adhered to their own work and while we didn't "kick," we "didn't like it at all." This was done last year. The Sunday-school part of the convention was by no means a side show; it was part of the main ring. Our state is developing a great worker. It is Brother Thornton, of the Long Beach church. Remember this and keep your eye on him as he takes his place among the national field men.

There was the usual routine of representations of different interests, and why give space to that? One thing deserves mention. Our people have a half interest in one of the greatest private colleges (co-educational) in the country. This is located at Pomona (Claremont). The Congregationalist church is the senior member of the firm.

A few words must be given to the "spirit" of the convention. It was delightful! The proof of this was a severe test that the temper of our leaders (some of them) received one day. A lively discussion arose over a matter upon which men like C. C. Chapman, W. G. Conley, A. C. Smither, E. W. Thornton, W. M. Martin and others differed very radically. It was not baptism or "federation," or the "pious unimmersed." It was about a prize to be given for the best peace essay. You do not care for details. This tilt was lively, heated, almost stormy for a few minutes, but it was characterized by jolly good humor, by jollies and "jollying," yet no one is sore. In fact Brother Chapman settled it by appropriating $50 of his private funds to buy or contribute to the prize fund. Peace they considered more important than discussions about it, and prizes for essays on the subject. Maybe both sides were right. We know both sides were the right kind of men with the right spirit.

The foreign missionaries contributed very largely to the spirit of the convention. Their voices seemed to float down from the upper region where there is no night. Optimism, cheer, duty, determination, love, consecration, willingness, high spiritual tone—well, you know all the precious terms and phrases—I can't tell you—they spoke from an atmosphere and came with a radiance upon the face that does not come from land or sea. Theirs is the kingdom and the glory and the power of the larger, sweeter life where only love is queen. Dr. Guy and his cheer, Sister Guy with her smile that speaks always of eternal love; W. H. Hanna with his beautiful spirit of humility; Dr. Dye and his deep, very deep, strong concern, his wife with her intense yearning, longing to save, to save, to save to the uttermost parts of earth, all combined to hold us, to help us, to carry us upon a tide that drifted even from the shore of self, and earth and sin! Who can ever forget those precious hours on the mountains apart with them? The richness of such association is to be highly valued. The singing was largely by Dr. C. R. Mitchell, led at the night sessions with a well organized men's chorus of 100 to 150 male (preacher) voices. The solos by different—very different—soloists, were all good in their peculiar way. No convention ever had such a medley of male, female, classic, popular, temperance song and church anthem, and all of it good, than we had.

Dr. Chapman carried us to a high pitch of enthusiasm about that burning question—the saloon. It was very, very hopeful! Professor Gates (Disciple), Bulgin's singer, at the conclusion gave a dramatic song, his own composition, "Take the Stars and Stripes Away from Our Saloon." It was a psychological triumph! S. M. Martin, M. D., in the "D. D." business, made us happy with a visit and a good sermon—all of his sermons are such!

Now comes our "chief speaker" for chief consideration. I will not take time

to tell who he is. You would soon learn that if you heard him. One casual listener who "dropped in" became so absorbed that he went away without his hat and pipe. Brother Medbury was doubtless much pleased to cause the man to leave his pipe. It is well, too, that we sometimes are willing to leave behind other things for Christly things. He treated in a masterful, broad, clear, well-defined manner such themes as the evidences, unity, our plea, missions and many such subjects. He has a gentle but firm and manly bearing. His wife, sweet, modest and retiring, was with him, but one would hardly have known it, such was her quiet, unobtrusive manner.

One closing word. Medbury set the pace for our progress largely through the year. It was this: Zealous for the cause of our fathers—but not garrulous, fussy or uncharitable toward other people in our insistence upon the restoration plea for union, not to be too well satisfied with our progress, not grow too "easy" in our promulgation of the dear, old gospel—no note of weakness of the "disappearing brotherhood" kind—well, you get the idea. He marks an era of his own and is a "wheel within a wheel," (but no "wheels in his head") with a mission all his own to and with us. "Sin at its best—sin at its worst," "get all you can and can all you get," the "great big busy world," "men of affairs, bow your backs to this great burden, bend to this great task," etc., are just a few of his expressions. He was original—sensational you might also say—in his sensationalism, concerned, earnest, loving, often in tears, no straining for effect, but with plenty of effect, high, lofty, strong always, it seems—"just right!"

Some one who had seen scores of conventions said he never before saw a time when no one said an adverse thing of the chief speaker.

We exceeded in spirit, in interest, in money raised, in results attained, any previous year of our work. There were 1,700 last year, 2,100 this year, 950 baptisms last year, 1,300 this year, about $1,000 more money raised this than last year, many new churches and Sunday-schools—in every way we are growing, growing, and God is giving us the kingdom.

To C. C. Chapman, Grant K. Lewis, A. K. Crawford, and behind this president, this secretary and this treasurer the best state board in the United States, is largely due the wonderful success that is, has been and I hope will always be ours.

Such is the press of business after a long vacation that time will not allow more now, but later more may follow to supplement this very poor report. It is a happy lot to live, and pray, and preach in the company of such a noble band as our preachers in Southern California and Arizona.

Dan A. Trundle.

Rialto, Cal.

THE OKLAHOMA STATE CONVENTION

The first state convention, which was a successor of eighteen years of Oklahoma Territory conventions, and almost a like number of Indian Territory conventions, and an immediate annual successor of a joint convention of both Oklahoma and Indian Territory, met in Shawnee August 24-28. Shawnee is near the center of the new state, a railroad center and a thriving city of 12,000. The new building costing $20,000, with Frank L. Van Voorhis as pastor, and a growing membership of loyal brethren, all went to make the entertainment superior and the local arrangements almost complete. The commercial club took the convention on a trolley ride, while the citizens attended the sessions in large numbers.

The attendance was general. Oklahoma works under a constitution which demands a delegate convention. Seventy-five churches were represented and 285 delegates and visitors registered. One of the cheering signs was the strength and interest shown by the newer ministers who have lately come into the state. Among these we mention M. S. Johnson, of McAlester; D. A. Wickizer and wife, of Tulsa; B. F. Hill, of Okmulgee; S. A. Roberts, of Holdenville; E. L. Allen, of Kingfisher; T. R. Noblett, of Guthrie, and Brethren Reed, of Chandler, and Reed, of Anadarko, and Owers, of Farmington, Mo., who had been vacationing in Oklahoma for a few weeks. But this was no more than the attendance of the veterans like Hon. Dick T. Morgan, J. M. Monroe, Virtes Williams, S. R. Hawkins, W. R. Walling, T. R. Dean, C. C. Ayres, Randolph Cook and a host of others who had been workers in the territorial days.

The sessions began on Monday night, August 24.

The address of Mrs. Louise Kelley was a soul-searching message, calling for a higher life in spiritual service. Mrs. Kelley was an old time friend of the writer who knew her in the "old times" in Kansas. The years of a decade have brought a growing spirit to this gifted and consecrated sister. She is a thinker with a message, and has a pleasing delivery. Mrs. A. P. Aten presided and Mrs. Crossan delivered a well prepared address of welcome.

Tuesday morning showed a largely increased attendance. B. F. Hill delivered an address on evangelism, while E. L. Allen spoke on ministerial relief. The convention sermon was preached by M. S. Johnson, of McAlester. It was an able sermon, setting forth the supreme need of the means of a spiritual deepening of the life and activities of the church. The message was wholesome. It revealed a pulpit man of strong parts, and a pastor of noble heart and sane spiritual mind.

Tuesday afternoon was the period of reports on state work and the creation of the convention committees. These reports are to be published as a part of the minutes. J. M. Moore reported a year of church building, of locating of pastors and of active evangelism. The total receipts from all sources amounted to $13,000, and there were something over 1,600 additions through the state work in the Western District. S. R. Hawkins reported a year of evangelism, pastoral locations and some new buildings. More than $4,000 was raised for state work in the Eastern District. The chairman, Hon. T. R. Dean, county attorney of one of the most prosperous counties in the state, announced the membership of sixteen committees which are provided for in the constitution. This insures thorough and systematic work. Tuesday night brought forth two strong addresses by Mrs. Kelley on "How Much Do You Love?" and by D. A. Wickizer, of Tulsa, on "State Work."

Wednesday morning was given to the C. W. B. M. work. This was a business session of model ways and thorough preparation. Sister Lucy, the state secretary, presented a printed report, which was complete. The C. W. B. M. has made gains that were truly encouraging. Special mention should be made of the addresses of Mrs. Alice M. Wickizer and Mrs. McDaniel, of Kansas, and Mrs. Kelley's memorial service for the late departed president, Mrs. Helen E. Moses. Many were the expressions of prayer and testimony of the noble life of this great and good sister.

Wednesday afternoon was given to the Bible school work. H. S. Gilliam has been the superintendent of Bible school work, and no state has enjoyed a more competent and loyal service. And no man has sacrificed more than this good man of God to keep the work going. Oklahoma will never do too much for such a spirit and such an example. Brother Gillium presented a printed report which was complete. It revealed the need of a great awakening among our Bible schools to the value of state work for our own Bible school interests. Oklahoma, however, is abreast of the times in Bible school work. J. Clarence Reid, of Chandler, delivered an address upon the adult class movement. W. Daviess Pittman, of the Christian Publishing Company, rendered valuable assistance in this session by leading a conference on class organization. Myron C. Settle, of Kansas, that man of the Sunday-school and with teacher training fame, told us how they "do it in Kansas."

Brother Settle is a modest man of deep earnestness and consecration. His message was wholesome and inspiring. He also lead a conference on teacher training.

Wednesday evening brought forth a unique thing in the brief addresses or responses of two of Shawnee's business men. Mr. Roy spoke in behalf of the Commercial Club. He said "that the church was a necessary asset in every city, and for his part he would rather see a Christian college than a factory without the college. The church helps to make men and men make a city," he said.

Mr. George A. McKinnis, a leading Baptist layman, and a leading Sunday-school worker in the state, stirred the convention by declaring that when Alexander Campbell withdrew from the Baptists and took the name Christian and asked the world to unite on that with the word of God as the only guide, he took the stand we must all come to and ought to come to. He piteously remarked that when his good pastor would call at his office next day he would say, "You are right, Brother McKinnis, but I would not dare to say what you did."

J. J. Morgan, of Fort Worth, Texas, was the church extension man for this year and for this convention. He was witty and suggestive. His cause is respected in Oklahoma. The church extension board has been a help in time of need to all Oklahoma and we should do more for church extension than we have been able to do in the past, and we will. Then late in the night came a teacher training match between three from Oklahoma City and three from Shawnee. After one hundred questions were given two on each side stood up. The result was a draw. Then followed an illustration of adult class organization and work by the laboratory method.

About fifteen young men from an Oklahoma City class, assisted by a few young men from among the delegates, put the work on the stage, and held a business meeting, and then a class meeting, and won three new recruits for the class from Armour's office force. This was intensely interesting. The people were awake and all took notice. The stage, when manned by God's people, can impress a deep lesson in a way that it will

live and last. This was an idea of convention work originated by Brother Gilrum. It worked well.

Thursday morning witnessed the business session. The entire period was given to the business of the convention, and this came through the report of the committees. Many of the committee reports were received and adopted with but little discussion. The obituary committee made a tender report and paid a fitting tribute to the late W. A. Humphrey, of Guthrie. Brother Humphrey at the time of his death was president of the board of trustees of Oklahoma Christian University and chairman of the board of directors of the Oklahoma Christian Missionary Society. The committee moved and secured fifteen minutes of time to hear one-minute expressions from the brethren of the convention. It was fitting that Hon. Dick T. Morgan should present the report and that J. M. Moore should close the responses. It was a holy memorial period. Oklahoma drops a flower of remembrance for this fallen leader and consecrated man of God.

The nomination committee had reported during the Wednesday afternoon session: C. M. Bliss, of Oklahoma City, for president; L. W. Marr, of Tulsa, vice-president; Charles Hazlerigg, of Mulhall, and Ed S. McKinney, of Woodward, secretaries; W. R. Blake, of Weleetka, treasurer, and Herbert Caldwell, of Hinton auditor. All vacancies on the board of directors were filled. This required the election of five members for three years and one to fill the vacancy caused by the death of Brother Humphrey. The chief interest and long discussion came with the report of the committee on "future work." Oklahoma, although merged under one convention by the action of 1907, still maintains the old lines that were in existence in territorial days. The old corresponding secretaries of what was formerly Indian and Oklahoma territories were continued during the past year with separate treasuries, and each section doing work only in its own territory. There were many who felt that the continuance of this policy would be detrimental to the best interests of the cause in the entire state. The greater number of congregations are in the western or old Oklahoma part of the state. The committee reported in favor of a continuance of the present policy for just one more year. The discussions took a wide range. The eastern part pleaded by the voice of the major portion for this temporary compromise. The report of the committee was finally sustained upon this point. Minutes of the 1907 and 1908 conventions were called for, and the financial policy was left to the state board of directors to inaugurate and carry out. The committee of affiliated interests carried a resolution asking the Baptist brethren to enter into a series of practical discussions, looking to a furtherance of the spirit for union. The Christian church has been among the foremost in the temperance agitation and the achievement of our prohibition victories. The report of the temperance committee recalled some of our recent history and took a firm stand for the future. More and better conceptions of the importance of convention business is coming to our people in Oklahoma.

Thursday afternoon was given to the very important cause of Christian education. On Wednesday afternoon President E. V. Zollars had delivered an address on this subject, by the courtesy of the Bible school session. This was one of his strong addresses on the paramount importance of Christian education and the absolute necessity of our people maintaining our own schools. This address made a deep impression on the convention. The board of trustees of Oklahoma City University reported through T. W. Blackman, of Enid, who is the business manager and treasurer. This report will be printed as a part of the proceedings of the convention. Brother Blackman reported a present indebtedness of $56,000, with accounts due by contracts and notes of over $55,000. The net gain to the cause in value for the past two years has been $110,000. The board of trustees have carried a heavy burden. They need the sympathy of all. Randolph Cook discussed in a well prepared address the "Oklahoma Educational Society." Later in the day eighty-five names were secured to start this work and $113 was pledged or given to this society. President Zollars again spoke on "What is Christian Education?" Following this the Shawnee Commercial Club gave the convention a trolley ride to Benson Park, four miles south of the city. Here the convention took a rest, some took boat rides, while a number of the more venturesome took a plunge in the lake to recall old times.

The last evening session was a rare treat in two magnificent addresses. S. A. Roberts, a new man in the Christian ministry in Oklahoma, delivered the address on foreign missions. Not a person was present but what was thrilled with enthusiasm for the sacred cause of missions. Brother Roberts was a live wire of sympathy and a source of exhortation for the Church of Christ to arise to its divine call, and do its full duty. W. J. Wright spoke in behalf of "Home Missions." He certainly did his cause great honor in his manner and method of presenting his subject. By the use of charts and maps and his intimate knowledge of conditions our hearts were made to burn within us for the oldest organized work among us, and for the vital cause it stands for. W. J. Wright is respected highly in Oklahoma. The American Christian Missionary Society has done great things for Oklahoma. They still furnish $2,500 for the state work. Oklahoma hopes to see the day when all this can be released and much more returned in thankfulness to help in the needy fields where our brethren are weak.

The last day came with the Christian Endeavor session and an address by J. H. Mohorter. The devotions reached their real meaning and place in this session. And why should they not when the leader was a volunteer for the mission field? The writer spoke on Christian Endeavor work in Oklahoma. The address sought to give the place of Christian Endeavor in the church and to plead for a regard for its work in the plans of the brethren. The Disciples lead in numbers and everything in Oklahoma Christian Endeavor work. This entails an added responsibility. Miss Tyler Wilkinson, late of Texas, now the field secretary of the Christian Endeavor Union for Oklahoma, spoke on "The Christian Endeavor as a Training School for the More Important Work of the Church." Her address was searching and interesting. It certainly would rebuke any shortsighted man who would put the Christian Endeavor off as an unimportant matter.

J. H. Mohorter has long since won a place in the hearts of the brethren of Oklahoma. His sweet spirit, his many-sided sympathies, his clear mind and broad heart all give him real friends and strong admirers. And then his cause. We all cried. It touched the conscience, and will yet reach the pocketbook for Christian benevolence.

Promptly at 12 m. on Friday the convention closed with a united prayer of thankfulness and a petition of consecration for each life. Oklahoma is growing. Each year the work is seasoning for better service. The year to come is filled with promise. Her mile stone has been passed, the year lies ahead. With all her sister states this youngest one will try to bring in a great Centennial. O. L. Smith

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NEWS FROM MANY FIELDS.

Joy at Akron, O.

It was my pleasure, on August 23, to participate in the "reopening services" at the Fourth Church of Christ, on Steiner avenue, Akron, Ohio. It was a happy day for the church, which has struggled so hard to reach its present prosperous condition. Under the wise leadership of William G. Loucks, who began work with the congregation about the beginning of the year, the congregation has increased its courage, the Bible school its membership, and every department of church work its enthusiasm. The meeting house has been newly painted and otherwise improved from basement to auditorium, the money all raised and the debts all provided for. Brother Loucks is working hard with hands and brain, and verily he will have his reward. The church lot, which is a good one in a growing part of the city, has been graded, walks placed and made presentable. A. S. Mottinger, of the High Street Church, has been an outside helper who is worthy of the thanks all give him. Brother Loucks has had the enthusiastic help of the members of the congregation, young and old, as he, vigorous as he has been, would have failed.

221 Ast St., Akron, O. F. M. Green.

Hampshire District, W. Va.

The annual co-operative meeting of the Disciples of Christ in Hampshire district, West Virginia, was held at Mt. Zion church, in Hampshire county, eleven miles out from the county seat, Romney, August 20-23. Although it was at the time of the immense peach harvest, the brethren were present in large numbers at all the sessions. Sunday, August 23, was the high day of the meeting. In the morning W. B. Taylor, of Bethany College, spoke in the grove to a large audience on the question, "What Think Ye of the Christ?" In the afternoon, at the same place, Prof. E. W. McDiarmid delivered an address on Christian education. In the evening A. McLean gave one of his splendid missionary sermons. Fully 2,000 people were on the grounds that day. Good reports were read from thirteen co-operative churches. Brethren Johnson and Bilyeu, the evangelists, have done good work. They will continue in the field. They are planning to attend Bethany College during the winter. At the meeting money was raised to send these faithful young brethren to the Clarksburg state convention, September 15-18.

George F. Crites represented the state work and made several telling addresses. He is now in a meeting at Romney, with the purpose of starting a Church of Christ at that place. It is an important work of great difficulty. E. W. McDiarmid.

Beckley, W. Va.

Clark and Sturgis at Westville, Ind.

Westville's greatest meeting, and its only tent meeting by the Christian church, closed August 21, after nearly three weeks of earnest effort. The evangelists who led this work were H. H. Clark, of Salem, O., and J. E. Sturgis, of Butler, Ind., and the church is to-day rejoicing in the splendid work they did. The evangelists came highly recommended and they proved their ability to fulfill more than was promised. In this meeting the gospel had the best hearing it has had in this community for thirty years. There were 27 baptisms, two reinstated, one by statement from the Baptists (they having no congregation here), and one baptized who continues her membership in the M. E. church at Charleston, Ind. Brother Clark's lecture, "The Clay Cottage and the Angel Within," on the last night, was much appreciated.

We can most heartily recommend these brethren to any church wanting a meeting. They are earnest, godly, consecrated and successful evangelists. They leave us rejoicing and happy.

John H. Clark, Minister.

Moving Forward at Trenton, Mo.

We want you to know something about our onward move and rejoice with us. The grand old words, "Praise God from whom all blessings flow," ring out from the life of more than 450 Disciples of Christ worshiping at this place; for never in the history of a church was there such a state of harmony and unanimity.

I have not the information of the past record of the church that I might give its history from the beginning, but have been told that T. P. Haley, a father in Israel to so many of us, organized this

Christian Church at Trenton.

church something over forty years ago, [in the autumn of 1853.—Ed.]. If we could go back over the long period of history, doubtless this church would be numbered among the oldest in the state.

The present house of worship was completed in the year 1903, under the leadership of C. F. Stevens, who labored here six years. S. J. White followed Brother Stevens, serving the church two and one-half years. Much could be said of the good work done in the past, but it needs no eulogy, it has passed into history.

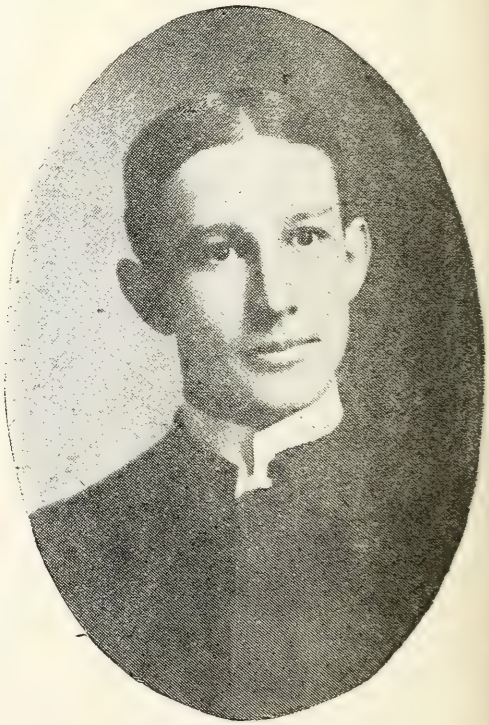
After Brother White left, the church was without a pastor for nearly six months. W. A. Shullenberger was called and took up the work the last of February, 1908. August 30 closed the first six months of his pastorate. It was "All Members' Day." It was our privilege to counsel together in regard to future plans and work, each department setting forth the work it intends to accomplish ere the close of the pastoral year; so the order of the day was to specialize—each department having a different aim. We hope to give you the desired result of these plans before March 1, 1909.

Brother Shullenberger was born in Pennsylvania, but Missouri claims him as one of her boys, since his parents moved to Maryville, Mo., when he was only two and a half years old. He is a graduate of Drake University of the class of 1904, and this is practically his third charge. He preaches the gospel fearlessly and in its fullness and a loving spirit.

The church is being added to daily, more than 50 have been received into the church in the six months. Every department is wide awake, and the fellowship is so sweet that we know that our interest in holy and heavenly things has been quickened.

Meeting and Dedication at Marble Falls, Texas.

The question, "Can a pastor do successful evangelizing?" has, in an individual case at least, been answered in the affirmative and with emphasis. Pastor John W. Kerns, of the First Christian Church of Carbondale, Ill., in deference to the solicitations of a member of the Central Christian Church at this place, who was, at one time, a member of the Carbondale church, came to Texas, held a ten days' meeting and formally dedicated the new church building



W. A. Shullenberger.

here. The new building was barely complete in time for the dedicatory services. The congregation is not large or overwealthy, but has shown itself enterprising in a marked degree. The most that was hoped for by the sanguine, however, from the Kerns meeting, was that $1,000 would be raised or pledged. But the preacher was of another mind. He raised in half an hour nearly $1,500, thus covering all but $700 of the total amount needed, including seats and numerous other items not counted in the original estimate. People of all creeds and no creed attended the meetings, and filled the church at nearly all services, and large numbers unable to get in utilized the space around the large open windows.

The universal verdict here is that Pastor Kerns' sermons were never surpassed in this section. Nor can this be said to be a local verdict, for the vast number of tourists from various sections who are just now flocking to Marble Falls on account of the lake, mountains, cataracts and mineral springs, add their voice to the popular acclaim. The large number of additions to the church the ready concession by people of all beliefs that the discourses have been eminently uplifting, without partaking of

the too frequent abusive style, are telling items.

The new granite church building is now ours and there is a strong sentiment to employ some good Hiram man for pastor, Brother Kerns being taken as a sample of the Hiram product. W. P. C.

Haddock at Brownwood.

J. L. Haddock has come and gone his second time. With his first coming he found a city of 8,000 people, with its full share of sectarian prejudice. He left after a six-weeks' siege, as one of God's conquering heroes. His second coming found a host of sympathizing friends, and a well-planned battle of silence among our religious neighbors. The meeting began with the anticipated interest and enthusiasm and was well sustained up to the close of the four weeks' service. By many this year is considered much greater than last year's effort, although the number of additions was not so great. There were 57 additions this year, with an influence that will be lasting, as Mr. Haddock had an opportunity to place the simple plea of the gospel before the people in a way that it can not be forgotten. The Sunday night audiences were estimated at 1,500 people. An analysis of the results of this year's meeting recalls some very interesting facts. Of the additions only five were under 16 years of age, five were between 16 and 21, the remaining number were all over 21 years of age. Of the 57, thirty-six were married; 20 husbands and wives formed ten united families in the Master's cause.

Our people feel that J. L. Haddock has been the right man in the right place, and we hope to have him again some time. He is pre-eminently a teacher, and our people are proud of him and the gospel sermons he has preached for us. We had over 180 additions during his two meetings. All the expenses of the meetings were met with the least effort, and $350 was pledged on the new tabernacle. Our pastor, John W. Smith, by his continued efforts and Christian character, has made this great work possible, and under his guidance we feel that the Brownwood church is a "live wire" at work in the Master's kingdom.

Christian Church, Brownwood, Texas.

Disciples at Winona.

"A meeting of the members of the Disciples church in attendance at the Bible conference was held at Bethany hall yesterday afternoon. Rev. A. B. Philputt, of Indianapolis, was chosen as chairman, and Rev. W. H. Smith, also of Indianapolis, as secretary. Throughout the meeting there was expressed a high appreciation of Winona as a place of rest, and its Bible conference as an inspirational uplift, and its interdenominational fellowship as a token of and force for Christian union. Of the thirty in attendance, 26 were ministers. Those present were: C. H. Winders, Miss Clara Shank, Mrs. W. H. Carter, A. I. Berninger, Matthew Small, Charles M. Fillmore, Samuel Buckner, all of Indianapolis; F. W. Burnham, Springfield, Ill.; J. E. Lynn, Warren, O.; L. H. Stine, Tipton; S. A. Harker, Parker; Mary Alice Johnson, Ladoga; George W. Sweeney, Chicago; Finis Idleman, Des Moines, Ia.; Miss India Burke, Chicago; H. S. Hale, Mayfield, Ky.; F. A. Wright, Erie, Pa.; G. E. Springer and T. W. Grafton, Anderson; M. D. Dudley, Paynesville, Mo., L. E. Brown, Lebanon; James Small and G. L. Reeves, Columbus; J. H. Craig, Logansport; Urban C. Brewer, Hall, Ind.; B W. Huntsman, Adrian, Mich.; H. E Sala, Westville, O.; John P. Sala, Elyria, Ohio."

The above appeared in the "Winona Assembly Reviw" of August 15. During the meeting a resolution was passed asking me to furnish our church papers with a notice of this meeting and to call attention to "Winona Lake" as a place where our people can spend a very pleasant and profitable vacation. Winona Lake is situated in the northern part of Indiana, about 125 miles north of Indianapolis and 100 miles east of Chicago The lake, fed by springs, is probably more than a mile square, and is surrounded by a beautiful and well kept park of several hundred acres. The "Bible conference," which lasts ten days, is the period of chief interest to ministers and church workers. No admission is charged during these ten days and room and board can be had for from $6 to $9 per week, making the stay inexpensive.

Among those who gave from three to five addresses during the Bible conference may be mentioned the names of W. L. Watkinson and Gipsy Smith, of England; F. W. Dawson and C. F. Aked, recently of England, but now of the United States; Dr. Mullins, of Louisville; C. L. Goodell, of New York, and Bishop Hartzell, of Africa, and many others not less distinguished as preachers or teachers. While I believe there were a good many Disciples in attendance who were not present at this meeting the number in attendance was far too small, as our people may very profitably attend at least the Bible conference. This does not mean that one will not hear things at this conference with which he will disagree. We all do this at our own meetings. But he will hear much here that will be instructive, inspiring and in every way helpful. The attendance at Winona from the ranks of the Disciples should, and I think will, greatly increase. C. H. Winders.

Indianapolis, Ind.

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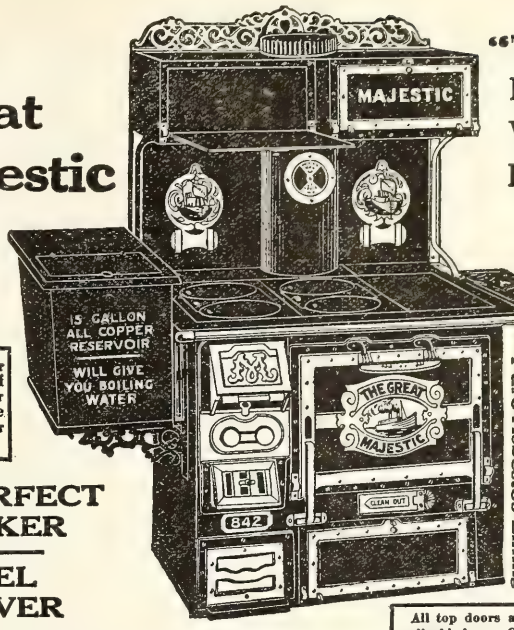

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A Summer Meeting.

D. W. Moore, of Carthage, and the writer spent the month of August with old friends at Fayetteville, Ark. During the time we held a revival meeting at Baldwin, Brother Moore's former home. The meeting continued two weeks, and resulted in the organization of a church of sixty-three members. Most of these were conversions. B. R. Davidson, one of the best lawyers in Arkansas, and the superintendent of the Sunday-school in Fayetteville, was present when the new church was organized and made an admirable address. The meeting was remarkable for the number of young married people who were converted. A Sunday-school was begun and an Endeavor Society will be organized soon. A house of worship will be completed before the new year. N. M. Ragland.

Springfield, Mo.

Our Plea in the Forest.

The close of July and opening of August found us at Perry Hawkin, a little country church on the eastern shore of Maryland. The district is commonly known as the forest. The services were held in a grove, which added much to the interest and inspiration of the revival.

This part of Maryland has recently gone "dry." Many of the men who live under the shadow of these tall pines had furnished splendid arguments in their lives for the abolishment of liquor. After it was gone, paradoxically, it was still there. These same men found ways and lived, many of them, as shackled slaves of appetite. There were a dozen men on whom the church had claim that associated together for mutual support in mischief and meanness. Most of these were won at the meeting.

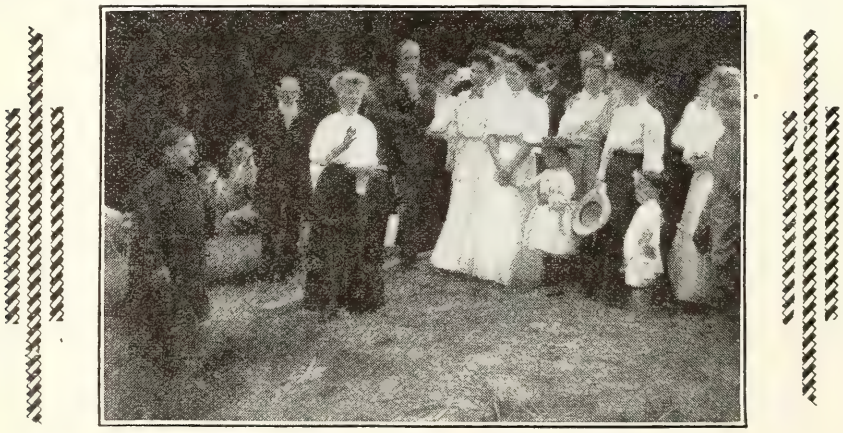
It was a blessed thing to see men who had not been living right to straighten up and start again with Jesus as a guide. One sister came by conviction from the Roman Catholic church. Standing by the river during the primitive baptismal service, she realized that obedience to Christ is the shortest road to true happiness. It was the first scriptural baptism she had ever seen. She could not contemplate the sight unmoved. It dampened her eyes and melted her heart. She soon surrendered.

At the last service of the meeting one was importuned not to turn away, as he so many times had, without confessing Jesus. The man was old and his beard, like that of Aaron, was long and white. The invitation song continued; two had stepped out and confessed Jesus. Another verse was sung, and then out from one of the rear benches walked the venerable old man, steadily but firmly, but straight he proceeded to the front, and there told the world of Christ and the love he had never before discovered. When this old man was baptized, two of his sons walked out, made the confession at the water's edge, and all were buried together with Christ.

Twenty-five came as a result of the meeting altogether, nineteen by baptism, two reclaimed and four from other sources. Two, possibly three, of the young men who came in at this service are expecting to enter the ministry. We found the parent who stood between the child and Christ at this meeting, too, one girl being sent out of the state to prevent her baptism.

There was a sad side to it all. Two young men who ought to have come did not. In the picture they sit in the boat; the earnest look of one can not be hid. Every sermon preached, every prayer, every hymn had these two in mind. One left the meeting and went away; the other kept coming on up to the last service. Then a special service was held for him alone with a little group of Christians in the home. He did not come. We talked to him; he said no. The last memory of the meeting is shrouded in his refusal. As we drove toward the depot he was asked once more if he would not confess. The horses were held, but he shook his head. All during the trip of many hours back to Baltimore, and through the days and nights since, the vision of that man standing back, shaking his head no, is ever present. How can a man say no to Jesus, the Savior of the world?

Baltimore, Md. Nelson Trimble.



Mr. and Mrs. Nelson Trimble, at Perry Hawkins, Md.

Annual Conference of Our English Churches.

The twenty-eighth annual conference of our churches in England was held at Lancaster, with our extreme northern church. It was certainly one of the best we have had. We have never been more cordially received by the ministers and churches of a town than we were at Lancaster. The most significant note of the entire series of meetings was that of Christian union. The subject was referred to over and over again, although only one brief address was down on the program bearing on the theme. Our feeble folk in this country have an influence in this direction far beyond what our numbers would warrant, and some of us feel that this is the field in which our work should be largely devoted in the future. The field is such that the propagation of our principles need not depend, exclusively, upon the multiplication of our churches as such.

We have suffered a slight loss in membership during the year, in common with almost every other religious body in the country. The reports from the various churches show a hopeful spirit, however, and several forward steps are sure to be taken during the coming year, both in local centers and in the general work.

The presence of several American brethren was appreciated, including Prof. B. C. Deweese and Hamilton and Garmong, evangelists.

The conference sermon was delivered by Dr. David Brook, of Southport, president of the National Free Church Council. The power of his message, which was on "The Print of the Nails," was in its simplicity. It went straight to the heart. Dr. Brook was entertained at luncheon, together with the ministers of the town, by our ministers in attendance at the conference, and a delightful fellowship was enjoyed. Our preachers conducted fourteen or fifteen services in the town on the Sunday preceding the conference, including a large open-air meeting in the evening, under the auspices of the Free Church Council.

The president for the year has been Eli Brearley, and he closed his year of office by delivering an excellent address on "The Present Position and Its Problem." The president-elect is Frank Coop, of Southport. This is the first time that any other than a preacher has occupied the position. Brother Coop will make the Centennial year a significent one, although it was with great reluctance that he accepted the post.

Leslie W. Morgan, Gen. Secy.

16 Warner Road, Hornsey, London, Eng.

Texas Missions.

We—W. A. Boggess and the writer—closed a very pleasant and profitable meeting with the church at Memphis on Sunday night, August 23. There were twenty additions, as follows: Four confessions, six who had heretofore worked with the opposed-to-organs brethren, and ten who had been members elsewhere. We had a large hearing from the beginning to the end, all the churches of the town joining heartily in the services. Brother Boggess begins at Plainview on the fifth Sunday. I will spend a few days in Roswell, N. M., attending the territorial convention, and begin a meeting of fifteen days at McLean, Gray county, on September 6. We close the campaign with a meeting at Texline, which is to begin on the fourth Sunday in September. This has been a very pleasant and profitable summer spent campaigning in the Panhandle. Within three years we have started churches by co-operative effort at Melrose and Clovis, N. M., Farwell, Panhandle, Stratford, Texline, Lubbock, Happy, Tulia, Childress and Allenreed. New houses have been built at Clovis, Farwell, Stratford, Memphis and Childress. A new concrete foundation is completed at Lubbock, and the men with the hammer, saw and plane are now busy with the woodwork. M. M. Smith, the new minister, is on the ground, and will devote half his time to the work at Lubbock and also build up our cause in the regions round about. We have about completed a similar agreement with a new man at Plainview and two mission points near by. J. D. White, formerly of the "Sound" brethren, is located for full time at Canyon City. He is an intelligent and faithful gospel preacher, and will do good work. We have applications from two other able men from the "loyal ranks," who will do faithful service in the forward movement henceforth. We have had word from ten of these erstwhile "loyal brethren" who are convinced of the error of their way, either by reading or hearing the Mason-White debate or the Clark-McPherson discussion. These brethren all testify that our organized work had been misrepresented to them, and was therefore misunderstood by them. Let the good work go on. J. C. Mason.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Aug. 31.—Two additions at our regular meeting service yesterday. Our people rejoice, work earnestly and bravely go forward.—J. W. Ellis.

California.

Orange, Aug. 31.—There were four added during August—one by baptism and three by letter and statement. We have large audiences and the future is full of promise.—C. C. Bentley.

Colorado.

Fruita.—I concluded a tent meeting of six weeks' duration here, resulting in organizing a church of 100 members, 47 of whom I baptized, and the remaining 53 coming by letter or statement, reclaiming or from other bodies. A lot was provided for a new house, money pledged to inclose new building, and a good officiary of eight deacons and three elders chosen. There is a Bible class of over 70 people, and three young people volunteered for special work as a missionary, evangelistic singer and minister. I am to begin at Montrose, Colo., in a tent on September 8. There is no congregation, no music director, but I am hoping to find Romans 1:16 applying to that place as well as to all others where the gospel has been preached in love and faith.—Charles G. Stout, general evangelist, Des Moines.

Florida.

Madison, Sept. 2.—I closed a meeting at Mt. Zion, a small country church near Live Oak, Suwanee county, Florida, with five added by confession and baptism, one by relation and one was formerly a Baptist. The meeting lasted ten days. R. I. Hinely, of Lake Park, Ga., their much-esteemed regular minister, assisted in the meeting.—T. A. Cox.

Georgia.

Rutledge, Aug. 31.—Just closed a week's meeting with Reese Church, Morgan county, with two additions by baptism and one reclaimed. Two of these are heads of families.—E. Everett Hollingworth.

Illinois.

Eureka, Sept. 4.—Seventeen additions—six by baptism—at Ann Arbor, Mich., since last report.—A. C. Gray.

Auburn, Sept. 2.—Just closed a 16-days' meeting with the Pleasant Hill church, near Pawnee, Ill., with 12 additions—nine by confession and three by letter. Three had made the good confession at the regular meetings before, thus making 15 additions to the church since taking up the work. I was assisted in this meeting by my brother, Bruce. F. A. Sword will begin a meeting here the last of October.—Roley Nay.

Hoopeston, Sept. 2.—Three additions here since last report—all by letter.—Lewis R. Hotaling.

Centralia, Aug. 29.—I concluded a two-weeks' meeting at Donaho Prairie Church with 27 additions—23 by baptism. A reorganization of the church was effected.—J. F. Rosborough.

Flanagan, September—I assisted a few days in a meeting at Denver, Mo., led by Evangelist Cooper, of Grant City, Mo. There had already been several additions when I left. The congregation at Denver is not large, but they are all awake. I am now at Flanagan, singing in a meeting for John R. Golden.—Charles E. McVay, song evangelist.

Iowa.

Perry, Sept. 2.—Seven added the last two Sundays—about 15 since last report—two by obedience, two from other religious bodies, the others by letter and statement. Have debt on church nearly raised, and hope to soon have a mortgage burning.—R. H. Ingram.

Indiana.

Thorntown, Aug. 30.—On August 23 we closed a series of revival meetings which continued for two weeks, with five added by confession and one by letter. We had the able assistance of Earl Wilfley, of Crawfordsville, who levies tribute upon all the graces of rare mental culture, literary charm and rhetorical training in his presentation of the gospel message.—Will H. Newlin, minister.

Ft. Wayne, Sept. 1.—On Aug. 16 the Third Church had four additions; on August 30, one addition. Bible school gaining all through vacation months. Organized a Christian Endeavor last evening. Our pastor, H. F. Stafford, is solving our problems.—Edward Shellaberger, clerk.

Kansas.

Sharon, Sept. 1.—Evangelist M. B. Ingle closed an 18-days' meeting at Hazelton, Kan., August 30, with 11 additions—two confessions, two from another church and the remainder by letter and statement. Miss Grace Merchant, of Alva, Okla., was soloist, and did her part well. This was a good meeting considering the hard field.—S. E. Hendrickson.

Homewood, Sept. 5.—Closed a meeting with 41 accessions in all—11 from the Baptists and four from other bodies—six by letter and statement, 20 by confession, one not baptized on account of parental restraint. L. W. Myers, of North Lawrence, did the preaching. He believes in the power of the old gospel and preaches it straight. The greatest meeting in Homewood in twenty years. Fred E. Lee, pastor, assisted by personal work and song service. The church was much strengthened. Such a meeting means much for a small church. Brother Myers came for the free-will offering and we found him a man of many talents.—W. E. M.

Kentucky.

Clintonville, Aug. 26.—We have had an excellent meeting here, with nine additions—eight by baptism. F. M. Tinder, of Lancaster, Ky., did the preaching, and Al Lamar Wills, of Lexington, conducted the singing.—Walter S. Willis.

Louisiana.

Lake Charles, Aug. 31.—Splendid audiences at both services yesterday, and the largest Sunday-school attendance we have had. There was one confession and one added by statement. We begin the Bible school rally next Sunday.—Otis Hawkins.

Missouri.

Canton, Aug. 31.—Our seventeen-days' meeting at Laclede closed with 23 additions—15 by confession, six by statement and two from the Baptists. We received two others by baptism that have not been reported.—E. W. Killion, minister.

Shelbyville, Aug. 31.—E. M. Smith, of Centralia, closed a three-weeks' meeting here. C. E. Wagoner, of Palmyra, led the singing. The results were nine confessions and baptisms and eight by letter and statement. The church has been strengthened spiritually. The evangelist and singer did very satisfactory work.—R. B. Havener, pastor.

Webb City, Aug. 31.—Five added since last report—three by confession and two by letter.—H. M. Barnett.

Marshall, Aug. 31.—Brother Herndon, of Centralia, closed a meeting at Salam Church, in Salem county. There were 12 additions—all by primary obedience. C. E. Burgess, of Columbia, preaches for the congregation.—J. M. Marksbury.

Richards, Aug. 31.—In a seven-days' meeting there were four confessions. It is a fine working congregation. We begin at Osceola September 2. We have open dates for January.—E. H. Williamson and wife.

Bucklin, Aug. 31.—I am here assisting A. Munyon in a meeting. There have been 18 additions. Violett and Charlton are to help us at Canton immediately after the election.—C. W. Buckner.

Kansas City, Sept. 1.—I just closed a meeting at Lewistown (my sixth for this church). There were 12 baptisms and three reclaimed. I am to begin a meeting at Steffenville September 7, and during the month of October have an engagement at Harristown, Ill. Churches desiring meetings after January address me at 3016 Euclid avenue, Kansas City.—C. L. Harbord, evangelist.

Laddonia, Sept. 3.—J. M. Rhodes, of Mexico, recently held a meeting for me at Friendship, in Callaway county. There were four by primary obedience and four by letter and statement. He is now holding us a meeting at Hayes Creek Church, in Ralls county. He is doing splendid preaching.—J. D. Greer.

Salisbury, Sept. 5.—We recently closed a short meeting at Keytesville. There were 29 added—21 by confession, six by statement and two from another religious body. O. J. Marks had charge of the music, doing his work well.—G. H. Bassett, minister.

Ozark, Sept. 3.—We closed a meeting at Nixa, which began August 14. There were 36 additions—28 being by primary obedience. M. Ward Ellis, of Richland, was leader of song and personal worker. He preached each Sunday morning.—Alden A. Wallace.

Booneville, Sept. 5.—I closed at two-weeks' meeting at Pilot Grove, and had nine baptisms. The church has been without preaching for several months. Under all the conditions this was a good meeting, the people being revived and hopeful. I will continue to preach there on Thursday nights until they secure a good man for their work. J. H. Bryan is to be with us to-night to start our Bible school rally. We hope to make this a Centennial Bible school. The rally will be followed by a meeting in November and V. E. Ridenour will assist me. Our work is steadily growing.—J. B. Weldon.

Denver, Sept. 3.—The church here is having a successful revival, led by Evangelist Cooper, of Grant City. Charles E. McVey, en route to Flannigan, Ill., stopped off for a few days to assist in the music.

Mayview, Sept. 8.—R. Tibbs Maxey and wife, of Des Moines, closed a meeting with 12 added—six by confession and baptism. The remainder were by letter, but were as great an acquisition, so far as the church is concerned, as were those by primary obedience. One young man has about decided to become a minister. The general work in the church goes on as usual. The parsonage is being improved at an expense of $250. After July 1, 1909, I am anxious to locate a man with this church and at Corder, where Brother Maxey will hold a meeting next week.—Arthur Downs, minister.

Corder, August 30.—We begin a meeting here to-day. It is a more promising field than Mayview, where we just closed. Arthur Downs, minister of both these churches, is loved by all. Many have said they dread to see the time come when he leaves to go to Drake University. D. G. Dungan, my former partner, will join me for another strong effort in evangelistic work during October. We want the best opportunity possible. We have been greatly blessed in the work together.—R. Tibbs Maxey.

Nebraska.

Grand Island, Aug. 25.—The Lockhart and Garmong meeting goes grandly on. The city is being stirred as never before.—James R. McIntire.

Table Rock, Aug. 31.—I preached here August 23, and administered the ordinance of baptism in a stream near by in the afternoon. I have accepted a call to the work. We have voted to have Harry G. Knowles for a meeting in November.—George N. Jacobs, Bethany, Neb.

Unadilla, Aug. 31.—In our meeting which closed yesterday, 56 people took a stand for Christ. There were 39 baptisms. W. Thompson was the evangelist and A. Ritchey, singer. We praise God for the victory.—M. G. E. Bennett.

Ohio.

Farmer, Aug. 30.—The revival here, led by I. H. Durfee and daughter, is increasing in power. There is some strong opposition.—Fred Rinkel.

Oklahoma.

Carney, Sept. 10.—William N. LeMay, of Enid, who has returned from a five-months' tour of the Holy Land, held a two-weeks' meeting for us here. There were 16 additions by primary obedience and four from other religious bodies. Among the former was the principal of our public schools, while her parents, who were members of another religious body, also joined us. The seed sown will produce good fruit in the future. Brother LeMay is an earnest contender for the faith once for all delivered, and preaches ably in the spirit of love. I have just received a letter from James Cage, former minister here, who is now serving the church at Crescent. It will be remembered he is the brother who received a terrible beating at the hands of an outlaw early in the summer. He gives me the good news that last Lord's day he received into the church there 42 souls—27 of them coming by primary obedience. This is remarkable, considering that Crescent is a town of only 700 population, and no protracted efforts were put forth, the people coming simply at the plain presentation of the gospel of redeeming love faithfully preached.—A. G. McGown.

Texas.

Paris, Aug. 31.—I spent my vacation in holding three short meetings in needy places. There were 41 additions in these meetings. Three have been added here recently.—J. T. Ogle.

Abilene, Sept. 1.—There were four added last Sunday—two by confession and two by statement and letter. Mrs. Morrison leaves this evening for St. Louis for additional treatment for our little girl—G. H. Morrison.

Dallas, Aug. 31.—Cephas Shelburne reports two additions and one confession Sunday. There were two baptisms on Wednesday, making ten additions since his last report, and a total of 25 since he took charge of the work at East Dallas. The Christian Endeavor societies have taken both banners from a city local Christian Endeavor union, in which ten or more societies are represented.

Marshall, Sept. 1.—We are in a great meeting conducted by J. O. Shelburne and Professor Knight. There are 2,000 present every night. This is the first time there has been a fair opportunity to hear our plea in Marshall. Professor Knight has a class of over 200 singers, and a Sunbeam chorus of sixty voices. No such meeting was ever held here before. We hope to give a full report later.—T. F. Weaver.

Virginia.

Roanoke, Sept. 1.—I have just closed a series of meetings at Piney Grove, three miles south of Roanoke City. There was a large attendance and much blessing. I found the church luke warm, with a membership of 57. But after 15 days' of labor we report 130 and a congregation days' of labor we report 130 and a congregation in good working order. There is a unanimous desire for me to become pastor, but my work seems to be evangelistic. I have had several meetings at other points which have been equally successful, especially that of River Mount, in Bedford county, where there were 35 conversions. Many are begging for an organization. At many places people are starving for want of attention.—T. A. Childress.

Eno, Aug. 31.—I closed a two-weeks' meeting at Salem Church yesterday. There were 20 baptisms and four reclaimed. The church was revived. B. H. Melton did the preaching at Forest Grove, where three were added—two by baptism and one from another religious body.—W. L. Burner.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Over Half of Our Sunday-school Scholars Lost.

FACTS AND FIGURES LAID BEFORE THE SUNDAY-SCHOOL SUPERINTENDENTS' CONGRESS. WHAT CAN BE DONE FOR THESE.

(From an address by James B. Murray, delivered before the Sunday-school superintendents' congress at the recent twelfth triennial convention of the International Sunday-school Association.)

"'What is the true measure of success of the Sunday-school?' was asked the Sunday-school superintendents' congress, at the recent twelfth triennial convention of the International Sunday-School Association,—'Is it to teach the scholars about Christ, or to lead them to accept Christ?' Without a dissenting voice the reply came back, 'To lead them to accept Christ.'

"If the true measure of success of our Sunday-schools is to lead our scholars to accept Christ, let us consider for a few moments how far have our Sunday-schools attained their true measure of success?

"The report of the general secretary of the International Sunday-School Association shows that at present (1908) there are 13,515,498 Sunday-school scholars in the United States and in Canada in the forty-six associations reporting, or, to allow for all others, say about 14,000,000 in all; and that there were converted during the last three years 903,028 of them (who have joined the church) in the forty-six associations reporting, or, to allow for all others, perhaps as many as 1,000,000 in all (in order to give our Sunday-schools full credit for all work done). That is, during the last three years, there have been converted each year about 333,500 scholars, or about 2.38 per cent of the 14,000,000 in the Sunday-schools.

"This is a great improvement since the year 1902, six years ago, when the percentage was but 1.66 per cent a year. It is a gain of nearly 3-4 per cent annually, probably due in large measure to the increasing observance of decision day and to the increasing efforts now made to reach them before they leave the schools. But how about the rest of these 14,000,000 scholars?

"By collating the best authorities it appears that scholars begin to attend Sunday-school, on an average, at about the age of six years, and leave it, on an average, at about 14, and thus have, on an average, but about eight years of Sunday-school life. (In schools in which the organized Bible class has been introduced this average is increasing. But as the above report shows over 170,000 Sunday-schools and less than 1,700,—less than 1 per cent,—organized adult classes, it is evident that for the purpose of this computation, they do not greatly alter the result, except as a very important growing factor.)

"If the rate of conversion (2.38 per cent a year) should continue during the eight years that these scholars are likely to remain in the Sunday-schools, there would be converted about 2,667,000 (about 19 per cent) of them, before they leave. (Whether your school is above this average can be tested by counting all the scholars from 6 to 14, and then seeing whether or not over 19 per cent of them have joined the church).

"After they leave (at the average age of 14), during the six years from 14 to 20, conversions will still occur, though less frequently (as the favorable influences of the Sunday-schools would be lacking), and the rate would, of course, be less.

"In 1902, when the rate of conversions in the Sunday-school was 1.66 per cent, the rate after scholars left the Sunday-school, for these years from 14 to 20, was estimated at about 1 per cent per year; and as there is nothing to indicate any advance in that rate, if that rate be taken for these six years, 6 per cent more would be converted of these 14,000,000 scholars, that is about 780,000, making, with the 2,667,000 converted before the age of 14, a total of nearly 3,500,000 (or nearly 25 per cent) before they reach the age of 20.

"Statistics of conversions show that more are converted before the age of 20 than after. The figures for 1,000 conversions (as given by Mr. John R. Mott) are:

Under 20 years of age	548 or	54.8
Between 20 and 30	337 or	33.7
Between 30 and 40	96 or	9.6
Between 40 and 50	15 or	1.5
Between 50 and 60	3 or	.3
Between 60 and 90	1 or	.1
Totals	1,000	100

"We see, therefore, that while nearly 55 per cent are converted before the age of 20, during all the years after 20 there are converted but 45.2 per cent. These figures are believed to be very conservative, as a rising vote in Christian assemblages often shows about half or more are converted at or under the age of 16.

"Now, with less than 3,500,000 converted before 20, at the ratio of 54.8 per cent to 45.2 per cent, but about 2,886,861 (or about 20.62 per cent of them), would be converted after 20, making a total of less than 6,500,000 (less than 46 per cent) out of the whole 14,000,000 during the whole course of their lives.

"But what about the souls of the remaining seven and a half millions (over 54 per cent) of these 14,000,000 of our Sunday-school scholars, who, under present conditions, and if the present rates of conversions continue, are going down at the close of life to Christless graves and to face a Christless eternity?

"What a mighty host! What an awful spectacle!"

Can Nothing be Done to Save These?

"Let us examine the condition of these scholars. If you have ever asked any of them, you will find there is not one of them but expects at some time to become a Christian. All that stands between them and salvation is the difference between 'some time' and 'now.' If that 'some time' could be changed to 'now' they would all be saved.

"Next let us consider what the church is doing. Outside the Sunday-schools, in the outside world, she has evangelists for some and rescue missions and homes for others, and is spending hundreds of thousands, nay, millions of dollars every year in the effort to reach, with great expense, here and there a single perishing soul. And what is she doing for the scholars in her Sunday-schools? Here we find she is making comparatively almost no serious, organized, persistent effort to win them to Christ. Instead of doing this, she is permitting the great mass of them,—over four-fifths of them,—to drift out into the devil's territory of the world without the protecting shield and inspiration of a Christian life, there to fight a losing fight with temptation and sin, and become entangled in the devil's meshes before she seriously tries to win them. Then after sin has fastened its clutches upon them, she attempts with great effort and expense to reach them, but only succeeds in getting here and there one.

"Is this wise? Is it right?

"If a farmer has four fields, one of which will yield 55 bushels of wheat to the acre, one 33, one 10, and one 2, is it good farming to lay out his efforts on the 33, 10 and 2 bushel fields, and let the 55 bushel field go uncultivated,—getting from it only its volunteer crop? Would it not be better husbandry to cultivate the 55 bushel field thoroughly, and put the balance of his labor on the poorer fields?

"If Niagara were full of poor wretches being swept on to the falls, and a small steamer were sent out to save them, would it be wise for her to approach as near the brink as possible, and there put out a long hawser,—forming such a drag as to almost use up her power,—in order to rescue here and there one of the poor souls being carried over, or to go higher up stream in stiller water, where, with her hawser, she can sweep them in by the thousand to the shore?

"Is there any difference in the value of souls? Is a child's soul less valuable than that of an adult? Is it not rather more valuable, because of a longer life of service? If adult souls are not more valuable, why ought not the church to turn her efforts to saving first the children?

"But is it right for the church thus to neglect her Sunday-school scholars? Are not these Sunday-school scholars her wards, placed in her hands and under her guardianship, and entrusted to her tutelage and care? Is it right for her to permit them to go out into life and into an unequal fight with the devil, without having exhausted every effort to provide them with the only possible means of success,—the only possible foundation of victory?

"If but a tithe of the effort, time and expense that the church is laying out upon the outside world were spent in bringing her own children to Christ, they all might be won. And if won, would not this solve the question of 'How to reach the men?' and 'How to reach the masses?' and with half the coming generation Christians, why could not a large portion of the remaining half be swept into our Sunday-schools, and thus in the next generation this nation be substantially won for Christ?"

What Methods and Means Can We Use to Save Them?

But what can be done to save these myriads of perishing souls of our other Sunday-school scholars? What means can we use to reach them?

First. Have Decision day twice a year for all the schools (except where conditions render this undesirable), with Decision day or any other day for individual scholars as opportunity may offer. (A very slight introduction of Decision day in New York state much more than doubled the rate of conversions in one year—from 12,295 in 1900 to 29,008 in 1901. See reports of New York Sunday-school Association.)

Second. Prepare carefully for some time in advance of each Decision day, by the united prayers of the teachers, parents, superintendents and minister; by simple ad-

dresses to the scholars by the minister and superintendent, and, if desirable and possible, also by some conservative evangelist, if thought best, and by giving the scholars a week or more notice of it, but without mentioning the precise day. In New York an evangelist has recently been added to the force of the New York State Sunday-school Association, with the result that 1,000 additional scholars are believed to have been won for Christ in the last four months. But while inviting them, do not urge them to accept, as the decision should be that of the child's own mind, of and by itself, and not a mere assent uttered at the request or on the urging of some one else.

Third. The most effective measure, and one which would most effectively do the work, is to teach and lead the teachers themselves to become soul-winners (for if all the teachers were soul-winners, all the scholars would be personally spoken to and worked with). That this is not an easy undertaking is conceded, but it is believed it can be accomplished by, first, laying upon the hearts of the teachers the burden for these unsaved scholars that is now upon your own, as an incentive to action, and then forming in each Sunday-school a Personal Worker's class (not to take the place of the teacher training class, but as a supplement to it), to meet once a week for ten or twelve weeks, composed of such of them as are willing (all probably would be, but putting it in this way avoids all seeming compulsion), and also all other Christian workers in the church who would join, and then putting in their hands, weekly in advance, for prior study:

1. The precise requirements God asks of a seeking heart before that heart can be born again; with each requirement supported by at least one verse of scripture.

2. Next, a simple method of presenting these indispensable requirements to a seeking soul, i. e., of pointing that soul to Christ (to be used tactfully with different ones, as scholars' natures and temperaments vary.)

3. Then a few hints as to how to lead a procrastinating soul to seek Christ now (supporting both these last with illustrations). For, as has been said, if the scholars will change their "sometime" to "now" practically all of them will be won.

4. After that, take the teachers out into actual personal work, where they can see practical examples of the use of the foregoing in actual work.

5. Then, a brief statement of the personal preparation needed by every would-be soul-winner (the actual steps necessary are perhaps best set forth in Rev. R. A. Torrey's booklet, entitled, "The Holy Spirit; How to Obtain Him in Personal Experience"); and later lead them to take this step, and make the absolute self-surrender to let the great Helper—the only Worker (John 3:5)—take complete possession of them and work through them, for without him they can do nothing.

Ought not every teacher of souls in our Sunday-schools to know how to point a soul seeking Christ to him?

Fourth. After completing the above course, hold weekly teachers' meetings, led by the minister and superintendent, to

(a) Pray for self-preparation.

(b) Pray for the souls of their unsaved scholars.

(c) Learn how best to teach and apply that week's lesson in its relation to Christ and personal salvation.

Fifth. Nurture. After conversion young converts should, of course, be nurtured in a separate class by the minister, superintendent or some other competent teacher. This is probably the weakest part at present in most of the efforts made to save our scholars.

If the foregoing steps are taken and persistently continued, it is believed that almost all the scholars in our school can and will be won, and that our Sunday-schools will thereby attain to their true measure of success.

Ten Thousand Teacher Training Students in Missouri by October 1.

Teacher Training Classes in Missouri.

Andrew County—Savannah.

Atchison County—Rockport; Robert Brown, leader.

Audrain County—Mexico, Vandalia.

Barton County—Golden City, C. H. Button; Minden Mines, H. E. Carpenter.

Barry County—Monett, Charles A. McQuary.

Boone County, Columbia, M. A. Hart.

Buchanan County—Agency, F. M. Venable; Frederick Avenue, St. Joe; Rushville, E. M. Peters; Woodson Chapel, St. Joe, S. Moser; Wyatt Park, St. Joe, M. M. Goode; Mitchell Park, St. Joe, C. A. Lowe; King Hill, St. Joe, W. E. Knott; Wallace, W. A. Oldham.

Caldwell County—Kidder, E. O. Sweany.

Callaway County—Cedar City, Mrs. Ella Waggoner; Fulton, W. A. Fite.

Cape Girardeau County—Cape Girardeau, B. H. Whiston.

Cass County—Belton, John B. Dickson; Garden City, R. A. Blalock; Pleasant Hill, W. E. Neal.

Cedar County—Eldorado Springs, Elder John Giddens.

Chariton County—Brunswick; Prairie Hill, Miss Pearl Sims; Salisbury, G. H. Bassett; Triplett.

Cooper County—Boonville, M. A. O'Rear, leader.

Clay County—Kearney, C. C. Atwood; Liberty, Miss Louise Miller.

Clinton County—Cameron; Gower, B. F. Poe.

Cole County—Russellville, T. C. DeFoe.

Dade County—Everton, E. H. Carrender; Greenfield, Arthur Potter.

Daviess County—Pattonsburg, C. W. Worden.

DeKalb County—Maysville, A. B. Jett.

Douglas County—Troy, Earl Purdy.

Franklin County—New Haven, F. P. Shelton.

Gentry County—Albany, T. A. Williams; Dorsey; King City, L. D. Gill; Stanberry, W. E. Reavis.

Greene County—Springfield, J. R. Roberts.

Harrison County—Bethany, A. P. Johnson; New Hampton, J. T. Alsup.

Henry County—Clinton, A. N. Lindsey.

Holt County—Craig, Mrs. Beartha McDole; Oregon, B. H. Dawson.

Howard County—New Franklin; Fayette, W. B. Helser.

Jackson County—K. C. Central (colored), G. C. Campbell; K. C. Y. M. C. A. (colored), G. C. Campbell.

Jasper County—Carl Junction, W. C. Willey; Carthage, D. W. Moore; Joplin, First church, Miss Elise Geier; Joplin, South, G. L. Peters; Smithfield, W. C. Willey; Villa Heights, Irwine Hale; Webb City, C. E. DeCatur.

Jefferson County—Festus, Zula Ballinger.

Johnson County—Warrensburg, George B. Stewart.

Laclede County—Lebanon, E. L. Ely.

Lafayette County—Odessa, W. B. Snyder; Aullville, L. Hiers.

Lawrence County—Aurora; Mt. Vernon, E. N. Hargrove; Pierce City, J. N. Stark.

Lewis County—Lewiston; LaGrange, E. F. Westhoff.

Linn County—Marceline, F. M. Cummings.

Lincoln—Moscow Mills, Elder J. L. Roberts.

Macon County—College Mound, William W. Jones.

Madison County—Fredericktown, C. D. Haskell.

Mercer County—Princeton, Elder Luther Moore.

Miller County—Etterville, J. J. Flint; Eldon, J. F. Beckle; Olean, J. B. Franklin.

Moniteau County—California, L. L. Carter.

Monroe County—Monroe City, J. M. Bailey; Paris, Frank W. Allen.

Newton County—Diamond, James M. Miller; Neosho, J. W. Baker.

Nodaway County—Burlington Junction, Roy O. Youtz; Hopkins, E. B. Woods.

Osage County—Linn, James M. Brewister; Fairview, James M. Brewister.

Pettis County—Green Ridge, Elder J. Jones; Lamonte, H. A. Pearce; Sedalia, J. J. Setliff; Lamonte, C. W. Crawford; Smithton, A. Sterling.

Phelps County—St James, E. S. Haltom.

Pike County—Clarksville, J. D. Powell; Frankford, Talmage Defrees.

Platt County—Camden Point, Professor Stagner.

Pulaski County—Crocker, Otis Wright; Richland.

Putnam County—Unoinville, C. R. Shelton.

Ray County—Richmond, H. S. Saxby.

Saline County—Marshall, Mrs. J. H. Fisher.

Schuyler County, Lancaster, T. A. Hedges; Queen City, P. M. Lind.

Shelby County—Clarence, J. B. Lockhart.

St. Francois County—Bonne Terre, Spencer L. Jackson.

Stoddard County—Dexter, George T. Smith.

St. Clair County—Osceola, Frank Jalageas; Roscoe.

St. Louis County—First Church, St. Louis, Thomas C. Clark; Old Orchard, J. C. Engle; South Side.

Sullivan County—Osgood, J. E. Todd.

Texas County—Houston, W. J. Frost.

Vernon County—Nevada, W. W. Burks; Richards, W. G. Hearne; Schell City, L. W. Poynter; Sheldon, Elder William Funderburk.

Wright County—Hartville, L. E. Claxton.

Worth County—Denver, E. M. Hinton; Grant City, A. N. Cooper; Grant City, Mrs. C. N. Early; Sheridan, O. A. Adams.

PROMISED CLASSES FOR THE COMING YEAR.

Kansas City—	
Independence Boulevard	100
First Church	50
Forest Avenue	100
South Prospect	150
Linwood Boulevard	100
Hyde Park	100
West Side	50
Jackson Avenue	100
Budd Park	100
Ivanhoe Park	100
Sheffield	25
Mt. Washington	20
Roanoke (Mission)	25
Mt. Washington	20
Bethany, A. P. Johnson	200
Clifton Heights, St. Louis, E. F. Harris	25
Etterville, J. J. Flint	25
Houston, W. J. Frost	12
Weston, J. E. Wolfe	35

Fourth and Brighton (Mission), Kansas City.
First Church, Sedalia.
First Church, St. Joseph.
Wyatt Park, St. Joseph.
Mitchell Park, C. A. Lowe.

◈ ◈ ◈

The Right Spirit.

We recently celebrated the close of the three months' contest between the two schools at Chester and Belvidere, Neb. We Chesterites won. Our friends at the stations joined in the chorus of songs that were sung en route. On our arrival at Belvidere about twenty carriages were in waiting to convey "the old folks" to the beautiful picnic grounds on the banks of the Big Sandy, about half a mile from the station. The Belvidere school, under the superintendent, G. R. Dill, distinguished themselves in their hospitality and ability to entertain. They provided their visitors a splendid dinner. In the afternoon the usual sports were indulged in and the two pastors, C. F. Rose and C. E. Cobbey, made a great hit in their acrobatic feats.

R. L. Wilson, Asst. Supt.

◈ ◈ ◈

Our Bible school at Lamonte, Mo. has four regularly organized Bible classes.

The International Sunday-School Association of Pettis County met with it and H. H. Pearce, minister at Lamonte, reports that all were much benefited. The Teacher training class recently gave an open session at which time the public had an opportunity to hear the drill questions answered. The second quarter's examination has been held.

Midweek Prayer-Meeting

By Charles Blanchard.

GREAT ENDINGS TO GOOD LIVES.

Topic for September 16: John 17:4; Acts 7:54-60; 2 Tim. 4:6-8.

"I have glorified thee on earth; I have finished the work which thou gavest me to do." Thus the Christ lived. He came not to do his own will, but the will of the Father who sent him. Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him. He became obedient unto death, even the death of the cross. His death was the fitting end of a life of perfect self-giving. He laid down his own life. He gave himself up freely for us all. The glory of the Christ's life and of his death is that he gave himself without reservation. He entered into his glory through the giving up of self, thus teaching us the truth of his own saying: "He that will save his life shall lose it; but he that giveth his life for my sake shall find it and shall keep it unto life eternal." This principle holds through all the great lives of the ages. Those who have served others with unselfish devotion, despite all gainsaying and all misfortunes and all misanthropies, somehow are remembered, while the memory of the wicked perishes. Abraham, Moses, Christ, Paul, are the divine demonstration of the fact in history. And what is true in Bible history is true in the records of the race. "He that will be greatest among you, let him become the servant of all," the Master said to his disciples who strove among themselves as to who should be the greatest in the kingdom of heaven. And it is true in the world, though Christ's kingdom be not of this world. There have been unnumbered humble good who never were known outside their own community. But those who have risen to abiding greatness, even as this world measures greatness, have been found to possess something of real goodness. The good are the immortal, even on the pages of history. "The memory of the just is blessed." And the death of his saints is precious in his sight.

Not all the heroes have died upon the battlefield. The death of Stephen is as heroic as that of the bravest warrior that ever died on the field of battle. Courage of the rarest sort is shown in his speech. He fronted the enemies of the Christ with words that fairly flame. His was the old-fashioned faith that rested hard upon the word of the Lord. The history of Israel was to him an illuminating illustration of God's dealings with his people. He uses great plainness, even bluntness of speech. He spake as the Holy Spirit gave him utterance. And while he thus spake, being full of the Holy Spirit, he looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God. Few have caught such a vision. Few have died such a triumphant death. Stephen was a humble man, who was made great by humble service and immortal by a death that was glorified by its likeness to that of the Christ whom he served. "Lord, lay not this sin to their charge" is the final farewell of one who had not only caught a vision of Jesus through the gateway of glory in the skies but had caught the breath of his spirit in his life. He died, like his Master, with forgiveness on his lips. And such a death is great, whatever the suffering or the shame.

The departure of Paul is set about with the halo of hope in the midst of a Roman prison, the gloom of which could not shut out the glory of the Presence of the Lord who stood by him in the midst of his abundant labors and manifold persecutions. The shout of triumph is in his final charge to the young man, Timothy. "I have fought a good fight, I have kept the faith, I have finished my course. Henceforth"—and his thought sweeps the summits of faith and grasps the guerdon of victory, beholding the crown of life; yea, more, the "Crown of Righteousness," the symbol of life well lived and of victory worthily won. Nor was he selfish in his death who was unselfish in his life. "Not to me only, but to all them also that love his appearing." And so the life of the great apostle went out in a flame of faith that has lighted a pathway to the skies for millions since that day.

People's Forum

Country Churches—Another View.

To the Editor of The Christian-Evangelist:

I was much interested in the number of "The Christian-Evangelist" of August 20.

The symposium on "our country churches" reveals many interesting features. I would not have you think that you made a mistake in not asking me to answer some of those hard questions. But my fifteen years of "country riding" in three sections of our great state of Ohio has taught me a few lessons on the present needs of our rural work.

I give you one example of a real country church. I was called to preach for a congregation in Central Ohio. The work was in rather a rundown condition. The house was old-fashioned, with the pulpit between the doors, and the plaster on the ceiling hung ready to fall at any moment. The people were discouraged. They said: "We are ruined by the removal of our best members to the city." And so it looked. I said to the elders, "Are not the houses all occupied?" He answered that they were, but they were not Christians. Said I, "Then that is our work."

We went at it and remodeled the house. We nearly doubled the value of the church property, dedicated free of debt, held a meeting with some 30 additions and thus set the work going for good. Well, what of it? It was just a country church, a country preacher and a country meeting, and no notice was taken of it.

Suppose I had gone to a town church with a membership of 500? I double the value of a ten thousand dollar church and hold a meeting with 125 additions. The people everywhere would take up the cry, "A rising evangelist." I receive a note from the "Christian Standard" and one from "The Christian-Evangelist" requesting photo and a report of the meeting from the standpoint of the evangelist; from the standpoint of the singer, and as viewed by the church.

Yes, it was a great work. But I have done no more than I did over at that country chapel, and did it at much less sacrifice. Well, we are all mortal.

The foregoing is no exaggeration. I have duplicated that work several times myself, and know of many others who have done the same, or a little better. What a sensation it would make if a country preacher were put on a state or national program, or on an important committee!

Our country churches, however, are doing quite as well as our country stores and our country schools. They are likely to continue to be feeders of the city churches.

A few years ago I had the honor of graduating the second best training class in the State Sunday-school Association. That was before the teacher training craze, too; and in a country church. That school had a superintendent and a corps of teachers who, without an exception, held diplomas from the international association. We didn't think though it was worth mentioning. They have a training class now of thirty members.

There was another interesting feature about that country work. I held another meeting a year after and thought I would take a glance at the audience and see how many of the converts of a year ago were present. What do you think? Every one of them right in their seat. Remarkable! But it just shows the solidity of the country work. Similar work is being done elsewhere. Only it is in the country and you don't notice it. Yes, and I held three or four meetings in the four years ministry there and the church just swelled the missionary offerings and women kept coming into the church until nearly everybody in the neighborhood was in the church.

A nearby city church about the same time called a pastor from another town and paid him $35 per week and furnished him a singer at a cost of $20 per week. The church had a membership of 800 and a large Bible school. Well, with the aid of competent pastor and a well organized church there were 100 accessions. A great meeting! Truly. And that evangelist was called to the pastorate of a large church.

Some 75 per cent of the people who united with the church in that meeting came directly and indirectly from the surrounding country churches.

After four years' of ministry that was so strikingly successful I no doubt had inviting calls to the town and city. Don't think it. It had not even put me in line for promotion. "He's just a country preacher."

Would I advise a young preacher just from college to take up a country work? In a general way I would answer, no. Our colleges train a boy away from the country. The average young preacher falls under a country charge. If one desires to make the country a life study and a life work he can fit himself for such a work in the post-graduate course of experience. The average farmer can have no respect for a preacher who doesn't know a pumpkin vine from a morning glory, even if he is good at a Greek exegesis. A country church demands a pure gospel, and looks more closely to incorrect scripture quotations than to errors of grammar or rhetoric.

The country is now better educated and demands a higher class of ministry. Our country churches are ministered unto by a noble class of men. Though their salaries range from $400 to $800 a year, they usually pay their bills as they go and are making light demands on our relief fund.

Let me say in conclusion that the country preacher is not receiving due notice in our organized work. The church in general and not the preacher is the sufferer.

I do not write this in the spirit of criticism, but rather to emphasize another phase of the subject.

Londonville, O. L. O. Thomson.

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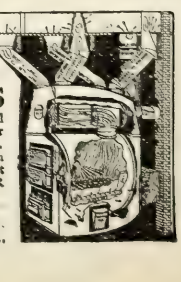

The Home Department

After All.

We take our share of fretting,
Or grieving and forgetting;
The paths are often rough and steep, and heedless feet may fall.
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good world, after all.

Though sharp may be our trouble,
The joys are more than double.
The brave outrank the cowards, and the leal are like a wall
To guard their dearest ever,
To fail the feeblest never;
And somehow this old earth remains a bright world, after all.

There's always love that's caring,
And shielding and forbearing,
Dear woman's love to hold us close and keep our hearts in thrall;
There's home to share together
In calm or stormy weather,
And while the heart-flame burns it is a good world, after all.

The lisp of children's voices,
The chance of happy choices,
The bugle sounds of hope and faith through fogs and mists that call;
The heaven that stretches o'er us,
The better days before us,
They all unite to make this earth a good world, after all.

—*Margaret E. Sangster.*

The Broken Buckle.

It is related of a hero in Scottish history, that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp fastened, the steed mounted, and, like a sweeping falcon, he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner; the timely delay sent him in safety to his huzzaing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if, in his hottest haste, his most hazardous leap, he be left ingloriously in the dust.—Selected.

Love and Old Age.

We forget that the inward craving of old age conceives of no analogies and knows no reason why the old-time cares and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart, and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by mere sentiment! What would we do without these saints?

Impregnable Castles.

It is not enough to put on a bold face and try to look brave. There is little good in saying, "There is no danger," when we know well that there is danger. Our Lord did not give peace to his disciples by telling them that it would always be smooth sailing for them. He gave peace by assuring them of the unfailing divine presence in times of peril. He said: "In the world ye shall have tribulations; but be of good cheer, I have overcome the world."

One beautifully says: "The forests in summer days are full of birds' nests. They are hidden among the leaves. The little birds know where they are; and when a storm arises, or when night draws on, they fly each to his own nest. So the promises of God are hidden in the Bible, like nests in the great forests; and thither we should fly in any danger or alarm, hiding there in our soul's nest until the storms be overpast. There are no castles in this world so impregnable as the words of Christ."—Onward.

Chide your soul little; cheer it much. Cheer it with thoughts and words and actions of a wise, humane, noble and heavenly sort. Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you can do, let that have your heart and mind and strength. —Nicholas E. Boyd.

Dead Memories.

"She has a book all full of dried leaves and pressed flowers from ever so many places and folks," explained little Grace after a visit to an older girl. "They're 'sacred memories,' she said so, but she's forgotten what most of 'em are about now." There are a great many so-called sacred memories that are very much of that order—dead flowers and withered leaves pressed between life's pages, bits of the past that have lost their meaning and only encumber the book. Life would be a stronger, freer, more useful thing to many of us if we did not hold fast to so many traditions and customs that have lost all present value, but which are dragged along day by day under the impression that age has made them sacred.—Forward.

Advertisement of an infant's feeding bottle: "When the baby is done drinking it must be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk, it should be boiled."—Selected.

The Head-Hunters of Borneo.

The "head-hunting" propensities of the Dyaks are well known to the students of ethnology. The leading thought in the taking of heads is the idea that the conqueror should secure the "soul" of the conquered and add it to his own, increasing thereby his courage and strength, and consequently his reputation as a hero, as long as the head of the victim remained in his possession. It is, therefore, the custom of the people, after battle, to wrap the severed heads in a loose crate of rattan, and smoke them over a fire of damp wood and leaves. Then they hang the ghastly trophies in the houses in bundles having an uncanny resemblance to gigantic clusters of grapes, each head forming a berry. These war trophies are considered by the Dyaks their most sacred possessions, and are guarded with the utmost jealousy and vigilance. Their loss would mean not only a considerable decrease of personal prestige, but also the loss of a part of the "soul," that is of courage and strength.

I have often had the questionable privilege of sitting under the bundles of heads in the Dyak houses as the seat of honor, and of examining them closely. Anakoda Unsang, who claimed to be my friend, was not a talkative man, but, when roused from his usual stolidity, would relate the circumstances of many a battle and victory in the past with apparent gusto, not unwilling to declare his courage and reputed invulnerability.—H. L. E. Luering, in the London "Christian."

If You Want to be Loved

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—The Parish Visitor.

The eldest of three little chaps was sternly reproved by his mother for his bad behavior. "You are the oldest, Cyrus," she said, "and you ought to be an example to Homer and Jack." "Well, I'll be an example to Homer," said Cyrus; "but I won't be an example to both of 'em. Homer's got to be it to Jack."—Transcript.

The Humdrum News.

The "American Humdrum News" should be the most widely read paper in all the country. Did you ever see a copy? No—nor I—but just glance with me in imagination over the pages of one issue, just at the headings, if you please:

First Column Heading—10,000 Bank Cashiers have done their work faithfully for periods ranging from ten to twenty-five years.

Second Column Heading—100,000 Ministers of the Gospel are not scoundrels—they have labored all their lives with tireless unselfishness, faithful to their trusts, faithful to their wives, faithful to their God.

Three-Column Large Type Heading—Twenty Million Married Couples in this country were not divorced this year.

Smaller Headings:

Five Million Laborers kept sober last year.

Most women are good women.

Eighty Million Citizens have not committed suicide.

Ten Million People made railroad trips in safety last week.

Would we buy the "Humdrum News"? No, we wouldn't—we would believe in it, of course; we might even rejoice in it; but pay our good money for it—never!

But there is one thing that we can all learn from this never-to-be-published paper, to-wit: The front page of the modern newspaper does not reflect the real conditions of modern life. The reason why the news in the daily press is a record of crime and misconduct is because it is the one case in a thousand. In small type and in obscure corners, if at all, is the record of Humdrum Life—the life that you and I and the great majority of our fellows are doing our best to live.—Exchange.

NERVOUS WOMEN

Take Horsford's Acid Phosphate

To quiet the nerves, relieves nausea, sick headache, and to induce refreshing sleep.

THE GRAY-HAIRED BLOCK

The Story of a Novel Idea — By WILLIAM H. HAMBY

"Well, Major," I asked as we sat down to luncheon, "did you ever get rid of that hundred thousand? You remember that when I was here the last time you had a hundred thousand dollars you wanted to give away, and were worrying over how to do it?"

"I did not give it away, after all," he said with a smile that I always loved to see, it meant so many things to follow. "No, I invested it. I will show you after luncheon."

As I knew the Major always did his showing before his talking, I curbed my curiosity, and talked about other things.

"I believe we will walk," he said as we went through the gate; "it is only a few blocks."

"There it is," he said as we approached the business section of the town. The building to which he pointed was a handsome three-story structure covering an entire block. On the stone tablet over the high arched door at the main entrance I read, "Speed Block." On a sign which projected from the third story was "Speed Hotel." The Major's name was also on every business sign I noticed along the block.

As we entered, a very old, grayhaired man opened the door for us, and greeted the Major with an affectionate smile.

In the elevator the white-haired boy in charge—he must have been more than seventy—greeted the Major in a way that somehow gave me a queer sensation at the heart.

We began at the hotel on the third floor. The clerk came from behind his desk to shake hands with the Major.

"How are you, Uncle Johnny?" Mr. Speed asked. "How is the hotel?"

"Fine, fine," replied the gray-bearded clerk. And I noticed the old fellow held his hand until the Major released it.

It was a first-class hotel, and well kept. The manager was a fine old fellow of sixty-five, who formerly managed a large hotel in Denver. The cooks, waiters, bellboys, everybody about the place, showed signs of at least threescore years of experience.

On the second floor we went through tailor-shops broom-factory, shoe-shops, printing-office, and many other busy rooms. And everywhere it was gray heads that bent over the tasks, but somehow the load of drudgery had been lifted from the work. Their faces were bright, and the spirit of the place seemed unusually jolly. Every now and then we caught snatches of song and laughter as we went down the halls.

Everywhere at our approach the faces turned to the Major were filled with that peculiarly affectionate look I had seen in the old doorkeeper's eyes, and there was a note in their greeting that unaccountably contracted the muscles in my throat.

On the ground floor were stores and shops of various kinds—clothing-stores, shoe-stores, dry-goods stores, grocery-stores, fruit-stand, news-stnd, boot-blacking-stand, barber-shop, and many others were included in the block; and in all of them were old men as clerks and managers.

In the best corner of the block was a bank. As we entered, the cashier looked up over his glasses, and hastily put his hand through the window.

"Well, well, Major, I'm glad to see you. It has been several days since you have been around."

The bookkeepers all lifted their gray heads from over their ledgers, and turned happy faces toward the proprietor. It was not the usual look worn when the "boss" comes in, but rather the expression of happy children when a favorite uncle comes home.

"Well, well," I exclaimed when we were on the street again, "it seems to be a remarkably well-kept institution from top to bottom; but where did you get that collection of gray-beards? I never saw anything like it."

The Major laughed. "There are only two men in the whole block under fifty-five. In town they call it the 'Gray-haired Block.'"

The Major had business to see after, and not until twilight, as we sat on his porch, did he tell me the story.

"That hundred thousand that I wanted to give away worried me more than any money I ever had.

"Doubtless many people would think it easy to give away money. It is easy to throw it away, but I tell you it is exceedingly difficult to spend money for the good of others and get value received.

"For months I studied over ways and means to get rid of that hundred thousand which I felt belonged to the public good. As I have often remarked before, it seems to me the poorest sort of help to wait until a man has lost all that is worth keeping before you assist him.

"The help that counts for both the man and society is that which saves his self-respect and keeps him at work.

"It was from Lightner I finally got my idea.

"I came home one evening, and found my wife had been crying, and knew there was something wrong with some of the neighbors. I think she carries fully half of all the joys and troubles of this end of town.

"What is it, Mary?" I asked.

"'The Lightners,' she answered simply, her lips quivering. 'I don't know what will become of them.'

"What is the matter?" I asked anxiously, for they were our near neighbors and very good friends. 'He hasn't lost his job?'

"'Yes,' she answered, putting her handkerchief to her eyes. 'Poor Mrs. Lightner is nearly killed. What will they do?'

"It was a problem. Lightner had been bookkeeper in the Third National Bank for thirty years. In the early days they scrimped and saved enough from his salary to pay for their home,—it is that pretty cottage on the corner across there,—but not a cent more had they saved or could they save. There were no children upon whom they could depend, no rich relatives. And I knew very well that a bookkeeper who loses his job at sixty-five has lost it for life.

"I worried about them a good deal, but I could not for the life of me see any way out. He was not qualified for any other position, and of course he could not earn wages at manual labor.

"I watched the old fellow go by every morning, his head held up with an effort that took both grit and will power. I knew he was hunting work.

"I saw him come home every evening, his head bent forward, and knew he had not found it.

"One evening about three months later I saw him come home early with the most dejected look I ever saw on a man's face. I learned later that he had been refused credit at the grocery-store—the first time in his life.

"The next day Mary said she was sure they were trying to sell their home. She

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had seen two or three real-estate agents looking around the place.

"That evening I went over to see Lightner, although for the life of me I could not think what I should say or what I could offer. Still, I felt they must be helped someway.

"They received me with the same friendly courtesy I had always known in their home; but there was a restraint, the restraint of trouble. Lightner's eyes wandered frequently from mine, and he several times dropped the thread of conversation. The wife gazed most of the time through the window at her rose hedge now in full bloom; and several times she turned her face away, and I fancied that she was surreptitiously wiping her eyes.

"'Jeems,' I said blunderingly, 'I am sorry about your job. Is there anything that can be done about it?'

"'No, no, Mr. Speed, thank you, no,' he answered. 'There is nothing to be done.' And then added pathetically, 'I'm just down and out.'

"'O, no,' I protested, 'you are good for many years yet.'

"'Yes, yes,' he said, 'that is the worst of it. I am still able to work, but not able to earn. My pride and self-respect and love of life are as strong as ever, but there is no way left for me to earn a living; that is what hurts. We shall have to sell the place and rent a cheap one; and then, when the money is gone—well, I don't know, I don't know.'

"'Jeems,' I said, an idea coming to me suddenly, 'I am going to start a small bank myself, and should like to have you act as cashier, if you will.'

"'You don't mean it, Mr. Speed, you don't mean it,' he exclaimed, jumping up excitedly.

"'Certainly,' I said, 'and mighty lucky I shall be to get you.'

"He gripped my hand until it hurt, and I am not sure we both did not cry a little as the dear old wife sobbed with the joy of relief.

"After I went home the idea began to grow. There was a fine old architect whom I knew, who had recently lost his job with a construction company on account of his age.

"He was the proudest man you ever saw when I commissioned him to plan a building to cover a whole block.

"We employed old bricklayers, plasterers, carpenters, hod-carriers, and all, and paid them for what they could do.

"While the work was going forward, I made Lightner my special agent; and together we gathered our force from the gray but efficient ranks of those who had come to the end of their jobs before the end of their strength.

"We started a shop or business to fit pretty nearly each of them, and pay them according to what they can do. They are happy in their work, for they know that coming age casts no shadow over their jobs.

"I wish you could have seen some of them when they finally realized that we were offering them work and salary such as they used to have. Poor old fellows who had almost lost all hope—their eyes would suddenly grow bright, and they would grip my hand and tell me how much they could do and how faithful they would be.

"There are more now than we have places for, but we put them on the waiting list, and they act as substitutes. When one of the workers is sick, a substitute takes his place, and gives the sick one half his wages."

"How long," I asked, "do you think your hundred thousand will keep this thing running?"

"How long?" he echoed, "Why, man, the thing is paying 6 per cent, and we are getting ready to build another."—Christian Endeavor World.

THE THINGS THAT MUST BE DONE.

A busy woman was once asked how, with all her domestic duties, she could find time to carry on an important work.

She hesitated and looked surprised. Evidently it had never occurred to her that there was anything remarkable about a woman's combining public and private work. After a moment's thought, she said:

"Well, you know there are certain things that must be done. I put my public work in the list of things that must be done, and somehow I manage to do it."

"Certain things that must be done!" Here is the secret of all the world's successes.

The people who achieve are not people of leisure. They are people who have a fine sense of the relative value of things, and who know what things have to be done and what may safely be left undone.

Catherine Booth reared a large family of very remarkable children, and yet found time to be a leader in the Salvation Army.

Elizabeth Cady Stanton was an admirable housekeeper and a devoted mother to her seven children, but she found time to think, study, write and lecture as one of the leaders of a great reform movement.

When Harriet Beecher Stowe was writing "Uncle Tom's Cabin," she had her domestic work to do; several students boarded with her, and two or three small children complicated her domestic problem. She put the writing of her book among the things that must be done, and it was done.

On the other hand, there were many things these women never found time to do. I do not suppose that Catherine Booth ever had leisure to make ice cream, chocolate cake, angel food, and chicken salad for a church supper. I can not imagine her spending a week dressing dolls for a church bazar. To her these were things that need not be done.

I do not believe that Mrs. Stanton ever gave a dinner party with nine courses, or consecrated a day in every week for making fashionable calls. These things she thought could be left undone; but the advancement and development of the race through the advancement and development of woman, this was a work that must be done, and she found time to do her share of it.—*The Morning Star.*

Dr. Campbell Morgan tells of some answers given by a little girl in an examination at his own church after a course of Bible studies which he had conducted. She defined the difference between a "pastor" and an "evangelist" by saying: "A pastor is like a fixed star, he is always there. An evangelist is like a comet, he comes and goes. Our pastor," she added naively, "is more like an evangelist."

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THREE RULES FOR HAPPINESS.

Mrs. Alice Freeman Palmer, known and beloved as the President of Wellesley College, was wont to devote part of her time each week to the very poor children found in a vacation school in Boston. On one occasion Mrs. Palmer talked to them on how to be happy, and gave them three rules to follow. In her husband's biography, which has just been issued ("Life of Alice Freeman Palmer," Houghton, Mifflin & Co.), is given Mrs. Palmer's story of one little girl who tried to follow the three rules given her.

"One July morning," wrote Mrs. Palmer, "I took an early train. It was a day that gave promise of being very, very hot even in the country, and what in the city! When I reached my destination, I found a great many girls in the room, but more babies than girls, it seemed. Each girl was holding one, and there were a few to spare. 'Now,' I said, 'what shall I talk to you about this morning, girls?' 'Talk about life,' said one girl. Imagine! 'I am afraid that it too big a subject for such a short time,' I said.

"Then up spoke a small, pale-faced, heavy-eyed child with a great, fat baby on her knee: 'Tell us how to be happy!' . . . And the rest took up the word, and echoed: 'Yes, tell us how to be happy.'

"'Well,' I said, 'I will give you my three rules for being happy; but, mind, you must all promise to keep them for a week and not to skip a single day.' So they all faithfully and solemnly promised that they wouldn't skip a single day.

"'The first rule is that you will commit something to memory every day—something good. It needn't be much; three or four words will do—just a pretty bit of a poem or a Bible verse. Do you understand?' I was so afraid they wouldn't, but one little girl with flashing black eyes jumped up from the corner of the room and cried: 'I know; you want us to learn something we'd be glad to remember if we went blind.' 'That's it exactly!' I said; 'something you would like to remember if you went blind.' And they all promised that they would, and not skip a single day.

"'The second rule is: Look for something pretty every day; and don't skip a day, or it won't work. A lear, a flower, a cloud—you can all find something. Isn't there a park somewhere near here that you can all walk to?' (Yes, there was one.) 'And stop long enough before the pretty thing that you have spied to say: "Isn't it beautiful?" Drink in every detail and see the loveliness all through. Can you do it?' They promised, to a girl.

"'My third rule—now, mind, don't skip a day—do something for somebody every day.' 'O, that's easy!' they said, though I thought it would be the hardest thing of all. Just think, that is what those children said—'O, that's easy!' 'Didn't they have to tend babies and run errands every day? and wasn't that doing something for somebody?'

"'Yes,' I answered them, 'it was.'

"At the end of the week, the day being hotter than the last, if possible, I was wending my way along a very narrow street, when suddenly I was literally grabbed by the arm and a little voice said: 'I done it!' 'Did what?' I exclaimed, looking down and seeing at my side a tiny girl with the proverbial fat baby asleep in her arms. . . . 'What you told us to do; and I never skipped a day, neither,' replied the child in a rather hurt tone. 'O,' I said, 'now I know what you mean. Put down the baby and let's talk about it.' So down on the sidewalk she deposited the sleeping infant, and she and I stood over it and talked.

"'Well,' she said, 'I never skipped a day, but it was awful hard. It was all right when I could go to the park; but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I thought sure I was going to skip, and I was standin' at the window, 'most cryin', and I saw [there the little face brightened up with a radiant smile]—I saw a sparrow takin' a bath in the gutter that goes round the top of the house, and he had on a black necktie, and he was handsome.' It was the first time I had heard an English sparrow called handsome, but I tell you it wasn't laughable a bit—no, not a bit.

"'And then there was another day,' she went on, 'and I thought I should have to skip it sure. There wasn't another thing to look at in the house. The baby was sick, and I couldn't go out, and I was feelin' terrible, when [here she caught me by both hands, and the most radiant look came to her face] I saw the baby's hair!' 'Saw the baby's hair?' I echoed. 'Yes; a little bit of sun came in the window, and I saw his hair, an' I'll never be lonesome any more.' And catching up the baby from the sidewalk, she said: 'See?' And I too saw the baby's hair. 'Isn't it beau-ti-ful?' she asked. 'Yes, it is beautiful,' I answered. You have heard of artists raving of Titian hair. Well, as the sun played on this baby's hair there were the browns, the reds, the golds which make up the Titian hair. Yes, it was truly beautiful. 'Now shall we go on?' I said, taking the heavy baby from her."—*The Presbyterian.*

Eager for Learning.

New Mexico is credited with having a larger percentage of illiteracy than most of the states of the Union. Possibly one reason why the territory makes such a poor showing in this respect is that a large number of the people speak only Spanish, and careless census takers are apt to set down as illiterate a person who does not speak English.

However that may be, there is among the younger generation of the native or Spanish-speaking people a keen desire to learn English and get an education. The absence of good schools in many of the rural districts makes it necessary for the ambitious but sometimes nearly illiterate young men from the hill districts to go far from home to attend the elementary department of one of the territorial institutions.

The following letter, which is faithfully reproduced with its original diction, spelling and punctuation, was written to the president of one of the territorial institutions by a boy who had come nearly two hundred miles to attend school the year before, and had earned his way by serving as assistant janitor. A year ago, when he applied for the job, he spoke and wrote only Spanish. Now he plunges boldly into English, and requests a chance to earn his schooling for another year.

Here is his letter:

Ojo Caliente N. Mex Agost 6, '08.

Mr. ——— ———, East Las Vegas, N. Mex.

Appreciable Sir. With great shame and interest I write to you this respectifull letter Just to tell you if you give me the job that I haved in the winter ago. Sir it makes me do. so. because I have no way to pay my School or my bord. that is the reason that need help. Sir, I want to take a good education but I have no way to do. it I am far from Las Vegas and I can't go easy to that school. That is the trouble. Sir, I see that the best thing for me is. the education but the trouble is that I have no way to pay my education that is the reason that I ask you for the chance that I haved Sir. I am. sorry to tell you about it but my intelligence makes me do. it please exicuse me the trouble answer me as soon as you could. Your respectfully Young, as ever,

Breaking it Gently.

A New York financier recently returned from a business trip to Europe and was considerably surprised to find no one at the dock to meet him but the butler. He asked if things at home were all right, and the following conversation ensued:

"Yes, sir, except that the dog is dead, sir."

"What was the matter with the dog?"

"We think, sir, that he died of eating too much burnt horse flesh, sir."

"Burnt horse flesh? Where did he get burnt horse flesh?"

"The horses were all killed, sir, when the stable burned, sir."

"The stable burned! How did it happen?"

"It caught fire from the house when the house burned, sir."

"Is the house burned, too? How did it catch fire?"

"We think, sir, it was from the candles, sir?"

"From the candles? What were candles doing in the house? You know I don't want anything but the electric light."

"The candles around the coffin, sir."

"Around the coffin! What coffin? Is somebody dead?"

"Your mother-in-law, sir. She's dead, sir."

"My mother-in-law dead! Why, I hadn't heard that she was ill. What was the matter?"

"We think, sir, it was the shock, sir."

"Shock! What shock? What has happened?"

"Her daughter, sir, your wife, sir, ran away with the coachman."

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LULLABY LAND.

One for the money and two for the show,
Away to the lullaby land we'll go!
Away to the valleys where shadows creep
To the gentle eyes of the child asleep!
Over the hills where the dreams come down,
Heigh-ho for the village of Shut-Eye town!
Up, my sweet, to my knees and away
On the dreamy wings of the childheart lay!

Three to make ready and four for to go,
Away to the lullaby land, you know!
The steeds are ready, up, up, my love,
While the starman lighteth the stars above,
And soft and silken on silver shoon
Walks over the ripples the lady moon!
Up, up, my bonny, with locks of gold,
To arms that wait with a sweet enfold!

Lullaby land is a little way
By the capes of dream and the coasts of play;
Over the river that sings of rest
It leads to the valley of childhood guest;
The fairy princess is there, my sweet,
With gleaming sandals upon her feet,
And she will lead with her magic art
To the lily land of her April heart!

With songs of slumber and to and fro
In the rocking chair and the evenglow,
Gold-headed and sweetheart elf,
Oh, would I were only a child myself,
That I might lie on a breast I knew
In the beautiful eons of childheart true,
And hear her singing and hold her hand
And drift in dreams to the lullaby land!

One for the money and two for the show;
The twilight deepens, the moon is low,
The eyes are heavy, the feet are still,
The Dog Star rises beyond the hill;
The hour is quiet and calm and good
And I think of the beautiful fatherhood
That rocks us thus in his world to rest
With a song of dream on his tender breast!

To lullaby land, sing-ho, my sweet,
With the folded hands and the weary feet!
Eyelids closed and lips that smile
Like rose leaves parted in love's beguile—
O dear one, dreaming and drifting there,
I kiss thy lips and I smooth thy hair
In reverent memory of days that were
When I was a child on the breast of her!

—*Exchange.*

MARY AND HER LAMB

By EDWARD T. CURNICK

Richard Kimball Powers, a relative of Mary Sawyer, who owned the "little lamb," is in his ninety-eighth year. He is probably the last survivor of those who lived in the days of Mary's childhood near her neighborhood, and who can speak with authority about the incident that has gone over the world.

Recently the writer called upon Mr. Powers, and heard from his own lips the story of "Mary and her Lamb." He is residing with his daughter-in-law in the beautiful town of Lancaster, Mass., which is only a few miles from Sterling, Mass., the early home of Mary. Although nearly one hundred years old, Mr. Powers' faculties are remarkably preserved. His hearing is good, and his heavy white beard adorns a face which expresses kindness and good will. His mind is as clear as that of a man of forty, and he recalls names and dates with much ease. The material parts of his remarks during our interview are herewith presented to our readers that they may know that the poem they have all learned is based, not on a myth, but on facts.

Richard Kimball Powers was born in Sterling, Mass., November 26, 1810, not over fifty rods from the schoolhouse to which Mary went when the lamb followed her to school. He is second cousin to Mary.

They both had the same grandmother but different grandfathers. Mary's grandfather was named Sawyer. After his death her grandmother married a Mr. Ephraim Powers, who became the grandfather of Mr. Richard K. Powers, my informant.

Mary's grandparents were blessed with a family of boys. One died in the Revolutionary War. The names of the others were Ezra, Thomas and Nathaniel. Thomas Sawyer was the father of Mary. She was born about 1803 on the farm in Sterling, Mass., where she raised the lamb. The house in which she was born is still standing in good repair. A picture of it, recently taken, is here shown. Mary had two brothers, Ezra and Thomas, and two sisters, Emma and Susan, older than herself, and two brothers, Nathaniel and Luke, younger than herself.

Mary's father not only cultivated the soil around his humble home, but he also kept sheep. These grazed on the parts of the farm which were not suitable for tillage, and their flesh and wool added to the modest income of the family. At one time twin lambs were born to a mother sheep, and strangely enough, she utterly rejected one of the lambs, and would have nothing to do with it, but would knock it to one side.

Mary, then about ten years old, saw the poor little unmothered lamb, and her loving heart was moved in pity toward the lone and forlorn creature. She went to her father and said: "Papa, can I have that little lamb for my own and bring it up by hand?"

"Yes, daughter," said her father, "I am willing, if your mother will give her consent."

Upon this Mary ran to her mother, and made the same request. Her mother readily agreed, and from that day the little lamb was Mary's own. She fed it with her own hand. She saw that it had a comfortable place in which to stay; in fact, it was often with her in the house. Soon the lamb became so attached to her as its friend and protector, that it followed her about like a dog, and seemed most pleased when she was near.

One day Mary and her brother Nathaniel started to school. At that time the road was not wide and well kept as now, but was nothing more than a path through the woods and fields. It was crossed in different places by fences, and the children had to lower the bars to get through, and then put them up again. The lamb followed them along this path.

Mary wanted to take it back home, but Nathaniel said: "No, let it follow; it won't hurt anything." Nathaniel was a funny little fellow, full of life and spirit, and perhaps he wanted the lamb to follow them to school so that there might be some sport for the children. So the girl, boy and lamb went on together to the little schoolhouse, which was quite a distance ahead.

When they reached the schoolyard the fun began. The teacher had not yet arrived, but some of the scholars were there. They crowded around the little lamb, and they were much amused to see it at school. Now Mary was in a quandary. She did not want the teacher to know the lamb was at school, so she hid him in the box-like desk at which she sat.

As this schoolhouse was one of the most famous in America, and as it has disappeared now, we will endeavor to give Mr. Powers' description of it. The schoolhouse fronted the east, the road running past on the east side. A door stood in the middle of the end facing the road. This door led into an entry. Then another door led into the schoolroom. The room was about twelve feet square. The teacher's desk stood a little to the right as one went through the door. On the right of a big fireplace was placed two rows of seats, and on the left two other rows of seats. Each seat had before it a large desk, which was enclosed at the sides. There were two windows on the north side, and two on the south side. The outside of the house was covered with clapboards, which were painted. The inside of the house was plastered.

Into this schoolhouse Mary took her lamb. She was afraid the teacher would not be pleased to see a lamb at school, and thinking its presence, if seen, might stir up the children to become unruly, she hid the lamb in the lower part of her desk. But the lamb soon got tired of its close quarters, when lo! and behold! it walked out into the open space where all could see it. Then began a commotion among the little folks. They laughed and tittered and twisted and turned in their seats to see the new pupil, and whispered to each other about the strange sight.

Even the teacher, who was named Miss Eunice Kimball, could not refrain from laughing, but she soon composed herself, and discovered that if she would keep order she must dispose of the lamb. So she turned it out of the schoolhouse doors. Mary wanted her lamb, and the lamb wished to be near Mary, but this was impossible; so the little animal remained outside the schoolhouse till "Mary did appear." Then she went to it and patted it, and spoke kind words to it, and started home, the lamb following her, and doubtless glad that it was again under the protecting care of its kind mistress.

A young man by the name of John Rollstone was in the neighborhood about that time, and he heard the story of the lamb following Mary to school, and wrote the first four stanzas of the little poem to commemorate the event. Subsequently the two other stanzas were added by another writer.

The fate of this little lamb was a sad one. Mary's father had a number of cattle in his barn, and the lamb somehow got in front of them. A cow, seeing it, became enraged and hooked it, and the poor creature was so injured it had to be killed. Mary had the wool made into yarn, and with it knitted a pair of stockings, but she never wore them.

Mary Sawyer lived on her father's farm until she grew up. After a time her mental strength failed, and she was taken to Mechanics Hospital in Somerville, Mass., a suburb of Boston. Here she recovered from her malady, and became matron of the institution. In the course of time she married the man who had care of the hospital, Mr. Columbus Tyler. She outlived her husband many years, residing in the house he had owned. She died in Somerville. Some time before her death the historic Old South Church of Boston, Mass., became financially encumbered, and there was danger of its being sold for debt. A public sale was organized to relieve this embarrassment. Mary took the stockings which she had knitted

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MAKES
THE BEST
ICE-CREAM

from her lamb's wool, unraveled the yarn, and cutting it into bits sold them as souvenirs to help save the old church. This pair of stockings, converted into little pieces of yarn, brought over $100, showing the widespread interest the people had in "Mary and her Lamb."—The Junior Herald.

Essays About Korea.

One of our subscribers, who teaches English in a certain school in Japan, has sent us the two following compositions recently written by his students. He adds that they were written offhand in the classroom, and represent about the average ability of the class:

COREA.

Corea is a pennynsula which situated in the north-west part from Japan. And this country is under the power of our Japan. We are very glad that the country is very hopeful one for us, and we can begin any of the work and the other kind of business. In this country, I think, the agriculture is the most hopeful one. Our government set "Tokanfu" at Seoul and ordered Prince Ito to be the master of "Tokanfu." I think he is very suitable man and he will do best of his duty. I am very glad to hear that many of our nation go to Corea, and they are working hard in their business. I hope that our government will do a good act on the Corean, and bring them civilization. At the same time I hope that "Tokanfu" will make many of important things,—such as, school, railway, bridge, public building, &c. At the end, you must not forget that there are very dear relation between Japan and Corea.

COREA.

Corea situate in the eastern part of Japan. Once upon a time this country belonged China, but now it is under our prodiction. The people of this country is very idle one, so they are lesure all time! but I think this country, by and by, proceed civilization. See, Now-a-day the crown price of Korea come our country and study his task very carefully, if the price grow old and return his fatherland, he would be very good King.

On the other hand I am very sorry, for this country can not content the advice of the other country, so that, our country often quareled of it. Japan-Chinese war, Russia-Japan war, were not for this country?

Last day's news papers tells us, that, Some exchange was done by the polical field. I am expect some good effect comes for that.

In short, Corea is the most important country for us. If this country can not be civilized, our country would become poor one. So we must struggle to teach this country best.

Tact is the knack of keeping quiet at the right time; of being so agreeable yourself that no one can be disagreeable to you; of making inferiority feel like equality. A tactful man can pull the stinger from a bee without getting stung.—George Horace Lorimer.

Sure of His Mother.

"Now, Jamie," said a school teacher, "if there were only one pie for dessert, and there were five of you children and papa and mamma to divide it among, how large a piece would you get?"

"One sixth," replied Jamie, promptly.

"But there would be seven people there, Jamie. Don't you know how many times seven goes into one?"

"Yes'm. And I know my mother. She'd say she wasn't hungry for pie that day. I'd get one sixth."—*Congregationalist.*

How Does It Seem to You?

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike nor gongs don't sound,
And I'd have stillness all around

Not real still stillness, but just the trees,
Low whispering or the hum of bees,
Or brooks, faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the song of birds in the hedges hid
Or just some sweet sound as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and smell,
I'd like a city pretty well;
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue—
And, say, how does it seem to you?

—*Eugene Field.*

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VOLUME XLV. NUMBER 38.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 17, 1908.

CITY HALL, NEW ORLEANS.

The Christian-Evangelist

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
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"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, SEPTEMBER 17, 1908. Number 38

Current Events

The devil can quote scripture to serve his purpose, so we may not be surprised if some people, who would profess to be shocked if told that they were aligned with his Satanic majesty, seek the Scriptures for the purposes of their argument. The National License Model League is sending out a letter to some 5,000 ministers signed by its president, T. M. Gilmore, which winds up with the quotation, "Jesus Christ, the same yesterday, and today and forever." The purport of this letter is a defense of the Rev. A. W. Pitzer, a Presbyterian minister, who sought to make out that the Bible supports drinking. We think most ministers are competent to handle the question submitted to them by President Gilmore. Another curious trend which the brewers have taken is a plea for "religious freedom." A large brewing company in Cincinnati alleges that the prohibition law in Georgia permits the sale of altar wines for sacramental purposes; but what have the breweries to do with wine making, and how much interested are they in men going to the altar? It is a far-fetched reason this, that starts a brewery going to the United States court to have the prohibitory law declared unconstitutional on the ground that persons wishing the sacrament can partake of it. Surely the traffickers in liquor are in a bad way when they have to resort to such arguments and such means to bolster up their cause!

The Brewers at Bay.

Twenty night riders burned a millinery store, and the young woman proprietor lost $1,000. One phase—thank God, only one—of Kentucky chivalry and American lawlessness.

After Russia, Turkey, and after Turkey—what? The sleep of the ages is broken, and China steps into the arena, an aspirant for self-government. That great country makes progress slowly, but after 4,000 years of history, on August 30, a new edict was issued, stating that in nine years a constitutional form of government will come, and setting forth in detail the stages which will be reached each year as progress toward this ideal is made. Some of the reformers are naturally impatient, and after recent events in Turkey and Persia are eager to have the constitution at once. But in matters of this kind it is best not to be in too great a hurry. Persia is in a turmoil because things were forced too rapidly. Evolution, wisely directed, makes for greater stability than revolution.

Another Popular Government.

It is prevalent everywhere, though it is not often honored by being classed with diseases. Most people call it "pure laziness" when it affects spoiled children, card-fiend women or worthless husbands. But there is such a thing as "lazy sickness." Of course, the aforementioned folk would not wish to have it as the diagnosis of their complaints, for this sickness is due to the "hook-worm," while theirs is just due to "cussedness" or bad training. The real sickness comes from a worm picked up in the embryonic stage by barefooted children in Southern Georgia, which enters the circulation and develops. The children grow into indolent, stupid adults. The disease can be cured, and if shoes be worn there is no danger of a recurrence of the malady. The Georgia State Board of Health believes that the deaths from the disease in the state exceed those from tuberculosis and pneumonia combined.

Lazy Sickness.

In days of old when knights were bold they did do mighty deeds. We sometimes find it hard in these days to associate ostrich plumes and lodge banners with deeds of real value. Yet there has just come a fine illustration of the value of discipline in the training for service. While the Knights of Pythias were encamped on Franklin Field, Boston, a dwelling house within view suddenly collapsed, pinioning an entire family in the ruins. At the sound of the bugle a company of the Knights started for the scene of the disaster, and under the direction of their officer in an orderly and expeditious way proceeded to liberate the victims. When the police and surgeons arrived the bugle again sounded and the Knights retired as if nothing unusual had occurred. If discipline were properly used in Church work, what added force there would be to this!

Training for service.

Has the pure food bill, signed by President Roosevelt two years ago June 30, but really in operation only since January 1, 1907, been a success? Here are some of the results. During this time over 7,000 samples of foods and drugs have been collected in various parts of the country. These samples have furnished the material for at least 176 cases of violations of the pure food law which have been or will be referred to the Department of Justice. In the first case tried the defendant, a wealthy wholesale and manufacturing druggist, was found guilty of misrepresenting a branded drug. The court decisions have been issued by the Board of Food and Drug Inspection. The wisdom of the law is apparent. Of course, it will not prevent all adulteration or impurity, but the very fact that there is a statute will prevent much of this, while the real value to the consumers will depend upon the vigilance of those who represent them. An honest and active city chemist ought to have a big salary these days, so great can his value be to a community.

The Pure Food Law.

As has been apparent to the reading public there has been a large campaign of advertising in the newspapers on the part of the brewers Through this means an effort has been made to control the press, many newspapers being informed that they would not secure the advertising contracts if they published any news detrimental to the brewing interests. Of course, many of the large papers could not be controlled in this way. In this connection a great victory has just been won for temperance in Maine. The Chief Justice of the Supreme Court of that state has, after seven years, handed down a decision confirming the constitutionality of the statute prohibiting the publishing of liquor advertisements in the state newspapers. The influence of this decision can not be estimated. If a prohibition state can rule out liquor advertising, may this not be applied in local option counties where a whole state is not involved? With importation prohibited, newspaper advertising barred, and the mails closed against it, liquor will have a hard fight to win its battle on boot-legging lines.

Liquor and the Press.

After the flood the fire and after the waste by fire more flood. The depletion of our forests by lumbermen is deplored, because, among other reasons, it is conducive to floods. When great acres of timber are burned out—as has been happening in four states at the same time—not only is there more flood prospects, but there is waste of valuable wood. And the fires in Minnesota have eaten up whole towns. How much longer of such conditions must we have to convince every man of the need of national action for the preservation of our natural resources?

Forest Fires.

Editorial

An Impregnable Basis.

We are sure, from many things we see and hear, not only from our rank and file, but from many of our ministers, that there is great need for a reproclamation and re-emphasis of our old-time position as a religious body, viz.: that Jesus Christ is the foundation of his church, and that other foundation than this no man can lay. We still preach this, and write it, of course, but there seems to be failure on the part of many to grasp the significance of the position. Many are taking positions wholly at variance with this fundamental doctrine. When our fathers discovered that foundation-truth in the New Testament, they struck a rich lead, and for a while they worked it with great effect. Many of us who have come after them are not doing much to mine the gold of truth there is in this vein, and to mint it for circulation in the kingdom of Jesus Christ. Let us look at some of the plainest possible corollaries that flow out of this fundamental truth, which has been the greatest source of strength to the cause we plead.

1. If Christ be the only foundation, then all attempts to build ecclesiastical organizations on doctrinal statements called creeds, are unauthorized, and such building will have ultimately to be so modified as to be brought into harmony with this truth.

2. Then, also, the "unwritten creeds" of which we hear occasionally, that is, those doctrinal conclusions which we have quite generally reached in our study of the Bible, however important they may be, are not a part of the foundation on which we have built, provided we are building according to the pattern shown us in the Mount. Any attempt to put these intellectual conclusions into the foundation and make them essential conditions of fellowship, are at variance with the statement that Christ is the only foundation.

3. It follows, also, that this foundation is the object of our faith, and is the true confession of faith. We have no right to require men to confess any truth which is not necessarily involved in accepting Christ as the foundation. We do not ask men when they confess their faith in Christ to confess any particular theory of the inspiration of the Scriptures or of the authorship of any of the books of the Bible, nor any of the conclusions of higher criticism. Whether these be true or false, they are not a part of the foundation on which Christ built his church. They may be important, but they are not vital.

4. One of the most important corollaries involved in the truth we are emphasizing is that the church of Christ will stand and go forward, and do its work, whatever set of theories or doctrines may prevail on these disputed questions. Jesus Christ is the great certainty of history. To build on him is to build on the Rock of Ages—the impregnable rock "against which the gates of Hades shall not prevail." This ought to quiet the apprehensions and uneasiness of not a few good people who imagine that the foundations are dropping out of the church because brethren differ about some of these subordinate and incidental questions. In Christ we are complete. If we believe that, we will cease to fret and worry about the safety of Zion.

5. Finally, another practical and important corollary is that, having the common faith and the common obedience of faith, and having been built upon the foundation of Jesus Christ and his apostles, we ought to regard each other as brethren in spite of differences of opinion on other questions, no matter how important some of them may be. We may indeed differ, and must as long as we are all imperfect, but we should differ as brethren and find our oneness in the great fundamental facts we hold in common.

"Faith and Miracle."

Under the foregoing title the "Christian Century" closes its treatment, in two articles, of the subject of miracles. In the first it gave a brief *resume* of attempts which have been made to explain the miraculous, and in the last it comes to definitions. It presents two views of miracles. "One asserts that miracle is the intervention of a supernatural power in the realm of natural law. According to this theory there are two realms of life, the natural and the supernatural." This view is ruled out as impracticable for one who has the modern view of the world. It is to be regretted that the terms natural and supernatural are introduced here, as they are terms that can easily be juggled with. There is a *material* world, undoubtedly, and there is no less certainly a *spiritual* world. These are facts which confront the man who believes, whether his view of the world be ancient or modern. If the modern view of the world makes it incredible that God, who is spirit, should, on occasion, subordinate the material to the spiritual to accomplish his purposes, then the modern view of the world is entirely out of harmony with the New Testament record of facts.

The other definition given, and one to which the "Century" apparently gives its approval, is "that miracle is the unusual, but normal activity of a perfect life in the domain of nature. There is no such cleavage, or dualism in the universe as that which requires the assumption of two realms, the natural and the supernatural." That depends altogether on the sense in which we use these terms. As the editor says, "From one point of view there is no supernatural, for all things are natural and orderly." The issue is, therefore, not formed in the use of these terms. The question is, Does science, or the modern view of the world, permit us to believe that such events as the birth of Jesus, his life and character, his reported deeds, his death and resurrection, lying as they do beyond the range of material forces, are credible? Is there not a class of facts before which science must uncover its head and worship? Is there not a spiritual realm, as well as a material realm, and is not science, as we ordinarily understand it, limited to the latter, while we learn of the former and its realities through faith?

The "Christian Century" says further: "The redemptive facts of Jesus' life are independent of miracle." Is this true? We would suppose "the redemptive facts" in the life of Jesus to be his sinlessness, his divine wisdom and power, his sacrificial death and his resurrection from the dead. We can not separate these from the miraculous. In vain do we apply our scientific tests to these great gospel facts. If we take the supernatural, or the miraculous, out of the character of Jesus, out of the nature of his death and his triumph over death, we have no gospel left that is adequate to meet the needs of this poor, sinning, suffering and dying race. The editor of the "Century" indeed acknowledges that "the greatest miracle is the life of Christ." Can this great miracle, therefore, be separated from "the redemptive facts" of Christ's life? Was it not the supernatural or divine nature of Christ that gave redemptive value to his death and resurrection from the dead in our behalf?

Surely our esteemed contemporary has allowed itself to be caught in the meshes, only temporarily let us hope, of a rationalistic philosophy which must trim down the narrative of gospel facts so as to receive the approval of modern science. Science can do much, and has done much, but it has its limitations. Christ came a light unto the world that whosoever believeth on him might not abide in darkness! But outside of faith in Christ, no matter how much science and philosophy the world may have, it "abides in darkness" on the deepest and profoundest problems of the human soul. We must forever get rid of the idea that our gospel—the great facts of Christ's personality and his death and resurrection from the dead, wait for the explanation or approval of modern science. They belong to the realm of faith.

Never have I seen Thee so clearly as when I was breaking bread to the hungry; never have I loved Thee so dearly as when I soothed a brother's pain. I sought the friendless children, and I discovered Bethlehem. I visited the humble homes, and I found Nazareth.—George Matheson.

Notes and Comments

"Speak kind words now, because it will cost something to put them on tombstones."

We see that the "Baptist World" has to defend Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, Louisville, Ky., against the charge of "seeking to lead the Baptists over to the Disciples under the guise of Christian union." The "Baptist World" rightly denounces this charge as "born of malice" and without foundation. The incident shows that human nature among Southern Baptists is not essentially different from what it is among the Disciples. The Editor of this paper has, for many years, been charged by a certain class of men with betraying the cause of the reformation we are pleading into the hands of the "sects," because of his advocacy of such co-operation with our religious neighbors as is now possible, in carrying on the great common aims of Protestantism. It shows that there are members in both bodies that believe in no other kind of Christian union than that which would promote their denominational pre-eminence. We are sure this element among the Disciples of Christ is not large, and is a waning quantity. We hope it is by no means a controlling factor among Baptists.

A few years ago the Editor of this journal invited President Mullins to read a paper before our congress on "The Relation of Baptism to Regeneration and Remission of Sins." He courteously complied with the request, and gave an able treatment of the subject from his point of view. We have never heard that any Baptist charged it with being unsound. During the same congress, if not at his suggestion at least with his approval, informal committees were selected in an informal way to prepare a doctrinal statement of the two bodies, with a view of showing how near they are together, and in what respects they differ. These committees, we believe, with I. J. Spencer, of Lexington, and President E. Y. Mullins, of Louisville, acting respectively as chairman of our committee and that of the Baptists, have their reports about completed, and will probably report to some informal meeting, or publish the results in the religious press of the two bodies. Certainly in all this there was nothing on which to base a charge of disloyalty to Baptist principles against Dr. Mullins, unless it be with those who regard Christian union as a modern heresy.

Some of the religious bodies at their national assemblies passed resolutions favoring the enactment of a law for the protection of the states which have adopted prohibition, against the shipment of alcoholic drinks into these states under the protection of interstate commerce. Among these was the Methodist Episcopal general conference. Such a bill was formulated, referred to the appropriate committee, and the committee, we understand, was prepared to unanimously recommend it. The "Central Christian Advocate," which can not be charged with any anti-Republican leanings, lays the responsibility for this defeat of the will of the people and of Congress on the Speaker of the House of Representatives, who, it alleges, is opposed to the bill, and therefore refused it a hearing before Congress. We understand that the Speaker justifies his action on the ground that he believes the bill unconstitutional. But the people will hardly be satisfied that he should usurp the function of the supreme court in deciding that question. The will of the people will ultimately be enacted, for, sooner or later, the people do rule.

In justice to Speaker Cannon we should add that since the foregoing was written, in a speech delivered in his home town he denounces the charge conveyed in the foregoing as "absolutely false." He claims that two-thirds of the committee to which the bill was referred believed in its unconstitutionality, and expresses his willingness to assist in the passage of any bill looking to the protection of prohibition states that meets the approval of Congress. Having given the two sides we leave our readers to hunt out the truth for themselves, and fix the responsibility where it belongs. What we are sure of is, that a great majority of the people of this country believe in protecting the rights of those states which have enacted prohibition as a part of their policy.

Down in Arkansas they don't do things by halves. The preachers in the various denominations "utter no uncertain sound." Their denominational ear-marks are visible to the naked eye as far as one can see, or audible to the naked ear as far as one can hear. A correspondent writes that a Baptist minister in that state is charging publicly that the Christian Publishing Company has two books which it refuses to sell to anybody, except elders of the Christian (Campbellite) Church. These are "Christian System" and "Living Oracles." He claims that he has in his possession a letter from the president of the company, in answer to one he had written, saying that we only sold these books to elders of the Christian Church, and that if he were one he might get them. He replied that he was an elder, without stating in what church, and by that device he was enabled to secure the two books! All of this is "rich, rare and racy." No doubt this man is what is called a "loyal" Baptist. The only trouble with him, as with most extreme partisans, is that the development of the conscience has not kept pace with his sectarian zeal.

The "Standard" (Baptist), of Chicago, publishes an article by Rev. J. B. Gambrell, entitled, "Concerning Baptist Fools." He mentions a number of varieties: "One is the man who never agrees with the brethren. He is not a bad man. He is not vicious, but he makes a specialty of never agreeing with the brethren." Another type is "a man who gets hold of a fad and holds to it. If he is a preacher he preaches on it. It is some little extraordinary interpretation of some dark prophecy, or it is some rare bit of pure dogmatism, and he holds to it through thick and thin. In a little while he is understood. Churches will let him go. The brethren avoid him." Unfortunately no religious body has a monopoly on fools or foolishness. There are fools in all religious bodies. They are seen stalking through Bible history—the fool who said in his heart, there is no God, the rich fool who was going to enlarge his barns, the fool who built his house on the sand, and the fool who refused to believe in the resurrection until he knew just what kind of a body the resurrection body would be. As a rule, the Bible fool is the man who looks only to the present and sees only material things. How many there be that belong to that class, judge ye.

"Tell us, by what authority doest thou these things?" The question the Jews asked Jesus is a natural one, and the quest for authority need not be discouraged. Especially so when we deal with soul interests. But the greatest thinkers have come back from excursions of rationalism with the testimony that Jesus Christ is the only teacher of mankind whose authority will endure the severest scrutiny. After all is said and done it is not the intellect that counts most in finding the source of authority.

"So spake my Head; I thought me wondrous wise,
I thought me wondrous wise, and thought so till
My poor heart did in rank rebellion rise,
And tenderly subdued my stubborn Will.

* * * * *

"So spake my Heart; I thought me wondrous wise,
I thought me wondrous wise, and thought so till
My Head did free itself from Reason's guise,
And eager grasped the Faith that calms me still."

To commend what we believe to the world must be done on the basis of the best scholarship of the world. There is no merit in ignorance; we will not be saved by prejudice; nor will we reach heaven through mathematical skill, or philosophical disquisitions. But sanctified scholarship deserves our consideration. And if the rank and file of us be controlled by sanctified common sense we may have confidence that the outcome will be that the truth of the scriptures will shine forth from an exposition in the hands of reasonable men. Let us not cease to think, but above all let us not cease to pray.

Current Religious Thought

"Dr. Robertson Nicoll, 'a man of Kent,' has an article in which he comes round to some such thought as that we have expressed. He quotes from a sermon in a story, wherein a preacher at a funeral analyzes the character of the saint there in the coffin between him and the congregation.

"'He was stop-gap in a Sunday-school,' said the preacher; he was a busy laborer in the harvest of men's souls. Like other laborers, he tried to bring men to do right, and he saw them do wrong; like other laborers, he tried to make souls live, and he saw them die. And yet he was not vexed; why? That is the secret. It was the secret between himself and God. He could not have told us why. Who can explain the nature of that whispered intercourse which the Almighty holds with man? It is a secret buried in the heart of life, which, to learn, you do not dig up, but bury so much deeper. 'Buried with him,' says Paul, 'and hid with Christ in God.'

"He was not vexed. He lived his life hour by hour, taking up successive opportunities—taking them up promptly, one at a time, and always at peace, because he had touched somewhat the patience of God.

"It is the putterer who loses his patience, and whose soul is vexed. The master workman goes on. He sees the work go forward in the heart of man. He toils on and lies down in peace to die. No man will have the vexed soul who has really touched the patience of God."—Central Christian Advocate.

❁

"'God - bless - us - hand - around - the - biscuits-Betsy.' This, uttered in breathless haste, my father heard at a farmer's table. Too eager to get at the biscuits to spend much time on 'blessing.' Rather, it maybe, making the grace a meaningless formality.

"'Lord, make us thankful for these refreshments.' So often the grace is thus begun. After the gracious giver of blessings has given us the dinner, must we ask him to force us to feel grateful for it? If I should give you an apple, you would never say, 'Please make me thankful for it.' You'd just thank me heartily.

"'Spr, sp, s, sh, s, s, spr.' No wonder the child asked mother, 'what the man said to the picture on his plate?' For it was just a whispering, not a word of which could be understood. If you are alone, you may say grace in an indistinct whisper; or you can give thanks without speaking words at all. But, when you are giving thanks for yourself and others, speak distinctly so every one can hear. No mumbling.

"'Adorable and opulent Provider, we crave thy gracious acceptance of the sincere acknowledgment of our grateful hearts for this undeserved grant from thine unwasting fullness.' Tut, tut! Use everyday English. 'Father, we thank thee for this dinner' would sound much more like your ordinary language. Be natural, simple, direct, in what you say. Big, unusual words, and high-sounding, gushing language, are not best in talking to man or God."—Cumberland Presbyterian.

❁

The "New York Observer" points out that a London firm of clockmakers recently discovered that a rival firm of German manufacturers was doing a large business in cheap clocks on the West Coast of South Africa. They made an attempt to introduce a better clock than the German article, but could not make large sales. At last the puzzle was explained. The new clocks were too quiet. Those supplied by the Germans had a peculiarly aggressive tick, which satisfied the savage's love for noise. The noiseless clock was the better timepiece, but the savages would not take to it. There are many people, outside of Africa as well as in it, who prefer the noise of boastful aggression to the quiet of superior accomplishment.

❁

President Schurman, of Cornell, believes in the relation of the Bible to education. He says: "The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it."

❁

Don't forget the cheering! That is a good injunction. The editor of the "Western Christian Advocate" quotes a story going the rounds of the newspapers about some boys running a race. All felt sure that Tommy, the boy in the lead, would win, as he was the fastest runner. Those looking on began to cheer the different boys, and Tommy gradually fell behind, until he was the last one to reach the goal. His friends gathered around him, inquiring why this was. And Tommy, wiping the tears from his dirty little face, replied: "You yelled, 'Go it, Johnny!' 'Go it, Jimmy!' But there was not a one yelled, 'Go it, Tommy!' and somehow I just couldn't run at all!"

The "Advocate" editor comments: "In college athletics the 'yell master' and the cheering squad are considered indispensable adjuncts for the football field, and certainly no home team of baseball players ever expect to win on the diamond without benches full of 'rooters.' The bugles put inspiration into the soldiers as they charge. A word of cheer frequently makes the difference between success and failure, and if there could be more encouraging words said to and of the pastors of our churches, and fewer captious, cynical, and critical words, we are of the opinion that a good deal better work would be done in the pulpit and parish."

❁

"There are a number of serious objections to editors and the ways in which they conduct themselves. We know of some objections, or of objections to some editors rather, of which we decline to speak. One of the most common objections is, that for some reason the editor does not always take the view of all his readers. It is strange indeed, but he will sometimes say things with which all of his readers do not heartily concur. No doubt he ought to be more considerate, and, if possible, ascertain the views of every one of the large circle of his constituency before he opens his mouth or dips his pen.

"Another objection, of which he ought to be told candidly, is that somehow he fails to print all that is sent to him; the spring poetry, the long sermons, the personal controversies the interminable effusions on erudite and remote subjects. He ought to know better. He will use his own judgment, not having anybody to judge for him, and his judgment is confessedly sometimes in error. His apology is the want of space, but he ought to be more like the astronomer, who has more space than he knows what to do with."—Central Presbyterian.

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"They were two travelers spending their Sunday in a hotel many hundred miles from home. Entire strangers to the city, they sought one of its popular churches to find a semi-patriotic service going on with a sermon designed for the members of a secret fraternity who were there in regalia. In the evening the travelers sought another church of a different denomination whose fame had penetrated to their native city. A visiting minister preached what one of them afterward termed as a scientific sermon, but lacking the distinctly gospel note. Somehow, when they returned to the hotel, they felt as if the public services of the day had brought them little spiritual food. 'You know a man's a bit homesick on Sunday,' said one of them the next day in recounting his experience, 'and he yearns for a sermon that gets home to his heart with the comfort and hope of religion.' It is a rather unusual congregation these summer days that does not include some people who are on the wing. In preparing the weekly homiletic output it is well to have such persons in mind. There is nothing that a Christian traveler is more grateful for, when spending a Sunday in a strange place, than a sermon directed to his everyday needs and fragrant with the very essence of the gospel."—Congregationalist.

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"In the September number of the 'North American Review' appears a long article from the pen of Police Commissioner Theodore A. Bingham, on 'Foreign Criminals in New York.' It embraces a mass of amazing information gathered from the police records and census reports, and forms a strong argument in support of Commissioner Bingham's frequently reiterated demand upon the board of aldermen for authority to form a secret service branch of the police department.

"The commissioner states that 85 per cent of the population of this city is either foreign born or of foreign parentage, and that 50 per cent of the residents of the five boroughs do not speak the English language.

"He estimates the Hebrew population of the city (mostly Russian) at 1,000,000, or one-fourth of the population. Nearly one-half the criminals of the city who get into the police records, according to his figures, are of that race.

"Outside the Hebrews, Commissioner Bingham, from estimates submitted by the federal authorities, figures the foreign-born population of the city at 500,000 Italians, 150,000 Hungarians, 100,000 Austrians, 150,000 Germans, 75,000 Bohemians, 80,000 non-Hebraic Poles, 4,000 Slavs, 50,000 Greeks, 25,000 Armenians and Syrians, 12,000 to 15,000 Swiss, 15,000 French and Belgians, 10,000 to 12,000 Hollanders, 25,000 Irish, 10,000 Chinese, 4,000 natives of Balkan states and a few thousand non-Hebraic Russians, besides scattered representatives of nearly every nationality on the globe.

"Chinatown is described by Commissioner Bingham as a plague spot that should be wiped out. He estimates the number of rabid anarchists in the city at 1,000. In addition to a secret service for work among the foreign population, Commissioner Bingham calls for more rigid immigration laws, which would prevent foreign countries from dumping their criminals upon New York.

"For over a century we have been prating and ranting about the oppressed of Europe and have welcomed the 'oppressed' criminal classes of Europe to our shores. The Russian Jew in particular has excited sympathy, and now we are paying enormously for that sympathy, which has filled New York City, and, to a lesser extent, the country generally, with Hebrew criminals, as well as criminals of other colored and inferior races. It is time for the country generally to wake up to the fact that unless this flood of criminal immigration is stopped, our form of government will have to be changed to meet the change in the character of our population."—Journal and Messenger.

The Glory of the Church By J. E. Lynn

I will fill his house with glory, said Jehovah of hosts. * * The latter glory of this house shall be greater than the former, saith Jehovah of hosts.—Haggai 2:7. 9.

These words were spoken at the dedication of the second temple. It had been built after a great struggle and much sacrifice. The people were poor and their own homes had to be builded and their own lands cleared. But at last the Temple was finished. At the dedication the young men shouted for joy. It was to them a great and notable victory, and they were happy. But the old men wept. They wept because, as old men are apt to do, they were looking back. They remembered the former temple and could not help contrast the new temple with the grandeur of the old. Solomon's temple had been built in the days of Israel's wealth and prosperity. It was inlaid with pure gold. Its ceilings were festooned with pomegranates of gold wrought out in the costliest manner. The new temple, built in the days of Israel's extremity, was plain in comparison. Moreover, in the original temple was the ark of the covenant with its sacred shekinah, and the Urim and Thummim by which God's will was discerned. These things had been lost in the captivity, and the Most Holy place in the new temple contained nothing but a great bare rock. Remembering these things, the old men wept. But Haggai, a young man, with the inspiration of every true prophet of God, spoke words of encouragement. He reminded his hearers that the golden age is always before us, not behind; that God is always doing greater things than he yet has done. He affirmed that the glory of this latter temple should be greater than the former; that Jehovah would fill this house with glory. Though it lacked in material glory it should excel in spiritual glory. He was seeing the vision, no doubt, of the coming of the Messiah, whose feet should press these pavements they were that day dedicating, and whose voice should echo through those sacred corridors. Haggai saw the glory that Christ should give to this temple. To-day there is manifested to us the material glory of this building we dedicate. But its true glory is not that which we have bestowed or wrought out with our hands. The true glory of this house is spiritual; that which Christ shall bring into it. Of this I desire to speak. I remember hearing a dedication sermon once by our eminent brother, Zack Sweeney, on the "Glory of the Church." It greatly impressed me. I can not recall what he said. I wish I could. But I thank him for the text and the theme, and I trust that some of his thoughts, that have become my own by adoption, will repeat themselves. Let us consider the spiritual glory with which Christ fills his church:

I. This church will be made glorious by the truth of Christ proclaimed here.

When Jesus was brought before Pilate, he was accused of being one who set himself up as a king against Cæsar. "Are you a king, then?" Pilate asked. "Have you a secret army that you expect to lead out of Galilee against the Roman rule?" "Yes," Jesus answers, "I am a king, but my kingdom is the kingdom of truth. I depend for my power not upon swords and soldiers, but upon ideas, upon truth." Pilate did not understand, but later Roman rulers did. Gibbon tells us how the ideas of the Carpenter invaded Rome and undermined the pagan power; how thrones tottered and fell and the banner of the cross was erected where the Roman eagles were. Ideas are the greatest weapons of conquest in the world. The men of ideas have been the world's true conquerors. The glory of this church is in the fact that here shall be proclaimed the great conquering truth of the world's Redeemer. What is that truth? It is the truth that Peter, under the tutelage of the Master, gave expression to at Cæsarea Phillipi. The truth not only of the divinity of Jesus, but all that flows from it—the fact of the divine in the world. There was never a time this truth was more needed or more welcome than now. Men need to-day, above all days, to be taught that there is a divinity in everything and everywhere; that there is a divinity over us and in us and working through us; that divinity shapes the past and forms the future. The glory of this church shall be to constantly remind the hard working, prosperous men of the community of God, the divine Father of us all; of Christ his divine Son and of the divine life he will beget in us. To tell men that possession of mere things is nothing, but to possess the life of God in the soul is everything. To tell discouraged, burdened men that human life is not a failure, that human life is potentially divine. That man is made in God's image and will come to his own.

That is a glorious truth. It makes glorious the church where it is preached.

II. This church will be made glorious by the Spirit of Christ cultivated and manifested here.

It is possible to know the truth of Christ and not possess his spirit. The disciples were in that state on the night of the betrayal. They had learned many of his truths but they had not caught the spirit, and were quarreling among themselves as to who should sit next to the Master. That night Jesus gave them a great lesson in spiritual culture that they never forgot. It is a lesson every church should learn. The church that has not the spirit of Christ is not his, and is a reproach to the name they wear. What is the spirit of Jesus? Let the Upper Room answer:

1. The Spirit of Unity.

He knew human nature. He knew how hard it would be for Peter and James and John, seeing things differently as they were bound to do, to work together in unity and keep the church one. How he prayed for them that they might be given strength so to do! How wonderfully that prayer, as far as the apostles were concerned, was answered! I would that this church should be made glorious by the spirit of true Christian unity. I have met in this community persons of at least a dozen different religious beliefs. This is the only church here or that is likely to be erected here. What a glorious thing it would be for this church to present the Christian truth and spirit so true to the Christ that you all love and to the New Testament that you all accept that you can all worship and work together here in the spirit of Christian love and unity, as you are already doing. It will fill this church with glory.

2. The Spirit of Service.

On that night none were willing to take

(Continued on Page 1196.)

Editor's Easy Chair.

The Easy Chair for this week, and for the past two weeks, has been a bed of almost unceasing pain. Pain has been our constant companion by day and especially by night. It is a new type of suffering with us. It has brought us into closer sympathy with the great army of sufferers, and with Him who was "made perfect through suffering." If only by God's grace this suffering we are now passing through may be made to minister to our greater fitness for his kingdom and service, we shall thank Him for every throb of pain. The physician whose statement occurs elsewhere, makes no prognosis. Nor do we. Whatever He sends we will try to gratefully accept and endure. We still hope to get to the New Orleans convention, but it may be otherwise. Our plans are often frustrated by the wider and wiser purposes of God. This brief paragraph must represent the Easy Chair this week. It is not often, in all these years, that we have failed to fill our allotted space. But now we plead our readers' indulgence and to be remembered in their prayers.

PENTWATER ECHOES.

A tiller of the soil am I;
A laborer on life's way:
Each morn I drive my team afield
And toil while it is day;
Yet every week, there comes to me,
An echo of the balmy sea!
In "Pentwater Musings."

What though I labor every day,
And toil with sweaty brow:
It seems, for me, God's chosen way;
I'd not repine it now—
For every week, there comes to me,
An echo from the balmy sea!
In "Pentwater Musings."

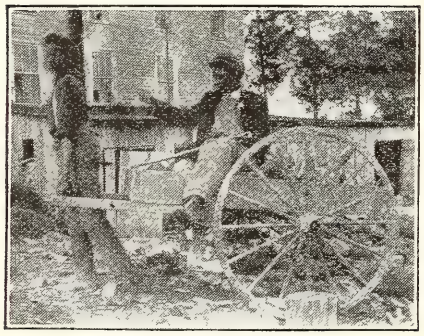
God bless the "Editor's Easy Chair!"
His words of cheer, o'er flowing,
Lift up the heart, from toil and care,
To love the Life worth knowing.
All summer long there comes to me,
This echo of the balmy sea,
In "Pentwater Musings."

—Lynn R. Hornish.

Our Southern Field---A Grave Responsibility

I have just come from the school room, where everything is overcrowded. In some seats there were three and some few had four pupils. They ranged in their studies from first primary to fourth year scientific. With the three teachers who aid me I could not cover all this ground, so we have called in nine of our most advanced students who teach one or two classes each. These students are busy and animated over their work as though they were preparing for a great task. I said it must surely count some day; but as I thought of the great field before us I thought, oh, how insignificant and feeble is our effort in comparison to the problem of saving this people! Here are about ten millions of people, or about one-tenth of our population, awaiting a Christian education in order that they may not be a menace to our civilization. We ourselves came up through ten centuries of "Dark Ages," a period of bloodshed, civil and religious bigotry, and reformations through martyrdoms, ere we were transformed from barbarian instincts to civilized endeavor; and we dare not let this people have the same time for such an evolution.

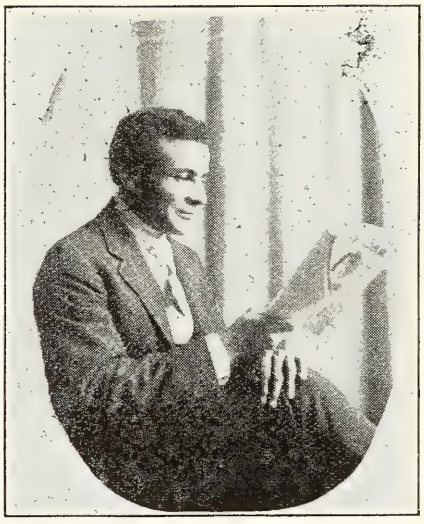
And then I said, Who has a more distinct call to this work than we, the Disciples of Christ? We are not divided into North and South, and surely no work can be lasting that is not participated in by the Christian people of both sections. We are not creed-bound, but can teach the Bible in its fullness, and we need not exhaust ourselves in the discussion of meaningless dogmas. And the work that we do ought to save this people from centuries of religious gymnastics through which we have gone to our sorrow.



At their first job.

And then, oh, the problem itself! How crying its need! And it must be done now. A few more decades may bring our nation into civil and political crises that will so change things that the present work can not be done. This one-tenth of our population must be given a conscience in matters moral and religious ere the *status quo* changes. Already we see the premonitory symptoms of a dangerous situation. On the one side are designing politicians appealing to the racial prejudices of this people; on the other side are equally designing politicians appealing to the prejudices against this people. Both act from the same motive, and the result of both will be the same, viz: the Negro will be forced into the maelstrom of partisan politics ere there can be a full development of public conscience. Never did a clearer call come to a religious body. It amounts to a heavenly vision, and God grant that we may not be disobedient to it.

For every minister we can train, fifty calls come in. For every teacher we can train, a half dozen schools will open. We find ourselves in such environments that we can prepare these and send them out, provided we can have the means to take advantage of our opportunities. Below we give some of the elements in our favor.



After five years in school where he has earned his way.

(1) The Southern Christian Institute is located in the heart of the Black Belt, near to three great railroad systems. We have over twelve hundred acres of as good land as is found in this locality, on which is probably four hundred thousand feet of timber, whoch can be worked in mill and factory.

(2) Our white ministers of our southern churches are taking a keen interest in the work and are ready to stand shoulder to shoulder with the ministers of the north to give to this people the humility and purity of Christ. The leaders of the auxiliary work of the C. W. B. M. are giving the work their best thought and effort. The white people of our immediate community have gone out of their way in many instances to express their good will and appreciation of the work.

(3) Our Negro ministers and churches are coming into full fellowship in the work. It is true, we appealed to them for an educational collection each fall during the past five years, and at no time have they given over $600; but this is a seed-sowing time, and our Negro churches that have never done any sustained work of this kind can not be expected to throw themselves into the work with the confidence of experienced workers. Under the circumstances the progress has been most gratifying. Two years ago we invited them to come to our commencement and engage in a conference, which we called a Workers' Conference. Five delegates from four states responded. Last year over twenty-five came, and this year it promises fair to be an outpouring of our churches from many states.

It was C. C. Smith who called this a great training school, and in view of the things mentioned above, it may well be called that. Already we are looked to for trained workers. The Lum Graded School is almost manned by our young people. The Martinsville Christian Institute wrote to us for a Bible instructor, and one of our young men went. Last year Utica Institute employed one of our graduates. Recently the principal wrote of him, saying that he is acting as chaplain, teaching some of the sciences, acting as commandant, has taken a gang of hands to the saw-mill and sawed lumber and made seats for chapel hall, has laid the brick for a new forge, has acted as buying agent, and has edited the college paper; all done creditably (but not all at one time); and the principal adds, "We share our honor with the Southern Christian Institute, his alma mater, and we wish to say that the school that can turn out such men must be in the vanguard of civilization."

Learning gardening.

But if we are to meet the demand upon

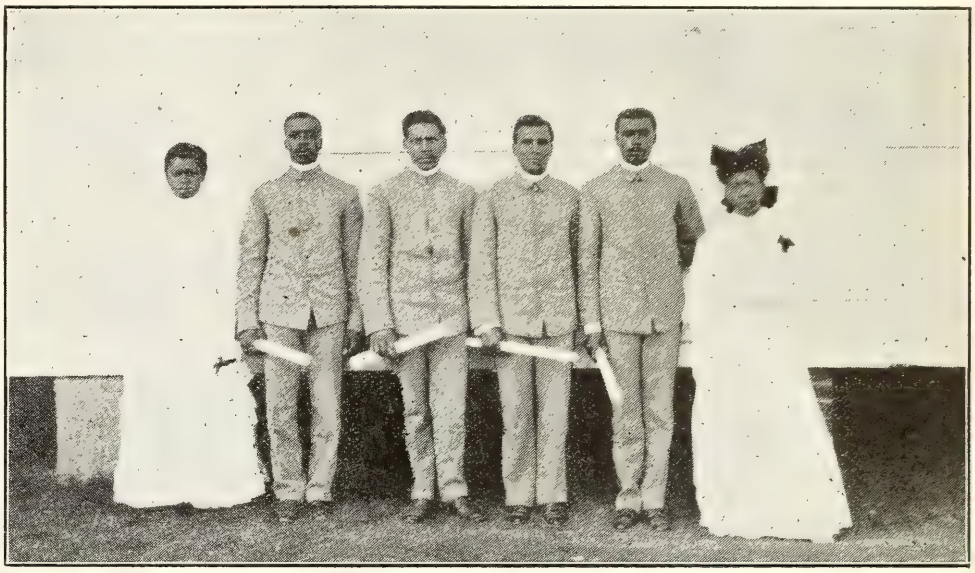
Workers' Conference at Southern Christi an Institute, May, 1907, showing President Lehman and C. C. Smith in the center.

us, we shall have to enlarge greatly. Jamaica and Liberia are both laying the foundation of industrial schools modeled after the Southern Christian Institute, and they are calling for workers. A centennial fund is being raised to start a school in Texas, and they have repeatedly told us that they will look to us for workers. Our present outside aid is less than a large number of our largest churches expend on their local field. It is clear that we must either cease to attempt to lead the work that is to influence ten millions of people, or we must in some way try to provide adequate means to meet the tremendously increasing demands on us.

The work we do in the Southern Christian Institute is different from anything heretofore attempted by the church. From many of our public schools the Bible is excluded because of sectarian jealousy, and the pupils receive almost no moral training such as can be given through the authority of the word.

With us there is no restriction in the use of the Bible. We have two regular Bible classes, one studying the Old Testament and the other the New. At 10 o'clock each day all meet in Chapel Hall for a common Bible study. The first fifteen minutes are taken up in reciting verses from the lesson about to be studied. There is great interest in this, and it is hard to stop them when they get well started. The next fifteen minutes are taken up in discussing and explaining the lesson. For the fall term we take one of the Gospels; for the winter term, Acts; for the spring term, Proverbs. In this way the students get a good knowledge of the ministry of Christ and the inauguration of the work by the Apostles. The book of Proverbs is peculiarly adapted to the teaching of social duties. Its teachings on thrift and honesty in everyday dealing produce wonderful results.

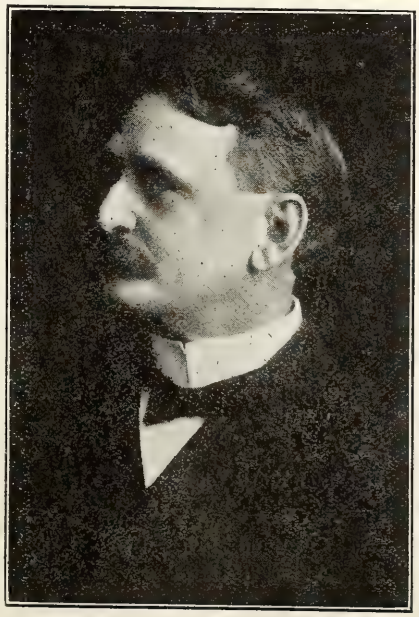
In addition to these we have our regular church service, our Y. M. C. A. and Y. W. C. A., our Sunday-school and Y. P. S. C. E. and our Boys' and Girls' Clubs. Now in the midst of this influence we are carrying on our industrial work. Most of this is for the maintenance of the school. On the farm we raise our corn, cotton, sweet potatoes, etc.; in our garden we raise the vegetables needed for the table. And then the stock and poultry have to be looked after. New buildings have to be erected, and the old ones have to be kept in repair. The tools have to be repaired in the blacksmith shop, and pipes from engines and machinery and the water apparatus have to be repaired in the plumb shop, the gutters, etc., of the many buildings going to the tin shop. All the work of scattering abroad the influence is done in the printing office. The girls cook the victuals, can the fruit, make the bedding and the clothing needed by the school, keep the buildings neat and tidy, do the laundering, and whatever comes under their care. Here is a social settlement, a Christian colony, in which all the lessons of life come to them under the purest influence. How can it help producing men and women who can do the great work of lifting up this people? Had Paul had such a system of education to follow him into Europe, there would not have been a "Dark Age."



A group of graduates.

Pen Pictures of Business Men—III

ALBERT R. TEACHOUT



Among the business men of our brotherhood well known for their generous gifts is Albert R. Teachout, of Cleveland. Indeed, a glance over his mail some morning might convince one that he was entirely too well known. For several weeks while he was confined to his residence recovering from an attack of the grip his wife undertook to help him with his letters. "Really, we must send something here," said she as she read a beseeching appeal. "All right," replied her husband, "put down the amount you think we should give." And so on with the next and the next, till after a while Brother Teachout said he noticed the amounts suggested were getting smaller, and occasionally one would be passed over. Finally, when the pile was completed, she gave a sigh and said: "Dear me, I wish we had a gold mine!" It would take several gold mines to respond to all the calls that come. Mr. Teachout has not a gold mine, but has a successful business that has been built up by enterprise, honesty and persevering efforts. He is the vice-president and manager of the A. Teachout Co.; president of the Teachout Sash, Door and Glass Co., of Columbus, O.; president of the Teachout Realty Co., and director of a number of other business corporations. For five years after the establishment was opened in Cleveland there was not a penny of profit to show for all the investment and labor. Mr. and Mrs. Teachout look back upon these years of sacrifice and struggle, when the little ones were growing up around them, as the best of their lives. Besides the lessons learned in the school of adversity, Brother Teachout's success has been promoted by other helpful influences. The example of his noble father, with whom he has been constantly and intimately associated, not only in family but in business and church relations, the care of a mother whose supreme desire was that he should grow up to be a good and useful man; the wholesome atmosphere of Hiram College, where he received his education; his active participation in religious work, and last, but by no means least, the gracious influence of his wife, who has been to him all that can be included in the word "helpmeet." Brother Teachout would put down as the red letter day of his life 1873, when he won as his bride Miss Sarah A. Parmly, daughter of David Parmly, of Lake county, Ohio. Their home has been blessed with the rearing of three children: Katherine, wife of W. F. Rothenberger, of Chicago, who goes to Cleveland to succeed me; Albert R., Jr., of Utica, Ohio, and David W., a senior in Hiram College. There are two grandchildren, Ruth Rothenberger and Floyd S. Teachout. Mention of the family group does not seem complete without the name of Miss Kate Parmly, Mrs. Teachout's talented sister, who helps to dispense the bountiful hospitality of their home.

There may be more liberal givers among us than the Teachout family, but there are none who have greater joy in their giving. They have special pleasure in their living link, W. E. Gordon, a missionary of the Christian Woman's Board of Missions at Mahoba, India. The receipt of a letter from Mr. Gordon telling of the progress of the work is an event in the home. Brother Teachout never allows his individual gifts to the missionary societies to interfere with his contributions through the church channels. His checks appear just as regularly as the days of the missionary calendar.

Brother Teachout does not believe, either, that a man's obligations to the Lord are discharged when he has made his gifts of money; that we can do by purse what the Master meant us to do in person; that we can "do by proxy the work of proximity." "Jesus did not send his love, he brought it." Sunday morning finds him bright and early at the Lord's house, where for many years as superintendent his executive talents

have been useful in building up one of the best of our Bible schools. As an elder of the Franklin Circle Church, he is on hand to preside at the Lord's table. He relies on the prayer-meeting as the middle pier to keep braced up the bridge between Lord's days. He is not a silent worshiper, but knows the reward of that new beatitude, "Blessed is he that taketh hold of the cold end of the prayer-meeting."

If Brother Teachout has a hobby in religious work, it is that of the Ohio Christian Missionary Society, whose interests he has served for many years as a member of the board and treasurer of its trust funds. He is also a very loyal and influential member of the board of Hiram College.

Some one has summed up the duty of Christians with reference to the gospel in these words: "Go. Help go. Let go." Of these the hardest is to let go." Mr. and Mrs. Teachout have lately been called upon to prove their faithfulness in this test. Their second son, David, a young man of fine presence and engaging manners, who lately won first honors both in the Hiram College and state oratorical contests, has volunteered for the mission field. On one side there was the opportunity of a successful business career, the comforts of a palatial home and the culture of a great city; on the other, the Macedonian call. It was hard "to go"; it was harder "to let go." But Brother Teachout has said constantly that the Christian ministry is the noblest and best of callings. He has induced several young men to turn from business or other professions to the ministry. His favorite scripture is John 3:16: "He gave his son." When David sails for China he could not go with parents' consent more freely or fully given. After this, anything more that I might write concerning our brother would seem superfluous.

E. B .Bagby.

As Seen From the Dome By F. D. Power

A full generation is said to be thirty-three and a third years. One who has served so long may be said to have served his generation. Whether faithfully or unfaithfully done, this is the record of the Vermont Avenue pastorate. Perhaps I should stop keeping anniversaries. Some one may say: "The pastor is growing old. He is nearing the dead line. He is becoming reminiscent. Go to, let us Oslerize him." There is no "dead line" except as the man himself makes it.

For old and young there is a great divine purpose, and the supreme purpose of a church, or a Christian, is the advancement of the Kingdom and the winning of souls for the King. To carry forward the work of the Master which he has entrusted to his church, should be the one all-important concern with every one of his disciples. Some one fancies the Master, soon after his return to his Father's house, walking arm in arm with Gabriel, and Gabriel says: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," looking into the great face with the marks still upon it. "Yes." "And do they all know about it, Master?" "Oh no, only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you died for, that you have died for them?" "I asked Peter and James and John and Andrew, and some more of them, just to make it the business of their lives to tell others, and the others to tell others, and these others, others, and yet others, and still others, until the last man in the farthest circle has heard the story and felt the thrilling and enthralling power of it."

And Gabriel hesitates. He knows us down here; and answers: "Yes, but suppose Peter fails. Suppose after a while John simply fails to tell others. Suppose their descendants, their successors way off in the early part of the twentieth century get so busy about other things that they do not tell others? What then?" And the Master quits a moment, thinking of the suffering he has undergone, thinking of the loss of the man who has not been told, thinking of somebody's faithlessness; but answers at last, "Gabriel, I haven't made any other plans. I am counting on them."

Yes, counting on us; counting on every Church of Christ, on every follower of Christ, on you, on me; and if we fail, we make his death a failure. No other plan. Nelson's word at Trafalgar was: "England expects every man to do his duty!" Democrats and Republicans are in a great campaign for the control of the government of the nation, and every voter is expected to cast his vote. The church of Jesus Christ has 1,000,000,000 in heathen lands, and vast numbers in so-called Christian lands to win for Christ, and the Master expects every Christian to do his part. "He that winneth souls is wise," said the wisest of men. Or, as the New Version puts it, "He is wise that winneth souls." He must be a wise man. No fool's errand, this. It demands the best man with the best skill, finest tact, keenest subtilty, truest devotion, most untiring perseverance. "Follow me and I will make you fishers of men." How much that means? "Fishers of men!" A member of my flock—a strictly veracious disciple of Isaac Walton—spent seventeen years at Harper's Ferry, gave eight hours a day, Sundays excepted, to fishing, and I sat on a rock and told him to do it, and he caught three—three small bass and was proud of the achievement! Shame on us, fishers of men, that we have less patient industry.

"Fear not, Simon," said Jesus, "from henceforth thou shalt catch men," or as the Greek has it, "Thou shalt catch men alive." The contrast is between the fish as they lay glittering in dead heaps and men who should be caught not for death, but for life. The fish as a symbol of Christianity comes from this fact: The Greek for fish, "Icthus," made the initials *Jesous Christos Theou Uios Soter*, "Jesus Christ, Son of God, Savior." A boy takes hook and line and goes out for fish. He throws his line from the bridge. No fish. He sits on a log and throws. No fish. He stands in the sunlight and casts his line. No fish. He changes the bait and throws. No fish. He goes by the dam, stands in the shadow where the fish do not see him, and throws the line, and hardly has he dropped his hook before the cork is jerked under, and the fish come to him as fast as he can throw them above. In fishing, go where the fish are, offer them the right kind of bait, and then observe three rules—first, keep yourself out of sight; second, keep yourself farther out of sight; third, keep yourself still farther out of sight—rules as applicable in catching men as in catching fish. We are to win men. A telegram was sent back from England by a woman to her husband. She had left New York with all her children, was shipwrecked, and sent back the message, "Saved—alone!" Ah! that last word. May we never have to say it as we enter the city which hath foundations.

Some one wrote me a few days ago the question: "If you had the ear of the youth of the land two minutes, what message would you give them?" Think of the opportunity, and only two minutes! I answered: "If I had the ear of the youth of the land two minutes I would say something like this:

Fear God. There is a God and he reigns in heaven and upon earth. Men were made by him and are accountable to him. Desire him more than gold or pleasure; and desiring, seek him; and seeking, find him, and finding him you shall be satisfied.

Keep his commandments. Obedience is better than sacrifice, better than forms and ceremonies, better than prayers and fastings, better than professions and verbal protestations. What you say, what you do even, does not count, but what you are. Obedience is your life. Obedience lays such charge upon the whole man—body, soul, spirit, head, heart, hands, feet—as Mary, the mother of Jesus, upon the servants at the feast: "Whatsoever he saith unto you, do it."

Be Christians. The best thing in the world is to be a Christian. Enthrone Christ in your hearts and lives. Imbibe his spirit, be transformed into his likeness, walk in his steps. Let not the love of money nor the love of the world control you, but the love of Christ. Believe on him. Confess him. Know him. Keep company with him. Serve him.

Make the world Christian. Building up the kingdom of Christ in all the

THE WAY OUT

From Weakness to Power by Food Route.

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft-boiled egg, toast and a cup of Postum. By noon I was hungry, but with a healthy, normal appetite. The weak, languid feeling was not there.

"My head was clearer, nerves steadier than for months. To-day my stomach is strong, my appetite normal, my bodily power splendid and head always clear.

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

world—let this be your first thought. Let the missionary spirit possess you. Let the uttermost man feel your influence. Love your city, love your land, but love, too, your race. Let your constant prayer be, "Lord, use me!" and be willing to be used of God in any way to promote the kingdom of the Lord of lords and King of kings.

Such a message may answer for young and old. No man is in danger of a dead line in his ministry who is moved by it. Churches that are dominated by these sentiments must go forward. The world must feel their force for righteousness. Our eight congregations here have thus worked together for one great aim. Over half a million dollars we have raised for the work of the gospel and more than five thousand souls have been gathered in during these years of our existence at the Capital. The Vermont Avenue Church itself has, during the generation of my service, contributed half this sum and added seventeen hundred to its membership. We thank God and take courage.

This thirtieth year in some respects has been our best. Seventy were added. Our Sunday-school interests were never so prosperous. Our Woman's Work and Christian Endeavor were never more efficient. Our missionary offerings were larger than in any year in our history. Our own missionary is sustained in the foreign field. Our history in the three decades is marked—the first, by the building of the Vermont Avenue church; the second, by the establishment of the Ninth Street Church; the third, by our era of expansion; this fourth should show the inauguration of a centennial church, the mightiest of all. The work at the Capital must go forward. We are but laying foundations. The great task is yet before us. The apostolic word to Washington is still that of Paul to the Church of God at Corinth: "O ye Corinthians, be ye enlarged!"

Why You Should Visit New Orleans

By W. M. Taylor

Because New Orleans is unlike any other city in the world, situated in the "Land of Sunshine," and flowers and mirth and song; in appearance, dress and mode of living, a world's metropolis in all colors—in one street the characteristic people and business of to-day, and in the next the styles and customs of two centuries ago.

Because her history is quaint and romantic—a moulded past under a verdant resonant present, as evidenced by the curious and antique fragments of royal ancestry found in the old French quarter, where a clatter of foreign tongues may be heard in the narrow streets, and the gay notes of the Spanish Fandango may still be heard mingling with the soul-stirring charms of the French Marseillaise, and the palatial residences and sky-scrapers which characterize present-day civilization with exceptional splendor and prosperity.

Because her climate is healthy and delightful. When the icy winds and blizzards hold sway in the North, wrapping their frigid cloaks over everything and everybody, the residents of New Orleans are basking in sunshine and enjoying a perfect out-door life under clear blue skies. It is called winter simply through courtesy to the season; for the greater part of what is known as the winter season is but sunshiny days in which is felt the tingle of a bracing atmosphere, especially lovely and attractive with the blue of the Italian skies overhead, the perfume of roses in the air, and the dazzling beauty and profusion of tropical bowers everywhere.

Because, in addition to her one hundred and ninety-five square miles of buildings, extending from the Mississippi River to Lake Pontchartrain, and from Southport to Chalmette, there are the outlying fields of sugar, cotton and rice; the orange, fig and banana groves and the ship-lined levee where vessels from all parts of the world, together with large white river steamers, and occasionally a battleship, lie peacefully on the waters of the Mississippi.

Because it does not matter much in what direction lies the taste of the visitor. Whether exemplified in seeking for old and forgotten lore, curious, antique and musty byways, evidences of a previous occupation, art, religion or science; the magnificent cemeteries, mausoleums and monuments of the dead, and the superstitions concerning the vaulted cathedral, St. Roch, and the wishing shrines; the sociological conditions as manifest in the Sicilian luggers laden with tropical fruits, the Indian shrimp girls and herb gatherers, the Arcadian hunters and Dago fishermen, the Voodoo negroes, the country Creoles and their dark-eyed belles: the French opera, Roman carnival, Spanish architecture or the delights of a purely epicurean nature, New Orleans, in its peculiar effects and institutions, is in a position to fully satisfy the demand, and is almost equal to a trip around the world.

Because October 9-15-08, is the time for the International Missionary Convention of the Church of Christ, and you can have the benefits of concessions made by the railroads of America, which will enable you to make the trip at half the usual cost at a time when the climate is perfect and the opportunities to enjoy the unique features of the city most profitably, and at the same time be associated with five thousand of your brethren in the fellowship, plans and hopes of evangelizing the whole world. And here you shall feel the heart-throb of the grandest body of Christ's disciples on earth and the pulse-beat of the missionary zeal of the whole world.

Because of the impress you shall make for the cause dearest our hearts upon one of the most important and most impressionable sections of our great nation, where Christ is not known as we know him, and the people are crying for the light of his Gospel.

Because it is your duty, privilege, and profit to come just at this crisis in the history of the Church of Christ in the Southland.

The French Market in New Orleans.

The French Market was at first a resort for the Indians, who brought for sale the dried sassafras leaves from which "gumbo file" is made. These Indians belonged to the powerful Choctaw tribe, which never took up arms against the United States, but were bound by the deepest ties to the early settlers of Louisiana, were always at the side of the colonists in the early troubles of the settlement, and when Jackson led the Americans against the British on that memorable day, January 8, 1815, they followed the fortunes of the Americans and merited a compliment from "Old Hickory" in his report to the government.

In 1723 the French first built the market on this spot, but it was destroyed by a hurricane, and the present market, built in 1813 at a cost of $30,000, stands on the exact spot where the first market was built. It is the most remarkable and characteristic place in New Orleans. Under its roof every language is spoken. It is divided into four divisions, the meat, the fish, the vegetable and the fruit market. The buyers and sellers are men and women of all races; there are the Gascow butchers, the Italian and Spanish fruit venders, the German and Italian vegetable women; there are the Moors, with their strings of beads and crosses fresh from the Holy Land; there are peddlers and tinners and small notion dealers; the "rabias Meu," with their little stores on wheels; there are Chinese, Hindu, Jew, Teuton, Malay, Spanish, French, Creole and English, all united in a ceaseless babel of tongues that is simply bewildering.

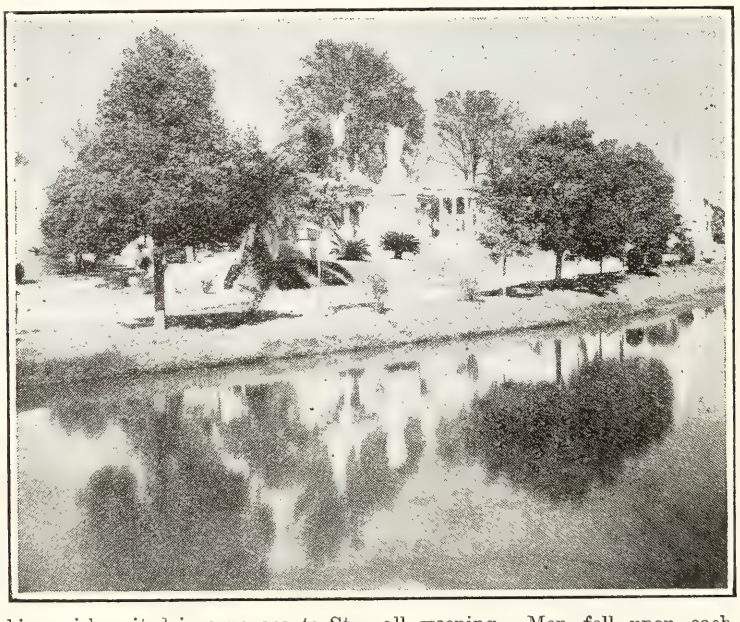
The highest praise that can be bestowed upon any article for sale in the market is to declare that it is Creole. Hence, one hears on every side the application "Creole chickens," "Creole eggs," "Creole vegetables," "Creole figs," "Creole oranges," etc. This term is used to distinguish the commercial produce of Louisiana from that brought in from other countries. The term "Creole" means "a native of Spanish America or the West Indies, descended from European ancestors." The Creoles are a noble, pure-blooded race, who are proud of their descent from the best families of France and Spain, who applied to themselves the term "Creole" to distinguish the "old families" of the state from the families of emigrants or of other nationalities. Marion Crawford said of them, after visiting New Orleans: "You will find in little old French houses, old-fashioned and tumbling in ruins, houses that must have been built in the last century, with their long hallways opening upon queer little courtyards, and all suggesting another age and civilization, a people the most charming and

cultured I have ever met, with all the grace and dignity of manners and the equal in birth and bearing of the most distinguished in European centers.'' Such are the inhabitants in the district of the French Market, which is not far from the Atheneum Hall, where the sessions of our International Missionary Convention will be held October 9-15, and it will prove a most delightful diversion for you to rise early some morning during the convention and make the rounds for the greatest study in sociology it has been the privilege of any one to have outside of New Orleans.

This is the one convention of your life that you can not afford to miss.

The Cemeteries of New Orleans.

Unique among the cemeteries of the United States are those of New Orleans. The custom here of burying above ground has brought to the assistance of Nature all the graces which money and art can combine to make fair and beautiful the resting places of the dead. The most beautiful of these is Metairie, a lovely spot, where to have loved ones sleeping seems to rob death of half its terrors; but the one of most interest from the standpoint of superstitions is ''St. Rochs Cemetery and Shrine.'' The old Gathis chapel of St. Roch is one of the most quaint and picturesque edifices in New Orleans. The chapel was erected in 1871 by a pious priest, ''Father Trevis,'' with his own hands, in fulfillment of a vow that if none of his parishioners should die during the epidemic of 1866, he would, stone by stone, build a chapel in thanksgiving to God.



He and his parish united in a novena to St. Roch, the patron of health. The city suffered to a great extent, but none of this congregation died. Then the old priest built this chapel and called the spot ''Campo Santo,'' or ''Holy Field.'' Soon from all parts of New Orleans pilgrims sought out the chapel, and it became a favorite shrine for the suffering and afflicted, until in time it acquired the prestige of the miracle-working shrines of Europe. Hundreds of tapers, the offerings of devout pilgrims, are always burning before the altar, and on all sides of the dim chapel are seen ''exvoteos,'' thank-offerings, placed there in gratitude for favors granted. The shrine is surmounted by a statue of St. Roch, and at his side is the representation of a good dog, which fed him miraculously when he lay afflicted with the plague and abandoned in the forests of Munich many centuries ago. Father Trevis, in 1871, converted the unused ground into a cemetery, and it is now one of the most picturesque burying places in New Orleans, and beneath the sanctuary, in a crypt built by his own hands, lie the remains of the founder of St. Roch.

The chapel is designed after the old mortuary chapels still extant in German and Hungarian countries. Each morning the bell hanging in the quaint belfry is tolled in accordance with Hungarian custom, and every Monday morning mass is offered in the chapel for the repose of the souls of those interred within the consecrated grounds.

The place, with its open air stations of the cross, its crowd of kneeling worshipers, its well authenticated legends of miracles, might well be the remnant of a medieval abbey instead of an American church.

It will pay you while attending the International Missionary Convention of the Churches of Christ, October 9-15, to visit this shrine. You will appreciate all the more a pure and undefiled religion, free from superstition, and will realize as never before your duty to a benighted people.

The Glory of the Church

(Continued from Page 1191.)

the servant's place till Jesus set the example. Then the Upper Room was filled with the glory of humble service. It is this spirit that makes glorious the church. How, centuries ago, it glorified the little village of Assissi, where St. Francis lived! He was the son of a rich man who, when he became a Christian, renounced him. He was never a priest, never ordained, but a plain layman. He went out into the highways to do the work Jesus would have him do. He fed the poor and taught them. He built houses for the lepers and lived among them, calling them ''God's patients.'' He washed their sores. He nursed them and toiled for them.

John of Bologna went to hear him preach. He expected from so famous a man great oratory, but was surprised to hear a quiet, plain, colloquial address. But when it was done John was surprised to see the crowd all weeping. Men fell upon each other's necks and forgave past enmities; thousands knelt down to kiss the very hem of the frayed brown robe he wore as he went out. They said Christ is born again. He became the great reviver of the church and his life thrills ours to-day. He manifested the spirit of Jesus. In every community there is need of a Francis of Assissi. There are mourning ones to be comforted, discouraged ones to cheer and sin-sick to be reclaimed. From this church may the good news go forth that Christ has been born again here—born in the hearts and lives of those who are filled with his spirit.

III. This church will be glorious by the work of Christ carried on here.

What is that work? To the waiting disciples in the Upper Room after the resurrection he gave instructions concerning the work: ''Whose soever sins ye forgive they are forgiven; whose soever sins ye retain they are retained.''

The great work that Jesus would do through his followers is to set men free from their sins. To bring deliverance to the captives. To set at liberty those that are bound. His last prayer was, ''Father, forgive them.'' It was the ''greater work'' of which he spoke to his disciples. Christ wrought no greater miracle than the miracle of making the sin-blackened life white and clean. It is the miracle that is not confined to apostolic days. It is witnessed every day and in every church.

Horace Mann once said upon the dedication of a school building which had been built at great expense: ''If the life of only one boy is saved to the higher and better things by this building, it will be money well spent.'' When asked if that were not putting it rather extravagantly, he said: ''Not if it were my boy or yours.'' If this church should be the means of setting but one man free from sin, it will pay a thousand times, if that man be your husband or son or brother. But not one, but many, will here find life. Glorious as this church seems to-day, it will daily become more so. As the Oriental ship carries spices until every beam and timber becomes fragrant with the precious aroma, so in this church shall you, in the years to come, preach the truth, manifest the spirit and do the work of the Master till he shall fill this church to overflowing with his glory.

A KENTUCKY EXPERIENCE
Coffee and Tea Still at Work.

A Ky. lady had a very agreeable experience in leaving off coffee drinking, which she found harmful, and taking on Postum. She never loses an opportunity to tell others of her good fortune. She says:

''For over 20 years I suffered from nervous trouble. Four years ago I was down with nervous prostration and heart trouble. After several months of misery, my doctor, one of the best in the country, told me I must quit coffee and tea.

''What was I to do? I must have some warm beverage for my breakfast as I had never done without one in my life.

''I decided to try Postum, little thinking it would amount to anything. At first I did not like it, but when we boiled it 15 minutes, until it was dark and rich, it was delicious, and I soon began to feel better.

''After using Postum constantly three years I feel like a different person. I always had been a poor sleeper, but now sleep well and am in perfect health. And I give the credit to Postum.

''My entire family now use it in preference to any other beverage at meals. I am an enthusiastic friend of Postum and I know that what it has done for me it will do for others, so I never let a chance go by to recommend it to those who suffer from coffee drinking.''

Name given by Postum Co., Battle Creek, Mich. Read ''The Road to Wellville,'' in pkgs. ''There's a Reason.''

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Our Budget

—Old Bethany!

—Our first college.

—A great part of the great life work of Alexander Campbell.

—It must be endowed and made a permanent institution.

—One dollar subscriptions are solicited from every member of the Christian churches.

—The cause of Bethany should have a presentation next Lord's day.

—New Orleans is making preparation for our international convention—October 9-15 is the date.

—In our next two issues we hope to publish the program and give much space to our work in the South.

—We very much regret that Brother Garrison, Editor-in-Chief of "The Christian-Evangelist," is unable to write his Easy Chair for this issue. Only once or twice before in a period of several years has this contribution failed to appear in "The Christian-Evangelist." It is a unique page in our current literature, and has thousands of readers who look forward to it weekly with the greatest of interest. It is the helpful part of "The Christian-Evangelist" more than any other part. Its writer was in great pain when he last dictated. The operation, which we announced last week as having taken place immediately on Brother Garrison's return to St. Louis, gave only temporary relief. A second operation proved necessary, and this was performed on Friday. While it seemed to reach the seat of the trouble, the patient has been a keen sufferer. It is not thought that there is any danger, but it may be some time before there will be relief from pain and an opportunity to recover strength. We know that thousands of Brother Garrison's friends will be interested in this personal statement, and will remember him in their prayers. Dr. Scott Parsons, the surgeon in charge of the case, being asked for a statement, kindly sends the following: "Dr. Garrison is suffering from a phlegmonous inflammation of the neck, which apparently had its origin in or near the parotid gland of the left side. The inflammation has spread to the lymphatic glands and tissues below the angle of the jaw. Friday, September 11, an operation was performed and a quantity of pus evacuated. His condition, though painful and protracted, is not necessarily of a serious nature."

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—Charles E. McVay will assist I. H. Fuller in a meeting at Fremont, Neb., in October.

—L. E. Lakin, of Greenville, Miss., during a vacation meeting had 12 additions—five of them baptisms—at Blackwell chapel.

—Fred E. Hagin, who returns to his mission field in Tokyo, will keep the readers of "The Christian-Evangelist" informed about things in Japan.

—S. M. Connor, of Greenwood, Ind., expects to go to California in the winter. He will be available for meetings before going, for expenses and free will offerings.

—Wynn Stout reports to the president of the state board that Brother Manier, one of the old Mississippi preachers, occupied his pulpit at West Point on August 30.

—L. L. Carpenter, of Wabash, Ind., will dedicate the new house of worship at Blackwell, Okla., September 20. Brethren from surrounding congregations are invited.

—The church at Washington, Ill., contributed $12.75 to the Church Extension offering, which was more than treble that of last year Ernest H. Reed is the minister.

—Spicer and Douthit are to hold a meeting for J. D. Greer and the church at Laddonia, Mo., beginning September 25. Of course, a great meeting is expected.

—Grant Lewis points out that since 1890 there have been granted to California churches thirty-two loans by the Church Extension board, aggregating nearly $45,500. He further points out that only 52 of California's 270 churches took the offering last year.

—The church at Rossville, Ill., has had a good year under the leadership of J. P. Givens, and the congregation is very hopeful as they prepare for a meeting to be led by J. V. Coombs in October.

—On September 13 R. G. Frank celebrated the fifth anniversary of the beginning of his pastorate at Liberty, Mo. Brother Frank has done a good work there, and is much beloved.

—John T. Stivers has just entered upon his work at Corona, Cal., a hard field, but where a victory is looked for. W. T. Adams has done fine work there, sacrificing as few men would do.

—Texas people expecting to go to the New Orleans convention should correspond with J. C. Mason, Box 280, Station A, Dallas, with a view of making up a Texas party and securing the best accommodations.

—The dedication of the Central Church of Christ, Findlay, Ohio, is to take place on Saturday and Sunday, September 19, 20, with F. M. Rains in charge. G. H. Sims is the minister, and an invitation is extended to brethren in the vicinity.

—Dr. W. R. Dale, of Sumner, Ill., who is superintendent of the temperance department of the Lawrence County Sunday-school Association, has reprinted from our current topics page, and is circulating as a tract, the article "Two Blades of Grass."

—Joseph Gaylor writes in complimentary terms of A. R. Wallace, of Ozark, Mo., who recently held a fine meeting at Nixa, reported last week. Brother Gaylor says that M. M. Mundell, of Sparta, can also be secured for a meeting.

—We have received announcement of the marriage of Norman H. Robertson, minister of our church at Colfax, Ill., to Mabel Currie, at Everton, Ont., and William E. Lattin, of Havana, N. D., to Margaret Dixon, daughter of Mr. and Mrs. Paph Julian, of Madison, S. D.

—J. J. Cole, of Washington C. H., Ohio, takes the work at Clarksville, Tenn., beginning September 20. He will be succeeded by Grant Waller, of Galion, Ohio. If the brethren at Clarksville will respond to their opportunity, a great work can be done in this southern city.

—We are glad to learn that at Fruita, Colo., there are plans to build. A lot has been donated by one who, formerly a member of the Baptist church, united with our congregation, and a Drake man, we understand, is to take the work. This is the result of a visit of Charles G. Stout.

—L. H. Harbord has resigned at Vandalia and Macedonia, Mo., to take up the work of county evangelist in Audrain county. J. C. Whitt, of Rolling Prairie, Ind., preaches at Vandalia September 20, and at Macedonia on the following Lord's day. Brother Harbord will still live at Vandalia.

—The church at Osceola, Iowa, has just entertained the district convention. This is one of the best churches in southwest Iowa, while the work is in very good condition under O. M. Pennock. He and the leaders there feel a heavy responsibility, and realize that where much is given much will be required.

—S. J. Vance, of Carthage, Mo., is planning a return trip to the great Snake River country of Southern Idaho, with a view to securing a home under the Carey act when he is too old to evangelize. Brother Vance would like to have a Christian colony in that district. He has open dates for meetings, and can furnish a singer if desired.

—J. H. Hardin, state superintendent of Bible school work in Missouri, expects to conduct a rally at the Compton Heights Church, St. Louis, September 27. An effort is being made to enlist all the Bible schools of the city to have a part in this rally at the afternoon hour. "Every member in the Bible school" will be one of the slogans of the rally.

—Since John T. Brown took charge of the work at Johnson City, Tenn., there have been seven additions, all by statement or letter except one. The church has one of the best Bible schools in the neighborhood, numbering over 600, with a Bible school class of 288 enrolled. The Church Extension offering was $100, almost twice what was given last year.

—The September number of the "American Home Missionary" is a special New Orleans issue, and gives much information about our convention city and the meeting to be held there. "The Christian-Evangelist" expects to publish, next week, a number in the interests of our convention and the work in Louisiana. Let the preachers not fail to make ample announcement about the convention.

—David H. Shields informs us that there were some very profitable Sunday evening services held by the churches at Salina, Kan., in the Chautauqua auditorium in the park, during July and August. On September 6 Brother and Sister Walter Menges, of Rath, India, the church's missionaries, were present, remaining over for a reception on Tuesday. It was an occasion of great delight and pleasure.

—In this issue we print a brief notice of Peter Vogel, whose death was announced in our columns some weeks ago. He was one of the Lord's elect. Born in Pennsylvania, in his early life he was a Catholic, but later graduated from Eureka College and did good work for the Master and our cause. He was much beloved, and readers of "The Christian-Evangelist" may know something of his spirit when we say that he was a regular reader and strong admirer of this paper.

—The First Christian Church, of Beaumont, Texas, has, writes G. W. Seibert, arranged to send two of its young members, Edgar Wasson and Robert Welderman, who have volunteered to enter the ministry, to a college of their own selection, and they go to Kimberlin Heights, Tenn. The missionary field of the Beaumont church has widened, sustaining a living link missionary, and in connection with the church at Houston has W. O. Stevens and L. D. Parnell in the field.

—Since organizing a year ago, the church at Ordway, Colo., has been meeting in the public hall. During August enough money was raised to pay the balance due on lots, and a building is now being erected on one of the best locations in town. This will serve the needs of the congregation until it is able to put up a permanent structure. While the membership is small, it is large-hearted, and planning for larger things in the future. R. H. Newton has been preaching for the brethren since March, he living on a homestead near Haswell. He expects to locate again soon.

—A new work has been started in Everett, Mass., called the Union Christian church, with Adrian T. June as minister. There was a charter membership of 60, a Bible

school of 62, and good Endeavor societies. Through the kindness of a friend the church has secured land at the corner of Vernal street and Pleasant avenue, erecting thereon a portable church with a good basement. The work has been self-supporting, and pledges have been made for missionary causes. The new work is located in a rapidly growing residential portion of the city, and has had additions in all departments since it was inaugurated. Brother June was formerly minister of the Hancock Street Church. We understand that the new organization stands for what are known as the beliefs of the Christian church.

—After four years of ministry for the church at Edinburg, Ind., T. H. Adams has resigned there to enter the evangelistic field. This pastorate, he says, has been the most happy and pleasant experience in all his ministerial career. The church is blessed with a good official board and the congregation, says Brother Adams, as a whole will be difficult to equal. His first meeting is at Milan, Mo., this month. Churches desiring his services can address him at 705 Conn street, Lawrence, Kan.

—T. L. Reed has been having a good time at Chapin, Ill. The church gave him a reception after he moved into the building which had been purchased and improved for a parsonage. Brother Reed went to the field in May, and the work has been succeeding. A contest with the Bible school at Versailles had been arranged prior to his going to Chapin, and the enrollment had increased from 85 to 144, though there was a falling off in August. A teacher training class is to be organized this month.

—Most of our colleges have either begun, or shortly will begin, their fall work. Eureka expects an exceptionally large number of ministerial students. Christian University, at Canton, in anticipation of a 50 per cent increase, has enlarged and renovated the college dormitory so as to be able to accommodate twice as many boarders as last year. The management was enabled to do this through the gift of $1,500 from a good sister in the town who has helped many times before.

—Edward Owers recently paid a visit to some points in Oklahoma. His congregation at Farmington, Mo., was organized before the Civil War, and while scattered then continued to exist and grow after the war. The value of the church house and parsonage is about $10,000, but there ought to be a new building to do the work that could be done in this field. A combined Bible school and church service is used there. Brother Owers, who hails from across the water, has been pastor at Farmington about three years.

—M. M. Smith recently established a new church at Stamps, in northeast Texas, whose district convention met at Long View, Aug. 31. Brother Smith also revived and brought into line and aggressive work the churches at Bethel and Center Grove, in Titus county. C. R. Cook is doing most excellent work in harmonizing and lining up for a forward movement some twelve or fourteen churches in Shelby and adjoining counties. As J. C. Mason, the state secretary says: This rural evangelization can not be overestimated. It is from these districts we will get pupils for our Christian schools and volunteers for the ministry and missionary work.

—From the bulletin of the First Christian Church, Bethany, Mo., where Andrew P. Johnson ministers, we take the following extract: "Times are hard, money is scarce, economy is a duty. Please stop my whisky? Oh, no; times are not hard enough for that. Please stop my tobacco and cigars? No, no; not these, but I must cut expenses. Please stop my jewels and plumes. No, not these, but ah! I have it now. Please stop my subscription to the church, and while I would like to see the heathen saved, I can not give anything to the cause of missions. Also please stop my magazines and the big daily papers? No, no; I could not get along without them, and especially the big Sunday edition, but please stop my religious paper, for—because I really must cut expenses." Is this you?

—Victor Dorris, of North Yakima, Wash., made a brief visit to the Editor last week. Brother Dorris was on his way from Wickliffe, Ky., where he had just closed a three weeks' meeting. There is no pastor there, but unusual interest was manifested and there were 32 additions, most of them grown men from the best people in the community. Brother Dorris was on his way to Tucson, Ariz., to assist J. Perry Conder in a meeting. But he really ought to take some rest. He has been at home for some time suffering from nervous prostration. He is a strong pastor-evangelist, and with returning health will do good work in that great northwest territory, whither he went a couple of years ago. Churches who can use his services should write him at North Yakima.

—We rejoice to know that M. M. Davis is able to be about again. A note from him informs us however, that he has resigned the pastorate of the Central Church, Dallas, Texas, and in accepting his resignation the church made him pastor emeritus. This is a deserved compliment. We have, for sometime, felt that Brother Davis would, perhaps, best serve our cause in Texas by becoming a bishop at large, and not be tied down to any one sphere of work. During the eighteen years of his ministry in Dallas, the present large building was erected at a cost of $65,500, which has all been paid for. From this mother church there has been a swarm six times, so that now there are seven congregations in the city and suburbs. Brother Davis has preached 2,412 sermons and has had 3,322 additions, about a third of these coming through the waters of baptism. During his ministry there he has written three books, "Queen Esther," "Elijah" and "First Principles."

—On another page we give some account of the work being done by the Southern Christian Institute. This is a work among the negroes that has the moral support of not only our own preachers in the South, but of all who are acquainted with it, irrespective of religious affiliations. Alva W. Taylor, of Eureka, was a recent visitor to the institute, and is enthusiastic about what it is accomplishing, and what it means for the negro and our country. He writes: "Many of us could profitably take a midwinter vacation at Edwards, Miss., and enjoy, for a few days, the hospitality of the old southern plantation, and go home with an enthusiasm for missionary work of the first importance that would multiply the offerings of our churches many fold for a work that is telling its story in the lives of such men as Jacob Kenoly and a host of others destined to be leaders among their colored brethren in the Southland, and let us hope like Kenoly in the Dark Continent." From Brother Taylor we learn that the whole plant is worth about $75,000, but was purchased for a fraction of that sum. President Lehman is pre-eminently a man for the head of such an institution. It is, no doubt, a great task to manage some 200 young people, who have come out from cabin homes where there was little control attempted. Brother Taylor heard the graduating orations, and says these would compare well with many delivered by college graduates. It may be possible for many of our brethren attending the New Orleans convention to stop off and visit the institution.

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ST. LOUIS, MO.

ALMOST A GENERATION IN WASHINGTON.

We, and the readers of "As Seen From the Dome," congratulate F. D. Power on the completion of another year's work in his long ministry at Washington, D. C. It was thirty-three years ago the first Sunday in September, we believe, that he preached his first sermon for the Vermont Avenue Christian Church. Among the crowd which filled every pew in the church this September were only half a dozen of the original membership. It is not by any means time for Brother Power to stop keeping anniversaries. While he has passed the dead line in accordance with the cry for youthful ministers it is not time to "Oslerize" him. He is one of our "livest" preachers. During the past year there have been seventy additions to the church. The congregation supports its own missionary in the foreign field, the Bible school has an attendance of 550, and the missionary offerings have been the largest in the history of the church. During Brother Power's present ministry the capital city has increased less than threefold, and the numbers of the Disciples of Christ more than elevenfold.

In the evening Brother Power took as his subject, "Sixty-three Years of Church History," reviewing the work of the churches of the Disciples of Christ from its inception down to the present day.

From the year 1813, when Alexander Campbell began his teachings, until 1855, there was no representation among the churches of the capital. In that year six persons met one night at the home of Dr. J. T. Barclay, in the southeast section of the city, and formed what is today the Vermont Avenue Christian Church, from which have also sprung eight missions and churches.

Dr. Barclay, who was afterward United States consul to Jerusalem, and a missionary, was the first pastor of the church, serving intermittently from 1844, when some meetings were held, although not as a church until 1856. Alexander Campbell visited the church in 1850 and 1856 and preached there, in the first meeting house, which was in an old engine house.

Among the more active workers in the church in those early days was Judge J. S. Black, United States attorney general and secretary of state under President Buchanan. His most active work was done from 1857 to 1861. Many humorous stories are told of an old colored driver of Judge Black, who had an aversion to having the judge and his wife worship in the old engine house, when every other cabinet member worshipped in the "swell Presbyterian church down the street."

From 1863 to 1869 the congregation worshiped in the city hall, gaining the boon through the Hon. Ward Lemon, then marshal of the district. Henry T. Anderson served as pastor in the year 1868, and was succeeded the next year by O. A. Bartholomew, whose term of service lasted for four years.

A little frame chapel, which had been used by another church, was purchased in 1871. It was located in M street, near Ninth street northwest, but was moved the same year to the present location in Vermont avenue. From 1873 to 1875 the church had no regular pastor. In 1875 Brother Power came to the congregation, and has served uninterruptedly ever since.

The present building was erected between 1882 and 1884, at a cost of about $63,000. President Chester A. Arthur was among those present at the exercises connected with laying the corner stone in 1882.

Probably the most noted man whose name was ever enrolled with the church's membership was President James A. Garfield, who, with his family, was a regular attendant and active worker of the church body for many years. He joined the congregation when he first came to the capital, as a member of Congress, and remained until his death.

As President he would permit of no extra attention being paid to him, saying:

"I am not there as the President of the United States, but as a disciple of Christ and worshiper in his house."

Eight other churches had their inception in the congregation of the Vermont Avenue Church. These bodies have received into their several rolls more than 1,700 members. They have contributed over $250,000 to Christian objects and gathered more than 5,000 souls.

To Illinois Preachers.

Most of the matter for the new year book of Illinois churches is in the hands of the publisher. We are now preparing the latest corrected list of Illinois preachers for publication. We wish to call the especial attention of all our preachers who have moved into Illinois in the last six months and urge them to drop us a card stating name and address, when they located in the state, and for what churches they preach. Also those who have changed their addresses within the state in the last six months are urged to write us their new addresses. This is important and must be attended to at once to insure a correct list. Do it now!

W. D. Deweese,
Bloomington, Ill. Office Secretary.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Newton, Ia., Sept. 14.—Our community hard to stir, but Small and St. John stirring it in great shape; over twenty-five first week; fifteen hundred heard kind but powerful sermon on "Sin of Division and Only Remedy," last night.—W. H. Betts.

Special to THE CHRISTIAN-EVANGELIST.

Fostoria, O., Sept. 13.—Hundreds could not get in to hear Herbert Yeuell last night. One hundred and fifty-six to date, 22 to-day; wonderful victory for this conservative city and comparatively unknown church. Two union meetings within a year utterly failed. Our audiences very safe and confessions every service. Yeuell's two men's and women's meetings greatest in history of Fostoria. Membership doubled. We are praising the Lord for this victory.—V. G. Hostetter.

Special to THE CHRISTIAN-EVANGELIST.

Texarkana, Ark., September 13.—Meeting seven days old. twenty-eight added; greatest crowd to-night. Meeting last year gathered in the Sunday-school. Will have a victory.—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Winfield, Kan., September 14.—Meeting growing in interest; thirty-six to date; rink auditorium seating 1,500 filled; gleaned by recent meeting; Albert Nichols fine pastor to work with.—Fife and sons.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., September 14.—In first seven days of Scoville meetings with Central Church, 123 additions. Thirty-six to-day following week of labor day, state fair and Ringling's circus. To night two thousand at two simultaneous meetings in auditorium and Sunday-school basement. Many turned away; building tabernacle to accommodate 3,000 and first service there Wednesday night. —E. W. Allen.

Special to THE CHRISTIAN-EVANGELIST.

Grand Island, Neb., September 14.—Meeting closed with 20 added at to-night's invitation, making 129 total. Bible school almost trebled; new converts pledge $500 to current expenses; pastor's salary raised; church rejoicing. Missouri Valley, Ia., next.—William J. Lockhart and Garmong.

Ministerial Exchange.

J. A. Holton, who has been minister to our church at Long View, Texas, is very heartily commended by that church as a faithful and earnest preacher of the gospel, and a man whose character is absolutely above reproach or criticism. He is open to take another pastorate.

One of our successful ministers wishes to spend the coming winter in the South—not for health, but for a change—and is open to engagement. Evangelizing preferred, but pastorate acceptable. Address Box 144, Abingdon, Ill.

The church at Sandoval, Ill., desires to secure the services of a capable minister for full time. They can pay $600 per year and furnish parsonage.—Robert Bellamy, clerk.

Miss Lida B. Seamands, singing evangelist, may be addressed 217 Lobban street, Warrensburg, Mo., for the fall and winter work. References given. Terms reasonable.

A member of the Christian Church, competent to teach vocal and instrumental music, can find a good location by writing to W. A. Crockett, Enterprise, Ore.

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Order our Special Program, prepared by Charles M. Fillmore. Our Missionary Banks will help you to prepare a great offering.

REMEMBER THE DAY
NOVEMBER 22ND.

This will be the offering for the Centennial Year.
No school can afford to be out of line. We want $50,000 this year. Don't let your school be among the failures. See the October American Home Missionary.
For free supplies and helps in celebrating

CHILDREN'S DAY
FOR HOME MISSIONS

Write to

GEORGE B. RANSHAW,
Supt. Sunday School Dept.
American Christian Missionary Society
Y. M. C. A. BLDG.
CINCINNATI, OHIO.

Moving Pictures in the Foreign Missionary Rallies.

The Foreign Christian Missionary Society is planning a great campaign of missionary rallies for this winter. Besides the usual features of these rallies, there will be added this year a stereopticon and moving picture exhibition of the work on the foreign field. This will make it possible to close the rallies with a great mass meeting at night. Some remarkable moving picture views from Africa, India, China and Japan have been secured and will be exhibited. They will bring the conditions in these lands and the victories of the gospel there before the people in a very striking way. The society would be glad to hear from preachers who desire these rallies. It will not be possible to accommodate all who make request, but in so far as possible this will be done.

The National Benevolent Association.

The National Benevolent Association has just received a fine two-flat house in St. Louis. This property was given for the enlargement of its work for aged and indigent Disciples. The Association is exceedingly anxious to sell this property, as it is in great need of money. The Jacksonville (Ill.) Home is full, with many worthy applicants waiting an opportunity to enter. The property is very attractive for a home or an investment. He who buys it will help himself, his brethren and the Lord.

Two friends of the Gospel of the Helping Hand have recently made contributions on the annuity plan. Mrs. Eliza Williams has given $200 and Mrs. Ann M. Cook $400. One of these good sisters is an old friend of the cause. She has the joy of having given for several years for the benefit of her less fortunate brothers and sisters. The other is just entering heartily into fellowship with Christ in this holy ministry.

Charles Reign Scoville will deliver the address for the Gospel of the Helping Hand at New Orleans. The National Benevolent Association will present an exceptionally stirring program at our national convention.

The association is just closing one of the most fruitful years in its history. It has been a hard year, however. While the Easter offering showed a very decided gain over last year, the offering for the entire year is less than last year. Its candle has burned at both ends. The business depression in the country reduced the income and increased the outgo by increasing the number needing aid. The new building in St. Louis, made necessary if the orphanage was to continue its great work, has greatly added to the association's burden. The income has been light during the summer. The association is the sole support of about 400 orphan children. It calls upon every friend of Christ to come into fellowship with him, as he seeks through his church to feed the hungry and clothe the naked.

Another Named Memorial Fund.

Brother John Bull and wife, Cimarron, Kan., have just given $5,000 to the American Christian Missionary Society. This is to be a pernament named memorial fund, and is to be known as the M. A. Bull fund, this being the name of Sister Bull. The principal is to be kept invested perpetually, and the accruing interest used for the support of a missionary in America, the first one probably working on the Atlantic seaboard.

This is a living monument. Through all the years, a herald of the cross is to be kept testifying for righteousness, temperance and judgment to come. He will point people to the old paths, the good way in which travelers find rest for their souls.

This is the eighteenth such fund placed at our disposal. There ought to be at least a hundred of them. What memorial so lasting or so worthy as this? Erect one for your parents, wife, daughter, son or husband. For particulars write,

The American Christian Missionary Society, Wm. J. Wright, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

The End in Sight.

The books of the American Christian Missionary Society close September 30. That is less than two weeks from the time you see this notice. Many of the greatest churches in our brotherhood have not sent an offering this year, among them being fully half of our living link churches.

Financial conditions throughout this year have made it particularly trying for the society. We started out to raise $50,000 more than last year, and at one time were nearly $20,000 ahead. That great increase has been steadily cut, however, until we are a thousand or two ahead. The prospects are that only by a great struggle can we go to New Orleans with as much as we reported in Norfolk.

We urge every church, society, Sunday-school and individual not having sent an offering to send one, the most liberal possible, before the closing of the books. Remember the date, Wednesday, September 30, 1908.

The American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, O.

A Final Word.

This is our last word before the books of the Foreign Society close, September 30. It is important that every church and Sunday-school and Endeavor society and personal friend of the work send in their offerings before that date. This will be recognized at once.

We gladly report personal offerings pouring in from every quarter as never before. We ask all for one final rally.

So far, we have received more different gifts than in any former year. This indicates a wide and growing interest. It seems now that the churches, Sunday-schools and Endeavor societies, both in numbers of contributions and in total amounts, will surpass all previous records. There is a threatened loss, however, in annuities.

For the first ten days of September there has been a gain of $1,923 from the churches, $506 from the Sunday-schools and a total gain from all sources for ten days of $4.547.

It is gratifying to be able to report twenty new missionaries sent to the field, the greatest number in any one year in the history of the work. Most cheering news comes from every mission field.

Let all the friends of the work remember that the books must close promptly, September 30, for the reports to the New Orleans convention, October 12.

Please forward to F. M. Rains, Box 884, Cincinnati, O., who will promptly return a proper receipt.

Advertising a Meeting at Tappan, Ohio

Ferd M. Schultz, your Pastor-Evangelist, will begin a meeting with home forces in the Tappan First Church of Christ. You are cordially invited to participate, rendering such services as you feel capable of. Your hearty co-operation is earnestly desired. "Our plea for unity should be made to be felt in the meetings." United in Christ, we shall take a bold stand against the forces of unrighteousness. You will show your loyalty by being present at all the services. Seek those who do not know the Savior, and interest them in their own soul's salvation. Let us examine ourselves and be ready for a great ingathering. Read very carefully Psalm 119:57-60; also Psalm 51:10-13; let this be your prayer daily. May his will be done in our hearts, and thus advance his Kingdom in our midst. Very much depends upon you. The "Go ye" is as specific now, to you, as in the days of the Apostles. "I shall look for you."

FOREIGN MISSIONARIES IN CONFERENCE

MISSIONARIES OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY IN CONFERENCE TOGETHER WITH THE OFFICERS OF THE SOCIETY.

Front Row, Left to Right—Miss Sylvia Siegfried, Miss Emma Lyon, Stephen J. Corey, F. M. Rains, Mrs. F. M. Rains, M. D. Adams, A. McLean, Miss Mamie Longan, Dr. James Butchart, Dr. Nina S. Stevens, Miss Kate G. Miller.

Second Row, Left to Right—Mrs. F. C. McCall, Mrs. George W. Brown, George W. Brown, Hermon P. Williams, Mrs. Hermon P. Williams, Harry Eicher, Mrs. H. P. Shaw, H. P. Shaw, Miss Edna P. Dale, Royal J. Dye, Mrs. Royal J. Dye, Mrs. Ray Eldred, Miss Rose Armbruster, Miss Eva Raw, Miss May Hiatt, Mrs. C. C. Wilson.

Third Row, Left to Right—F. C. McCall, H. B. Alexander, Roy Brown, J. C. Archer, W. H Hanna, Dr. E. A. Layton, Z. S. Loftis, C. C. Wilson.

The conference of missionaries of the Foreign Christian Missionary Society just held in Cincinnati, September 1-8, 1908, was the most successful meeting of the kind ever held by our people. There were thirty-one missionaries in attendance. Eighteen of them were missionaries home on furlough, having served one term or more on the foreign fields. Thirteen were new missionaries under appointment, most of whom will sail this month for the foreign field. Three days were spent together in this conference. It was a time of enthusiasm and great spiritual uplift. There were many addresses and open conferences indulged in by all. Nearly every phase of the great foreign work was considered. Almost all of our foreign fields were represented. The returned missionaries present were as follows: From India, M. D. Adams, Bilaspur; Mr. and Mrs. George W. Brown, of Jubbulpore. From China, Dr. James Butchart and wife, of Lu Cheo fu; Miss Emma Lyon, of Nankin; Mr. and Mrs. Herbert P. Shaw, of Shanghai; Dr. E. A. Layton and Miss Edna Dale, of Wuhu. From Japan, Dr. Nina S. Stevens, of Akita, and Miss Rose Armbruster, of Tokyo. From Africa, Dr. and Mrs. Royal J. Dye and Mrs. Ray Eldred. From the Philippines, Mr. and Mrs. Hermon P. Williams, of Vigan, and W. H. Hanna, of Laoag.

The newly appointed missionaries present were: W. B. Alexander, J. C. Archer and Harry Eicher, who go to India; C. F. McCall and wife and Miss May Hiatt, who go to Japan; Miss Eva Kaw and Miss Kate G. Miller, who go to China; Mr. and Mrs. C. C. Wilson, who go to Honolulu; Dr. Z. S. Loftis, who goes to Thibet; Miss Mamie Longan, who goes to the Philippines, and Miss Sylvia Siegfried, who goes to Cuba.

The joy and hopefulness of these missionaries is very inspiring. There are no happier people in all the world. Their fellowship together was like that of a big family. If a man has any inclination toward the blues he could try no more effective cure than association for a few days with these people from the far-flung battle line. They believe in their task most profoundly. Not a note of discouragement was sounded in the whole conference. From every missionary who had been to the field there came a message of ultimate, triumphant victory, from every new, untried worker came words of courageous hope. These people who have fought against the darkness of paganism believe profoundly that the "gospel is the power of God unto salvation to every one that believeth." They have tested it. They know that the best of heathen religions are totally inadequate to satisfy the needs of the human heart, and that Christ is the only hope of the world.

At the close of the three-day conference a farewell public reception was held at Central Church. It was indeed an inspiring occasion. As each missionary was introduced he or she gave a brief, ringing message to the audience. People were deeply moved.

We have been impressed with the superior quality of these men and women. They are people who could succeed anywhere in the homeland. They are cultured, wholesome, warm-hearted folks. Our very best young men and women are volunteering to go and the best are needed.

Aside from the messages of the missionaries at this conference, addresses were given as follows: "Have Faith in God," Prof. W. C. Morro, Lexington, Ky.; "The Missionary's Intellectual Life," President T. C. Howe, Butler College. "The Missionary's Inspiration," J. L. Hill, Cincinnati; "The Missionary's Care of His Health," Dr. P. T. Kilgour, Cincinnati; "The Relation of the Missionaries to the People," A. McLean; "The Distinctive Aim of the Missionary," F. M. Rains; "The Missionary and the Holy Spirit," Stephen J. Corey.

Before the Books Close.

Treasurer, do not steal! Of course, you would not for yourself. No, you would not even steal for your children or your church! What do you call it when money given for missions is used for the janitor's wages or the minister's salary or interest on the church debt?

Minister, do not halt! If you have shunned not to declare the whole counsel of God, your church has had fellowship in every good word and work. Look over the receipts and see that the assortment is complete. State Missions, Ministerial Relief, Education, Foreign Missions, National Benevolence, Home Missions and Church Extension. Look into the record of the Bible school, Christian Endeavor and C. W. B. M. When you are sure that all is well, come on down to New Orleans and help to rightly inaugurate the greatest year of all!

Christian, do not murder! "Destroy not with thy meat him for whom Christ died!" We are near the end of the year for all organized agencies through which the churches of Christ are advancing his Kingdom. Devote an evening to examining your personal record since last September. You have completed the circle of the year and God's grace has not failed at any point. But are there not some entries that you wish made to your credit before the books close? Compare your outlay for food with your payments to your local church. Put side by side your expenditures for clothing and your gifts to benevolence. Bracket together your rent and your offerings to your college. How do missions compare with pleasure in the year's outlay? Or has the extension of God's kingdom become your chief delight? Have you forgotten the disabled preacher who forgot himself for you? Square up like a man and then you'll feel able to come down to New Orleans! W. R. Warren.

THE ILLINOIS STATE CONVENTION

The fifty-eighth missionary convention of the Churches of Christ in Illinois is now history. Such a convention, with good reports, great addresses and wise counsel, fittingly closes a year's service and opens wider the gates for larger things in the future.

The meetings were held in the Y. M. C. A. rooms, La Salle street, Chicago, August 31 to September 4. About 350 from outside the city attended, with fair local attendance. So far as opportunity afforded the acquaintance between the people of Chicago and their visitors was most delightful and will strengthen the union of our churches more fully. The hospitality was most cordial and highly appreciated. Many of the delegates were escorted from five to fifteen miles to the hospitable homes of the brethren.

The C. W. B. M.

sessions came first, as usual. Mr. Pearce said in his address, that when he was a boy and a barn was to be raised, the men gathered in, ropes and spikes were put under the beams and some one cried, "He, O, he," and the beam went up, but now when a great lift in the kingdom of God is required, the cry is, "She, O, She," and the work moves up. These women are a mighty people. The brethren ought to wake up when they see that these women raised last year $6,270 more for their work than the brethren raised for state work. There is no competition, no jealousy and must never be, nor are the women giving too much, nor enough, but, brethren, we must bring up our state work to larger things.

The first session was held on Monday evening, with three other sessions Tuesday. The memorial service in honor of Mrs. Helen E. Moses, former national president, was most impressive and inspiring for larger things for the Master. It is proposed to raise a memorial fund of $50,000 with which to enlarge the work to which Mrs. Moses gave the best of her life. Cards were circulated for pledges and the ladies and auxiliaries are asked to generously add to this fund as each may have in her heart to do, but not to detract from the regular, special and centennial giving.

Mrs. A. R. Atwater, national vice-president, was present and delivered two great addresses, besides adding much in counsel with the state board and workers. Miss Anna L. Barbre, superintendent of Bible schools in Christian county, gave an address on "Young Ladies' Mission Circles," that was one of the very best addresses of the entire convention. Miss Lula E. Miner, of Bone Gap, was hindered by sickness from filling her place on the program, much to the disappointment of the convention, for she has a fine reputation as a public speaker. Besides, it was very desirable that the ladies have opportunity to meet her, as she has been engaged to devote three months to the work of missions among the auxiliaries of Illinois. Her service will include November and December, during which time she will be in great demand for C. W. B. M. day addresses. Those desiring her services, write Miss Lura V. Thompson, Carthage, Ill. Her former work has been chiefly with the W. C. T. U.

The reports were in advance of any previous year and were enthusiastically received by the convention. Miss Annie E. Davidson, the state president, did much personal work in the field. Miss Lura V. Thompson, secretary and organizer, was very busy during the year. About 30 auxiliaries each organized another auxiliary. The eight district secretaries are growing in efficiency and did much to advance the work.

The Champaign auxiliary is a living link, supporting a missionary. One hundred and fifty auxiliaries observed C. W. B. M. Day. There are now in the state 207 auxiliaries with 5,365 members, a gain during the year of 738. There were 134 life members secured. Contribution to the National treasury was $1,466.54, to state treasury, $3,005.57; total, $17,669.11, a gain over last year of $1,518.52. There was pledged to the Centennial fund $10,985, a good part of which is paid. It is expected to raise $15,000 by our Centennial. Twenty-nine churches were on the roll of honor.

The same officers were re-elected for another year, except that Miss Dora Guthrie, of Vermont, was selected to superintend the Young People's work, instead of Miss C. B. Griffin, resigned.

The board recommends that each member continue to give $1 a year extra for special work; that each auxiliary strive for a place on the roll of honor; that the list of subscribers to the "Tidings" and "Mission Leaves" be increased; that pledges be increased if possible to the Centennial fund, and that the organizing campaign be continued with increased vigor.

The Christian Business Men's Association, of Chicago, arranged a banquet that was attended by about 175 men. Besides an elaborate menu there were addresses given by State Secretary J. Fred Jones, Prof. Graham Taylor, S. E. Fisher and J. W. Thomas. The flow of soul lasted until a late hour and all seemed pleased and profited by the plan. It is hoped that this is the beginning of much greater activity among our men, and that some such a meeting be held every year.

The State Society.

The Illinois Christian Missionary Society, of course, was the central figure of interest, and held a splendid convention.

The president, H. L. Willett, in the opening address, took for his theme, "Duties and Dangers of the Hour." After emphasizing the welcome of the convention to Chicago and expressing his appreciation of the unsought honor of his place in the convention, he spoke briefly of visiting five of the eight district conventions, delivering addresses. In these he emphasized our Centennial aims, the efforts necessary to raise up more preachers and the need of larger liberality in support of missions and education. He discussed the motives of the reformation and the lines along which it moved, involving largely the questions of Christian union, modern theology and the restoration of the apostolic creed, ordinances and life, the faith, spirit and service. Two of the dangers mentioned were our evangelism becoming too emotional and the possibility of our losing our devotion to the word of God and its study.

W. F. Shaw, of Chicago, gave a compact, thorough discussion of the "City Church and its Problems." He had taken pains to gather from many experienced men their views of the problems in its various phases. S. S. Lappin handled, in his usual felicitous way, "The Country Church and its Possibilities." He considered the possibilities of evangelism, Bible study, cultivating Christian nature, holding public meetings and the larger support of the great enterprises of the church. I failed to hear the address of William Thompson, much to my regret, as he is comparatively a new man among us. J. I. Gunn gave an address of great power and enthusiasm on "Facing the Facts." It ought to stir a loyal people to greater zeal and devotion to a most holy cause on which so much depends.

It is no disparagement to any of the speakers to say that the great address of faith, of the convention, was delivered by W. W. Sniff on "The Glorious Gospel." After speaking of the great problems of suffering and sin he said the gospel is God's way of saving men: 1. It is glorious because of the "Facts" upon which it rests. He mentioned three facts, (1) Christ himself is the greatest fact in the world (2) His teaching (3), his miracles. (There was no uncertain sound on miracles in his address.) 2. Generous because of its power to win men. 3. Because of its reformative power. 4. Because of its simplicity. He referred particularly to the terms of salvation which he exemplified. 5. The simplicity of Christian living. 6. The glorious consummation, individual, national, eternal. When he closed there burst from the audience the song, "All hail the power of Jesus' name."

Our state conventions are always generous in hearing representatives from our general enterprises. These were well represented and their great addresses were much enjoyed and appreciated by the convention. W. R. Warren gave the Centennial address. H. A. Denton presented the American Home Missionary work, G. W. Muckley Church Extension, and Dr. R. J. Dye spoke for Foreign Missions.

The reports were encouraging and showed a year of faithful work and the service of faithful workers. Thirty-five men were employed part or all of the time, 264 churches were visited, 4,068 days' service rendered, 30 meetings were held, 2,006 sermons were delivered, 627 persons were brought to Christ, 293 were otherwise added to the church; total added, 920. Three churches were organized, 14 churches were aided with appropriations and 30 by meetings. Eight district conventions were held and three county rallies. The secretary dedicated seven churches, during which he raised $7,615. The total money raised for state and district missionary work was $11,298.84. There seem to be in the state

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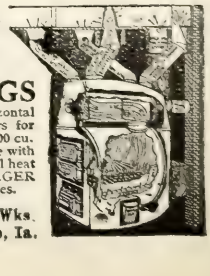

771 churches, with 107,785 members; 669 Sunday-schools, with 71,105 members; 311 Endeavor Societies, with 8,922 members. The treasurer's report showed total in students' aid fund, $6,854.53. The centennial aims are (1) $50,000 in the permanent mission fund, (2) 25 living links, (3) an evangelist in every district. It was decided to cease soliciting state funds from the Endeavor societies.

Resolutions to the following effect were passed: 1. Of appreciation of Chicago's hospitality, of the effort of the business men in arranging for the banquet; thnks to the Plmer House for office room, and courtesies, to the Y. M. C. A. for the use of their splendid building, to W. E. M. Hackleman for his splendid service in leading the music, to the Williams Organ Company for the use of their organ and two pianos, and to the daily press for its reports. 2. That the aims of the society be pressed with vigor. 3. That Bible school training work receive our hearty support and that our society provide a seal to be attached to all diplomas of graduates. 4. That Eureka College should have hearty support and co-operation in securing students and money for its great work. 5. That continued warfare be waged upon the liquor traffic until its extermination. 6. That the observance of other than the regular days for special offerings and pleas be discouraged.

The obituary committee reported the death of five of our preachers during the year, Gilbert A. Gish, J. N. Brown, N. G. Brown, W. F. Black and J. A. Williams. Following the song, "Beautiful Isle," R. F. Thrapp led in prayer in behalf of the bereaved. G. W. Pearl, of California, a former state secretary, was introduced and cheerfully greeted, and brought greetings to the convention.

The following officers were elected: J. H. Gilliland, president; W. F. Shaw, vice-president; L. O. Lehman and Rochester Irwin, secretaries; J. P. Darst, trustee of the permanent fund; O. W. Lawrence, F. W. Burnham and Stephen E. Fisher, members of the state board.

The next convention goes to Eureka.

The educational section was presided over by Mrs. N. B. Crawford, the founder of the Illinois Christian Educational Association. Her message was a delightful, optimistic presentation of the work of Christian education and of the I. C. E. A. She presented claims also that the churches owe to the enlargement and increased usefulness of the college by patronage and money. She insisted that all might help to realize the Centennial aims of the association, which are to increase the membership in the association to 5,000, the student body to 400, the endowment to $250,000. She introduced Miss Cora Carithers, the new field secretary of the association, and trusted that her visits among the people would be most cordially welcomed by all the preachers and churches. H. H. Peters reported eight months' work and spoke very hopefully of the future interests of the college. He, too, ought to be often sent for to help promote college interests in the churches, and to help arrange for bequests, annuities and gifts to the college. The treasurer reported that the association had raised altogether during the year $4,391.47. It is desirable to have a local secretary in every church.

Mrs. A. T. Ross, the excellent matron of ladies' work, was introduced and spoke briefly about the care of the young ladies in the college.

President R. E. Hieronymus gave a most comprehensive address on "Christian Culture, its Means and End." No one could listen to the address without feeling the inspiration to fill our children with that education which involves a knowledge and spirit of the Great Teacher. Want of space forbids even an outline of his address.

Bible School.

The Bible school section included two most forceful addresses. The first was by W. B. Clemmer, on "A Message of Service," that is worthy to be printed in tract form and widely distributed. It puts service in the forefront of all our progress. The other address was by W. C. Pearce on "Every School in Line." He is national superintendent of adult Bible school work in America and a speaker of rare power and very wide experience. He laid emphasis especially upon teacher training work, which is now engaging so worthily such a great army of workers. He said the Bible was its own vindicator; preach and teach it faithfully and it will do its work. He laid the responsibility of teaching upon the church. Jesus spent more time teaching his apostles than in preaching to the multitude. Every school ought by all means to have a "teacher training class." It was a great address. He reintroduced Clarence L. De Pew as superintendent of the work in Illinois, who is thoroughly alive and most active in his field.

Brother DePew reported that Illinois had passed all other states in the training work, with 350 classes, in which are enrolled 11,000, and that we have already graduated more students than all other churches put together. His motto is, "A Training Class in Every School." He is pushing also the "Organized adult Bible class movement," with fine success. New interest, on a higher plain than ever before, is taking possession of our Bible schools. Every school ought to co-operate with Brother DePew as he seeks to lead us to larger things.

I was unable to remain to hear the three closing addresses by F. W. Emerson, W. T. Moore and Dr. Dye, but their work we may be assured was well done.

Now to the work of another year, the crowning year of the first century of the great restoration movement. May the Lord so guide and his people so follow that it will be the greatest year in our history.

J. G. Waggoner.

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NEWS FROM MANY FIELDS.

Georgia.

I began a meeting at Girard, Burke county, Sunday night, August 9, and closed Sunday night, September 6. It was the first meeting ever held there by our people. The audiences were large, enthusiastic and attentive. Closed with the largest audience ever seen in the town. We had two hindrances, one from above, the other from below. The first was the two weeks' rains, which caused the flood in Augusta, not far away; the second was prejudice manifested by some sectarians. Pioneer work on our part will always tell the depth of the sincerity of sectarian religion. When the pure gospel comes to town the cry of "Great is Diana of the Ephesians" is raised by those who fear that their goddess will be despised and her magnificence destroyed. But the best way to overcome such opposition is to preach the truth in love and be sweet. "Recompense to no man evil for evil." As a result of this plan at Girard, the opposition was crippled, good seed sown in a large, friendly field, and a church organized composed of nineteen good men and women. J. J. Buxton, W. B. Daniell, J. J. Oglesbee and Charles Oglesbee are the elders and deacons. Corinth church, six miles away, gave invaluable assistance to our meeting, and will be a mother to the new congregation. Miss Nettie Odom and Sister Alice Buxton, both Methodists, presided at the organ and received our appreciation and thanks. Chas. Church, 10 Church street, Atlanta, led the singing, and did it well and pleased the people. He is open for engagements. Try him. Our preachers in Georgia are all busy, and good meetings are being held.

Acworth. E. L. Shelnutt.

Kentucky Notes.

Another year in our Kentucky state work has closed. The reports for August are about all in—126 added and much other good done. This completes the record of a good year's work. Our men in the field have done well. Much has been done to advance the interests of the Master's cause. Our books show a credit of $865.81 for the month of August.

We need $2,000 before September 21.—If a list of the churches should be given that have not paid their apportionment it would be a source of amazement to many. While our receipts are a little in advance of this time last year our load is much heavier. Many churches that have thus far failed to help us bear the burden must do so at the eleventh hour. I am assured that very many of them will. We have now a larger number of contributing churches than we had altogether last year.

Hundreds of letters are sent out today.—These letters announce that money sent to me here by September 15 will appear in the list of printed receipts to be distributed at Hopkinsville. Money should not be sent to me here later than September 18. After that direct to Hopkinsville. We trust that these final letters will stir up many of the churches to attend to this matter now.

Special train to Hopkinsville September 21. The Louisville and Nashville railroad will run a special train to Hopkinsville on the above date. One car will start from Paris, Ky., at 7:28 a. m., and run through Lexington, leaving there at 8:15 a. m., arriving at Louisville at 11:45 a. m. At 12:30 the special train will leave Tenth and Broadway station, reaching Hopkinsville in time for evening service. This is to be a solid vestibule train. We can have an idea of how the Louisville and Nashville will take care of us going to New Orleans by this train they are furnishing us.

Maysville people get to Paris for that special car—Winchester, Mt. Sterling, Nicholasville, Danville, Georgetown, Mt. Sterling, Cynthiana, Carlisle, and people of many other towns can reach Lexington in time for the departure of the regular Louisville and Nashville train from Lexington to Louisville, to which the special car will be attached. The Short Line, Bloomfield and other branches have trains reaching Louisville in time for the departure of the special.

We urge all who are going to Hopkinsville to use this train. Let us go at the beginning and stay until the end.

Send your name now. If you have not done so, you ought not to wait another minute to send your name to Harry D. Smith, Hopkinsville. If you are to be the guest of the church there you owe it to them to inform them of such intention.

Railroad rate one fare plus 25 cents. Remember to buy tickets for the round trip at the above rate. All roads give this rate this year. No certificate. Just buy your ticket for the round trip.

A great meeting. The only thing that can mar the greatness of this meeting will be the failure of our people from Eastern and Central Kentucky to go in large numbers. We ought to have a large representation there. This is to be a meeting of great historic interest and we urge our people to make strong efforts to be there. H. W. Elliott,

Sulphur, Ky. Secretary.

Ohio.

The Franklin Circle Church, of Cleveland, has called W. F. Rothenberger, of Chicago, to succeed E. B. Bagby. Ohio Disciples heartily approve of this action on the part of the Circle Church. Brother Rothenberger is an Ohio man and comes back to his native soil. We welcome him again, and especially to our Cleveland fellowship.——Roy Brown, of Bellefontaine, will hold a meeting at Tallapoosa, Ga., beginning the middle of September. Brother Brown recently baptized a minister who had been working for fifteen years with another religious body. He will now give his time to preaching the gospel in the new light that has come to him.——Kile Brooks has resigned at Massillon to accept a call to Clarksburgh, Tenn. He will go to his new field about the first of October. This leaves Massillon pastorless again.—Fred A. Nichols has offered his resignation at Alliance and will remain in Oklahoma.——Frank Custar, of Lima, has accepted a call from the church at Belle Centre to succeed A. E. Beckler.——S. C. Pierce, of Hebron, is greatly distressed because of what seems to be a necessary move to a different climate on account of the health of Mrs. Pierce. But the physicians all advise this move very soon. He has a very delightful field at Hebron and York streets, and regrets very deeply to leave, and the people also very greatly regret to have him leave.——J. C. Reynolds, of W. Va., has come to Ohio and taken the work at Lynchburg and Fairview. We extend the Buckeye welcome and wish for him great success. C. A. Freer.

Pike's Convention.

The annual convention of the Pike county Churches of Christ was held at Chambersburg, Ill., August 19, 20. These meetings are looked forward to from time to time with pleasure, but this one proved to be unusually interesting, and much good was derived therefrom. C. L. DePew, state superintendent of the Bible school department, gave an interesting account of the progress of the teacher training movement in the state. H. N. Peters, field secretary of Eureka College, delivered a splendid address on "College or Educational Interests." Eureka College has many warm friends in Pike county, who are very much pleased over the prospects for a successful year's work the coming year.

A Progressive Village Church.

Triplett is a little village of 600 inhabitants in Chariton county, Missouri. The Christian church there has been organized twenty years. Only one other church is there, the Southern Methodist. W. D. McCulley, of Cameron, Mo., preaches one-half time there. He has been pastor two and one-half years. The church has had remarkable growth during his ministry. The first meeting he conducted himself, resulting in 56 additions. He started a second meeting last January. His voice broke down after a week and he sent for me. I was with him four days, adding 20 persons. He preached a few days longer, closing the meeting with 58 additions. On July 30 I began a tent meeting for him. It lasted just 25 days and resulted in 59 additions to the church. The church has reached out into the country and has enlisted the best families for miles around. There were 44 baptisms in the recent revival, 20 heads of families, only seven persons 15 years old and under. One man over 72 years old was baptized.

Plans are on foot looking to the erection of a $10,000 building. Material will be put on the ground this fall, and building commenced next spring. The membership is 300. The Bible school enrolls 200, has organized classes and teacher training department. The church gave $200 to missions through all departments last year. A number of German Lutherans have united with this church. This is one of the best churches I ever saw. The meeting was a delightful vacation to me.

Kansas City, Mo. Louis S. Cupp.

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Tennessee.

Two additions at Vine Street, Nashville, by confession. P. Y. Pendleton, our new minister, is starting off with fine prospects for a good work.——Dr. Z. F. Lofftis was ordained by the church as our living link on August 23, before a large audience. He sailed for China September 15 from San Francisco. This is our first year to try and support a missionary on any field and the membership is becoming very enthusiastic about the matter.——J. T. McKissick, of the Seventeenth Street Church, has just returned from holding meetings in Texas, with good results. The new church building has the brick work about completed.——Dr. Lin Cave was one of the speakers recently at the Mount Eagle Chautauqua His daughter, Miss Pauline Cave, has been on a trip to Europe for sixty days. The work at Dr. Cave's church Woodlawn, moves along nicely.——The state convention of the Churches of Christ will this year meet with the church at Rockwood, Tenn.. and a large attendance is expected. The C. W. B. M. will have charge the first day, and the business men of the church have a place on the program; the convention will be held October 5, 6, 7, 8. W. G. Mershon.

New York Notes.

J. L. Darsie's article in "The Christian-Evangelist" should awaken us to our opportunities in the East for greater things. Bro. H. Norton has resigned his pastorate here with the Baptist church and will begin work among these "Russian" disciples. It was through the faith of these humble people that Brother Norton became interested in the faith of the Disciples of Christ and went to Brother Lichtenberger for tracts and literature that he might know more of this body of people, who accept only the Bible as their rule of faith and Christ as their Savior.——Sterling Place, Brooklyn, is preparing for "Church Extension day" with the opening of our fall work. Herbert Martin, our minister, has been traveling through Europe, and he return to fill the pulpit on September 12. J. R. Jolly, associate minister, is planning great things for the Bible school and Christian Endeavor society, and all branches of our work are in most hopeful condition.——We hope to have Jonas P. Liljenstein to open a mission among the 30,000 Swedish and Norwegian people of Brooklyn. Brother Liljenstein preached the gospel for seven years in Sweden and five years in Norway and Sweden under the direction of our Foreign Christian Missionary Society, and it is his belief that the best work among his people can be done in America, as the younger men and women are constantly coming to this country. There are three churches in Brooklyn among the Norwegian people which number over three hundred members each. L. S. Zider.

Brooklyn, N. Y.

At Van Alstyne and Plano, Tex.

It was my privilege, as an evangelist, to spend the hottest season of the year at Plano and Van Alstyne, Texas, and assist in two splendid meetings with two splendid ministers and churches. A great company took their stand for Christ, most of whom were men and young men, and most of the number by baptism. The crowds were very large at each place, and the interest grew with every service and closed with great audiences and with the finest feeling.

At Plano, where a number of the very best people of the city took their stand for Christ, the meetings were held in the large and beautiful church where E. H. Holmes ministers. At Van Alstyne, the meetings were held in front of the church under the trees and long stretches of electric lights. Only two nights did the storm affect us. One Sunday "Christian Union" and "The Name" were the themes, and over 1,200 persons were present. The finest of order prevailed in the outdoor meeting, with doctrinal themes. Forty-five took their stand for Christ in the Van Alstyne meeting, several of them from the other bodies, and the cause generally received a great uplift and inspiration.

Permit me to mention the ministers of these churches as the most delightful yokefellows to labor with an evangelist, and men who are able ministers of the New Testament and greatly beloved by the churches they serve. One seldom sees ministers of stronger personality in Christian work or more universally influential than G. F. Bradford, of Van Alstyne, and E. H. Holmes, of Plano. L. D. Sprague most ably directed the music.

Richard Martin, evangelist.

Notes from Arkansas Traveler.

Frank Thompson has just completed his first year at the First Church in Fayetteville. During this time there have been added to the church 253. Improvements on the church have been made to the extent of $5,000, and a fine pipe organ installed at a cost of $2,500.——Brother Thompson is a church builder in more ways than one. We congratulate him, and also the great church for which he ministers. They seem to be equally yoked together. Fayetteville is the seat of the State University. Given the newly equipped church and Frank Thompson, and we may expect interesting reports from the "Athens of the Ozarks."——T. L. Young has resigned his work at Eureka Springs, and, we understand, gone to California. This is an important point, and should be filled at once by some strong preacher.——R. A. Staley is having good success at Harrison. H. A. McCarty and daughter have recently closed a successful meeting there with 35 accessions. That was a good meeting. Brother McCarty has resigned the pastorate of the Third Street Church, Little Rock, and entered the evangelistic field. He should be kept busy in Arkansas.——Arkansas offers a splendid opportunity to preachers who will *work*. The writer has preached in a great many states, but nowhere has he found a more promising field, or a more responsive people. There are a great many people who know nothing of this great field here in the southwest. We have some of the best churches in all the land, and they are ministered to by some of as grand preachers as ever lived. Things are moving in the right direction down here, brethren. Those of you who have heretofore been a little "shaky" about this state come down and go to work. You will find that we not only know how to play the fiddle, but that we have both sides of our house covered.

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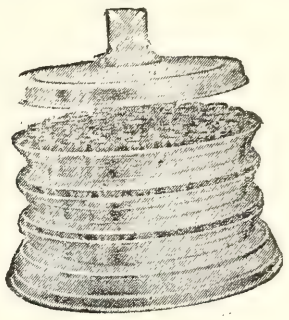

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Sept. 7.—One added at regular services. The fall campaign is on.—J. W. Ellis.

Prescott, Sept. 8—We have had 40 additions thus far. There were 14 confessions yesterday—all adults save one girl. Attendance 1,000. Excellent singing by chorus and Sunbeam choir. Brother Highsmith, the minister, is a fine worker and loved by all. The gospel preached in love is winning in this conservative Southern town of 3,500 people.—Percy G. Cross, evangelist.

California.

Corona, Sept. 4.—I begin my fall campaign work here. There was one confession the first night. The interest has increased. W. T. Adams worked hard in the building of a new church. He was only with me for several days, having accepted the position of state evangelist for Washington. He made much sacrifice here.—John T. Stivers, evangelist.

Salinas, Sept. 9.—After six weeks of rest in the wonderful Yosemite Valley, where I did some preaching in the Union Chapel, I am settled with our church in Salinas, having begun my work August 23. Here I find a growing and enterprising city of 5,000, and the center of a very productive country. Last Lord's day we welcomed into our fellowship a young man, and at night the regular temperance meeting was held in our church, participated in by seven churches and their ministers. I gave an address on "The Slain of Intemperance." With a united and appreciative church membership the future of the work here is bright.—J. E. Bell, minister.

Indiana.

Hammond, Sept. 7.—Three added—two by confession and one from the Baptist church.—C. J. Sharp, minister.

Greenwood, Sept. 1.—At my last appointment at Clayton there were eight additions. I will be available for meetings this fall and early winter as I go to Central California.—S. M. Connet.

Indianapolis, Sept. 9.—We closed a two-weeks' meeting at William's Creek with L. E. Murray as evangelist. There were nine additions—five confessions and four by statement. Prior to this I assisted Aubrey Moore in a short meeting at Providence, where there were two confessions. There was good attendance and interest in both meetings.—Charles O. Lee.

New Albany, Sept. 4.—I closed a two-weeks' meeting for the church at Mound Hill, Ky., there being 36 additions—31 baptisms and five by letter. This is a country church two miles from Carrollton, and last year had a meeting with 35 additions. On the first night only had we less than a full house. Most of the time so many came that we could not seat them, and frequently the men were in the majority. Those baptized were 17 men and 14 women. Mound Hill is one of the best country churches I have known. R. C. Foster, one of our Central Church boys, is the minister and has accomplished a remarkable work for this, as well as for other churches for which he preaches. He enters upon his fourth year in the Bible College and University, and for his age and experience is the finest preacher and most earnest Christian worker I have known. Everything moves well at the Central Church. S. M. Martin is to be with us about the middle of November, and we expect the greatest year's work in our history. We will have 600 in our Sunday-school by Christmas.—B. F. Cato.

Illinois.

New Douglas, Sept. 5.—In a two-weeks' meeting at Ham's Prairie, Mo., there were 27 additions—17 by confession and 10 by letter and otherwise. I. N. Jett preached in his usual forceful manner, while I had charge of the singing.—J. Errett Olive.

Flannagan, Sept. 12.—What promises to be a splendid meeting has opened here. I am preaching and Charles McVay leads the music. He is loved for his life and work. R. E. Thomas is the pastor, and one of the best in the state. The church is prospering. We have had accessions. I have been able to hold seven meetings and lecture beside my work in the Legislature. This has been profitable since I helped secure some good legislation.—J. R. Golden, Gibson City.

Kansas.

Moline, Sept. 7.—I began here yesterday and there was one addition at the first service.—O. J. Law.

Potter, Sept. 7.—O. L. Adams, living link evangelist of Kansas, and his singer, W. L. Hayes, have closed a four-weeks' meeting, winning a great victory at this place. It was a difficult field, worldliness and sectarianism abounding. Brother Adams preached the primitive gospel, is a fine personal worker, and the immediate results of the meeting were 25 added to the church—four by statement, two reclaimed and 19 by baptism. Four of the latter came from the Catholics. The church is greatly strengthened.—Allie M. Sprong.

Potter, Sept. 11.—We closed a thirty-days' meeting with 19 baptisms—four of whom had been Catholics—four by statement and two reclaimed. The church hopes for a forward movement in all things. The church extension apportionment, $20.40, was raised on Lord's day. W. L. Hays, of Kansas City, was my helper. Toronto next and then the state convention.—O. L. Adams.

Moran, Sept. 11.—I was delighted with my trip to Texas. I received a call from the church at New Boston, county seat of Bowie county, and visited them with a view to locating as minister. I found some earnest and enthusiastic members. They are not strong in numbers or finance, but will try to raise $400 for half-time preaching. C. A. Wheeler, the county superintendent of instruction, is a member, as is also the principal of the city schools. There is a good church building. DeKalb and other points will co-operate in employing a minister. I am considering the field.—J. P. Haner.

Kentucky.

Latonia, Sept. 8.—Six added since the last report.—H. C. Runyan.

Benton, Sept. 12.—In our twelve-days' meeting there were 33 additions. The house was crowded. There is a fine feeling, and the prospects for the future are excellent. J. D. Lindsay, the minister, has been called for another year at increased salary.—Charles W. Barnes, evangelist.

Louisiana.

Lake Charles, Sept. 7.—There was one addition by statement at the morning service. We had the largest school we have had in several years. The church is enthusiastic about the national convention.—Otis Hawkins.

Massachusetts.

Everett, Sept. 6.—One confession—seven since March, at the Union Christian Church.—A. T. June, minister.

Missouri.

Martinsville, Sept. 7.—A week of revival is being followed with an evangelistic meeting. There were two additions yesterday. The house was crowded. Miss Pearl Critchfield, of Murray, Ia., is assisting ably with the music.—G. C. Stearns.

Osceola, Aug. 9.—The interest is becoming great. One confession last night. An attendance of 295 at the girls' meeting conducted by Mrs. Williamson. F. M. Jalageas is the minister. Those wishing our services in 1909 should write at once.—Mr. and Mrs. E. H. Williamson.

Higdon, Sept. 7.—We had two additions at Cooter on the fourth Sunday in August, and one here yesterday.—I. B. Dobson.

Fleming, Sept. 8.—Our meeting is a week old. We have no church. The people were prejudiced against us, but we are making progress. After several services the largest building is filled and many are turned away. Two additions to date.—F. E. Butterfield and wife, evangelists.

Huntsville, Sept. 12.—I returned from Jerico Springs, where I held a meeting for E. W. Yocum. Some men not in the habit of attending church were attracted, and some of them yielded to the gospel. Others who have attended church from time to time, but could not be moved, also gave themselves to the Lord, as well as some young men and women. There is now a membership of over 200, and under that princely Yocum I am sure others will be led to Christ. Through the kindness of my people here I was enabled to hold this meeting, they letting me go and paying my salary. The Huntsville church is full of such good deeds. I hope the other churches in old Missouri will do as they do, and thus share in the joy that follows such grand meetings.—C. W. Worden.

Denver, Sept. 9.—I am in a meeting here with Sellers Spainhower as singer. It is a small inland town—200 population. There have been nine confessions. I baptized seven in the river Lord's day. Churches desiring meeting dates with two earnest young men who can make things go, can address the church here. E. M. Henton and U. O. Eslinger are elders.—A. N. Cooper, Grant City.

Queen City, Sept. 14.—During the summer we had a great meeting with Joel Brown, evangelist. Sixty-four were added—sixty-three of them grown people.—P. M. Lind.

Nebraska.

Fremont, Sept. 5.—A good worker from the First Church at Omaha united with us yesterday. Our revival will begin October 1. I will preach and Charles E. McVay will conduct the singing.—I. H. Fuller.

Unadilla, Sept. 7.—Several months ago we planned for a tent meeting in August, Dr. Thompson being secured as evangelist. After preaching a series of sermons upon the Life of Christ the invitations and exhortations began. Fifty-eight people came out for Christ—39 being baptized, 15 uniting by letter or statement, and four being reclaimed. Brother Thompson hewed to the line and is unique in the presentation of old truths. As he is a comparatively new man among us we bespeak for him the confidence and respect of the people.—M. G. E. Bennett, minister.

Murray, Sept. 7.—We had two baptisms last night. I have entered upon my second year's work with this people. We have enlarged and repaired the building, making a much better Bible school workshop.—Roy G. Lucas.

New Mexico.

East Las Vegas, Aug. 31.—During August there have been 10 added to the church here. We have more than doubled the attendance of the Bible school. Yesterday we organized a Bible school class for men, with 11 charter members, and from this we hope great things. We are trying to "do things" out here. It is needed badly enough.—Meade Ervin Dutt, minister, A. C. M. S.

Oklahoma.

Ames, Sept. 4.—A meeting conducted by Prof. E. Lyon and Miss Mattie Wofford was closed by Brother Lyon being suddenly called away. The meeting lasted 12 days and there were 12 additions. It was a universal regret that he could not continue. These are able workers.—Otto Shirley.

Pond Creek, Sept. 3.—The meeting at Ames lasted twelve days and there were 12 additions, with four more pledged to come next Sunday. I being called away suddenly. The purpose of the meeting was primarily a revival of the church itself, and this was certainly accomplished. Those added were all grown people, with one exception. The Bible school had already been gleaned, and the village and country well worked. Miss Mattie Wofford, who lead the singing, is consecrated and a great personal worker. Brother Shirley, the pastor, is an untiring worker. At the regular services at Pond Creek Lord's day evening three young men made the confession, and one lady came from another body.—O. L. Lyon.

Enid, Sept. 5.—I have been with F. A. Wellman at the Mt. Carmel Church in Carroll county, Mo. There were 15 added—10 of them by baptism. We organized a teacher training class of fifty five. It is a country church with extraordinary talent in its membership of 90. It bids fair to become a strong church, and able to support a minister full time. I am preaching at Hunter, Okla., while attending Oklahoma Christian University. We have a teacher training class and a splendid band of loyal Disciples.—C. C. Taylor.

Chattanooga, Sept. 7.—The work continues to prosper. Mr. Van Deusen, pastor, is attracting large audiences by a series of sermons on the second coming of Christ. There were eight additions yesterday—three by confession and five by statement, making ten within the month. People come twelve miles to attend our meetings. The teacher training class grows and an Endeavor society has been organized. I have just returned from visiting in Enid, Waukomis and Anadarko, and will be ready to locate as pastor or assist in some good church by January 1.—Laura B. Van Deusen.

Okmulgee, Sept. 10.—We began here on September 6. It is one of the rapidly growing towns of this state, and is commercialized to the limit, which makes a difficult field. The Methodist pastor and I mutually decided to start meetings simultaneously. We did, but he became discouraged and quit last night because his members refused to attend. Not more than 60 per cent of ours are attending this first week. We hope to overcome much of the indifference, and create a general interest. Harry and I can be engaged for November if application be made soon.—Ben F. Hill and son.

Pennsylvania.

Waynesburg, Sept. 10.—I spent my vacation in supplying the morning services at East End, Pittsburg. During the evenings of the week and on Sunday evenings, I preached at Lone Pine, this being my second meeting with the church there. There were 40 added—all by baptism. I. N. Fry will preach for this church the coming year. The work at Waynesburg moves along hopefully.—F. A. Bright, minister.

Texas.

Browndell, Sept. 8.—I preached at Silslee Lord's day and there were two confessions.—J. N. Gibson.

Marshall, Sept. 7.—The meeting conducted by Shelburne and Knight increases in interest. There have been forty additions to date.—T. F. Weaver.

Virginia.

North Yakima, Aug. 31.—There were nine confessions yesterday, five by confession. This makes 502 since I came here four years ago. The work on the building progresses rapidly, and we hope to occupy it before January 1.—Morton L. Rose.

Washington.

Seattle, Sept. 3.—Three added to the Queen Anne Church since last report—two by confession and one by letter.—J. S. Greenwell, minister.

Midweek Prayer-Meeting

By Charles Blanchard.

EVILS WHICH MUST BE DRIVEN OUT OF THE COUNTRY.

Topic, September 23.—Num. 33:50-56.

There are some things that must be driven out or they will drive us out. It was so in the history of Israel. It is so in the affairs of other peoples. Israel was commanded to drive out the Canaanites, under penalty of themselves being despoiled and driven out of the land. They failed to obey the voice of God, which was the voice of wisdom. It was for their own safety. It was for the furtherance of the cause of righteousness and good government in the world. Their failure brought calamity upon them as a nation in more ways than one. They were corrupted by the idolatry of the heathen worship. Their children were given in marriage, either willingly or unwillingly with the Philistines, and thus their whole national life suffered. Internal strife prevailed and long and wasting wars were waged, in which much of the property of the people was destroyed and their cities laid in ruins. And all this because they refused to drive out the Canaanites from before them.

O yes, I am aware of what infidels have said, in their scoffing superiority. Nevertheless the subsequent history of Israel proved conclusively the folly of permitting the corrupt inhabitants of the land to remain to corrupt their youth and degrade their worship by the introduction of heathen rites. Perhaps it was inevitable but it certainly was unavoidable as long as the remnants of the Canaanitish tribes remained among them. Governments have been slow, as individuals, to learn the folly of permitting recognized evils to continue in the midst of our civilized communities. The great liquor power has been permitted, against the protest of good men, and the beseechings of devoted women, to grow up and entrench itself in the intricate workings of our internal revenue system. It is said that Abraham Lincoln refused repeatedly to sign the bill, as a war measure, which placed a revenue tax on all liquors manufactured in the United States; not because he was in sympathy with the traffic, but because he was farsighted enough to see that the liquor interests would thus become recognized and interwoven in the affairs of government in such ways as to make the problem a thousand times more difficult to manage. He was finally, against his solemn protest, prevailed upon to sign the bill as a war measure, for the purpose of securing money to prosecute the war, which threatened the life of the nation. The results he anticipated have followed, aggravated by the greed of individuals and great corporations and the subserviency of the great political parties. So our problem to-day is almost as grave as confronted Lincoln in the dark period of the rebellion.

It is cheering, however, to mark the progress in the southland as in the northland for the entire prohibition of the traffic. But the fight will be a long and bitter one. And we are suffering and will long continue to suffer, as Israel of old, for our compromise methods in trying to control the business by any sort of tax, high or low, for any purposes whatever. There is truth in the asservation of many of the old-timers, tersely and homely put: "As long as it's made it will be drunk." And it hardly need be added that as long as it is drunk it will make drunkards. We must drive it out. And no half-way measures will ever do it. "Down with the saloon"—or it will down us.

Christian Endeavor

September 27, 1908.

HOME MISSIONS: THE CRY OF THE CITY.

Gen. 18:16-33.

DAILY READINGS.

M. The First City.	Gen. 4:16, 17.
T. A Wicked City.	Gen. 19:15-17.
W. A City Missionary.	Jonah 1:1, 2.
T. An Idolatrous City.	Acts 17:16-21.
F. A City Wept Over.	Luke 19:41-44.
S. The Heavenly City.	Rev. 22:1-6.
S. "Home Missions: The Cry of the City."	

The Scripture Lesson.

"And the men rose up from thence and looked toward Sodom." Gen. 18:16. From the 16th to the 22d verse the writers tells of the departure of the men who had visited Abraham. God talks with himself as to whether he is to reveal to Abraham his plans to destroy Sodom. The decision to tell him is made, and the reason therefor was the righteousness of Abraham. So Abraham is informed of the approaching catastrophe, and the men turn and begin the journey to Sodom.

"And Abraham stood yet before the Lord" (v. 23). Then follows one of the most touching accounts of the Old Testament history. Abraham pleads for Sodom. His plea is based upon the few righteous who may dwell therein. "Save the city for their sakes," was his cry. He begins at fifty righteous people, and then forty-five. Then he decreases the number to forty, thirty, twenty, and, last of all, ten. It was the plea of a great and good man. So to-day the righteous in the city cry to us. We should save it for their sake. And all the unwashed cry to us, and we, as Christians, want the city saved for their sakes, too.

(The paragraphs beginning with "The Disproportionate Growth of the Modern City" were taken from Dr. Strong's Home Mission text book, "The Challenge of the City.")

The Disproportionate Growth of the Modern City.

Its growth in population and wealth, during the past century, was phenomenal, and quite out of proportion to that of the country at large.

Let New York illustrate the city's increasing rate of growth in recent times: Founded in 1614, it took New York 175 years to gain 33,000 inhabitants. During the next period of fifty years it gained 280,000; during the next thirty years it gained 630,000, and during the next twenty-one years, which period closed in 1890, before the creation of Greater New York, it gained 859,000. The gain during the last short period was twenty-six times as large as during the first long period, and the rate of gain 208 times as great. During the last ten years, since it became Greater New York, the increase of population has been equal to the gain of the twenty years preceding.

The City Sways the Scepter of Wealth.

In 1850 more than half our wealth was rural; in 1890 more than three-quarters of it was urban. During these forty years rural wealth increased fourfold, while urban wealth multiplied sixteenfold. In this commercial age the influence of wealth penetrates all classes, and is becoming more and more dominant. Wealth is increasing much more rapidly than the population, and is being concentrated in the city.

The City Sways the Scepter of the Press.

In this country public opinion is only less mighty than omnipotence. It creates and amends constitutions; it makes laws, and determines whether or not they shall be enforced; it shapes national policies, domestic and foreign; and the press which educates and sways public opinion is located in the city.

Beyond a peradventure the city is to determine the future of civilization.

Bad Government.

The problems of government increase with the increase in population. As cities become more populous, relations whose harmony must be preserved increase in number and complexity. A mistake is farther reaching; it has longer leverage; and as efficient government grows more essential it becomes increasingly difficult. To administer the affairs of a village of 1,000 inhabitants is a simple matter, requiring only ordinary intelligence; the government of a city of 100,000 is much more complicated; while that of a city of 1,000,000 or 5,000,000 demands expert knowledge, ability and character of the very highest order.

Low Intelligence.

When President Roosevelt was police commissioner of the city, applicants for appointment on the police force were subjected to civil service examination. In answer to the question, Name five of the six New England states? one man replied: "England, Oirland, Scotland, Whales and Cork." Asked to tell what they knew about Abraham Lincoln, about twenty said he was president of the Southern Confederacy. About forty thought he was a great general in the Union army. One was sure that he was "a great general who won the battle of Bunker Hill." Many thought he was assassinated by Guiteau; one said the deed was done by Garfield and another by Ballington Booth! This would be very funny if it were not very serious.

Need of Incorruptible Officials.

It is in the city that our relations are closest and most complicated. It is there that the maladjustments of society create the sorest friction. It is in the city, therefore, that the well-developed social conscience is most needed. It is chiefly in the city that the enormous powers of organization and of centralized wealth are wielded; and it is there that these powers must feel the wholesome restraint of righteous laws and of an enlightened popular conscience. It is in the city that the unprecedented increase of wealth affords unprecedented opportunities for self-gratification; and, without a corresponding increase of self-control, we shall become enervated and demoralized in the lap of luxury.

Crowded Tenements.

According to the report of the New York State Tenement House Commission, 2,372,000 persons, or two-thirds of the city's population, were then living in New York's 82,652 tenement houses. This is a larger population than can be found in any one of thirty-six of our great states.

Every one of these tenement dwellers is living in an environment more or less unfavorable to a normal life. In these tenement houses have been found 350,000 dark interior rooms. These rooms depend for light and ventilation on connecting outer rooms or on air-shafts. The so-called "air-shaft" is really a well of stagnant, foul air, about 28 inches wide, 50 or 60 feet long, and extending from the ground to the top of the building, often 60 or 70 feet or more. "The tenants often use the air-shaft as a receptacle for garbage and all sorts of refuse, and indescribable filth thrown out of the windows, and this mass of filth is often allowed to remain, rotting at the bottom of the shaft for weeks without being cleaned out." So vile are the resulting odors that many of the 50 or 60 windows opening into the shaft must often be closed, and sometimes they are permanently nailed up.

(To Be Continued.)

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

State Work in Our Illinois Bible Schools.

I am just finishing my first year in the field, and feel that we are able to make a gratifying report as to the condition of our Illinois schools. The past year has witnessed a splendid work actually done in a large number of them. The work has been most enjoyable, and I have everywhere been received most cordially by the workers, a large majority of whom are greatly interested in their work. The friendships formed have been most delightful, and I wish to express my appreciation of the many favors shown and the hearty support I have received from all.

This work has never developed so rapidly, nor been received with such universal favor, nor have such far-reaching results ever been accomplished by our schools in the same length of time, as have been brought to pass in the last year. This is partly because the Bible school itself occupies a more favorable position than ever before in the estimation of the world, of the Church and of its friends, and partly because we are studying the plans, purposes and methods of Bible school work, and are applying the results of this to the work in the individual schools. An important factor in this development has been the prominence given to Bible school work by "The Christian-Evangelist" and "Christian Standard," and in the several periodicals issued by our publishing houses.

TRAINING CLASSES.

In Teacher Training classes we have accomplished the most during the past year. We have passed all other states in this important work. We now have 350 classes with an enrollment of over 11,000. The work was started too late for many of the classes to finish by the close of our missionary year, but we have already graduated, this year, more than six times as many as all the other churches of the state put together. Our classes are making splendid grades. A number of them have surpassed any grades heretofore made by any classes in any course in Illinois, while the class taught by J. H. Gilliland, in the Second Church at Bloomington, is the largest one ever graduated in our state—68. The class in the Central Church at Decatur, taught by O. W. Lawrence, is the largest of its kind ever organized, and has attracted more than national attention. It enrolls over 800 members, many of them coming from the other churches of the city. The exhibition of his methods of conducting the class, as given by Brother Lawrence at Bethany Park, proved to all that such a class can be taught, and the work be made interesting and thorough. Many classes have been unable to finish the course, but have taken the first and second examinations, and will finish during the fall. Some classes have adjourned for the summer, and will resume in September, but a large number have continued right along, and frequent calls for the examination questions have been made this summer. As the large majority of these classes will finish during the coming year, we are looking forward to the most remarkable list of graduates at the convention of the Illinois Sunday-School Association next May, in Springfield, ever reported at a convention. Our motto for this year is: "A Training Class in Every School," and to this end we ask the co-operation of every school among our people.

ADULT BIBLE CLASSES.

The organized Adult Bible Class has also received a great deal of attention the past year, and many of our schools are doing a splendid work in this line, among the most conspicuous being the Lowrey class at Gibson City, the Trenary class at Salem, and the Fisher class at Champaign. Many other classes have been organized and to-day we have the largest number of adults attending our Bible schools ever reported in our history.

We expect, in the coming year, to keep the adult Bible class work before our schools more vigorously than ever, and to encourage all classes to affiliate with the International organization. Mr. George W. Miller, of Paris, Ill., is our own state secretary. Marion Stevenson and Herbert Moninger promise the full and hearty support of "The Christian-Evangelist" and "Christian Standard" in the Adult Bible class work, so we expect the coming year to be one of great achievements, and Illinois will be at the front. Our motto is: "10,000 men and 10 000 women in 1,000 organized classes in Illinois."

MISSIONS.

The success of our state work, as well as the success of the individual school, depends largely upon the interest taken in the missionary enterprises of the church. In foreign missions our schools are doing a good work, as last year 448 schools contributed $8 562.78, and for the current year 428 school have contributed $7,096.52. By the close of the missionary year this report will be some better. In home missions we have not been doing so well, as only 63 schools had fellowship in this work the past year, the amount being $810.94.

At a conference of state workers, held at Bethany Park, the subject of missions was carefully discussed, with a view to uniform action. It was decided to call such schools as have part in foreign missions, home missions and state work, "Honor Schools," and to endeavor to have the list as large as possible. It was decided to push the Boys' and Girls' Rally Day for Home Missions in our several states, aiming to very largely increase the number of contributing schools. A joint letter was addressed to the American Christian Missionary Society, asking that states supporting a State Bible School Superintendent be given one-half the gross receipts from their own state schools. To test this plan, the request was granted for this year, on condition that the state organizations do all in their power to encourage the observance of the day by their schools. We expect to more than double the number of schools participating in Illinois, the coming year.

FINANCES.

Our financial report for the past year was a good one, as while the greater work attempted and achieved made the expenses of conducting the office and field work, postage, printing, etc., heavier than ever before, the schools rallied to the work, the money needed was forthcoming, and we had more money in the treasury at the convention this year than we had a year ago. A list of contributing schools, with the amount of their offerings, has been printed, and will be mailed to anyone on request.

For the current year our prospects are the best, as in just three weeks from the time our first letters were sent to the schools asking for their pledges, over 80 have responded with more than $550. We take this as a rousing endorsement of our work, and start this year much more enthusiastically on account of it.

Believing that the year before us will be most glorious in its achievements; that Illinois will do its part in reaching our centennial aims, and praying the Father's richest blessings upon our society, our churches, our Bible schools and all our workers, I am,

Yours in his name,

Clarence L. DePew

State Bible School Superintendent, Illinois Christian Missionary Society. Jacksonville, Ill.

Kansas War Cry.

A double war cry is before us, and both will carry us to victory if we heed: "The Whole Church in the Bible School and as Many More" and "A Trained Teacher in Every Class." Kansas heartily seconds all movements for the betterment of the Bible school, believing that the church of the future will be bettered as we better the conditions in the Bible school of to-day.

During the previous year the efforts of the workers in the Sunflower State were largely devoted to a campaign for the training of teachers and workers for service in the school and church, trusting that they, having received new vision, would work for the larger numbers to be influenced. Three hundred and one classes studying some one of the accepted teacher training courses are now in operation or have completed the work; 10,000 people have in some way been touched by the inspiration, though not all will carry the work to completion. But 10,000 people have seen a new vision of the "Open Book" and the relation of the Bible school to the spread of the Kingdom. After a season of enforced rest, on account of the agricultural labors of the population of the state, we have letters from classes far and near, telling us of the renewed enthusiasm of the fall months and the determination to "stick to it" till the work be carried to completion. Others who have graduated are planning the organization of clesses to study the Advanced Standard Course. We want more of these. The first standard course was but a beginning. Let us not weary in well-doing.

This winter we shall stress the organization of Adult Bible classes upon the international standard, which has been so clearly and definitely presented in these columns. When we remember that in 1900 there were just twelve organized classes in this country, and that now there are some five thousand, we see what Mr. Marion Lawrance meant when he said, "The growth of the movement is simply marvelous." The workers of Kansas agree with Prof. H. M. Hamill when he says: "Don't you know that the Adult Bible class stands for the greatest movement that has come into the Sunday-school in twenty-five years?" This movement, successfully carried out, will bring into the Bible school as nothing has ever done the membership of the church, and at last get the men and women of the church where they should have been years ago, identified with that service of the church for the study of God's Word.

There are a number of classes in Kansas doing work along the lines of the Adult Bible class. Not all are organized according to the International standard. To these especially we shall have a message. There is the Howard C. Rash class at Abilene; the class of Brother Shields for young men, at Salina; Brother Harding's class at Belleville, for young men; Brother Hawkins' class of men at Hartford; Brother Cole's

"Live Coals," at Abilene, as well as several others we can not name in detail, such as, Osborne 3, La Crosse, a class for men, Chanute 2, Columbus 1, Yates Center 2, Jewell 1, Scott City 1, Altamont 1, Central, Kansas City, 2, El Dorado 1, Courtland 1, Larned 1.

It would be a great thing for the work if every one of the Bible classes in our Kansas churches would get busy, organize according to the international standard, send for a Certificate of Recognition, and enable us to report at Pittsburg, 1909, at least one organized Adult Bible class in every Christian Bible school. Indeed, this is our slogan for the coming year, "An A. B. C. in every C. B. S." With this in mind, we issue the following:

CALL FOR VOLUNTEERS.
All Bible Classes throughout the State are hereby invited to
Join in One United Effort to
ORGANIZE FOR ONE GRAND FORWARD MOVEMENT.
MEN AND WOMEN WANTED!
(16 years and up)
To join the mightiest movement within recent years in the S. S.
LET US THROW A "SENIOR FORTIFICATION" ABOUT OUR BOYS AND GIRLS.

May we insist that every organized Adult Bible class measuring up to the International standard report to this office at once? And, also, that these secure the Certificate of Recognition at once from Mr. J. H. Engle, Abilene, Kansas? Its cost is 25 cents. Only such classes as have the certificate of Recognition will be counted by us as Adult Bible classes.

To the large number of Bible classes not yet organized, we send an urgent invitation to take steps at once looking toward such an organization. It will help you and help the church. Please report all progress to this office. Any information or help desired can be secured from

Myron C. Settle,
State Supt. Bible Schools, Topeka, Kan.

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Nebraska Bible School Interests.

The last two weeks of August were spent at Bethany, Neb., in attendance upon the State Ministerial Association and the State Convention. My part of the program was to give lectures and addresses on the Bible and on Bible school work. Only those who have spent a season at Bethany with the good people of Nebraska can appreciate the privilege I enjoyed in becoming acquainted with the brethren of this coming empire of the West.

The past two years the Bible school interests of Nebraska have been under the supervision of I. A. Downey, of Lincoln. Brother Downey is the expert normal instructor of the state Department of Public Instruction. It has meant much for a man of his skill and eminence to be officially interested in the Bible school work. He presided at the Bible school sessions of the convention and superintended the model Bible school on the last Lord's day. The pressure of his public duties compelled him to relinquish the care of the Bible schools for the coming year. G. W. Darner, of Overton, is his successor. Brother Darner is a successful business man and an enthusiastic Bible school superintendent, and will be a strong advocate of the work.

Nebraska is to have a Bible school evangelist, who will give his whole time to the work. Missouri, Kansas and Iowa will please take notice. Three good men made this new future possible by guaranteeing the salary. The liberality of the Nebraska Bible schools will respond liberally to the faith of these men, no doubt. A committee is seeking the man and have him in mind.

Cotner University is situated at Bethany, and is a factor to be reckoned with in the Bible school work of Nebraska. Chancellor Aylesworth has been with the university for fourteen years, days full of trial and uncertainty and of marvelous self-denial and faith, not only on the part of Chancellor Aylesworth, but on the part of the faculty as well. All lovers of our colleges will be happy to know that the university is in its most prosperous days and with its brightest future before it. Its friends give loving and beautiful credit to Chancellor Aylesworth, while not forgetting his faithful helpers. No man could have the fuller love and confidence of the community, and especially of the student body, than the chancellor. His personality is a benediction and an inspiration.

Chancellor Aylesworth knows what the university should be in relation to the Bible school interests of the state. He has in mind to encourage young men and women to prepare themselves for specialists in this great work. As soon as it can be done courses of study in Bible school work will be given. This will mean much for our great West. I am in receipt of a cordial invitation to visit the university early in December next for two weeks of lectures on Bible school problems.

The last Lord's day of the Nebraska state convention brought out a great gathering from the churches of Lincoln, Bethany and Havelock. The model Bible school, under the supervision of I. A. Downey, was a fine feature. There were 645 present, and the offering was over $60. A profitable feature of these annual union convention Bible schools is the birthday offering. Every one present is given an opportunity to make his birthday offering. The amount received is given to the State Missionary Society for an evangelistic meeting in some needy church.

Marion Stevenson.

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The Campaign in Missouri.

Now that J. H. Bryan and myself are both in the harness, the campaign may be said to be in full blast. We hope to waken every worker in the state, for the best year's work in our history.

REMEMBER OUR AIMS.

1. "All the church and as many more in the Bible-school." Have you started an effort to do this? Others are doing it. If they can do it, you can.

2. "A trained teacher for every class." 10,000 in training classes by October 1. If we do this, your school must fall into line *now!*

3. "Every adult class an organized class for growth and service." Organization of classes means a knowledge of the Book, and the service which the Book requires. Send for the Recognition Certificate. The aim is 1,000 organized Adult Bible Classes by October 1. Send to this office for information.

BIBLE STUDY DAY, SEPTEMBER 27TH.

This has been agreed upon as the Sunday for rallies, sermons and addresses; for organizing and enlisting the whole church. Have the superintendents their plans for that day? Have the preachers their sermon for the day "on the stocks"? Make it a big day. Send for literature.

NEWS OF THE CAMPAIGN.

Never were there so mny calls for help. We could use half a dozen men if we had them. District and county conventions are the storm centers just now. We are getting to all of them we possibly can.

An adult class has been organized at Shelbyville and the certificate and twenty-five buttons ordered. Just like R. B. Havener.

Adult classes have been organized recently at Diamond, Forest Avenue (Kansas City), Middle Grove, Rich Hill, and others are on the way.

Here is the record teacher training class in the country: "Bogard, Mo., Sept. 8.—Will you kindly furnish me with the number of pupils in the largest teacher training class in Missouri. I mean country class; city, town or village barred."

"At Mt. Carmel church, Carroll county, we have a class of nearly sixty, organized three weeks. We are going after the record. Yours in awful earnest, F. A. Wellman.

Where is the country church in Missouri that will take a dare like the above? If they can, you can.

On September 27, Compton Heights, St. Louis, is to have a rally for the campaign, and the State Superintendent is to be present and make an address.

Atlanta is forming a training class. Make it a big one, please! Granby will have a training class in full operation by October 1.

If your training class has taken a vacation, start it up again not later than October 1. Take preliminary steps before that time comes, so as to start promptly.

CHILDREN'S DAY FOR HOME MISSIONS.

Now that our Missouri schools are settling down for the autumn work, do not let Children's Day for Home Missions be forgotten. On November 22 our Missouri schools ought all to send a liberal offering to W. J. Wright, Cor. Sec'y, Cincinnati, O., for the support of our American Christian Missionary Society. In order to make full preparation for this great event, send at once for supplies for the day, to the above address. The fields are agape; the doors are wide open; the needs are very great; the harvest is sure and ripe! We ought to have the widest observance of Children's Day for Home Missions in Missouri that the state has ever seen.

OUR TREASURY.

The first quarter of this fiscal year is now gone and we are well into the second. Many of our schools have paid nothing on their pledges. We need the money very much. If your school has not sent anything this year, see to it at once. We are devising more liberal things than ever before, and this calls for more liberal support. Do not fail us. Send all money to J. H. Hardin, 311 Century Bldg., Kansas City, Mo.

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Teacher Training.

When you organize your class in the first course, you will be glad if you use the "Teacher Training Hand Book." It received the unanimous endorsement of the International Committee on Education. Price, 25 cents a copy in quantities, not prepaid.

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September 27. Rally.

By arrangement among our Bible school men, September 27 is to be a high day in all our Bible schools. Discerning preachers will avail themselves of the opportunity of preaching a sermon on the place of the Bible school in the church. The schools will rally their forces for the fall and winter campaign.

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The Advanced Course.

"Studies of the Books of the Bible" is now ready. This is the only book needed for the first year's work in the Advanced Course. It contains fifty lessons, and offers a whole year's work in Bible study. It presents a study of every book in the Bible. Price, cloth bound, 50 cents in quantities, not prepaid.

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A Century Teacher Training Class.

Wednesday night, September 9, we ran over to Kansas City and gave an address on teacher training to a large audience at the Independence Boulevard Christian Church. One hundred enrolled for the first course, and it is probable that the number will soon be two hundred. J. W. Monser is the teacher, and this fact guarantees a great class and a great opportunity. "The Teacher Training Handbook" is the text book used.

People's Forum

The Country Church.

To the Editor of THE CHRISTIAN-EVANGELIST:

I am glad that "The Christian-Evangelist" is making an effort to revive the country church. The decline of the country church is a sad thing to contemplate, but the fact remains that it is declining. I can see three reasons for such decline.

1. There is a strong desire on the part of young men entering the ministry to live in a city and preach for a big church. It matters not in what kind of a field a young man begins his ministry, his hope is to work his way to the city. Many have the idea that the man who preaches for the city church is of necessity superior in ability and culture to the man who preaches in the country. This is a mistake. It is possible for a man to be in a large city and the city be unconscious of his presence. The city needs attention, but the country needs it more. Our preachers come mainly from the country churches, and from the poorer sections of the country, and it might be added they come from the poorer class of people. Let the country church die and ministerial supply will be cut off.

2. Another reason for this continual weakening of the church in the country is the tendency of the people to move to town. I have known men who owned good farms and were free from debt to let their farms out to other men, move to town, live in a rented house and work by the day for a mining company, just for the sake of living in town. Why should this be? In this day of telephones, rural mail routes and daily papers, it is almost as convenient to live in the country as in the city, and much less expensive. This unwise drifting to the towns works much harm to the country church.

3. There is still another cause. This cause can be seen in the kind of work done by some of our evangelists. I recently conducted a meeting with a country church in Central Kentucky, about six or seven miles from the county seat. While there I was told that an evangelist of wide reputation and great power had held a very successful revival meeting in the county seat a year or two before. There was a large congregation in the town. During the meeting the evangelist weakened several neighboring churches by persuading a number of persons who really lived in the country to transfer their membership to the large church in town. The published report, sent in by telegram, told how greatly the church was strengthened, but failed to tell how many churches had been weakened.

Now, what is the remedy?

1. Let our young men who are preparing for the ministry be impressed with the needs of the country people, and the opportunities offered by the country as a field of labor. It should also be impressed upon them that the same degree of talent, preparation and consecration is required to succeed in the country as in the city. It must be remembered that all of our great and godly men are not preaching for city churches.

2. If a man lives midway between a country church and the town and holds his membership in the country church, let him remain in that relationship undisturbed. Let no one urge him to transfer his membership to the city. That would be unjust to the country church.

Augusta, Ky. J. W. Ligon.

MARRIAGES.

COMSTOCK-MANUEL.—In Huntsville, Mo., August 23, 1908, Clark W. Comstock and Miss Mary C. Manuel, Dean W. J. Lhamon, of Columbia, officiating. Brother Comstock was formerly a student in the Bible college of Missouri. Last year he was pastor in Huntsville, where he did an excellent work. He is now pastor of one of our churches in Portland, Ore., whither he is taking his bride at once.

MOHR-FLEEK.—August 12, 1908, in Prairie City, Ia., C. H. Strawn, officiating, Mr. Lewis H. Mohr, of Fremont, Neb., to Miss Jessie Fleek, of Prairie City, Ia.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CALVIN.

A sad loss has fallen upon Frank N. Calvin and his family, and upon the Compton Heights Church, St. Louis, Mo., in the death of Sister Calvin. An able and untiring worker, she is called away in the midst of her usefulness. While not of robust health the past year or two, her illness was of very short duration. After returning from a happy and restful vacation some complication of heart trouble set in. But during the eight days of sickness there seemed no reason for great anxiety until about midnight of Sunday, September 6. At that hour a sudden and rapid sinking ensued and at 3 a. m. she passed away, and the fair September sunrise looked down upon the stricken and sorrowing home. Julia A. Bovee was married to Frank N. Calvin at Belleview, Ill. Three children survive her: two daughters, Artie and Enola, the former married to Dr. Arthur Clay, of Hoopeston, Ill.; and one son, Frank N., Jr. Sister Calvin has always been a devoted and most efficient worker in church and Sunday-school. During the four or five years of Brother Calvin's successful and fruitful pastorate at Compton Heights Mrs. Calvin inaugurated and was for a long time president of the Women's Union, an organization which has been a great force in this large and active congregation. She was president also of the junior department in the Sunday-school and superintendent of the supplemental department, besides taking part in other activities. She will indeed be greatly missed. Few can fairly appreciate, none can fully estimate, the inestimable value of a true pastor's wife. When added to the training of the family, moulding the character of the children by Christian training and influence, the faithful and hardworking mother devotes time and energy to the blessing of society by the building up of church and Sunday-school, she surely reaches the highest ideal of Christian womanhood. Competent in various fields, Sister Calvin made the work with the children her specially chosen sphere. In how many childish hearts has she inscribed the name of the Great Children's Friend! How many little feet has she encouraged to turn towards the pathway of the Christian faith! None can measure the influence of such a life as hers. It is worth living, it is worth enduring, it is worth sacrificing, to have had so earnest a part in the great work of uplifting the world. The funeral services, attended by a large number of sorrowing friends, were held in Compton Heights Church Wednesday afternoon, September 9. The writer spoke on the consoling phrase of the apostle in 1 Thess. 4:18: "Wherefore comfort one another with these words." And beneath a mass of floral tributes and the summer sunshine and the fragrant air, the lifeless form, so long active in the Master's service, but sleeping now, was laid to rest in the faith of him who said, "I am the resurrection and the life." G. E. Ireland.

St. Louis.

McGINTY.

A. Bernardino, wife of C. C. McGinty, entered life July 2, 1908, at the age of 19 years, 2 months, 18 days. She was a devoted Christian. —E. E. Lowe, San Bernardino, Cal.

VOGEL.

Peter Vogel, of Somerset, Pa., went to his reward Saturday, July 25, 1908. Brother Vogel was born near Butler, Pa., September 4, 1844. His early education was in German schools, when he was being fitted for the priesthood in the Catholic church. In his seventeenth year he accepted the Protestant faith, uniting with the Christian church. Soon after this he entered Eurah College, where he graduated with first honors in 1866. Upon graduation he entered the ministry. Brother Vogel has been prominent in the church as a preacher of power and a writer of ability for many years, not only contributing to papers and magazines, but also to the permanent literature of the church. Some of his books have been published, some are yet in manuscript; one, "The Pater Noster," breathes of devotion and spiritual exhaltation.

In October, 1866, Brother Vogel was married to Mary M. Dinsmore, of New Castle, Pa. To this union were born eight children—three of these, Ella King, Virginia V., Maud Petrina and the wife survive him. For quite a while Brother Vogel had been in failing health. Under the advice of specialists in Pittsburg he went on a sea voyage. In Oxford, England, he consulted the famous Dr. William Osler, and was for a month under his care in his private hospital. Brother Vogel's life was beautiful. His relations to his family were ideal. He possessed a fair quality of mind and heart. He numbered friends both without and within the church. The world is better that he lived in it and will miss him that he has gone from it.

Franklin, Ind.

WALLER.

At Denver, Colo., September 1, 1908, H. B. Waller, aged 71 years, 7 months and 16 days, passed away. The body was taken to Howard, Colo., his old home, for treatment, where I was called to conduct the funeral services. Two sons, three daughters and many friends mourn.—W. B. Crewdson.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

Books.

FOR SALE: A BARGAIN.—Preacher's library, including Hasting's Dictionary (6 vols.), Meyers' N. T. Commentary, Century Dictionary (with stand) and many other up-to-date books. Prices and lists sent to applicants, about 30 per cent below cost. J. W. J., Lock Box 175, Rockwell City, Iowa.

Church Supplies, Etc.

EVERYTHING for rally day. Full line of samples, ten cents, postpaid. Get catalogue L. American Blackboard Company, 810 Olive st., St. Louis, Mo.

HELP FOR SUNDAY-SCHOOL TEACHERS AND SCHOLARS.—Outline Study of the United Kingdom of Israel. Price, 5 cents. G. P. Coler, Ann Arbor, Mich.,

Evangelists and Ministers.

GEO. L. SNIVELY, Greenville, Ill., general evangelist, dedicator, pulpit supply.

D. H. SHANKLIN, evangelist, Normal, Ill., uses stereopticon, charts and furnishes singer if desired.

I WILL BE FREE to hold meetings or supply a church, from November 1 to March 1. Ten years' experience. Best of references. Percy Leach, Clinton, Minn.

Furnaces.

FURNACES only $15.00 before approval: $100 outfits, $67.00. Book free. Century Furnace Co., Youngstown, Ohio.

Miscellaneous.

BROTHER, accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. C. Stokes, box 110, Mohawk, Florida.

Musical Instruments.

NEW ORGAN for sale at a low price. One of the very best chapel organs to be had anywhere. Can make terms, if desired. Address, "Organ," care of "Christian-Evangelist."

ORGANS.—If you require an oryan for church, school, or home, write HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

Schools and Colleges.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

The Home Department

It Takes Courage.

To speak the truth when, by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To refuse to make a living in a questionable vocation.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you can not speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice. —Success Magazine.

A loud religious profession, unsustained by a consistent godly life, deceives nobody but the one who makes it.

What is your life? It is even a vapor. What is it harnessed to? Steam is a vapor, but it moves the world.

To inherit without personal endeavor is apt to be too easy for the development of character. Muscle grows by toil.

Twelve Personal Ideals.

As Set Forth in the Sermon on the Mount.

To make the world more Christlike by the influence which radiates from my daily life. (Matt. 5:13-16.)

To keep my temper under perfect control. (Matt. 5:21-26.)

To keep my imagination clean. (Matt. 5:27-32.)

To overcome the evil done to me, not with more evil but with good. (Matt. 5:38-42.)

To be the brother of every man, friend, stranger, competitor, or enemy. (Matt. 5: 43-48; 7:12.)

To pray to God as I would speak to my father. (Matt. 6:7-15.)

To put more thought on my character than on my bank account or my finery. (Matt. 6:19-21.)

To leave the aimless and the evil past and take Christ for my leader and his plan of campaign for my purpose. (Matt. 6:22-24.)

To look for God the Father in every event of Nature or human life, and so trust always and worry never. (Matt. 6:25-34.)

To let the evil in others remind me of my own weakness and so to sympathize and help rather than find fault. (Matt. 7:1-5.)

To believe enough in prayer to use it, just as I have faith enough to come home for my meals. (Matt. 7:7-11.)

To do all these things, not talk about them or dream about them, according to my best endeavor, by the personal help of Christ. (Matt. 7:15-27.)—E. L. Heermance, in "Congregationalist and Christian World."

"How's your husband now?"

"Poor man, he is laid up at home with the rheumatism. All he is able to do now is to mind the baby, split the kindling, answer the door-bell, and run errands to the grocery store!"

Economy as a Fad.

John D. Rockefeller, Jr., was talking to a member of the famous Bible class about economy.

"But economy, like everything else, may be carried to extremes—may be made a mere fad of," said Mr. Rockefeller.

"There is a farmer out near Cleveland who makes a fad of economy. Every time he drives into town he carries a hen with him tied to the seat of his buggy.

"A friend rode with him one day and found out the use of the hen. When, at noon, the farmer lunched under a tree he gave his mare a feed from a nosebag. The hen, set on the ground, ate all that the horse spilled from the bag, and thus there was no waste."—Washington Star.

Hard on the Boys.

In the old days of New England a boy was looked upon as a troublesome creature, who must be kept down at all costs. There were a good many laws which concerned him on the old statute books, and some of them are here quoted:

"If a boy shall sing or whistle on the Lord's day, it is a fine of ten cents.

"If a boy shall throw a stone and break a window, it is a fine of nine cents.

"If a boy shall chase a girl, it is a fine of six cents.

"If a boy shall go to sleep in church, it is a fine of three cents, and the warden may cane him.

"If a boy shall throw stones at a neighbor's dog, it is a fine of five cents, and his father shall whip him.

"If a boy laugh in public school, his teacher may take his coat off and administer thirteen hard blows.

"If a boy steals apples or other fruit, his parents must pay twice the value thereof, and he may be sent to the common jail for two days."

Poor little Puritan boy! No wonder he grew up so stiff and straight-laced, with never a jest or a smile!—Selected.

The Dreamer.

The dreamer dreamed and the busy world
Passed by with a mocking smile,
As it went in search of the world's rewards,
But the dreamer dreamed the while.

He saw the world, as the world should be,
When longer years had run,
And the world but paused in its work to ask;
"Pray, what has the dreamer done?"

Yet ever the dreamer dreamed his dream,
Until, in some wondrous way—
As the water springing in depths of earth,
Finds passage to upper day—

The dreamer's dream found the man of power—
'Tis strange how men's lives are knit—
Who knew not the dreamer, but took his dream
And transformed the world with it.

The world bows down to the man of power—
Forgotten the dreamer dies,
Yet the dream he dreamed is the secret force
That has forged man's destinies.

—*The Bellman.*

The Hopeful View.

There is a great difference in the way different people endure their sorrow. Some look only down—down into the grave, down into their own breaking hearts, down at the emptiness, the ruin, and the darkness about them. These find no comfort. Others, with grief no less keen, with loss no less sore, look up into the face of God and see love there; look into heaven where their loved ones are; look at the blessed stars of hope which shine above them, and are comforted. Whittier, in "Snow-Bound," sets the two aspects of sorrow side by side:

"Alas for the man who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!

"Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

—J. R. Miller, D. D.

Don't Smoke.

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—New York Observer.

"Keeps" for the Children.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth, keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."—Exchange.

Happiness and Marriage.

Bishop Sheepshanks, of London, declares the great causes of domestic unhappiness are selfishness and temper. Men are more selfish than women. Man puts his great, sturdy arms akimbo and declares that he is the one person to be considered in the home. The bishop denounced nagging, but said that when there was a tiff the man ought to initiate a reconciliation.

Men ought to regard as important and remember the anniversaries of their wedding days and their wives' birthdays, and give them presents, not forgetting a good, loving kiss.

Middle-aged women often complained that their husbands kissed their children but would not kiss them. Women longed for a demonstration of affection. Most trouble would be avoided if men would remember this.

FOR INDIGESTION

Take Horsford's Acid Phosphate

Especially recommended for the relief of obstinate indigestion and nervous dyspepsia.

A GIVER AND HER GIFT

By Mary Barrett Howard

"He's awfully old, 'most 20," said Mary Elizabeth impressively. "He's a sophomore at Yale and he's going to stop at the Ingraham's on his way back to college. He'll be here for Nellie's birthday party, and I wish—how I do wish that I had a silk to wear that night—a thick, shiny silk like Nellie's!"

"Dearest," Mrs. Carr remonstrated, "a silk frock for a girl of your age!"

"I'm 'most 16, mamma," Mary Elizabeth, who had just passed her fifteenth birthday, returned with dignity. "Nellie isn't but eleven months older. Hers is pink, and Miss Shero is making it with kilt plaitings and a trail. It must be perfectly lovely," she went on in a tone with vain longings, "to have your clothes made just as you want them and to have your father bring you pink silks when he goes to New York."

"Nellie Ingraham, poor child," said Mrs. Carr tenderly, "has no mother to decide what is or is not suitable for a young girl to wear. Dr. Ingraham is devoted to his motherless little daughter, but no man ever understands—"

"What?" asked Mr. Carr, looking up from the enveloping folds of his morning paper.

"Oh, papa, Nellie Ingraham's got a new pink silk for her birthday party, and I want a blue one dreadfully, but mamma says I'm too young," Mary Elizabeth explained dismally.

"I can't for the life of me see, Frances," Mr. Carr expostulated in immediate corroboration of his wife's opinion of his sex, "why a girl shouldn't have a silk gown while she's still young enough to 'want one dreadfully' instead of making her wait until she's too old to care."

"How can you be so absurd, George?" protested Mrs. Carr. "As if a woman were ever too old to enjoy a good silk gown! I intend that Mary shall have one when she is 18, but you would not wish to make a young lady of her yet, I hope?"

In this simple country town in the far-away eighteen-eighties a girl was not formally presented to society, but when she had arrived at what was considered a proper age she was endowed by her nearest of kin with a silk gown to be henceforth worn as the sign and insignia of her young ladyhood at the "tea-parties" which were in those days a favorite form of social dissipation.

"Oh, mamma, do let me have it now," Mary Elizabeth implored, coming to kneel on a hassock at her mother's feet. "It will make me so happy."

"But there's no time, dearest," cried Mrs. Carr, quite desperate at sight of the tears that were gathering in the uplifted, beseeching brown eyes. "Who ever heard of buying and getting a silk gown in less than two weeks!"

The purchase of a silk gown in those primitive days was regarded even by well-to-do people as a solemn thing, requiring many weighty family consultations and much comparing and testing of the relative merits of silk patterns obtained from the city shops.

"Why don't you go into town yourself, Frances?" proposed Mr. Carr. "It would save time."

"George! the very idea!" exclaimed his wife. "I don't consider myself a judge of silk, and I wouldn't think of making such a purchase without consulting your mother and Aunt Melissa and Aunt Clarissa and Aunt Wealthea and Cousin Maria Dresser, who is such an excellent—"

"Heavens!" Mr. Carr interposed laughingly. "If that's the case you'd better set about it at once, or the chances are that Mary Elizabeth won't get her silk gown before she is a grandmother."

But Mrs. Carr proceeded, without noticing this frivolous remark:

"And even if we could get the silk here in time, you know perfectly well, George, that Miss Shero has to be engaged for months before one wants her—and you've encouraged Mary Elizabeth and got her all wrought up for nothing," she concluded reproachfully.

"Why, I do believe, Frances, that I can give Mary Elizabeth just what she wants!" cried an eager voice from the corner, where a little old woman with a thin, sweet face had sat quietly knitting during this discussion. "Come with me, Aunt Melissa, deary, and see what's in her trunk."

Mary Elizabeth eagerly followed her grandaunt from the room, but the look that Mrs. Carr cast on their vanishing figures as they ascended the broad staircase was full of misgiving.

"What in the world?" she murmured. "Don't you think, George that I'd better go, too?"

"I didn't hear you invited," replied Mr. Carr calmly. "Let them alone, Frances—Aunt Melissa looked tickled to death, and if she wants to give Mary Elizabeth a silk gown I wouldn't interfere if I were you."

"But she can't possibly have anything that Mary Elizabeth would want!" said Mrs. Carr in distress. "That child grows fussier about her clothes every day she lives, and I'm so afraid she will say something to hurt Aunt Melissa's feelings!"

"Oh, no, she won't; I wouldn't worry, Frances," said Mr. Carr, again becoming immersed in the pages of the "Tribune."

Mrs. Carr sighed impatiently at the familiar admonition. How could she help "worrying" at the thought of the scene that might be taking place at that very moment in the chambers above, where a poor old woman was displaying to critical, scornful young eyes some pitiful remnant of former grandeur. For Aunt Melissa, once abundantly supplied with this world's goods, had spent her substance so lavishly, so uncalculatingly, not only in the service of those she loved, but also on all destitute creatures that crossed her path, that now she had come to 70 years she was wholly dependent on the bounty of others.

One of her contemporaries, a woman whose cold gray eyes had never moistened at sight of another's misfortunes, whose purse-strings had never loosened to relieve another's needs, and whose placid, unwrinkled face and sumptuous apparel testified to the worldly wisdom of that creed which has for its sole commandment, "Thou shalt look out for Number 1," frequently remarked that she had no sympathy whatever for Melissa Walworth.

"If she had listened to my advice," Mrs. Prout was wont to say severely, "she would have put that unfortunate husband of hers in an asylum instead of keeping him at home with expensve nurses to care for him all those years; she would have left that wild son of hers to his own destruction instead of squandering her fortune trying to reclaim him, and she would not have kept open house for every poor man and stray dog that came to her door."

The judgment of the warm-hearted Carrs was more lenient, and it was through Mr. Carr's generosity that the dear old woman had been able to remain in her old home in the distant New England village, where, "life's fitful fever ended," husband and son slept peacefully in the grassgrown churchyard. Twice each year Aunt Melissa paid her nephew and his family a long visit, and always she received from them not the careless hospitality which is too often the portion of the poor relation, but the sunniest guest room, the seat of honor at the table and the warmest nook in the chimney corner.

But even these kindly people did not guess the grief of this poor little Lady Bountiful when she had learned that henceforth she must be a receiver rather than a giver of gifts, and in the present instance Mrs. Carr's only concern was the fear that Mary Elizabeth's refusal of the proffered silk gown might be lacking in consideration.

When at last the old, bent woman and the slim, erect young girl re-entered the room where the Carrs were sitting, Mrs. Carr gave them one swift, apprehensive glance; but Aunt Melissa's wrinkled face was illumined with the joy a generous heart feels when it has bestowed upon another a welcome gift, and Mary Elizabeth announced gaily:

"Aunt Melissa and I have a secret, mamma. She is to be my fairy godmother, and the night of Nellie's party I shall burst upon you and papa in all my splendor, as Cinderella did when she went to the ball."

"Yes, Frances," chimed in Aunt Melissa, all a-quiver with eagerness. "Mary Elizabeth was delighted, and I am sure I can make the needful alterations—I was deemed a good needlewoman in my day. I don't think you ever saw that silk of mine—it was—"

"Hush! hush! Aunt Melissa," broke in Mary Elizabeth, holding up a warning finger. "You know it is to be a secret."

"But, dearest, I can't possibly consent to such a thing," Mrs. Carr demurred. "I'm sure that Aunt Melissa will see that it is impossible."

"Yes, Frances, I suppose you would not want to trust me," Aunt Melissa said sadly. "It was Mary Elizabeth's idea, and I thought I would be so happy if I could dress her for the party all myself."

Mary Elizabeth put her arm over the bent shoulders.

"You shall, Aunt Melissa," she declared. "O papa, do please tell mamma that Aunt Melissa may give me her silk gown, and that she is not to see it until the night of the party."

"Why not, Frances? Do let the child

FREE CURE

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What It Has Done for Others, It Can Do For You.

We have testimonials by the hundreds showing all stages, kinds and degrees of piles which have been cured by the Pyramid Pile Cure.

If you could read these unsolicited letters you would no doubt go to the nearest drug store and buy a box of Pyramid Pile Cure at once, price fifty cents.

We do not ask you to do this. Send us your name and address and we will send you a trial package by mail free.

We know what the trial package will do. In many cases it has cured piles without further treatment. If it proves its value to you order more from your druggist. This is fair, is it not? Simply write us a letter giving your name and address and we will send you the trial package by mail in plain wrapper free. Address Pyramid Drug Co., 111 Pyramid Bldg., Marshall, Mich.

have her way; she can't be young but once," Mr. Carr responded promptly.

"You'd say that, George, if Mary Elizabeth wanted to go up in a balloon," sighed his wife resignedly. "And I still think that a silk gown on a girl of Mary Elizabeth's age is absurd."

Nothing more was said at that time, but Mrs. Carr approached the subject with Mary Elizabeth in private more than once during the days that followed, finding her, however, quite impervious to either coaxing or argument.

"Girls are such a trial, George," she lamented after one of these scenes. "I've just been trying to convince Mary Elizabeth that her new white embroidered muslin would be much prettier for her to wear to Nellie's party than Aunt Melissa's silk, but she won't listen to me. She is evidently determined to impress that young man from Chicago with the idea that she is a full-fledged young lady."

"Great Scott, Frances!" exclaimed Mr. Carr impatiently, "I thought that question was settled."

"But I can't endure the thought that our only child should grow up vain and willful," mourned the mother. "Of course, Mary Elizabeth has been a trifle spoiled and not exactly tractible or easily managed, but—"

"Oh, Mary Elizabeth's all right," chuckled her father, to whom Mary Elizabeth's childish escapades had been an unfailing source of delight. "But, Frances, you 'hen with one chicken,' do try to resign yourself to the fact that the time is fast coming when she will escape altogether from your sheltering wing in spite of your anxious cluckings."

But little Mrs. Carr's temperament precluded all possibility of her acceptance of her husband's easy-going philosophy, and the "anxious cluckings" continued intermittently until three days before the date set for the great event, when she was suddenly summoned to the bedside of a friend who was lying dangerously ill in a neighboring town.

The crisis happily over, Mrs. Carr hurried home unannounced, hoping to arrive in time to see her little daughter arrayed for the party, and if necessary, to insist on a change of costume should Aunt Melissa's silk gown prove hopelessly unbecoming or inappropriate for such an occasion. But the only person to greet her as she entered the house was Aunt Melissa, who was sitting placidly knitting before a cheerful wood fire.

"O Frances, I'm so sorry you didn't get here sooner!" she said regretfully. "Mary Elizabeth hasn't been gone more than five minutes. The child looked lovely! I don't think you ever saw that puce colored lute-string of mine, for I haven't worn it for a great many years. I came out bride in it the Sunday after I was married, and though I do say it, that silk is a sight handsomer than those they have nowadays; it is no exaggeration to say that it is stiff enough to stand alone."

Mrs. Carr groaned inaudibly, and the hours dragged with leaden feet as she sat there wondering if her petted child, for the first time in her short life, was experiencing the poignant mortification which is the portion of a girl who is conscious that she has made herself a target for ridicule by her unsuitable attire.

At length the sound of voices and laughter heralded the return of the pleasure-seekers, and Mrs. Carr gave a little gasp of dismay as Mary Elizabeth, after greeting the unexpected apparition of her mother with a tempestuous hug, threw off the long cloak that enveloped her and whirled gaily about for inspection.

Such a quaint, old-fashioned figure as the child was in that brownish-purple silk, thick and stiff enough in truth to "stand alone"; its only trimming a prim little collar and cuffs of Brussels lace. Aunt Melissa had made no attempt to modernize it, but had merely altered it to fit the lines of the slim, girlish figure; and the dim old eyes that now proudly watched her saw in her a prototype of her former self—that happy bride of the long ago.

"Mary Elizabeth's prettier than I was in my best days; but John used to say my hair was like sunshine and my eyes like forget-me-nots," Aunt Melissa murmured, half to herself. "Somehow seeing that dress worn once more brings the old happiness right back to me. What do you think of her, Frances? Don't you call that puce color real becoming to her, and isn't the silk handsome and rich-looking?"

"Y—es—oh, yes!" stammered Mrs. Carr, restraining by a violent effort the emotions that were racking her.

But Mary Elizabeth was not deceived, and with a half-hysterical giggle she said hastily:

"Well, I've had a perfectly lovely time, but I'm so tired that I can't stay up to talk it over. Good night, dear Aunt Melissa," she continued, bending down to press her fresh young lips to the wrinkled cheek. "I'll tell you all about the party to-morrow, and thank you a thousand times for giving me the gown in which you 'came out bride.' I shall keep it among my greatest treasures as long as I live."

"Why, deary," beamed Aunt Melissa, "it's made me happier than I've been for years to be able once more to give something to somebody that she really wanted."

Mrs. Carr, on her way to her own room later, was unable to refrain from softly opening Mary Elizabeth's door to see if she were still awake. The girl was lying in her little white bed with the moonlight streaming through the muslin curtains on the bright hair scattered on the pillow and into the dark splendor of her wide brown eyes.

"I only wanted to ask you, dearest," her mother began apologetically, "if you really had a pleasant time or—or if you didn't feel a trifle unhappy and out of place in poor Aunt Melissa's 'puce colored silk'?"

"It was rather bad just at first," Mary Elizabeth confessed, "for the girls all stared and giggled and whispered about me when I took off my cloak in the dressing room; but when we went downstairs the boys didn't seem to notice, and after a while the girls, too, seemed to forget about my queer gown, and were just as nice to me as ever."

"And—and the young collegian?" asked Mrs. Carr tearfully. A tiny dimple showed at the corner of Mary Elizabeth's mouth.

"He was the nicest of all," she responded frankly.

"I'm so glad!" Mrs. Carr exclaimed with a breath of relief.

"So am I," agreed Mary Elizabeth. "You see, now, that I had to keep it a se-

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cret, mamma, for I knew you would never consent to my wearing such a gown. But, oh, mamma, if you had seen Aunt Melissa's face when she opened her shabby little hair trunk and held her treasured silk out to me! She looked so eager and yet so afraid I wouldn't like it that I'd have worn that awful puce colored lustering if—if it had been the poisoned shirt of Nessus!'' Mary Elizabeth, who had recently begun the study of mythology, concluded earnestly.

Even as she spoke an old woman was kneeling with reverently folded hands at her evening devotions. She was praying only as the pure in heart can pray; for such only, when life's evening shadows close around them, can approach the throne of the Most High with the same simple confidence in his sympathy that they felt when, as little children, they gathered about their mothers' knees to breathe their thanks for his watchful care and love.''

''O dear Lord,'' Aunt Melissa said, ''I thank thee for putting into my mind the thought of bringing my puce colored lutestring with me on this visit. And I thank thee also for causing Mary Elizabeth to appreciate what a handsome silk it is. For thou dost know that sometimes girls are finicky, and when I took it out of my trunk and showed it to her, I was afraid, just for an instant, that she—didn't.''

If God writes ''opportunity'' on one side of open doors, he writes ''responsibility'' on the other side.—T. J. Gracey, D. D.

Over-tired Men.

Can any evening be bright and alive with clever talk and refreshing sound of song and merry laughter, when the master of the house comes in an hour late, worn to the last limit of nerve endurance and has to bear the consequences? He can not take time to look at the thoughtful preparation of the pretty room; he has no leisure to note the careful toilette made for him, and fails to see that his wife has worn her favorite gown. He knows that a delicate repast is already overcooked and has to forego a refreshing change of dress, which would have shaken off the dust of the town. The tidbits on which thought and money have been expended for his pleasure are tasteless and uninviting; he has to wrench his thoughts with affectionate effort from the trying involvement of that new responsibility taken at the last moment in his office, and he can only talk by fits and starts. Dinner over he throws himself on the nearest sofa and falls asleep from sheer exhaustion. The dullness of long evenings seems accounted for!

Just to have allowed himself one brief hour—even half an hour—more of freedom would have changed the whole aspect of his return and made him master of a refreshing, relieving side to his overburdened life, that would act like a barrier against a disabled brain and ''nervous prostration,'' those two valiant enemies of over-tired men.

An atmosphere of discontent has developed throughout the whole home during the extended hour in which the hard-pressed man, whose energies are its support, has striven to secure large treasure for its enrichment. In the kitchen a spirit of ''don't care'' seizes the cook and maid: ''What is the use of trying to have anything nice? Mr. —— is never on time.'' The children have had to be undressed without the jolly meeting for which the curls have been smoothed and the ribbons been tied as daintily as if to charm a lover's eyes. A weary, dull hour of expectation has made the waiting wife dispirited for herself and anxious for her best beloved. It comes to be a very serious question, when all is weighed in the domestic scales: ''Is the play worth the candle?''

Extra ococasions call for unwonted effort and every life has its emergencies, which no woman of common sense will ignore. It is not of these rare and unavoidable times that we are thinking. The germ not only of dull rural evenings, but of many dull and listless lives, is the habitual disregard of the necessarily fixed hours of every family. The yielding of the stress of any and every daily arising demand, until all allied business connections know that if a representative ''can catch Mr. Blank before he starts for home,'' he will talk with him.

A great, or even a vigorous small business never finishes off its ragged edges, the close of a day's work never sets aside all the interests involved in its transactions. Given a practically real closing time, these late comers, these detaining demands, could, at least nine times out of ten, be passed over to the early hours of a new day and the endless gain is quite beyond our reckoning.

These hurried and irregular escapes from a pursuit which, after all, stops as soon as the pursuers know the man is out of reach, are the groundwork of much suburban lack of sociability, and in the city households of the real workingman prevent the old-time familiar interchange of hospitality and friendly visiting. It becomes an added labor to dress for dinner, a great effort to talk and be interested in matters of general import; it makes it a labor to be a host and a fatigue to be a guest.

One hour's freedom before dinner would make half the young men in any prosperous neighborhood glad to welcome their neighbors, and incline them to enjoy an evening of either literary or musical intercourse.—*Home Thoughts.*

Home.

A babe upon its mother's breast,
A fledging in its cozy nest,
A human soul in God at rest,
Is each at home.

The storm drives fast without the door,
The great tree rocks, wild thunders roar
Around the soul surge sorrows sore:
Within is home.

Hidden the dress, but found the gold;
And life's sad secrets left untold,
Wrapped in love's mantle manifold:
'Tis thus at home.

That babe, that bird, that soul am I;
The tempests roll, and sob, and die:
The Christ of Calvary is nigh,
The cross my home!

—*Kate Harwood.*

While Rutherford B. Hayes was a college student, he went out walking one day with two of his chums and met an old farmer coming along the road. The future president addressed him in this manner:

''Good morning, Father Isaac!''

Then his two friends spoke to the old tiller of the soil, one calling him Father Abraham and the other Father Jacob.

''Gentlemen, you are mistaken,'' said the old man solemnly. ''I am neither Abraham, Isaac nor Jacob, but Saul, the son of Kish, who was sent out to find his father's asses, and, lo, he has found them.''—Judge.

A Life Sold Cheap.

In a heavy snowstorm at sea recently the American liner ''St. Paul'' rammed the British cruiser ''Gladiator'' amidships and sank her. As the collision occurred only a short distance from land, some of the men on the ill-fated ship swam to shore. One man safely reached the beach, and then remembering that he had left his money on the ship, swam back to get the $150 or $200. He never reached the beach alive again. How cheaply some are ready to sell their lives! ''For a cap and bells our lives we pay.'' Many a one has been safe having passed securely through some terrible disaster, only to lose his life when the mad desire for gold has seized him. Well has the poet said:

''Gold! gold! In all ages the curse of mankind;
Thy fetters are forged for the soul and the mind.
The limbs may be free as the wings of a bird,
And the mind be the slave of a look and a word.
To gain thee man barters eternity's crown.
Yields honor, affection, and lasting renown.''

Gold has wrought more murders in this world than most of us dream of. When the wail of the unfortunates shall come up at last, the cry of many will be, ''I was ruined by gold.'' It was gold that ruined Judas, and Judas has many followers in all ages. The lust of gold succeeds the lust of conquest.—New York Observer.

Italy's Rest Law.

One of Italy's latest laws decrees a weekly day of rest. The measure directs that all industrial and commercial concerns throughout the kingdom must grant to their employes a weekly rest of not less than twenty-four consecutive hours. The general sense of the law is that Sunday shall be the rest day, but if not that day, then another must be set aside as its equivalent. The railways and public utilities are excepted.

Torturing Animals To Assist Science

Is A Cruel Method to Follow, But It Has Saved Many Human Lives.

Prof. Pawlow, of Russia, was engaged for many years in experimental work, trying to learn the workings of digestion, especially the digestive glands.

He, with able assistants, operated upon dogs, cats, guinea pigs and other animals.

His methods were seemingly painful, but he gave to science a work which won the Nobel prize and made for him an undying fame.

Science penetrated the secrets of nature. Prof. Pawlow saw animals digest food. He analyzed juices from every part of the digestive canal and stomach, under all conditions of digestion. He spent years of ceaseless study amid the howling and dying beasts, but he won, and science to-day looks upon him as a great man.

''To do a great right do a little wrong'' Shakespeare said, and Prof. Pawlow obeyed this trite saying.

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

So far reported, we had received $43.27 on our missionary shower. Let us now continue the story:

Miriam Harriet Mauerham, Kirkham Ranch, Glendora, Cal.: "We are glad to learn, on our return from the Long Beach convention, that Drusie's 'showers of blessing' have not abated. Grandma says we must send for each one of our pets. Grandpa's fine span of black horses, called 'Black Beauties,' come first. They are said to be the finest looking horses around here, and have uncommon 'horse sense.' Grandma has a fine striped gopher cat named Stripie, with three kittens just like their mother. They keep rats and mice away from the house, and gophers away from the orange and lemon trees. Grandma brought Stripie up here to the ranch on the electric car, when they moved from Los Angles. I have a fine cat named Spottie, part Maltese, with white spots. He catches mice and lizards, and is gentle and industrious. Mamma has a fine coal-black cat, and a beautiful Maltese, but both are too lazy to hunt for anything. My papa bought me a beautiful Scotch Collie. I have a baby brother, four months old, which is dearer than all. I am four years-and-a-half, and grandma says I can join the Advance Society, when I can read. She has made me a life member of the C. W. B. M. My grandpa takes all the religious papers, but grandma reads 'The Christian-Evangelist' first, for we want to know how the Av. is progressing, and how the folks of the Easy Chair are getting along at beautiful Pentwater. Grandma thinks you must have a good mother. Grandpa says your father is the kind of salt that doesn't lose its savor." (And not a word about Felix! But inclosed is a much appreciated picture of Grace and Miriam Mauerham, one holding Blackie, the other Spottie, and the orange and lemon trees looking on; also $1.)

Fannie Warnock, St. Augustine, Ill.: "After I sent my part of Drusie's shower, I received these three dimes from friends to whom I had written about it. One comes from sunny Tennessee, one from the far north—South Dakota, so maybe this will bring another state into line. I inclose stamps, and please send me the Arkansas State capitol on a post card." (Sorry to say, none are on sale here. What shall I do with the stamps?) "Why don't you get Felix's picture in colors, on a post card. Think you could almost make your fortune, he is so popular." (Would I view Felix in such a commercial light?) "You ought to get him on an electric fan to keep him cool; then he wouldn't bother the ice box." (We'll fix him; we're going to quit taking ice.)

S. M. Weir, Harper, Kan.: "I have never written to the Av. S. editor. I am much interested in Drusie, in far-off China. We have been needing a shower very much, and now that we have had two good ones, I feel like passing a good thing along, so here are two dimes for Drusie. I hope there will be such a downpour, you will have to seek better shelter than a tree. God bless the missionaries."

Sophia May Olsen, West Sunny Side Farm, Ivanhoe, Minn.: "I sent $1 to Drusie about three months ago." (It was duly acknowledged in the paper.) "I would like to ask some questions regarding the Av. S.: Does a Scripture verse, listened to and memorized, count the same as one read? Would also ask if I am to send a complete report as I have it in my Av. S. book, or if a brief report is all that is required?" (Hearing a Bible verse is not so good as reading it yourself; but if you memorize it, that beats reading. Every verse you memorize ought to count two just read. A brief report is all that is required. Of course, if you are trying for an Av. S. prize, you'd better send a full report. But do as you please about that.)

Mrs. F. A. Potts, Wauseon, Ohio: "$1 for Drusie's shower from me and my little niece, Ruth Johnson. This is a little late, but I know it will be acceptable."

Mrs. J. L. Greenlee, Bertrand, Neb: "$1 for Drusie's shower. God bless Drusie and the Advance Society."

Belle F. Romweber, East Akron, Ohio: "Yesterday I visited an invalid who has been helpless about thirteen years, but her life is so beautiful that she is a blessing to all who know her. She inquired about Drusie and I told her about the shower. She gave me 10 cents to send. How many Av. S. members will send a message of good cheer to her?—Mrs. Eliza Funk, R. D. 21, East Akron, O., care of Henry Funk. Our little girl has saved 10 cents, which I will enclose with her letter. Am sending $2, and am still hoping and praying for the success of this good undertaking."

What's the Use?

What's the use of growing up?
You can't paddle with your toes
In a puddle! You can't yell
When you're feeling extra well;
Why every schoolboy knows
A "grown-up" can't let loose!
I don't want to be no older,
What's the use?

What's the use of growing up?
When I'm big, I don't suppose
That exploring would be right
In a neighbor's field at night.
I don't like to get my clothes
Over watermelon juice!
I don't want to be no older,
What's the use?

What's the use of growing up?
You could never ride the cow!
Then the rabbits and the pig
Will not like you when you're big!
I am comfortablest now;
Perhaps I am a little goose;
I don't want to be no older,
What's the use?

What's the use of growing up?
When you're growed, every day
You just have to be one thing!
I'm a pirate, then a king,
Then a cowboy—I can play
That I'm anything I choose!
I don't want to be no older,
What's the use?

—*Exchange.*

Here is Margaret's letter: "I am sending 10 cents for Drusie's shower. How is Felix? Don't let Felix take the letter this time. You know I wrote to you before. I hope the shower is not over yet. Felix must be a funny cat if it would take that letter." (When this letter came Felix just whined and yowled and twitched his tail to get it, but I just told him, no, sir; I was going to publish Margaret Romweber's letter, and he could go and catch a mouse if he was so hungry.)

Mrs. M. D. Sturges, North Platte, Neb.: "$1 for Drusie's shower. Am sending this for Gerald Dever, as he is too busy making hay to do so for himself. May God abundantly bless all who are interested in this work. Numbers 6:24-26."

Denver: "Enclosed please find twenty drops from two old people in Colorado. May they do some little good."

Union City, Ind.: "It is very dry in Indiana—that accounts for the lateness of this drop. However, I believe it is always drizzling in Arkansas."

From Spokane, Wash., Edith Slightam sends best wishes to the Av. S. and Felix; also a card showing the people picking strawberries near Spokane. The picture shows that every one has his box brimful of very red berries, so I don't see where they are to put any more. They must all have begun at the same second.

Fenton A. Allen, Los Angeles, Cal.: "$1 apiece from Mrs. Allen and myself, and 10 cents each from our little ones, Ethel and Joseph, for Drusie's shower."

Mrs. T. E. Heggins, Phillips, Wis.: "25 cents for Drusie; it will help some, though it is late. May God's choicest blessings be on the Av. S. work, Drusie and Orphan Charlie. The people here are not religious, but we have a very interesting union Sunday-school."

Flossie Davis, Des Moines, Iowa: "I enclose my fourteenth Av. S. report. I hope that shower will turn to a regular cloudburst. And so Felix got lonesome while you were in Missouri? My kittie died a week or two ago, and I miss him when I go home in the evenings. I wonder if Nora Taylor still reads 'The Evangelist'? We haven't heard from her for such a long time."

Mrs. Belle F. Burdette, Clarksville, Tex.: "I inclose the widow's mite for Drusie. May she be permitted to do much in that far-away land. I have known you since your advent in 'The Christian-Evangelist,' and read everything you've written—even about Felix. The Av. S. is accomplishing much good. The young mind needs to form habits of study and to be drawn to thoughts of supporting the orphan and missionary. We came here a number of years ago from St. Louis. I was once a teacher at Christian College, Columbia, Mo. I am so glad

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

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Colds Colds

Ask your doctor if Ayer's Cherry Pectoral is not just the right medicine for such cases. He knows all about it. Then follow his advice.

Cold after cold. Cough after cough. One cold no sooner cured than another one comes. It's a bad habit, this taking-cold habit. What you want is a medicine that will break up this habit, heal inflamed membranes, strengthen weak tissues. J. C. Ayer Co., Lowell, Mass.

you came down to Sherman and helped Brother Carr with his 'Memorial.' Do not judge Texas by that party at Blooming Grove, who showed his ignorance of good literature by his uncalled-for remarks concerning 'A Week with the Woodneys.' Here's hoping that you may have another story in the paper soon." (If that "party" isn't completely crushed by this time, I should like to hear from him again.)

Mrs. Carrie Irons, Inavale, Neb.: "Enclosed find $5 for Drusie. I hope the shower may last till it has rained hundreds of dollars, for surely she is deserving if any one ever was."

Warren, Ohio: "Dear Brother—I may call you this, may I not, since we are children of our Father? Your page does me more good than all the other pages of the 'Evangelist' combined." (My, I am sorry for those other pages!) "Drusie Malott has put my feeble faith to shame many times, and I would like to help a little with her work in China. I enclose $1, and thank God there are faith-full people in the world to help us overcome the effect of the ones who seem to have none."

Robert Bair D. Fry, Yukon, Okla.: "Here is 20 cents for Drusie from my brother Harry and me. I am glad Aunt Lizzie Richardson suggested this shower. I have a kitten that I am going to call Felix."

Earl R. Brown, Danville, Ill.: "I send my ninth quarterly report, and with it $1 from me and a dime from Dorothy for Drusie. Dorothy also sends her fifteenth quarterly report. On August 12 I was working for my uncle on the farm, and was so busy I didn't get to the shower. All I had time for was work, eat and sleep—but better late than never."

Myrtle Brown, Danville: "I am not sending my report this time. I forgot to read my Bible verse about the middle of the tenth week, but the next Saturday I began again, and am now on my sixth week." (Good! The one who never fails till he quits is no more certain of victory than the one who, having failed, starts in again.)

Colorado Springs: "I enclose $1 for Drusie's shower, though rather late. We are here for my husband's health, and as we have neither chick nor child, cat nor dog, Felix will have no cause for jealousy. Colorado greetings to Felix, and don't rub his fur the wrong way. This is not for publication." ('Spec' I'd better stop, then.)

Drusie R. Malott, Hi Yang Hsien, Honan, China: "I have already told you that we are very crowded in the rented place that is our home. The men's meetings are held daily in the front chapel and the women's in the middle chapel. You see they meet separately, because, before they accept Christianity, they haven't our custom of being together. This usually leaves no place for my girls, so we meet wherever we can. Often they sit on the ground outdoors, around my chair. But they are quite happy for all that. We have a guest room. This is necessary in the eyes of the Chinese. We do not like to have the natives to come into our private rooms very much, on account of the danger of contagious diseases. And, besides that, they are likely to bring [Drusie here names some very small creatures, indeed, including fleas, etc.], for they come from such dirty, unsanitary, crowded rooms. No doubt there are exceptions among the higher class, but you would not find the homes of the well-to-do comfortable. We have three little rooms for our five helpers, and two little rooms for kitchen and dining room. When one has a Chinese cook he doesn't relish the idea of taking his meals in the kitchen. Our cook, however, is about as clean as the average, and is number one at preparing delicious dishes from ordinary material. Our own rooms extend across the compound, dividing the front and back yards. Mrs. Nowack has divided hers with a curtain, thus obtaining a little privacy, but curious people often stand at the door and look in. You ask, 'Why do you have glass doors, then?' Because Chinese houses have so few windows, usually just one in the front side of the room, and paper pasted over a lattice framework at that. So we need more light, and make the glass door at our own expense. My own little room has no window, but a glass door gives light enough by day. My room is about 6x19½. A screen divides it. In front is my desk-bookcase-drawer, made by a Chinese carpenter, a table, two chairs. In the back are my cot, washstand and trunk, all made by Chinese carpenters, as I brought nothing when I came to China but a little clothing. This leaves only enough space in the rear to turn around in—I mean it literally—but in the front there is room enough for two to sit comfortably. But, praise the Lord, I have great faith that it will be 'better farther on,' for the Lord who sent me the means to come to China is able and willing to provide the real needs that are for our good and the betterment of his cause."

Our next page of Av. S. letters will be a Missouri page. In it will be found no letters except from our friends in Missouri. The issue following that will be our Kansas, Illinois and Oklahoma page. In our Missouri page (October 1) we will tell the latest news about our orphan Charlie.

Bentonville, Ark.

THE CHRISTIAN-EVANGELIST

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VOLUME XLV. NUMBER 39.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 24, 1908.

New Orleans Convention Chairmen of Local Committees. See page 1233.

The Christian-Evangelist

J. H. GARRISON, Editor
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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Volume XLV. ST. LOUIS, SEPTEMBER 24, 1908. Number 39

Current Events

An Auto Law.

The American Automobile Association has notified its 20,000 members that very drastic legislation will be enacted unless speeding is stopped. The intent is good, but the effect of such a notice will not be much. Legislation that will insure adequate punishment is the only thing that will prevent the fast driving of automobiles by certain reckless individuals. They will take the risk of being caught where a mere fine is the punishment. Besides, legislation is needed to prevent the nuisance of the automobile, independent of its danger.

Centennial of Religious Journalism.

The first religious newspaper was published in America at Portsmouth, New Hampshire, in September, 1808. We take it for granted, at any rate, that this claim of "The Herald of Gospel Liberty" is a just one. Five years later, or in 1813, was published the "Christian Observer"; in 1816, the "Boston Recorder"; in 1819, the "Watchman"; in 1823, the "New York Observer"; in 1826, the "Christian Advocate." These are the oldest of the religious papers. Some others under more than one name may go back to these early days, but it seems reasonably clear that "The Herald of Gospel Liberty," which is still published, though now at Dayton, Ohio, under the original title, may claim to be the oldest in the country. Believing that the advent of the religious newspaper a hundred years ago is an event of sufficient importance to justify some celebration, the proprietors of this journal arranged a celebration in the city of Portsmouth last week. We are sorry that circumstances prevented our attendance, but we cordially congratulate our contemporary and the religious press in general on this fact. What the religious press has been and is to the country does not always merit the recognition that it deserves. The religious press has been a large factor in all the achievement and advancement of the age. We are ready to admit that it has, at times, been more interested in ecclesiasticism and factional bickerings than in the dissemination of a catholic and biblical Christianity. But for the most part, this has been due to the fact that the churches which it served have been imbued with the same spirit. Never was the right kind of a religious press more needed than to-day. At hardly any period of the century, save during the Civil War, perhaps, has it had more to contend with than at the time of its Centennial celebration. An ally of the Church, it must ever have the Church as its ally.

New Zealand and Labor.

The New Zealand government has presented to the Parliament a drastic labor arbitration bill. Its essential features are: Special penalties are provided for in respect to strikes in the manufacture of gas and electricity; in the supply of water, bread, milk; in transportation and other industries that closely affect the public health or safety. Workers in these industries, who strike without due notice fixed by law, are made liable to $50 fines or imprisonment for a term of three months. Like penalties are imposed on those who aid or abet a strike in these special industries. Another section of the bill provides that any union convicted of inciting or even aiding or abetting a strike by its members shall have its registration suspended and lose the privileges carried by registration. In regard to the enforcement of current awards, a union which commits a breach of an award is subject to a penalty of $500. Individual workers may also be fined for a breach, and the fine may be deducted from the worker's wages. New Zealand is a kind of a testing crucible of political theories. Much has been learned from her experiments and it will be interesting to see how this law, if enacted, will work for the public welfare.

Hughes and the Horsemen.

Governor Hughes has been nominated by the Republicans again as their candidate for the position he now occupies. This was done after every effort had been made by conscienceless politicians to put him on the shelf. The moral strength of the governor is what worried them. His fight on the race track evils was the pivotal point of the contest. An effort is said to have been made to induce President Roosevelt to take part against the governor. But if he did take any part it was for him. One thing is sure. The horsemen followed the very best course to increase the number of Governor Hughes' supporters. He attended the Saratoga fair by invitation, and his presence on the grounds led to a "strike" by horse owners, who would not allow their animals to go on the track until after the governor had gone. Such petty spite defeated itself. The majority of the men of this country, we are sure, have a greater interest in its manhood than its horseflesh, however valuable that may be in its way.

The Infidel and His Statue.

Chester Bedell had not the spirit of Sir Isaac Newton, the first man who enabled all men to think of the universe as a unity. Bedell caused to be erected several years ago a great bronze statue representing himself as having hurled the Bible to the earth and crushed the book with his foot. In one hand is the inscription "Universal mental liberty." This free thinker has just died. He had no vision of God. His quarrel with the Church was through embitterment with relatives who were members of the Church. He had none of the modesty of the great scientist who spoke as follows a short time before his death: "I do not know what I may appear to the world, but to myself I seem to have been only a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all before me." Bedell's body is under his piece of bronze, but every minute since it was put there to the hosts of the believers in Christ of the centuries there have been added new recruits who, unfolding their faith, have round it growing to Christian virtues.

Every Seventh Man.

Denmark is, in many respects, one of the most advanced countries of the world. There is no such country for the newspaper man. There the publisher does not have to be worried about making collections. The government not only delivers the newspaper to the subscriber, but takes the subscriber's money and pays the publisher. Another stride forward has just been made by the government causing a warning to be posted in all railway stations declaring that alcohol is a stupefying poison, and pointing out that every seventh man in Denmark dies of strong drink. The Danish physicians have formed a total abstinence society, and are very active in a campaign against alcohol.

Secretary Wilson, after an extended tour in the West, says: "The re-foresting of the watersheds is now the most important problem." While it will take a long time to grow timber for use, young forests started on the watersheds, he says, will soon furnish protection to the mountain streams. Individual planting will not answer, and he has found that at an elevation of 5,000 feet in the Deadwood forest reserve broadcast seeding on the spring snows is a success.

Editorial

To Pittsburg Via New Orleans.

The best route to the Centennial celebration at Pittsburg in October, 1909, is by the way of New Orleans October, 1908. The greater the New Orleans convention is the greater is likely to be the Pittsburg celebration. The reason for this is very evident. Our Centennial celebration is not the mere getting together in large numbers at Pittsburg, but it is the accomplishment of certain great aims and tasks which we have set for ourselves as a worthy celebration of the historic event. These aims and tasks require for their successful accomplishment this intervening convention where the leaders of our hosts, and as many of the hosts themselves as we can get together, may meet and take counsel together and gather inspiration for these unfinished tasks. Therefore, one of the most important immediate duties we can render to our Centennial is to attend the New Orleans convention, taking with us all our enthusiasm for the Cause we are to celebrate, and with hearts full of gratitude to God who has led us and blessed us.

Incidentally, we observe that we owe it not only to our Centennial aims, but to the people of the South, to make the New Orleans convention worthy, both in attendance and in the character of its proceedings, of the Cause and people it represents. They have been a much misunderstood people, these brethren of the South. They have labored long under misapprehension, and sometimes, we regret to say, under a very mean sort of sectarian opposition. No doubt they are looking forward to the coming of this convention as an illustration of the strength, intelligence and dignity of the great body with which they are connected. We owe it to these loyal-hearted disciples, who, through evil report and through good report, have stood by their colors, to make this convention measure up to their expectations, and to accomplish by means of it some of the things which they had in mind in soliciting it.

It is a prodigy of courage, enterprise and faith that has led our brethren in New Orleans to invite this convention and to be its host. Such faith and courage as have been displayed by Brother Taylor and his colaborers in that city deserve reward.

Then, New Orleans is worth visiting on its own account. It is one of the great historic cities of this country, and offers some quaint and rare attractions to visitors from the North. The trip there and return, with the continuous fellowship which our "Christian-Evangelist" Special will make possible, will, in itself, be a means both of grace and education.

It is not difficult to picture the kind of convention we would all like to see at New Orleans. It should be as largely attended as the conditions would justify, and it should be representative. It should be a convention intent on the King's business. It should be marked, too, by that enthusiasm and unanimity which are characteristic of a people who believe in their Cause, and its ultimate triumph, and who find their source of oneness in Christ. It should be marked by that sense of moral gravity befitting a religious movement approaching its Centennial. As coming events cast their shadows before, it can not but be true that the New Orleans convention will feel something of the magnitude of our coming Centennial and the duties and sacrifices which it imposes. The convention should be characterized by a deep religious spirit, and by the earnestness of its prayers. It is a time to remember that it is not by our might nor power that the great tasks we have outlined are to be accomplished, but by the Spirit of God working in us and through us for his glory and for human good. Such a convention at New Orleans would exert an untold power in behalf of the success of our Centennial and of the Cause which it celebrates.

The Prayer of Silence.

Mr. Froude, in his life of Thomas Carlyle, relates an incident which is worth repeating. It is well known that Mr. Carlyle was not a Christian, at least by profession. Nevertheless, he was a man of deep convictions and manifested much devoutness of spirit. A young Scotchman, who was a great admirer and student of Carlyle and was much influenced by his teaching, became skeptical, especially as to the efficacy of prayer. He finally wrote to Carlyle as follows:

"There are repeated expressions in your works which convince me that in some form or other you believe in prayer, and the fact that the wisest men, Luther, Knox, Cromwell, and that greater Man whose servants they were, were preeminently men of prayer, is at variance with the thought which still forces itself upon me, that to attempt to change the will of Him who is best and wisest (and what is prayer, if it is not that?) is in the last degree absurd. The only right prayer, it seems to me, is 'Thy will be done;' and that is a needless one, for God's will shall assuredly be done at any rate."

Mr. Carlyle did not attempt to solve the difficulty from an intellectual point of view, for he knew full well that no one could do that; but he expressed his own conscious need of divine help, and his faith in prayer as the means by which to secure this help, and then continued: "Words of prayer, in this epoch, I know hardly any, but the act of prayer in great moments, I believe to be still possible; and that one should gratefully accept such moments, and count them blest, when they come, if come they do—which latter is a most rigorous preliminary question with us in all cases. "Can I pray in this moment" (much as I may wish to do so)? "If not, then No! I can at least stand silent, inquiring, and not blasphemously lie in this Presence!"

"On the whole, silence is the one safe form of prayer known to me in this poor sordid era, though there are ejaculatory words, too, which occasionally rise on one, with a felt propriety and veracity, words very welcome in such case! Prayer is the aspiration of our poor, struggling, heavy-laden soul towards its eternal Father; and, with or without words, ought not to become impossible, nor, I persuade myself, need it ever. Loyal sons and subjects can approach the king's throne who have no 'request' to make there, except that they may continue loyal. Can not they?"

In reply to Mr. Carlyle we would say emphatically, yes. Undoubtedly they can approach the throne of grace and they can do so by putting their petition in words. Nevertheless, there is something in silence that lends itself to great spiritual altitude. In one of the Psalms God speaks to us in the following suggestive language: "Be still, and know that I am God." It would seem from this request that silence is an essential condition to that experimental knowledge of God which comes only from close communion with him. We are too much in the busy struggle of commerce; too much under the influence of ostentatious parade, to have close fellowship with the infinite, the spiritual, the supreme value of life. The suggestion, therefore, of silent prayer, is undoubtedly of very considerable importance. Jesus himself was accustomed to go apart from his disciples, and spend much time in prayer where no one could hear but his divine Father. We may certainly put our petitions in words; we ought to do this where the occasion requires it; and even in our closets we may speak audibly to our heavenly Father; but, after all, there is a power in the charmed circle of silence, which in this busy, noisy, turbulent age, may contribute much to our spiritual comfort and advancement. Evidently reverential silence and speechless awe have their place in true devotion, and this is especially so in the present age. If there is anything that marks our Christian civilization emphatically, it is perhaps the want of reverence and the disposition to make our religious exercises too much a matter of parade and a noisy demonstration rather than in "quietness and confidence," wherein lies our real strength.

In the interest we feel in what may be denominated objective Christianity, we are in constant danger of degenerating the spiritual life. While it is perfectly true that we are to be finally judged by what we do rather than by what we think and feel, it is equally true that what we think and feel are important forerunners of what we do. Of course it is possible to perform certain religious deeds without any real preparation of the heart for these deeds, but no one ought to expect the best results in building up the Christian life, without the preparation of the heart for every religious act. Prayer is too frequently esti-

mated by the words that are used rather than by the spirit which inspires these words. We sometimes hear people speak of eloquent prayers, and they mean by this language prayers that are delivered to the throne of grace with the eloquence with which a Fourth of July oration might be delivered. It is not necessary to place a premium on illiteracy in prayer any more than illiteracy in other things, but mere words must always be regarded as a poor substitute for prayer. It is possible to make a speech to God, to be eloquent in phraseology and impressive to an audience, while in reality the man has not prayed at all. Speech may be necessary to the fullest expression of prayer, but speech is not prayer even when addressed to the throne of grace. It is one thing to *say* prayers, to *repeat* platitudes to God; it is another thing altogether to *pray*. The Pharisees made long prayers, but the poor publican smote his breast and actually *prayed*, although he used very few words. To know how to pray is one of the things that every Christian has to learn, and consequently Jesus taught his disciples a lesson on this important subject. The point, however, which we wish to make is that every Christian should live constantly in the atmosphere of prayer, and this constant living need not be expressed in words. It ought to be the very spiritual breath which every Christian breathes, and should, therefore, illustrate the lines of Montgomery:

"Prayer is the soul's sincere desire
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast."

Notes and Comments

"What contribution have your people, known as the Disciples of Christ, made to the theology of the day?" asks a critical correspondent. To make the answer very brief, it may all be summed up in this: The exaltation of Jesus Christ above all creeds and confessions of faith as the supreme authority in religion, and as the center of the Christian system. His centrality, no less his supremacy, has been a controlling factor in our religious thinking. As we know God only through Christ, so we know religion, in its essential nature and in its ordinances and appointments, only as it is taught by Christ and those whom he commissioned and qualified to teach it to the world. Faith in him, therefore, as the divine Son of God, and not opinions and deductions in theology and ecclesiology, is the faith of the gospel. Whoso has this faith and is obedient thereto, is a Christian, and is not to be disturbed in his fellowship for any opinions and theories which he may hold in loyalty to this faith. This is our chief contribution to twentieth century theology and to the problem of Christian union.

It would be impossible to exaggerate the value of the contribution above mentioned. If within the first century of our existence we can learn to appreciate it ourselves, and to act consistently with it, we shall have laid the foundation for enduring progress in the knowledge of God and of his will, and for that liberty which is essential to the highest development of the individual soul. It is easier, however, to catch the vision of a great truth than it is to be loyal to it in all the experiences of life. Christendom needs nothing so much to-day as a new and fresh sense of obligation to be perfectly loyal to Jesus Christ, both in his teaching and in his spirit, so that we may work with him and under him for the realization of his divine ideals in the world.

One of the ideals of Jesus was a united church. Loyalty to him requires that we, also, pray and labor to bring about this consummation. And yet how we are hampered and hindered in the work by our denominational loyalties, and by our limited range of sympathies and of the knowledge of God's will! How difficult it is to divest ourselves of all preconceived opinions and predilections, and be willing to follow where Christ leads! And yet can we be truly Christian and do anything less than that? Let us say it again: We can never have Christian union as Christ prayed for it until we are all more closely united with him, and more completely sanctified by the truth, to the doing of his will in the world.

The Disciples of Christ have modified the religious thinking of their time by the great emphasis which they have placed on the Word of God as the inspired and all-sufficient rule of faith and practice. Many open-minded men in various denominations have gladly acknowledged the service we have rendered to the common cause of Christianity by our advocacy of the Word, and of the vital relation to the needed religious reformation of our times. The better we become acquainted with its sublime facts and truths, becoming saturated with its spirit, and come under the control of its great principles, the better shall we be fitted to plead for New Testament Christianity and the doing of God's will on earth as it is done in heaven.

The emphasis which we have laid upon the New Testament way of salvation has modified the practice of every Protestant religious body, and has helped to banish a large amount of ignorance and superstition concerning God's method of dealing with the soul. Evangelism has received a mighty impetus from the contribution which the Disciples have made to the New Testament way of salvation. In many respects, therefore, have we contributed to the religious thought and practice of our day. But our work is unfinished. We need to gird ourselves anew and draw closer to him whom we acknowledge alone as Master, and catch more of his spirit that we may complete our unfinished work.

It may be a startling thought to many people that the disciples were not orthodox. But orthodoxy differing according to the viewpoint the early disciples of our Lord, could they criticise modern Christianity, would almost certainly find the most of it failing. Dr. Gladden, in his "The Church and Modern Life," says: "There is good reason to believe that none of the twelve apostles held, during the life of the Lord, opinions which would be regarded as orthodox concerning his person." And further that the apostles "would have found it difficult probably to assent to the Nicene creed or the Athanasian creed." After centuries of controversy growing out of the great doctrinal questions which have disturbed the church, it is difficult for us to realize that many of these things had no part in the thought of the early Christians. While these men may not have been orthodox from the viewpoint of either of the creeds mentioned, they believed, to quote Dr. Gladden again, "in Jesus as Lord and King, and they believed every word of his magna charta found in the Sermon on the Mount; they were ready to do what they could to establish that kingdom in this world." This writer suggests that at this point the faith of the church of to-day is lacking. "It believes the Nicene creed, but it does not believe the Sermon on the Mount. It does not accept the practical rule of life which Jesus laid down." One of our contemporaries says that if this be true, and it seems to be unpleasantly true, it is better to be unorthodox with those disciples of old than to be orthodox with the church of to-day.

One of our exchanges has a wise comment on "The Danger in Politics." In most any part of the brotherhood, it says, there may be found two men who agree on more than forty points. They both believe in God, in Jesus Christ and in the Holy Spirit. They believe that the Bible is an inspired book; they believe in miracles; they have the same view regarding the gospel ordinances. In fact, so far as their religion is concerned they are a unit, and walk together in perfect harmony. But one has made up his mind to vote for Taft, while the other thinks he should vote for Bryan. They happen to get to talking on this point of difference, and finding that they do not see alike, begin to pull apart. For some reason forty points of agreement will not hold them together. The one little political wedge causes division and estrangement. The suggestion is a valuable one, and can be applied to many relationships. Even in religious matters there is a great deal more separation than the facts of the case warrant. The old Adam in man, or the everlasting ego, crowds aside the striving after the unity in the bond of peace towards which all ought to aim.

Current Religious Thought

"Most of our churches have now put upon their calendar 'Rally Day.' The demonstrations made by pastors and Sunday-school superintendents are designed to wake up nominal church members and indifferent pupils to their religious duties. The day serves to differentiate those who have taken 'a nap' from those affected with "the sleeping sickness." Taking rest in sleep is a normal method of recuperation, but the sleeping sickness is as fatal as the bubonic plague. There certainly is grave reason to fear that those who sleep right through the rallying calls and hallelujah music of Rally Day are the victims of a morbific tendency rather than the beneficiaries of a normal rest.' —Interior.

About American preaching to-day, "The World's Work" has this to say:

"During a year when we are expressing ourselves oftenest in political phraseology, it is easy to forget the power that straight, vigorous preaching has. The American public was reared on it from the beginning. For generation after generation the preacher was the great man in our life; and, if the pulpit seems to-day to have fewer commanding men than it once had, it has more men of a fair degree of power, and the masses are as much swayed by the exhorter, perhaps, as the masses ever were. It makes little practical difference whether he preach from a pulpit or from the White House or from the prairies of Nebraska; for preaching is preaching, and the masses, even if they seem careless of the pulpit, are yet mightily swayed by vigorous moral exhortation."

Mr. H. G. Wells, in the New York "Independent," writes of the continuance of his love for and fellowship with his friends who have died. He would always think of them as they were when he knew them, "gone out of the world and become immortal memories in me." But he has a scorn of efforts to make men believe that their friends come back through other men and women, to prattle inane sentences which they would have been ashamed to utter when alive. He says:

"I miss such a one as Bob Stevenson, that luminous, extravagant talker, that eager, fantastic mind. I miss him whenever I write. It is less pleasure now to write a story, since he will never read it, much less give me a word of praise for it. And I miss York Powell's friendly laughter and generous welcome. They make a warmth that has gone, those men. . . . I have a real hatred for those dreary fools and knaves who would have me suppose that Henley, that crippled Titan, may conceivably be tapping at the under side of a mahogany table or scratching stifled incoherence into a locked slate! Henley tapping!—for the professional services of Sludge! If he found himself among the circumstances of a spiritualistic seance he would, I know, instantly smash the table with that big fist of his. And as the splinters flew, surely York Powell, out of the dead past from which he shines on me, would laugh that hearty laugh of his back into the world again."

"A member of the Epworth League who had gone from a very genuinely sociable church to another church in another city, recently wrote home: 'There is a woman who shakes hands with us religiously every Sunday, but it is such hard work for her! She seems to be glad when it is over, and I wish she would not bother.' There is more than a jocose strain to the sentence in regard to this 'painful cordiality,' as some one has called it. Shaking hands mechanically and perfunctorily, simply because one is put on the handshaking committee, and delegated to the 'duty' of 'welcoming strangers,' will leave little impression of a 'glad-to-see-you' kind on the recipient. And usually the put-on-to-order smile can be easily detected from the natural and spontaneous one. Shake hands, by all means, but let the heart somehow show itself a bit!"—Western Christian Advocate.

"It will be too late after death. Flowers mean nothing to a corpse. Tombstone compliments never inspire the dead. 'An ounce of taffy is worth a pound of epitaphy." Post-mortem eulogies quicken no jaded spirits. Decorated dust is grotesque. Four C's we are to avoid—criticize, condemn, crucify, and then canonize. Speak to the ear while it can hear. Make living hearts beat faster with your kind word. Show gratitude while the benefactor lives."—W. C. Bitting.

"When the Pan-American Congress met in London, one question up for the expounders was 'The Relations Between the Church and the Press.' This put a match under 'The Guardian,' the great thunderer of the Anglican Church. The periodical proceeded to unburden its soul of a few grievances. It is all well-flavored reading. It proceeds to complain that no one who really understood the question had been called upon in the debate.

"'Had they been,' says 'The Guardian,' 'they would have dwelt less on that duty of the Press toward the Church of which we hear so much, and a good deal more on the duty of the Church towards the Press, of which we hear so little. We do not hesitate to say that that duty has hitherto either been misunderstood altogether or flagrantly neglected. It must be understood that when we use the word "Church" in this connection, we indicate those persons and organizations that are in the habit of going to the Press, and especially the Church press, for assistance and publicity. The view which these ladies and gentlemen take of the relations between the two is precisely on all fours with Mr. Kipling's overture version of the relations between the British public and the private soldier in time of war and in time of peace.

"'It's Tommy this, an' Tommy that, an' 'Tommy, fall be'ind';
But it's 'Please to walk in front sir,' when there's trouble in the wind.'"

When Church people or Church organizations want to obtain anything from the Church press (and that is by every post), their communications are "frequent and free"; when the Church press desires any courtesy in return, it is far too often treated with neglect, and occasionally, we are sorry to say, with something worse than neglect.'

"The editor of 'The Guardian' complains with some bitterness that those whose business it is to do so will not help in producing the news. The editor can not get this news except, as it were, at the point of the bayonet. Often it has to go to the daily papers for news which should have been hurried to it, and then take the report on faith.

"'Above all,' says 'The Guardian,' 'it is important for them to understand that a newspaper which exists to record news can not be made a receptacle for all manner of out-of-date matter. "The Guardian" is a weekly newspaper, not a quarterly review or even a monthly magazine, and we steadfastly refuse to print items of intelligence, however interesting in themselves, which do not reach us until they are stale.'"—Central Christian Advocate.

The "Christian Advocate" has taken pains to look up the religious affiliations of the Presidents of the United States. In many cases the church relations were merely nominal. With Episcopalians and other pedo-baptist churches it may mean no more than infant baptism and confirmation at the age of twelve or thirteen. Washington was a member of the Church of England, which after the Revolution became the Episcopal Church. John Adams was a Unitarian. It was before the division of the Congregational Church in New England, but the church with which John Adams was connected was Unitarian in belief; and Adams avowed his Unitarianism vigorously, as did his son, John Quincy Adams. Some Unitarian churches in New England are to-day called Congregational. Thomas Jefferson was a "Free Thinker." Many persons believed him to be an Atheist, but, while he did not accept the Bible as a divine revelation, there is enough of his writings to show that he believed in a God. Madison was an Episcopalian. John Quincy Adams was a Unitarian. Andrew Jackson was a Presbyterian. Van Buren was nominally connected with the Dutch Reformed Church. William Henry Harrison was an Episcopalian. Tyler was also an Episcopalian. James K. Polk was of Presbyterian ancestry, but later became connected with the Methodist Church South. Zachary Taylor was an Episcopalian. James Buchanan was nominally, at least, a Presbyterian. Abraham Lincoln was not a member of any church. Andrew Johnson's wife was a Methodist, but he was not a member of any church, though preferring the Presbyterian. Grant's ancestors were Methodists, and he followed Dr. Newman, in Washington, and was baptized (sprinkled) by him on what was practically his deathbed. Rutherford B. Hayes was not a member of any church. His wife was a Methodist, and he served as trustee, and was one of the supporters of his wife's church. Garfield was a Disciple, and preached occasionally. Chester A. Arthur was an Episcopalian, though the son of a Baptist minister. Cleveland was the son of a Presbyterian minister. After his election to the presidency, we believe, he placed his name on the roll of a Presbyterian church in Washington. Benjamin Harrison was an active member of the Presbyterian church. McKinley was a Methodist. Roosevelt is a member of the Reformed Church.

Editor's Easy Chair.

It is a new experience in the life of an active, busy man to be confined for weeks to the narrow limits of his bedchamber and watch the slow procession of the days and nights, with their familiar phenomena, as they come and go. Even under such limitations "He maketh the outgoings of the morning and of the evening to rejoice." How anxiously the sufferer waits for the morning, after the long night of pain! He notes the earliest streaks of the morning light, and watches with interest until the sunlight is shining upon the trees, and the noise of the great city waking from its slumbers has taken the place of the stillness of the night. To-day the calendar tells us the length of the day and night is equal. To the sick man, however, this is not true. The nights seem interminable as the slow, painful hours drag themselves along, and he longs for the signs of the coming day. "Watchman, what of the night?" is a cry that has come from many an anxious heart, not only from the couch of pain, but from hearts troubled with forebodings about the kingdom of God. Does not this question spring from the heart of many a thoughtful man or woman among us to-day as he studies the meaning of much that is going on, and tries to look into the future? But this is too large a field, and we turn from it now, though our heart is full of things we should like to say, and must say later, God giving us health and strength. Our prayer for those identified with the cause we love best is that God may give them vision to know themselves, their time and their opportunity.

We are entering upon the fourth week of this painful affliction. It has been a sore disappointment, frustrating many of our plans. But, after all, how full it has been of divine goodnesses and human kindnesses! Every day God has shown his mercy, and every hour has been crammed with human kindness and loving ministry. No words can describe the debt a man owes to her who, with sleepless vigilance, ministers to his every need and refuses to grow weary while her loving hand may serve. And friends far and near have shown their kindness in every possible way. So pain has had an antidote, and we count it not an unmixed calamity that has befallen us. But as to the future, our physician refuses to prognosticate. He did confide to us yesterday that we might as well put away all thought of attending the New Orleans convention. He said this as if he were unaware of the fact that he was cutting right across our cherished hopes and plans. But no doubt he is right. The loss to the convention will be inconsiderable, but to us it will be irreparable. We might as well say, therefore, that all October appointments are hereby cancelled. "Shall we receive good from the Lord, and not evil?" asked one of God's suffering servants of old. Our blessings have been so much greater than we have deserved that we have no complaint to lodge against the goodness of God. To His blessed name be praise and dominion forever!

A MESSAGE FROM THE PRESIDENT

A word of greeting to the Disciples of Christ with reference to our national convention to be held in New Orleans, October 9 to 15 inclusive.

Nearly every Disciple of Christ in America has desired at some time in life to visit the quaint, curious, ancient, modern, beautiful and interesting city of New Orleans, and has been waiting for just such an occasion as one of our international missionary conventions to satisfy that desire.

This is the most delightful season in which to visit the great state of Louisiana, for just as the hosts are gathering from the four quarters of the earth, in great convocation, the cotton fields will be fleecy with the snow-white staple, the pecan trees will be dropping their meaty nuts, the orange blossoms will have matured into golden, juicy fruit, and the cane fields will be giving up their sweetness to be converted into sugar.

At this season the sky is usually bright, the air balmiest, and the plantations most resonant with the songs of the "old darky folk," making their own melodies as they sing.

From the standpoint of economy, no one can find a better time to visit New Orleans. Seldom, if ever, do the railroads give such good rates to that city except during "Mardi Gras," when hundreds of thousands of people flock there and fill the hotels and boarding houses, paying fabulous prices for all accommodations, while at this season we can well be taken care of at a minimum expense. Our local executive committee in New Orleans stand between us and all graft, and have secured contracts with the hotels and restaurants guaranteeing less than the normal winter rates for boarding and lodging. If one desires to economize, he can live on one dollar per day by taking a room in a private house and eating at good restaurants. Or, if he desires to do so, he can have as fine accommodations as can be had anywhere, in either of the magnificent new hotels.

Again, it is well to note that under no other circumstances could our people receive such cordial reception, or make such good impression, for our convention will be the only thing going on at the time to attract the attention of the citizens or call forth their hospitality. Jew and Gentile, Catholics and Protestants, Americans and foreigners, officials and private citizens are co-operating with our local committee in making preparation for the entertainment of our people, and the secular press is giving liberal space to our Cause. We pray that every Disciple of Christ in the United States may be impressed with what a large, enthusiastic meeting of our people will mean as affecting our Cause in Louisiana, and more particularly in the city of New Orleans.

There was never a more opportune time, a more cordial citizenship, a more receptive people, nor a more impressionable heart and life than are offered us in the invitation which we have received to visit that southern metropolis at this time. Possibly never again in a lifetime will we have such a pressing invitation to visit that great city in the interest of such a great cause, with the assurance of accomplishing such great good.

It is also well to keep in mind that with this great opportunity comes also great responsibility, and that no Disciple of Christ was ever under such great obligations to join his presence and best efforts to make one of our missionary conventions an eminent success, especially in view of the Centennial of 1909.

Every member of every state and national board should be present; every annual and life member and director of every missionary society should be present; every business man interested in education, missions and benevolences should be present; every woman who can leave home ought to be present; every university, college and school among us should be well represented, and every church, Bible school and Endeavor society should be represented; and no preacher can afford not to be present. If all the interests of all our churches should be fairly represented, there would be no less than thirty thousand delegates at the New Orleans convention.

Hoping to meet and greet you in the convention at New Orleans, October 9-15, 1908, I am, yours fraternally,

R. A. Long.

SEPTEMBER.

Reigneth now the sad September.
Like a slowly dying ember
Fades the summer. Past its glory,
Yet remains the mournful story
Of the autumn. In the haze
Flames of goldenrod upblaze,
And the daisy, child of summer,
Stays to greet the staid new-comer,
Still to lend its bright good cheer
To the slowly dying year.
In the forest, lately green,
Autumn's handiwork is seen;
For, in orange, red and gold
Rarest beauties now unfold.
And each stream, but lately sparkling
With the summer's sheen, now darkling,
Chants a low, funereal song,
As it slowly moves along.
Choirs of song birds, grown more still,
In the orchard on the hill
Utter now a wild lament
That the summer days are spent.

Thomas Curtis Clark.

Faith versus Doubt

By P. M. Watson

Browning's gospel for an age of doubt is proclaimed in "Bishop Blougram's Apology." His message is an inspiration, just such as could come from the fine Christian optimism that ever fills the poet's heart. In this poem an old bishop and a young reporter sit down to "see the truth dawn together." We may sit with them. As disciples of the Master it will quicken our minds; as preachers of the one faith, it will clear our minds.

The bishop does the talking; the reporter listens, assenting by a nod of the head as the argument is carried forward. "We mortals cross the ocean of this world each in his average cabin of a life; the best's not big, the worst yields elbow-room." With this acknowledged fact the bishop is off. Our business then is not to see what we would like to be and have, but to make the best of what is. First, then,

"Best be yourself, imperial, plain and true."

Unbelief.

You say you do not believe? All right; I'll go with you. Unbelievers, we find ourselves shaken in turn by belief, then unbelief. A sunset, some one's death, a great chorus, yet we fall back on the god we call the grand Perhaps. Why not listen to Him who says, "I am the Way, the Truth, the Life"?

Belief.

I find
Belief or unbelief
Bears upon life, determines its whole course,
Begins at the beginning.

* *

I know the special kind of life I like,
What suits the most my idiosyncrasy,
Brings out the best of me and bears me fruit.
In power, peace, pleasantness and length of days,
I find that positive belief does this
For me, and unbelief, no whit of this.

* *

I absolutely and peremptorily
Believe, I say, faith is my waking life,

* *

What's midnight doubt, before the dayspring's faith?

* *

The common sense of the world calls you Bedridden, and its good things come to me.

* *

You spurn belief because you have doubts. Is it not true that difficulties make the man? Doubt may be the very essence of your faith.

Decisive in Our Faith.

If, then, we acknowledge that the first step is to choose belief, we may agree that the second is to be decisive in our faith.

In every man's career are certain points,
Whereon he dares not be indifferent.

* *

We let him choose upon his own account
So long as he's consistent with his choice.

That is, we ask that his soul be in what he is doing. The question arises, What is "the form of faith" your "conscience holds the best"? The demand follows:

Hold to your faith with all your heart.

Even though we may regard the third step as Christian faith, disregarding the suggestion of following the one great faith in which the bishop was born, we are agreed that—

My business is not to remake myself
But make the absolute best of what God has made.

It is true, as the poet suggests, we have our pattern men—a Napoleon, a Shakespeare, a Luther, a Strauss, a some one else. We are told, "The aim, if reached or not, makes great the life." But, willingly or unwillingly, I can not be these men; I must fall back on my poor self. Another, too, I must win in life—succeed, reach the goal, overcome, get the crown.

Enthusiastic in Our Faith.

My poor self—imperial, plain, true—to get home and be worthy of a crown must be roused by enthusiasm. To have enthusiasm, will I believe or disbelieve? "Ice makes no conflagration." We may count on that. "Belief is fire" you must acknowledge. If your life would be worth while, and Nicholas Murray Butler in his recent book, "True and False Democracy," writes: "The most precious thing in the world is the individual human mind and soul, with its capacity for growth and service"—if your life is worth while it has enthusiasm, and to have enthusiasm you must believe, you must have faith, and "whole faith or none."

What of Doubt?

But you dispute the point. You say you doubt this and that. All right. "The more of doubt the stronger faith I say."

What matter tho' I doubt at every pore,
Head doubts, heart doubts, doubts at my fingers' ends,
Doubts in the trivial work of every day,
Doubts at the very bases of my soul.

What of all these—

What think ye of Christ, friend? When all's done and said, like you this Christianity or not? A fight is on in one's self.

God stoops o'er his head,
Satan looks up between his feet—both tug
He's left, himself, i' the middle: the soul wakes
And grows.

Doubt Great—Faith Greater.

What think you of Christ, friend? Will you believe or disbelieve? Will you have faith or doubt? The answer comes slowly, but note its comprehensiveness:

The sum of all is: yes, my doubt is great.
My faith; still greater, then my faith's enough.

Connellsville, Pa.

What are the Religious Needs of the South?

By Roger L. Clark.

1. The obliteration of sectional lines in religion.

These have been Chinese walls. They have had a profound influence upon the bodies in which the cleavage took place. Even in our own brotherhood the tendency has been to look into Dixie land with a strange eye, and from within to look outward with a limited vision. We are the freest of all brotherhoods from sectional feeling. But these sectional lines affect us seriously. While the old, Southern Baptist "Landmarkism" survives it is useless to attempt union with that body. When the Baptists divided it was over the question of slavery; the consequence has been in the South an intellectual slavery to the dogma and peculiarities which characterized the whole body fifty years ago: such is Landmarkism. Our Baptist brethren across the Ohio appear to be as anxious for union as we; but the Southern attitude is too positive and too strong to be overcome. Any action on the part of Northern churches toward actual union with us would be divisive to themselves—a result as undesirable to us as to them. If the line could be obliterated and a free interchange of Baptist preachers be generally established, it would not be long before there would be a free interchange and communion between Baptists and Disciples.

The same obligation is true of Methodism. The purest type is in the South. Here is almost the only fertile ground for the old camp meeting and its concomitant views of conversion. All the virtues of the Wesleyan movement thrive within the narrow limits of the past. There is apparently not much sympathy between the Methodist Episcopal church and the Methodist Episcopal Church, South. Some changes have been made in the Methodist Episcopal Church, while the Church South has been stationary. The reunion of the two bodies would give rise to an impetus towards Christian union.

The union of the Northern Presbyterian church with the Cumberland Presbyterian has been sadly marred by the alienation of many Cumberland churches. At the heart of the difficulty is most probably the old sectional bitterness and estrangement. Meanwhile the Southern Presbyterian body continues staidly on her way, with an unchanged creed and Calvinistic standards unmodified, garbed in the Presbyterianism of two centuries ago. This denomination is in a position to assume an active part in the propaganda for Christian union, having a strong organization, a ripe scholarship and a compatible temperament. What would be the force of the awakening of the spirit of union through Presbyterian unity!

Sufficient has been cited to show that the South has been long set in a religious immobility, miscalled conservatism. Denominationalism is strongly intrenched. A Baptist is apt to be a Baptist because his father, grandfather and great-grandfather were Baptists before him. In a town in South Carolina a gentleman, who was firmly convinced "that the Baptist church was right," could not leave the Presbyterian church of which he was a member because the graves of his parents, good, true Presbyterians, were in sight of the family pew. In the Wilson-Miller meeting at Savannah there were more than a few who were convinced and who freely admitted the force of our plea and the correctness of our position—without any evident desire to change their church relationships. It is true that there are signs of a breaking away from the old lines; and, also, that there are numerous individual exceptions to this attitude we have defined—but where the exception occurs it is usually the result of immigration.

2. A change in Christian people towards the negro.

The negro problem is no longer sectional. But as this is delicate ground it is well to state that the writer is Southern, and in his view anything like social equality—which would end in miscegenation—is sinful. He does not propose any step which would violate the integrity of the white race; he deplores the fact that the integrity of the negro race has been violated. The only solution to the difficulties of the negro question is the gospel of Jesus Christ. If the commission requires that we preach the gospel to every creature, discipling all nations, the mission of the preacher who holds that commission is as much to the negro as to his own race. Disagreeable as this fact is, it must be faced. If social laws and expediency prevent a personal work, this does not relieve him of the obligation; but the more insistently demands that the work be undertaken in

the most effective manner. The Episcopalians have not deemed it necessary to institute race branches of their church, and in this they are examples to other denominations. From our standpoint we are forced to admit that our restoration of apostolic Christianity has been largely the restoration of white Christianity. We may thank God for the wonderful success of the mission at Bolenge—(Bolenge is conveniently remote)—but what about the negro in the midst of us? Practically all that has been done by the Disciples has been through the initiative of Southern brethren. Our first foreign missionary was a negro, sent out by a slaveholding church. More would be undertaken by our Southern churches were not most of them engaged in a struggle for their own existence; nevertheless it is true that the common attitude is that of unconcern.

Before he civil war the negro was well cared for religiously. He held membership in his master's church, had a section of the church building set aside for him, and was the object of the spiritual concern of his masters—when they were Christians. Since the war he has been almost left to himself, religiously; and wherever he has been entirely left to himself he has relapsed towards barbarism. The attitude of Christians individually has been to ignore him. Some sporadic efforts have been made to help him, most often coming from across Mason and Dixon's line, and often misdirected and hurtful. The crying need of the Christian South is to realize that the negro is in the truest sense a brother for whom Christ died and to be watchful and helpful where he is morally and spiritually weak.

One illustration will exemplify the need: There is in a certain state a Christian home of wealth, culture and genuine piety. The father is a member of one of our congregations, the mother a leader in auxiliary work, and the children faithful members of the church. There can be no reflection cast upon the integrity of the family or the high spiritual plane of the home life. Not a hundred feet back of the "big house" the negro cook lived in adultery with a negro employed on the place. There is not a doubt that the father, mother and children knew that the cook and man-servant were living together and that they were not married. Had the cook and servant been white the situation would not have been tolerated for an instant. But because they were negroes no cognizance was taken, no moral standard required of them. There, side by side, were lived two orders of life as widely removed as an enlightened civilization is from savagery, without reciprocal influence and with no spiritual inter-dependence. If this case appears to be extreme an appeal may be made to all who are conversant with the facts. The type of Christian manhood and womanhood in the South is high; but so far as the negro is concerned there is an appalling indifference to him.

There are other religious needs which are not cited here for the sake of emphasis upon the two mentioned. There is a vital connection between them. If the negro is to be helped and saved as a race it can be only through the breaking up of sectional lines, mainly as defined in the Southern mind. This is a herculean task for all Christians: it is the same problem of redemption manifested in this racial phase.

May God answer the South in her need, the North in her need, and make us one in patriotism, fraternity and religious faith.

Savannah, Ga.

By A. Rector.

I have not been in the South long enough to be able to answer satisfactorily your question. If I may be permitted to answer just for my own county, I will say, more (consecrated) preachers. There are three churches in the county within a radius of seventeen miles of Aberdeen, that have no preaching of any kind except as I am able to preach for them now and then. The pastors of the county and state have just closed a campaign and revival meetings in this county (Monroe). There is no one to shepherd these people who have been brought into the fold.

Aberdeen, Miss.

By F. J. Longdon, Jr.

In Ministers.—Men who believe that Jesus Christ will conquer the world; men combining Christian culture with the spirit of the Master; recognizing the good in other people, seeking to lead them by life and precept to follow the great teacher more closely; presenting all the interests of the brotherhood; emphasizing the several missionary offerings, and studying religious literature.

In Christians.—Those who have a world-wide vision of the ministry of the Christ; studying his word daily for growth in grace that they may teach others the way of life; interested in all departments of church work; contributing systematically and proportionately to every missionary offering; subscribing to, and paying for in advance, our religious publications. In a word, loyalty to Christ.

DeLand, Fla.

By P. H. Duncan.

In answer to this question I would briefly but frankly say:

1. We greatly need in the South better houses of worship, and a more extensive reading of our church literature. Some localities, of course, constitute eminent exceptions. Better houses would give us a needed prestige, with corresponding inspiration and opportunity. A wider dissemination of church literature would supply a needed educational element, and it would bring us into a more sympathetic touch with the progress and real activities of our great brotherhood. We need the inspiration and good cheer that would come to us from a better knowledge of the great progress our brethren are making elsewhere; and we need the stimulus of participation in our great church activities.

2. We have many excellent representative local preachers in the South; but we need more representatively evangelistic work. Our cause suffers, because we are greatly misunderstood by many people. To some extent we are making, in the South, a contention for our great plea, similar to that made by our brethren in the Middle West, more than twenty five years ago.

3. We need a better organization of our forces. We have in the South heroic spirits, the truest and the best; but we also have among us the weak adherent, indifferent and drifting. He is by no means a lively building stone, but rather the proverbial "rolling stone." He is not absolutely bad, he is worse than bad—he is indifferent. He is either drifting away altogether, or drifting into the ranks of our more highly favored religious neighbors. He is influenced more by prestige and policy than by principle or piety. We need to organize, utilize and conserve this floating element.

4. We very greatly need some adjustment, some modification of a widely prevailing sentiment of non-progression, which is persistently fettering the hands of many excellent young people of the South. We need some plan provided, or some accentuation of plans already provided, by which these really pious and splendid young people may feel free to contribute to the spread of the gospel, and to enter heartily into the practical activities of church work, so congenial to the enthusiasm and the true spirituality of youthful Christians. It is really pathetic to contemplate the inertia brought about by this widespread theory of, what I denominate, "negative Christianity," which is neutralizing and paralyzing some of the very best material we have in the South. The loss to the church in the South is great because of this religious status, but greater still to the individual lives involved.

5. Perhaps one of our very greatest needs in the South is to enlist and utilize the immigrant members coming to us from other parts of the country. The prosperity of the rapidly growing South is producing a constant influx of population, a considerable per cent of whom are members of the Christian Church. However active in their home churches, many of these brethren are lost to the church when they come south. They throw off all responsibility—rather they fail to assume it—and become recreant to the most sacred of all trusts—Christian duty. They are elusive and we seek them in vain. They complacently stand aloof, and persistently refuse to affiliate with us. Sadly we give them up realizing, as W. E. Garrison recently said, "It is easier to catch a tame goat than a wild sheep." What a golden opportunity of promoting the great cause in the South, these recalcitrant and derelect brethren are losing, and what a blessing to themselves and homes they are missing! Responsibility still confronts us wherever we go, and we must answer at the judgment.

Ensley, Ala.

AFRAID TO EAT

Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing, but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. To-day I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

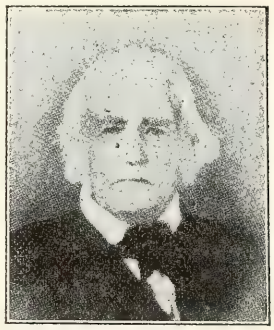
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Disciples of Christ in Louisiana

Perhaps the first preacher of the Restoration movement who visited Louisiana was Jacob Creath, he having made a trip through the eastern part of the state as early as 1835, when he preached the principles for which we as a people stand among the Baptist churches. Alexander Campbell himself visited New Orleans in 1839, and ascended the river as high as St. Francisville, preaching everywhere to large crowds. Other of the pioneers such as James Challen, John O. Gano, John T. Johnson, and William Baxter, all made short evangelistic trips through the eastern part of the state. But it was at Cheneyville that our Cause first got a foothold. Here was organized a church in 1843, and it was established through the influence of the "Millennial Harbinger." A score or more of the members of the Beulah Baptist Church, of Cheneyville, withdrew, and convinced of the wrongness of the separation of Christian people through adherence to human creeds, organized a congregation that should be simply Christian. During the first few years of its existence it had no regular or settled preacher, and was ministered to by two of its members—W. P. Ford and Josiah Scott. Its first two deacons were Jabez Tanner and Andrew Jackson. The latter also served in the capacity of preacher, while the former was one of the most liberal contributors. The members first met in a frame building erected by themselves, but this, in a few years, gave place to a brick structure, which was completed in 1852 and is still standing. Their first protracted meeting was held by Jacob Creath. Their first salaried preacher was the late W. H. Steward, who commenced his labors in 1849, serving them for eight years. Among the noted visitors, the church mentions with pride Alexander Campbell, Robert Graham and T. W. Caskey. Among the old landmarks there is no one who stands more prominent than that of C. G. McCormick, who deserves, in church history, to be ranked as one who was the salt of the earth. By the time the Civil War closed only a few of the charter members were left. From this time on until the coming of D. W. Pritchett, in 1878, the responsibility of keeping the church together devolved mainly on Brother McCormick. A. E. Meyers, Alexander Ellett, Lawrence W. Scott, R. B. Hewett, C. L. Chambers, J. B. Cole, W. S. Houchins, J. E. Spiegel and R. L. Porter all served the congregation for brief periods, while Frank Lanehart frequently occupied the pulpit. The present beautiful church building and parsonage was erected in 1903. J. M. Mason became the minister in the fall of 1907, and has proved both efficient and consecrated.

This was the first church planted in the state, but it only preceded the church in New Orleans by two years. In another place will be found some history of our work in the convention city, where we have two churches—one co-operating with our missionary societies, and one of the extremely conservative type.

The Baton Rouge Church, as we have it to-day, was organized by J. L. Haddock in June, 1903, but it has a much earlier history. It was in the winter of 1851 that John T. Johnson and John A. Dearborn came to Baton Rouge and held a meeting, which resulted in several additions. Brother Dearborn organized, and in the following spring renewed the meeting with greater success. The congregation was so strengthened that they felt encouraged to build, and in February, 1853, dedicated a substantial brick edifice. The following year their preacher resigned, and William Baxter was called, serving efficiently until 1856. Dr. W. H. Slossen followed, and established, in connection with his ministerial work, an academy, continuing in the double work until the outbreak of hostilities in 1861. Then demoralization set in. The congregation was scattered and a debt that hung over the building was foreclosed, and the property passed into other hands. For forty-three years the plea for New Testament Christianity was not heard in the capital of Louisiana. Then J. L. Haddock began his meeting in May, 1903, with a view of organizing a church, and after seventy days a congregation of over sixty members was organized, and the state convention met with the new church. Through the Church Extension Board a desirable location was purchased, and upon this a handsome building erected. In July, 1904, W. O. Stephens became the minister of the congregation, continuing until February, 1905. In May E. L. Crystal took charge of the work, remaining with the church until October, 1906. On account of threatened suit by some of the creditors, and the imminent danger of losing the property, John A. Stephens and wife were sent by the American and State missionary societies as emergency workers January 1, 1907. In six months they reduced the debt $2,600, and the situation be-



Jacob Creath.

ing relieved they were placed in other fields. The following September Roy Linton Porter began his work as minister of the congregation. During the past year there has been $650 paid on the principal and interest. The debt that remains is $3,700. Brother Porter has just received a unanimous call to remain with the church indefinitely.

Just prior to, and following the Civil War, W. H. Stewart and others evangelized the Black River country, organizing a number of churches. Somewhat earlier than this the Friendship Church, of West Feliciana parish, was established. The Big Cane Church was established in 1880, but, with the exception of two or three years' work by Brothers Pritchett, Houchins and Shields, little evangelistic or pastoral work was done for twenty-five or thirty years, and several of the churches disbanded. In 1895 there came a revival of interest. Northern immigration brought a number of Disciples to southern Louisiana, and as a result the church at Lake Charles was organized. It has enjoyed seasons of prosperity as well as seasons of adversity, being blessed in the leadership of some of the ablest and most godly men, while suffering also at the hands of others who could not be so described. Organized in February, 1895, with twenty members, it now has a membership, resident and non-resident, of 165, an increase of 20 being registered since the coming of the present minister, Otis Hawkins, five months ago. There is a good building, a parsonage, and no indebtedness. It has an excellent Bible school; every teacher of it is a member of the training class, and this numbers about 40. It prospers and is preparing with great hopes for an ingathering during the evangelistic meeting to be held the latter part of October by Hamlin and Daugherty.

Ten years ago Claude L. Jones, its present minister, organized the Central Christian Church at Shreveport. He has served the congregation during this period. There is now a membership of about 400. The congregation is moving along evangelistic and missionary lines. It worships in a tabernacle building, but is contemplating the erection of a permanent structure at no distant date. W. E. Harlow is now engaged in a great meeting there. Delegates from this congregation will go in a special car to the national convention at New Orleans. Brother Jones is an Arkansas boy, and was educated at Addran (Texas) Christian University. He preached for two Texas churches, was pastor of the church at Lake Charles, and also, for a year, state evangelist for Louisiana.

The Christian church at Jennings was organized in October, 1901, by Evangelist J. L. Haddock. Since then it has had about 300 members, and the present enrollment is about 150. Its ministers have been as follows: Charles N. Williams, George Van Pelt, W. H. Trainum, H. M. Polsgrove and S. F. Fowler. Evangelistic meetings have been held by James L. Haddock, B. B. Sanders, John A. Stevens, E. Lynwood Crystal and S. F. Fowler. A meeting was to begin on September 16 under the leadership of L. E. Sellers, of Indianapolis.

In the spring of 1904 Evangelists J. L. Haddock and Stanley went to Alexandria and pitched their tent on the city square and preached for six weeks. There were seven members of the church there. At the

"THE PALE GIRL"

Did Not Know Coffee Was The Cause.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot, wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:

"Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion, and had no 'life' in me.

"I was known as 'the pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine, but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us, and we would quit, only to begin again, although we felt it was the same as poison to us.

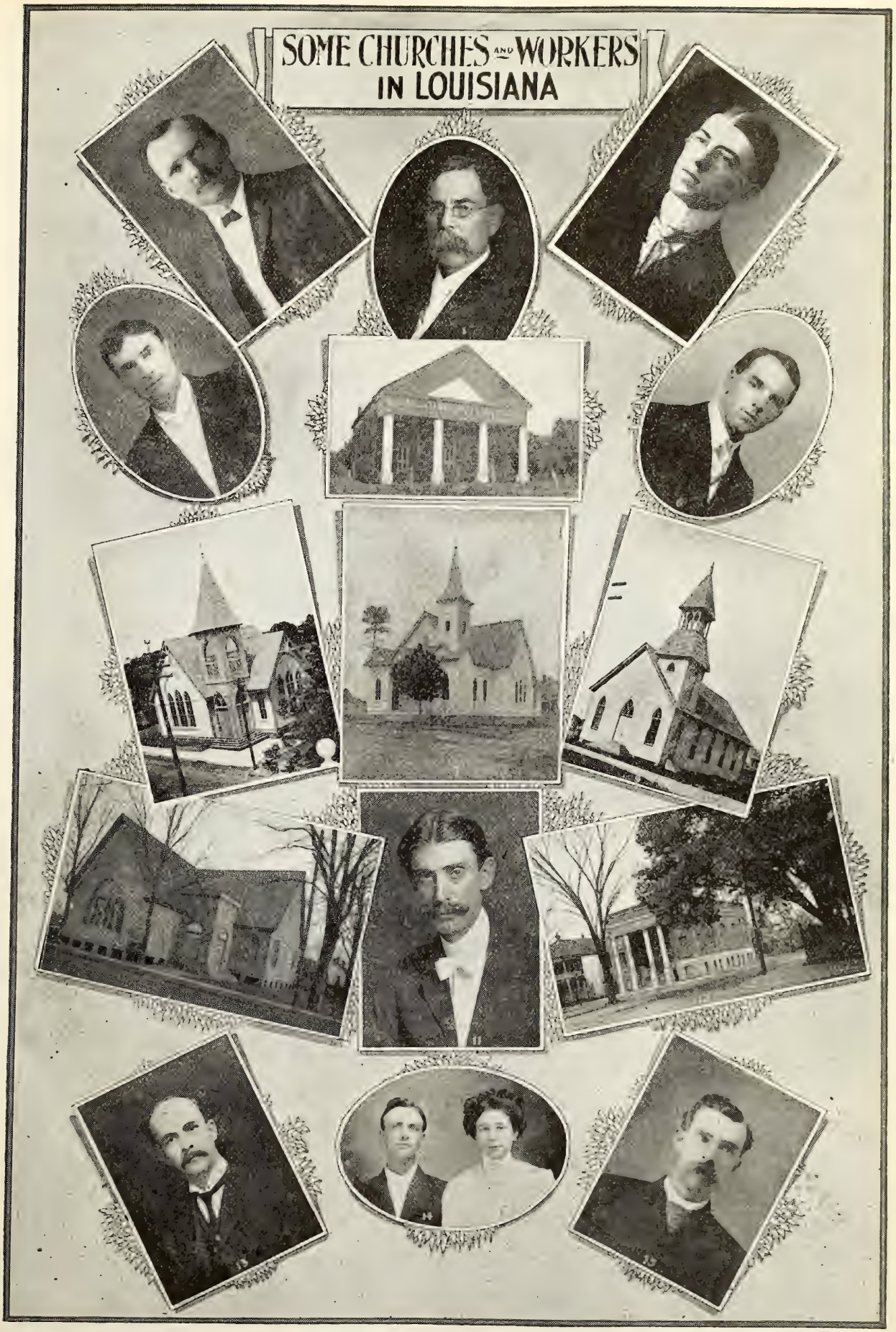
"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and I have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous, and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



1. S. F. Fowler, Jennings.
2. J. F. Small, La. C. M. S.
3. Roy Linton Porter, Baton Rouge.
4. L. A. Betcher, Alexandria.
5. Old Church, Alexandria.
6. Otis Hawkins, Lake Charles.
7. Lake Charles Church.
8. Leesville Church.
9. Jennings Church.
10. Alexandria Church.
11. W. M. Taylor, New Orleans.
12. Baton Rouge Church.
13. W. B. Dodson, Pres. La. C. M. S.
14. W. A. Dallas and wife, Leesville.
15. J. M. Mason, Cheneyville.

close of the meeting there was a church organized with 70 members. A lot was purchased and a building started. As soon as this could be used the congregation moved in and has had regular services ever since. Not a Lord's day has passed without the commemoration of the Lord's death and resurrection. J. E. Donovan was the first pastor, serving the church for one year. The church then called L. A. Betcher, who has entered upon his fourth year there. The house is finished and is one of the best in the city. A loan of $2,700 from the church extension board helped to get the best lot in the city for a church. This church is heartily in sympathy with all the activities of the brotherhood. The congregation keenly feels the loss sustained in the death of the pastor's wife. She was a great worker. The Bible school was her specialty, but as a leader in every undertaking among the women her place is vacant.

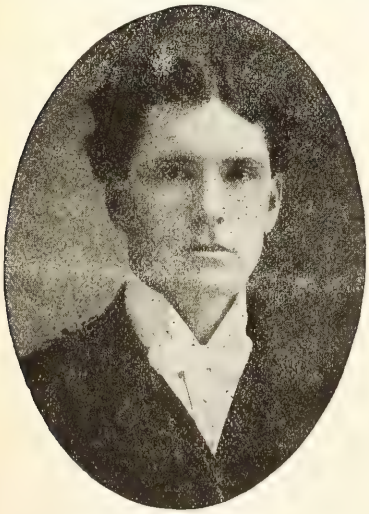
Brother Haddock, also, organized churches at Crowley, Alexandria, Monroe and Rustin. Other churches of recent growth are those at Jennings, Leesville, Jewella and Morrow. We believe the number of the Disciples of Christ in the state is under 2,000, so that the Cause is numerically weak.

The state work is chartered under the name of the Louisiana Christian Missionary Society. A small state paper is used as a medium of communication. This is edited by Brother Betcher, pastor of the church at Alexandria.

Christian Church in New Orleans.

The church was organized in 1845 with twenty members, in the home of Dr. A. A. Jones, the grandfather of Claude C. Jones, late of Washington, D. C.

In 1856 there were sixty members, who bought property at the corner of Melpomene and Coliseum streets, that year for $10,500. During the civil war the members scattered and the property was



J. L. Haddock.

ost. The city high school held its sessions there for a while and the property was later bought by the Swedenborgians. n 1867 the members reorganized, holding services in private homes and public alls until 1877, when, by a gift of one f the members, Sister Maria V. Roberts, oyfully the congregation was enabled o recover the old property. In 1877 Knowles Shaw held a great meeting here. The last service held in the old uilding before it was demolished was in une, 1893. While the present frame uilding was being erected the congregaion met in the schoolhouse of that noble roman, Miss Sophie B. Wright, known as the "Home Institute." Our building was sold in 1905 to the Christian Scientists, who still occupy it.

The membership of the First Church moved to the corner of Seventh and Camp streets, where they erected a substantial and imposing building and are conducting in connection with their regular church work, a free school. The policy of the First Church is to decline co-operative in any of our missionary enterprises and to oppose the use of instrumental music in the church; however, a number of the members advocate more liberal views on those lines.

A. Magnitzky,
Clerk Soniat Avenue Christian Church,
Secretary Convention.

The Birth of the Soniat Avenue Christian Church.

About the year 1903, the First Christian Church in New Orleans being without a minister, having only a small membership, a very small Bible school, averaging an attendance of about thirty each Sunday, and the American Christian Missionary Society having withdrawn its support of the work in New Orleans, the outlook for us seemed very dark and doubtful.

Just about this time the Louisiana state convention was held at Crowley and the writer, who was then chairman of the

Mrs. J. A. Stevens.

official board of the church, attended as a delegate and met Benjamin L. Smith, of the American Christian Missionary Society. After much persuasion Brother Smith agreed to visit New Orleans and look the situation over. This he did, meeting the congregation; at this meeting, upon Brother Smith's recommendation, it was agreed by a unanimous vote to move from our location, as we were on a very noisy corner, in a neighborhood which had been closely canvassed more than once in the interest of the Bible school, but in vain.

Brother Smith agreed to take the matter up with the church extension board, which resulted in our receiving a visit from George W. Muckley, who was shown over the city. He selected the lot on Peters avenue on which we erected the tabernacle and started an evening Bible school under the direction of R. M. Denholme, which soon had a membership of 100. In the meantime the American Christian Missionary Society had recommended O. P. Spiegel to us, and he had taken charge of the work. The congregation began to grow fast and at the end of eighteen months we had a membership of about 150, and were making plans for a large church building on our new lot.

At this time the six-weeks' meeting of Evangelist John A. Stevens was held in a large tent on the Peters avenue lot; during the meeting a strong sentiment against either selling or moving from the old location had developed; this was principally among the new members. A few of us, however, decided to keep the faith with Brother Smith and the church extension board, and under Brother Stevens' guidance, articles of separation were drawn up and approved at a congregational meeting. The new work then started with five men, nine women and their children, forming the Second Christian Church, which was afterwards changed to the Soniat Avenue Christian Church, and a charter gotten out.

We had just assumed a debt of $3,000, had practically no money on hand and only five male members, but by hard and persistent work on the part of the few we succeeded in buying, altering, and on Nov. 20, 1904, dedicating the church building on the corner of Soniat and Camp street, B. L. Smith preaching. The thanks of the congregation are due to the few persistent men and women who did the actual work, and who seemed to have never heard of such a word as fail.

On January 1, 1905, Marcellus R. Ely, of Joplin, Mo., was called and the congregation rapidly grew larger. Brother Ely left us in June, 1906, and was succeeded by W. M. Taylor, our present minister, under whom the work has steadily gone on. We now have a strong and growing congregation of about 150 members, and we will soon have the distinguished honor of being the entertainers of the annual

John A. Stevens.

gathering of the international convention of our brotherhood in New Orleans. All this has been accomplished from the foundation laid by the "twenty-three members" less than four years ago.

I think the success that has attended our efforts has been because we believe in and practice organized work, the only safe and sane way to handle our own affairs as well as God's work, and the help we have had and are still having from the American Christian Missionary Society, and the church extension board, for we never could, without their help, have gotten the splendid results now apparent to all.

E. S. Ferguson.

Convention Program---New Orleans, October 9-15

Christian Woman's Board of Missions.

FIRST METHODIST CHURCH.

Friday Morning, October 9.

9:30—Annual Board Meeting.

Friday Evening.

7:45—Praise service, conducted by W. E. M. Hackleman.
Address of welcome and devotional period, Mrs. John Zigler, Louisiana State President.
Music.
Address, W. G. Menzies, Rath, India.

Saturday Morning, October 10.

9:30—Prayer and praise service, Mrs. L. G. Bantz, Missouri.
Message by Acting President.
Reports.
Music.
Address, C. H. Winders, Indianapolis.
Missionaries' period — India, Mexico, Porto Rico.

Saturday Afternoon.

2:30—Devotional period.
The home fields. Talks by home missionaries.
Reports of Committees.
Address, W. R. Warren.
Prayer.
Music.
Closing address, with memorial, Mrs. N. E. Atkinson, Indiana.

Foreign Christian Missionary Society.

Monday Morning, October 12.

9:30—Prayer and praise.
Appointment of Committees.
Annual reports.
Introduction of the Missionaries.
Address, "The Call of the Congo," Dr. R. J. Dye.

Monday Afternoon, October 12.

2:30—Devotional Exercises.
Report of Committees.
Address, "The Preacher as a Missionary Leader," Finis Idleman.
Address, "What Our Prosperity Should Mean," H. K. Pendleton.
Symposium on "The Centennial," led by F. M. Rains.

Monday Night, October 12.

7:45—Song and Prayer Service.
Address, "The Strategic Thing in World Conquest," S. J. Corey.
Address, "A College in the Philippines," H. P. Williams.
Address, "The Men of America for the Men of Galilee," C. M. Chilton.

American Christian Missionary Society.

ALL MEETINGS IN THE ATHENEUM.

Saturday Morning, October 10.

8:30—Mission Study Class, by Prof. C. T. Paul, Hiram College.

Saturday Afternoon.

2:30—Meeting of Directors.
J. H. Allen, president, St. Louis, Mo.
E. B. Bagby, secretary, Cleveland, O.

Saturday Night.

7:45—Young People's Session.
Music, W. E. M. Hackleman in charge.
A Word of Greeting, Martin Behrman, Mayor.
Y. P. S. C. E. Period, Claude E. Hill, National Superintendent, presiding.
Address, "The Ministry of Life," Parker Stockdale, Chicago
Bible School Period.
Address, "Bible School Vision," H. H. Peters, Eureka, Ill.
Business.
Announcements.
Adjournment.

Sunday Morning.

9:30—Model Bible School, National Bible School Association in charge.
Preaching, Athenaeum, by W. F. Richardson, Kansas City, Mo.
Preaching in all open pulpits.

Sunday Afternoon.

3:00—Union Communion Service.
Offering for Ministerial Relief, announced by R. A. Long, Kansas City, Mo.

Sunday Evening.

Christian Endeavor Rally for Juniors, Intermediates and Seniors.
Address, Colby Hall, North Waco, Texas.
Preaching, Atheneum, by Cephas Shelburne, Dallas, Texas.
Preaching in all open pulpits.

Tuesday Morning.

8:30—Mission Study Class, by Prof. C. T. Paul, Hiram College.
Song and Prayer.
Convention Sermon, F. W. Burnham, Springfield, Ill.
"Returns from Our Investments," Wm. J. Wright, Corresponding Secretary.
Report of Committee on Calendar of Missionary Offerings, C. J. Tanner, Chairman.
Report of Committee on Constitution, Carey E. Morgan, Chairman.
Report of Committee on Publication House, C. S. Medbury, Chairman.
Address, "The Shepherd and the Missionary Problem," I. J. Spencer, Lexington, Ky.

Tuesday Afternoon.

2:30—Song and Prayer.
Address, "The Relation of the Sunday-school to the Evangelization of America," President R. H. Crossfield, Transylvania University.
President's Address, "How to Enlist Business Men in Home Missions," R. A. Long, Kansas City, Mo.
Business Session.
Reports of Committees:
(a) Nominations.
(b) Time and Place.
(c) Recommendations.
(d) Courtesies—Joint Committee.
(e) Other Committees.
Further Business.
Introduction of Home Missionaries, H. A. Denton, Secretary.

Tuesday Evening.

7:45—Songs and Prayer.
"The Christian Conquest of America," F. M. Dowling, Los Angeles, Cal.
"The Disciples of Christ: Their Plea and Progress," E. L. Powell, Louisville, Kentucky.

Wednesday Morning.

8:30—Mission Study Class, by Prof. C. T. Paul, Hiram College.
Song and Prayer.
Ministerial Relief Report, A. L. Orcutt.
Address, Vernon Stauffer, Angola, Ind.
Church Extension Period, Fletcher Cowherd, Chairman of the Board, presiding.
Devotional, J. T. Ogle.
Report of the Board, George W. Muckley, Corresponding Secretary.
President's Address, "The Board and Its Work," Fletcher Cowherd.
Address, "Buildings Not Made with Hands," Burris A. Jenkins, Kansas City, Mo.
Final Business Session of the American Christian Missionary Society.

SESSIONS OF GENERAL INTEREST.

Wednesday Afternoon.

2:30—Song and Prayer.
Education.
Benevolence, Address, Charles Reign Scoville.
Temperance.
Business.

CENTENNIAL SESSION.

Wednesday Evening.

7:45—Song and Prayer.
Centennial Program.

GENERAL INTERESTS.

Thursday Morning.

8:30—Mission Study Class, by Prof. C. T. Paul, Hiram College.
Song and Prayer.
Business Men's Association.
National Bible School Association.
Christian Endeavor.
Mass Meeting.

SESSION ON CHRISTIAN UNION.

Thursday Afternoon.

2:30—Song and Prayer.
Introductory Statement.

FOREIGN SOCIETY MISSIONARIES AT NEW ORLEANS

W. H. Hanna, Laoag, P. Is.

Mrs. H. P. Shaw, Shanghai.

H. P. Williams, Vigan, P. Is.

Miss Rose Armbruster, Tokyo, Japan.

Dr. and Mrs. Royal J. Dye.

H. P. Shaw, Shanghai.

Dr. Nina A. Stevens, Akita, Japan.

Mrs. H. P. Williams, Vigan, P. Is.

Dr. E. A. Layton, Nantungchow, China.

Dr. James Butchart, Lu Cheo fu, China.

Address, Rev. W. E. Norton, Superintendent of Baptist Missions, Toronto, Ontario.
Address, "The Union of Baptists and Disciples of Christ," Rev. Carl Case, Delaware Avenue Baptist Church, Buffalo, New York.
Other Fraternal Delegates from Baptist Churches.
Response, J. H. Garrison, Editor of "The Christian-Evangelist," St. Louis, Mo.
Open discussion.

EVANGELISTIC SESSION.

Thursday Night.

7:45—Song and Prayer.
Sermon, Herbert Yeuell, Evangelist.
Final Adjournment of Conventions.

CONVENTION POINTERS

It is time to get ready.

Have some plans before you start.

"The Christian-Evangelist" Special leaves St. Louis over the Illinois Central, Wednesday, October 7, at 1:50 p. m. Fare round trip, $18.25. If you wish reservations, let us know. For fuller particulars, see page 1234.

Do not say a "party of five." Specify, "Myself and wife and three lady friends; two rooms will do for the party." The local committee can more easily place you when you tell who is in the party, and how much you are willing to pay.

Hotel prices vary from $1.00 (European plan), two in each room, to $3.00 for a single person in a room, with bath.

There are plenty of good homes open at cheaper rates. Address Chairman of Entertainment Committee, care W. M. Taylor, 1628 State St., New Orleans.

The convention will be held in the Atheneum Hall, on St. Charles Ave.

The reception committee will meet all trains. Headquarters will be at the banquet hall of the Atheneum.

The C. W. B. M. sesions will be held in the First Methodist Church, across the avenue from the Atheneum Hall.

Register at once, get your program, and get located.

The convention program is a good one. There is to be a great chorus directed by Hackleman. Leaders of the Sunday-school work have planned big things for their session, while Hill will hold a thrilling Christian Endeavor rally.

The brethren in New Orleans have undertaken a heroic task. They have done so willingly, and the brotherhood must respond with the same largeness of heart. In no city where our convention has been entertained has the Christian Church been so weak numerically and financially. In all the state we number probably less than 2,000, and the Soniat Avenue Christian Church has a local membership of only several hundred. They have invited us to their city in the faith that we will go in large numbers to impress this southern metropolis and the territory all around with the fact that the Disciples of Christ are in truth a great people.

Walter Menzies.

—Jasper Moses has returned from the hospital, and is so much improved that he will be able to attend the New Orleans convention and give a message.

The annual board meeting of the C. W. B. M. is on Friday morning, October 9, and will continue for two sessions. Mrs. Atwater will preside. Here will be considered the report of the executive committee and the committee on watchword and aims.

Miss Bertha Westrup.

On Friday night a song service will open the first session of the convention. Mrs. John J. Zigler will give the welcome address, and prominent speakers will be W. G. Menzies, of India, C. H. Winders, of Indianapolis, W. R. Warren and Mrs. N. E. Atkinson. The Netz Sisters and Miss Una Dell Berry will sing. On Saturday will come the missionaries' period, which is usually the choicest part in point of real heart power. Mrs. Menzies and Miss Zonetta Vance will tell of India; J. H. Fuller and Mrs. Bertha Mason Fuller and Miss Bertha Westrup will represent Mexico. Miss Maria Reynolds Ford and Miss Nora Siler will speak for Porto Rico. William Pearn and wife, who have served the work in Jamaica, will bring the message from this mission field. There will be messages, also, from the home field, which will thrill the convention as it hears of the planting of churches and schools in the waste places of America. Mrs. Atkinson will give the closing address, and conduct the memorial hour.

Miss Zonetta Vance.

One of the most interesting features of the entire convention will be the model mission study class, conducted by Prof. C. T. Paul, meeting each morning from 8:30 to 9:30.

The auxiliaries conference will be in charge of the president of the largest auxiliary in the world. Miss Mattie Pounds will have charge of the Junior conference hour.

The state officers' conference will be in the form of a banquet council, presided over by Mrs. Maud D. Ferris, Detroit, Mich.

Among the speakers for the Foreign Christian Missionary Society are C. M. Chilton, Finis Idleman and H. K. Pendleton, all strong, growing young men, whose work speaks for itself. Secretary Stephen Corey will speak of a phase of the work that should be of great interest just now, while Secretary Rains will conduct a symposium on the Sunday-school.

Much of the time of the Foreign Society will be occupied by the missionaries. We publish pictures of those that are expected to be present.

The subject of Christian union will be prominent, and two well-known Baptist brethren have addresses. J. H. Garrison is on the program to respond on this occasion.

The Home Society program shows the names of some brethren who have frequently appeared on convention platforms, while younger men like Peters, Burnham and Stauffer have a great opportunity before them. R. H. Crossfield, the new president of old Transylvania University, will give

Mrs. Menzies.

us a great address on "The Relation of the Sunday-school to the Evangelization of America."

A business man is president of the American Christian Missionary Society this year. R. A. Long, of Kansas City, is not only a generous giver of his money, but is an earnest worker in church and Sunday-school. On another page we print a helpful, suggestive message from the president.

The report of the National Benevolent Association will, we think, stir the blood a bit. It will show an increase over last year. A new building, costing $75,000 has been erected, and more people have been helped than in any other year. Brother Mohorter has done faithful service, and the convention should recognize this by a large attendance at this session.

All the affiliated interests will have brilliant speakers to represent them. Jenkins for Church Extension and Scoville for the National Benevolent Association will be heard with special interest. The latter was on the program at Norfolk, but failed to appear. Yeuell is another representative of the evangelists who is to make the chief address at the special evangelistic session.

The brethren of the South will surely wish to hear Charles Reign Scoville, of whom they have read so much. The National Benevolent Association will have a fine musical program. W. J. Morley, of St. Louis, is chairman of the nominating committee. L. W. McCreary, of St. Louis, will make a short speech on the Centennial session program. Mrs. Ayres will preside, and L. W. Grant present the treasurer's report.

The Newer Side of New Orleans

New Orleans is located in a crescent formed by a broad sweep of the Mississippi river; hence it is called the Crescent City. At this point the river is about 200 feet deep and affords accommodations for the greatest ships of commerce from all parts of the world, and often a great man-of-war finds anchorage at this port.

While New Orleans was founded in 1718 its growth has been gradual and conservative until within the past decade; it has recently gone forward most aggressively, but on safe calculations as to future stability, until the population has reached 375,000, covering an area second to New York, leading the world's markets in four staple articles, banking a billion dollars annually, educating the young in 103 public schools and kindergartens and six universities, beside many private schools. It is provided with handsome hotels, theaters, clubs and churches. Here will be found "skyscrapers" as are found in other large cities, buildings which show progress and enterprise that have placed New Orleans in the front rank as the leading city of the South. Here are palatial and beautiful homes surrounded by veritable flower gardens, with a tropical background of palms and banana trees every month in the year, while the air is laden with odor of magnolias and cape jasmine at the proper season.

The Panama Canal being 600 miles nearer New Orleans than to any other large seaport of the United States, and this being the gateway to the Mississippi valley traversed by 20,000 miles of navigable rivers, and the terminus of 50,000 miles of railroads, and of ocean steamship lines from all over the world, make New Orleans a city with an exceptionally bright prospect; and as evidence of the faith of railroad men in the future of New Orleans it is enough to state that they are spending $15,000,000 in terminal improvements, while the faith of the steamship people is evidenced by their organizing new oceanic lines and putting into operation many new and handsome vessels. At the same time the faith of our own municipality in her future is witnessed by the expenditure of $5,000,000 sewerage and drainage systems.

The breaking up of the old conservatisms in social, commercial and religious life makes New Orleans the city of opportunities.

Never in the history of our nation has any city been in a better position to hear and receive our gospel plea; being torn away from old moorings by the spirit of progress, New Orleans religiously is as a vine, whose tendrils having been broken away from their support, are feeling out for something which they may grasp. This is just the opening of the era of readjustment, and is our one opportunity to take the city for Christ.

Our convention has, without doubt, the greatest opportunity ever experienced to make an impress on a great city which will wield a world influence for all time to come.

How to See New Orleans

New Orleans is really two cities in one; the one lying above Canal street is called the "American Quarter," or "Uptown Section," and the one lying below Canal street is called the "French Quarter," or "Downtown Section."

The "American Quarter" is best seen by a ride around the "St. Charles belt" and the "Tulane belt."

The "French Quarter" is the most interesting and picturesque, and is best seen walking, for every square has its quota of realistic or legendary lore.

In order to see the French quarter at its best and to breathe in these latter days all the quaint poetry and foreign atmosphere of early days in New Orleans, the tourist must make up his mind to rise early and loiter lazily through the curious old thoroughfares, for he will want to stop at every parrot call, at every "clang of wooden shoon," at every note of a gay barcarolle floating down from the dormer windows set in the queer tile roofs; he will want to peep into the quaint old Spanish courtyard, fresh and fair and cool, with sunny marble-flagged pavements and palms and olives and magnolias within; to stop a moment to listen to the soft musical French of the pedestrians, to catch a glimpse of the fair Creole girls as they stand in the fragrant old-fashioned gardens, wafting a kiss on a rose to "Mama" sitting at the jasmine-twined window above, or see them as they pass demurely out of the grim buildings, prayer-book or rosary in hand, on the way to early mass in the old Cathedral.

It is in the morning that the dreamy beauty of this old city dawns upon you, and you see in the dull gray belfries and tall steeples and gilded crosses of her sanctuaries, the roses climbing over the beautiful wrought iron work of the old verandas, and the lovely women you meet, with their sweet foreign ways, the things that have given thought and inspiration to the poets and romancers of old New Orleans, and yet appeal to the imagination with extraordinary charm.

You will be struck with the picturesqueness, the character and thought in all the names of the streets and parks.

All through the old "French Quarter" the streets suggest the city's royal descent and ancient faith and customs. In the "Uptown Section" we have the Nine Muses all in a row, leading gracefully into Felicity street. A little further on generals of the Mexican war are drawn up in soldierly array, then Napoleon is commemorated, not only by the avenue which bears his name but by half a dozen streets christened after his most famous battles, then Calhoun, Henry Clay and Webster are side by side, the Cato and Brutus are in close proximity to Socrates, then Arts clasp hands with Agriculture and Industry and terminate in abundance and independence, then Music and Piety are hard by "Good Children street": in fact nothing is lacking in poetry and romance in giving names to the streets of this unique city as living reminders of a historic past.

A people held by the fascination of the poetry, romance and history of the past centuries should be fascinated by the ancient gospel in its primitive purity and simplicity of our life to indelibly fix the message in their minds and hearts. For this reason, if no other, you should attend the international Christian missionary convention in New Orleans, October 9-15.

CHURCH EXTENSION NOTES.

Remember that the books of the Board of Church Extension close on Wednesday, September 30, and that all offerings should be sent promptly on Monday, September 28, so as to reach Kansas City by September 30. Remit to G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo., by personal check, draft, express or money order.

There are now before the Board of Church Extension worthy applications for loans aggregating $97,000. Offerings should continue and be taken in October until every co-operating church is heard from. Do not refuse to send an offering because it may be small. Let us join heartily in a work so necessary to the mission churches we have created.

Many new applications will be coming in after the offering, for aid to build. Note this fact: Only the worthy church is aided. The really needy church is the one that, having done everything to help itself, is yet unable to build its workshop and home. Let all the brethren note that these churches are self-reliant after all because they ask for loans—loans that will be returned to the board to go out again.

Since September 1 three new annuities have been received by the Board of Church Extension; $300 from a brother in Indiana; $250 from a sister in California, and $500 from a sister in Colorado. Plan to give some annuity money this fall, because annuity money builds churches just the same as 4 per cent money. As to the plan, inquire of G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

$55.00 FURNACE And FITTINGS

First class upright or horizontal 36 in. furnace with registers for three rooms; will heat 12,000 cu. ft., $55.00. 40 in. furnace with registers for five rooms; will heat 16,000 ft., $65.00. LARGER FURNACES at special prices. Send for Free Catalogue.

Bovee Grinder & Furnace Wks. 220 8th St., Waterloo, Ia.

Our Budget

—New Orleans!

—That is the next place in the church calendar.

—"The Christian-Evangelist" Special starts Wednesday, October 7.

—New Orleans, as a city, has a fascination for the tourist.

—But New Orleans, as a great center for the radiation of the apostolic plea, is what merits our attention.

—The Christian Church of the Crescent City needs our help, sympathy and co-operation.

—We give, this week, extended space to our work in the South, and we will follow this with another Southern number next week.

—Brother Garrison has made very little headway during the past week. He has intermittent spells of freedom from great pain, but has lost much sleep, while the abscess does not seem to dissipate to any appreciable extent. He was able on Monday morning to write with his own hand a couple of paragraphs for the space usually occupied by his "Easy Chair." Friends will read this with the understanding that now, as on many other occasions when writing for that page, his condition is by no means that of the one who occupies an easy chair. It is impossible, of course, for him to respond to the many personal letters, with their loving messages, nor can we quote from more than two or three. Some of the older men must have precedence. M. M. Davis, of Dallas, Texas, writes: "I regret very much to hear of your continued and severe suffering, and I am praying the Father for you every day. Having just passed through the school of suffering, I can sympathize with you as otherwise I could not." J. S. Bell, one of the editors of "The Christian Leader," who himself has to sit in a chair all day, a partial paralytic, and for more than thirty years a reader of "The Christian-Evangelist," and a free critic of its Editor, expressing the hope for his early recovery to strength, realizes the brotherhood there is in hearts despite some differences there may be of opinions. J. W. Ellis sends love and sympathy for his "old-time friend and cherished brother." Joseph Lowe, in praying for a speedy restoration, writes: "While thousands will feel a like sympathy for you, none will more deeply and truly enter into sympathy with you and your family than the humble writer, who has carefully and thoughtfully followed you since you preached your first sermon and wrote your first editorial. If I am permitted to say anything about one who has devoted his life to the interests of the Church of Christ, and who sustains so important a relation to current religious thought as yourself, I would say, 'Cheer up, the golden days of your autumn are just dawning. Be not overanxious concerning the future of the cause to which the best energies of your life have been given, for an overruling Providence will conduct the great work to a grand, united and happy consummation.'" Here is a characteristic expression from one of the younger men, Bruce Brown, of Valparaiso, Ind.: "I ever think of you with the same abiding affection that I cherished for my own father."

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—The Bible-school at Beloit, Kan., where W. H. Scrivner is the minister, is now in a rally striving to build up the school to an enrollment of 300 by September 27. On the last date reported the number present was 219.

—E. B. Bagby, we understand, has accepted a call to Fort Smith, Ark.

—The corner stone of the new church at Redfield, Ia., has just been laid.

—L. L. Carpenter will dedicate the new house of worship at Yeoman, Ind., October 4.

—J. T. Boone is now back at Jacksonville, Fla., after a month's visit with his mother.

—The Southeast Iowa District convention meets at Brighton September 29-30-October 1.

—Herbert N. Garn, of Chicago, has accepted a call to the work at Augusta, Ill., beginning October 1.

—Claude E. Hill has been for a few days' rest at Clarksville, Mo., and has had all his folks with him.

—Members of the official board have just presented a piano to the Sunday-school of the Salt Lake City Christian Church.

—A. O. Hargis was remembered in an appreciative way by a large number of his congregation at Harvey, Ill., on his birthday.

—J. A. Holton, recently of Long View, Texas, has accepted a call to the church at Glouster, Ohio, and entered upon the work Sept. 20.

—University Heights Christian Church, of San Diego, Cal., has called to its pulpit W. L. Martin, so that further correspondence is unnecessary.

—The Coombs-Lucey-Beyer team is now in a meeting at David City, Neb. They are using many original and effective advertising methods in their work.

—We are glad to know that Mrs. W. B. Clemmer, wife of our pastor at Rock Island, is now recovering after a long, hard siege of typhoid fever.

—By invitation of the general secretary, J. W. Holsapple, of the Central Christian Church, Hillsboro, Texas, will address the Y. M. C. A., Waco, on Sept. 27.

—C. F. Ladd, Rock Falls, Ill., wishes to get in touch with men and women, everywhere, who use tracts. He asks that they send him a self-addressed, stamped envelope.

—Owing to the sickness of his wife, Robert O. Nash will not work, for a time, with Brother Wrentmore in his evangelistic work, after the meeting they are now in at Mystic, Iowa.

—The second year's work of I. H. Teel with the church at Visalia, Cal., is drawing to a close, and he will be open for engagements for future work as pastor or evangelist.

—C. A. Freer, our Ohio correspondent, lectured at Hebron, in that state, on September 5, and preached at Violet Chapel, near Columbus. Brother Freer is well known and beloved in this region.

—A note from Charles S. Settlemeyer, of Shanghai, China, reports all well there, except Brother Meigs, who had been in bed for nearly three weeks with stomach trouble; but there is hope of a speedy recovery.

—J. M. Plummer was recently called to Sioux City, Ia., by the death of his father. He is to hold a meeting for the church at Havanna, Kan., the first of October, with Sellers Spainhower, of Denver, Mo., conducting the music.

—A. W. Kokendoffer, of Sedalia, delivered an address before the convention of the Fifth District Christian Endeavor, at the Christian church, Columbia, Mo., his theme being "God's Call to Us Through Adam." The talk was much enjoyed.

—The work grows at Houston, Mo., where H. G. Dillinger is ministering. The Bible school has kept up an excellent attendance during the summer, and a junior C. E., only organized two months, has 52 members. A contest for the doubling of the membership has been planned.

—Evangelist W. O. Stephens, assisted by Edward McKinney, singer, will hold a meeting for A. F. Sanderson and the Central Church at Houston, Texas, following the national convention. They will also hold a meeting for the Central Church in Galveston in November.

—T. Elmore Lucey recently gave his "Evening of Sacred Song and Story" at the union services in Fayetteville, Ark., and nearly a thousand people heard him. Brother Lucey will attend the New Orleans convention, going on "The Christian-Evangelist" Special.

—W. A. Harp has been called to the pastorate of the Lenox Avenue Union Church, New York. W. F. Bower, pastor of the North Tonawanda Church, who is taking a four months' course at Columbia University, will worship with this congregation on Lord's day mornings.

—Evangelist J. Bennett is to begin a meeting for J. D. Williams and the church at Chambersburg, Ill., September 27. There has been a good increase both in the Bible school and the regular services. Brother Williams has been there five months. A new piano has just been purchased.

—We regret to learn that E. C. Nicholson, pastor of the Church of Christ, Redwood Falls, Minn., has lost his voice, and the doctors say he must rest for at least a year. This will be not only a great deprivation to an earnest minister, but will be a distinct loss to our work in that northern state.

—Earle Wilfley has entered upon his work with the First Christian Church, St. Louis, and the beginning gives promise of a successful ministry there. Everybody seems delighted with him. His family is expected to reach St. Louis this week. Brother Wilfley will hold a meeting in October.

—The church at Bolenge, Africa, gives $609.55 for missions this year. This remarkable record ought to bring shamefacedness to us all. No Living-Link church here can boast of its accomplishments in comparison with our church on the Congo. The wages of those people average less than ten cents per day. Out of their poverty they have contributed this sum. Comparing their income with ours, the $609.55 means far more than $6,000 for any church of similar size here.

—A newspaper clipping sent by P. E. Hawkins, minister of our church at Hartford, Kan., gives an account of a lecture recently delivered there by G. F. Bradford, of Van Alstyne, Tex., on the subject, "The Real Man." The writer says that Mr. Bradford is a man who commands attention anywhere, being almost a giant in stature, and inspiring both respect and confidence in those who hear him. For more than an hour he held the undivided attention of a large audience.

Good Homes and Business

Any one who desires to procure a good home on a farm or in a nice little R. R. town, well located in a good section of country, will do well to write me, as I have in charge some excellent claims, both patented and unpatented, and the sale of lots in a beautifully and well located town site on the main line of Rock Island R. R., about 17 miles N. E. of Tucumcari, N. M. We now have two stores, P. O., telephone line and office, one blacksmith shop, one corn and feed mill, one doctor's office, one school and church house, section house, one lumber yard and a good settlement around in a good country. Any one wishing information further, write me for particulars. Address me at Hudson, N. M. L. B. Grogan.

—"Allow me to say that I am much pleased with the attitude you are taking in criticizing some present tendencies in evangelism. It will do good to discuss the subject, for a little light does no subject harm. Only the professional is alarmed, and the critic can do him some real good. We need more Todds."—Lloyd Goodnight, Colfax, Ind.

—The convention of the Christian Churches of the Seventh District of Missouri, embracing twenty-three counties in the northwestern part of the state, will be held at Cameron, Sept. 30, Oct. 1, 2. The C. W. B. M. will hold its session in the afternoon of Thursday, Oct. 1. All churches and auxiliaries are requested to send delegates.

—The Foreign Society receives a legacy of $200 from Shanghai, China. This is from the estate of a native Chinese Christian. About a year ago Brother Ware, of Shanghai, baptized Miss Niao Tsugu, of the "Door of Hope" in connection with his mission there. She has recently died, and requested in her will that this sum go to the cause she loved.

—Those interested in Bible school literature and other supplies can secure the new descriptive catalog for the year 1909, just issued by the Christian Publishing Company. This gives in a concise, yet detailed form the information they may need. "Anything and everything for the school," is the motto under which we as publishers are working.

—Charles E. Smith, minister of our church at Marion, Ohio, writes that the greatest anti-liquor fight ever known there is in progress, with practically every preacher participating, and every township with an effective organization. Judge Blair, of Portsmouth, Ohio, has made four addresses, Wooley of Chicago, four, and Clinton Howard and George Stewart and probably Oliver W. Stewart will, also, speak.

—Dr. Z. H. Loftis sailed from San Francisco on September 15, for China. From Nankin he will go a little later to Batang, on the borders of Thibet. It will take him nearly four months to get there. Batang is the most remote mission station in all the world. It is high up in the mountain passes. He goes to the "roof of the world." He joins Dr. and Mrs. Shelton and J. C. Ogden and wife there.

—Allen T. Shaw writes that H. H. Peters, of Eureka, delivered a splendid message to the church at Pontiac, Ill., on "The Relation of Education to the Success of our Plea." One of the Pontiac young men enters Eureka this term. We hear, by-the-way, that the prospects of the college were never better. The trouble through which it recently went seems to have clarified the atmosphere, and won for the institution many friends.

—We hear that the Pike county annual convention, held at Myers, Ky., Sept. 11-13, was the best in the history of the county. Five Bible schools were organized, two buildings erected and one congregation organized during the past year. Committees were appointed to promote Bible school work, and to set the churches in order. R. B. Neal and Edna L. Prutzman urged more systematic and more united effort in the county. In fact, the untiring efforts of Miss Prutzman as secretary are, in a large measure, responsible for the splendid annual meeting.

—Parker Stockdale has resumed his work with the Jackson Boulevard Church in Chicago, after a vacation. During the last year there were 160 additions. The congregation has grown until it is one of the largest we have ever had in Chicago. Brother Stockdale spent August in chautauqua work, lecturing in Ohio, Indiana and Illinois. He will deliver the Christian Endeavor address at New Orleans, and give you as warm a hand-clasp as any of our southern brethren.

—Our church at Winnepeg, Manitoba, was apportioned $50 for its Church Extension. The offering amounted to $78.50, with more to follow. Ernest C. Mobley, the minister, writes: "We are growing into the great spirit of this great West, and rising into service commensurate with our plea in this wonderful city. Our Teacher Training class within two weeks has gained 30 in attendance. We want fifty regular members by the last of the month. Gordon Shaw, one of our young men, enters the Bible College at Lexington, to prepare for the ministry. Others will go later."

NEW ORLEANS CONVENTION—CHAIRMEN OF COMMITTEES.

(See front cover.)

1—**A. Magnitzky, Publicity and Halls.**
2—**J. M. Gwinn, Pulpit Supply.**
3—**J. J. Zigler, Chairman Exec. Com.**
4—**J. F. Charlton, Reception.**
5—**Dr. W. A. Gillaspie, Physicians.**
6—**Theo. Baudouin, Entertainment.**
7—**E. S. Ferguson, Treasurer.**
8—**Mrs. W. M. Taylor, Pastor's Wife.**
9—**Rudolph Roessle, Information.**
10—**R. H. Lewis, Information and Asst. S. S. Superintendent.**
11—**J. E. Cooper, "Seeing New Orleans."**
12—**C. O. Hintz, Registration.**
13—**W. M. Taylor, Minister and Cor. Sec.**
14—**W. H. Boyle, Transportation and S. S. Superintendent.**
15—**A. B. Harris, Assignment.**
16—**Mrs. J. J. Zigler, State President C. W. B. M**
17—**Hunter S. Charlton, Music.**
18—**S. G. Steiner, Finance.**
19—**Mrs. J. E. Cooper, Program Advertising.**
20—**F. C. Stockdell, Second Vice-President.**
21—**Mrs. M. J. Lynch, Ladies' Society.**

—The seventy-fifth anniversary of the organization of the Christian Church at Paris, Mo., will be celebrated on Wednesday, Sept. 30. There will be meetings in the afternoon and evening, with addresses by prominent preachers, and a six o'clock dinner in the churchyard. Frank Waller Allen is the minister, and is accomplishing a good work for this historic church. The most noteworthy feature will be an address by T. P. Haley at the evening service. He was formerly pastor at Paris. Other pastors are expected, among them T. W. Pinkerton and W. N. Briney. "Come to the feast," is the invitation.

—C. C. Wilson and wife, of Shelby, Ohio, will sail on November 3 on the S. S. *China* for Honolulu, where they will become missionaries of the Foreign Society. Brother Wilson has done a splendid work at Shelby, and is one of our strongest young men. He and his wife, both, are graduates of Hiram College. They are glad to leave the homeland and the rare promises of usefulness there, for the work in the Hawaiian Islands. They expect to make this their life work. The Lathrop Cooley mission in Honolulu is a strategic one, as that city is, in many respects, the gateway to the orient. These new missionaries will not only do a work among the native people, but also among the Chinese and Japanese.

—W. B. Taylor, who recently resigned at Moberly, Mo., is to be associated with F. W. Norton as a representative of the Wharton Memorial Home, in which the children of our foreign missionaries are to be cared for while receiving an education in this country. No one representative of such a work can reach even the strongest churches of our brotherhood. Brother Norton has therefore associated with him Brother Taylor, who will represent the work west of the Mississippi, devoting most of his time to Missouri, Iowa, Texas and Kansas. Brother Taylor was a classmate and personal friend of G. L. Wharton in college, and is a man "The Christian-Evangelist" can cordially commend.

—J. M. Philputt resumed his pulpit at the Union Avenue Christian Church, St. Louis, last Lord's day, after a restful summer on the Maine coast. Brother Philputt and this congregation are about to lose the services of Irving S. Chenoweth, the assistant pastor. Brother Chenoweth has been invaluable. Coming straight from Eureka College, he entered upon the difficult field of a large city work, and with a church that was in the process of building. He has had an earnest desire to go to the foreign field, but his immediate purpose will be to thoroughly equip himself, as far as he can, by some further scholastic training, so he is moving to New York to spend some time in Columbia University and Union Theological Seminary.

—Next Lord's day evening is brotherhood night at the Union Avenue Christian Church, St. Louis, and the speaker will be Judge Lee Estelle, of Omaha, Neb., and his theme, "The Boy Problem." Judge Estelle is a noted speaker and has made special study of this subject. Mr. Metcalf, the editor of Mr. Bryan's paper, "The Commoner," says of him: "Thousands who have heard Judge Estelle are a unit in indorsing him and his work as a judge and a lecturer. His years of experience in the work, his warm and tender sympathies, and his magnetic personality, combine to make him markedly successful in this great work." It is expected that many of the St. Louis judges and bar will be present when he gives his message at Union Avenue.

Topeka—1910.

The Convention Committee for 1910 is receiving inquiries about entertaining the International Convention of the Disciples of Christ the year following the Centennial. Recently from both Nebraska and Oklahoma messages have come acknowledging the priority of our claim and expressing the hope that they might be given the opportunity of entertaining the convention in case Topeka waived her claims.

To all such brethren we desire to reply, through the medium of our papers, that the question may be settled once and for all. After having received $300.00 from the Commercial Club of this city to be used in our campaign at Norfolk, we feel that we are morally bound by every consideration of fair dealing and Christian obligation to protect the interests and conserve the rights of the citizens of this city, who so generously gave of their means and interests in the last contest.

Certainly no other state will seriously entertain a proposition to contest Topeka's claim for 1910, if they but consider the promises made to Topeka at Norfolk, the money that the Commercial Club has already expended and the timeliness of this early notice to the brotherhood at large. We want you all here in 1910.

Charles A. Finch, Chairman.
F. E. Mallory, Secretary.

The New Hope
Is the Best Remedy for the Drug and Liquor habits
HOME TREATMENT can be administered
J. H. GARRISON, President
Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

Books Close!

The fact that our convention falls about a week earlier this year than usual, makes it imperative that we close our books on the evening of September 30. The time after that is all too scant for the preparation of our reports. Offerings which do not reach us by that time can not be credited in the present missionary year. Please hurry your offerings into our hands by that time.

The American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

Notice to Oklahomans.

Will every Oklahoman who expects to attend the great convention at New Orleans please plan to go with the Oklahoma Christian Special. If one hundred promise to go we shall get a special train; if not, we shall go in a special coach on the regular train, which leaves Oklahoma City, over the M. K. & T. R. R. at 7:40 a. m., Wednesday, October 7. We shall go via Shawnee, Atoka, Denison, Dallas and Houston. Let every one plan to go that way. Let us make a big showing. We are going down to "land" the convention for the near future. This will be a great trip. For any thing that your agent can not tell you, write to Frank L. Van Voorhis, at Edmond, Okla.

Railroad Rates to New Orleans.

Southern Passenger Association, east of Mississippi river and south of the Ohio and Potomac rivers, for round trip, one fare, plus 25 cents.

Southwestern Excursion Bureau, west of Mississippi river, north of the Rio Grande river, to southern line of Missouri and Kansas, for round trip, one fare, plus 50 cents, excepting in the "two-cent territory," through which 2 cents per mile is charged to the point at which above named rate obtains.

Central Passenger Association, including Illinois, Indiana, Michigan, Ohio and Western Pensylvania, 2 cents per mile to southern gateways, Cincinnati, Louisville, Cairo, etc., beyond which Southeastern Passenger Association rates obtain.

Trans-Continental Passenger Association, one first-class, thirty-day fare for the round trip; dates of sale October 3 and 4; going transit limit ten days; final return limit October 31.

Fares will apply over same diverse routes as direct route nine months tourist tickets apply. Stopovers. No stopovers allowed on going trip in California; otherwise they are allowed on outbound trip within transit limit, and on return trip within final return limit.

Date of sale of tickets, except trans continental, October 6, 7, 8, 9. Stopovers. In general these are permitted, both coming and going. We can not give them in detail on all the lines. To illustrate: The Louisville and Nashville road will allow stopovers on all tickets sold north and east of Flomaton and Pensacola, both going and coming, at Bowling Green, Nortonville and at all points south thereof. By depositing your ticket in New Orleans and paying 50 cents, you can obtain an extension beyond October 24, the date limit for return on most lines.

In view of complications which have arisen because of railroad rate legislation in many states, these are generous rates; indeed, aside from the G. A. R. we have gotten the best average rates given this year. These good rates ought to insure your attendance at the conventions.

American Christian Missionary Society, Wm. J. Wright, Corresponding Secretary, Y. M. C. A. building, Cincinnati, O.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., September 21.—Forty-nine additions to-day in Scoville meeting with Central Church; 236 to date.—E. W. Allen.

Special to THE CHRISTIAN-EVANGELIST.

Texarkana, Texas, September 20.—Greatest crowds yet to-night, people turned away and every part of the building filled to overflowing; 42 added to date. St. Louis, Mo., next.—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Waterloo, Ia., September 21.—Twelve additions to-day, 38 to date; harmony restored in church; tough proposition. Minister Noah Garwick hard worker; continue four days. Cameron, Mo., next.—Roland A. Nichols and Lewis.

Special to THE CHRISTIAN-EVANGELIST.

Blackwell, Okla., September 21.—Great dedication yesterday; Carpenter in charge; people gave liberally—$3,000.—Garrett W. McQuiddy.

Special to THE CHRISTIAN-EVANGELIST.

Newton, Ia., September 21.—Meeting goes on with great power and large audiences. Tabernacle overflowing last night. Baptisms and confessions at nearly every service; great hopes for next two weeks. W. H. Betts is minister.—Small and St. John, evangelists.

THE CHRISTIAN-EVANGELIST SPECIAL

TO THE

New Orleans Convention, October 9-15, 1908

Over the Illinois Central Railroad

"The Christian-Evangelist" will run a special train from St. Louis to New Orleans, leaving St. Louis at 1:50 p. m., on Wednesday, October 7, over the Illinois Central Railroad, and arriving at New Orleans at 10:55 a. m., the next day. The railroad fare from St. Louis to New Orleans and return will be $18.25, and the tickets will be good until October 24; but, upon payment of 50 cents additional, an extension of time will be granted, making the tickets good for return up to November 8, 1908. The sleeping car accommodations on the train will cost $4.50 for a double berth in a standard sleeper to New Orleans, and the same price for return. Berths in a tourist sleeper will be half this price. Where two go together, of course, they can divide this expense.

As the time draws near the matter of reservations is an important one, and all of the friends of "The Christian-Evangelist" who desire to travel with this company, on "The Christian-Evangelist Special," will please send in their names and addresses, together with a remittance of $5.00 on account, and we will make reservations, but these reservations should be made as early as possible, so as to avoid any confusion or mistakes, and also to let us know how many we must provide for.

We would also like to know how many will want us to secure hotel accommodations for them, at the St. Charles Hotel. The charges at this hotel (European plan) will be, for rooms without bath, two or more persons in each room, $1.00 for each person; for rooms with bath, two or more persons in each room, $2.00 for each person. Perhaps some cheaper accommodations can be had, where four or more persons desire to occupy large alcove rooms, but in the matter of hotel accommodations, we request our friends to let us know at once, just what kind of accommodations they want, so that we may reserve them, and these reservations for hotel accommodations should be made without much delay, so that we may secure good accommodations. The convention headquarters will be at the St. Charles Hotel, and we have therefore selected this hotel as the one for our delegates to go to, except some who may desire to go to boarding houses, and if some of our party want to go to these, they will please let us know, so the committee will have time to make reservations for them, in accordance with their wishes.

Our friends will please bear in mind that this train leaves St. Louis Union Station at 1:50 p. m. Wednesday, October 7, and those who desire to take the train from St. Louis will please so state. Our friends from Illinois and the Eastern States, who desire to join our party at St. Louis, Carbondale or Cairo, will please also notify us, so that we can reserve accommodations on the train for them, and when we have ascertained exactly how many people will accompany us on this trip we will then be in position to make definite arrangements with the railroad company, as to the number of cars, etc.

Our special train will go straight through to New Orleans, without stopover; but, in returning, it is quite likely that we will stop at the Vicksburg National Military Park, and some of our party may decide to leave our Special Train at Natchez, and travel from Natchez to Vicksburg on the Mississippi river by boat. This will entail an additional cost of $3.50, for each person, including meals and berth on the boat. The boat will leave Natchez at 12 o'clock, noon, and arrive in Vicksburg the following morning, but these details can be arranged on our way down to New Orleans, the trip there being, as above stated, direct, without any stopover.

Let us impress upon our friends the importance of writing to us at once about this trip, and let us also urge as many as possible to attend. We have some special circulars issued by the Illinois Central Railroad Company, which we will send to those interested, together with other information concerning this delightful trip.

Christian Publishing Co.

NEWS FROM MANY FIELDS.

Bethany Beach, Del.

I have not sent you any notes from North Carolina for some time, having been out of the "Tar Heel" state on vacation since July 29. The first few days were spent with the Perry Hawkins Church, on the eastern shore of Maryland. Here, on August 1, I united in marriage Miss Mamie B. West, daughter of P. D. West, a pioneer preacher in that section, and Mr. John T. Myers, of Baltimore, a member at the Christian Temple. I also for a few days assisted Nelson H. Trimble and wife, who have charge of the "Christian Center" work in Baltimore, in a meeting at Perry Hawkins, where J. R. Biggs is minister. He has been with this church for a few years, and they in conjunction with Olivet and Bethlehem have built a neat comfortable parsonage. There were over 20 added in the meeting.

On August 4 I went to Bethany Beach. Here I was disappointed to find F. D. Power had returned the day before to Washington on account of the serious illness of Mrs. Power. At this time she is better, but ill yet. We missed his fellowship and the walks on the beach for which Brother Power is noted. He was first to suggest the place and has been one of the leaders in promoting the resort for Disciples and their friends.

On the first Lord's day in August Brother Power preached and Sister Harrison, our excellent C. W. B. M. worker from Kentucky, made an address. The second Lord's day was rainy but W. S. Hoye, of Beaver Creek, Md., preached two good sermons, and the services were very helpful. On Tuesday night he gave an interesting lecture on, "The Oldest Institution — Marriage." George B. Townsend, of Hagerstown, was speaker for the next Sunday, and as this place is his "native shore," a number of the neighbors came down to hear George. His sermons were helpful, as also his lecture Tuesday night on, "Gaining the Heights." L. G. Batman, of the First Church, Philadelphia, gave a strong discourse on the fourth Sunday morning, exalting Christianity above all other religions and at night spoke on "The Burning Bush." A northeaster persistently blew for two or three days and the accompanying rain hindered us from hearing his lecture on "Our Inheritance." I conducted two Thursday night concerts by talent on the beach, and a service to children. Among some other features was an evening's talk on "Esperanto," by Mr. W. J. Cheney, of Washington, D. C.

G. W. Remagan has had charge of the church at Ocean View, a mile and a half from the beach, since February. There have been some 20 additions in that time. He is also secretary of the assembly committee and had charge of the program when his duties at the church would permit. He is a valuable workman.

The new life saving station is now manned, and one of the attractions at 8 a. m. is the drills. An imaginary shipwrecked man is rescued in the "Breeches Buoy." Another morning is the boat drill, and again an imaginary drowning man is resuscitated. We are thankful that no one had to be really resuscitated. This speaks well for the safety of our beach. The fare at the hotel was good. The Sussex has wide porches and comfortable rooms, and the Atlantic has been much enlarged and named Belleview. J. M. Addy has built a fine cottage. The Lee cottage also has an addition. The attendance at the beach was not large, but if plans set on foot are consummated a much larger attendance and a fuller program are expected next year.

August 21 found me in Baltimore and the next day I beheld the glory of the mountains at Blue Ridge summit and Pen Mar Park. Running on the trolley to Waynesboro, Pa., I spent a few hours shaking hands with the brethren of my former charge. Saturday brought me to visit the glories of our capital, and on the Lord's day I discoursed to the saints at Ninth street, Washington, Brother Miller being on his vacation. J. A. Scott kindly entertained me in his home. It was a pleasure to speak to such an attentive congregation. J. A. Hopkins.

Montana.

Owing to the condition of the railroad our annual convention at Billings had not a large attendance. Some account of it has appeared in "The Christian-Evangelist." We have a great city and there are splendid possibilities, but the state is just beginning to be open to the public. Formerly people passed through to the coast; now they are stopping off and making their homes here. This means the beginning of larger things for our people, and it means we must get to work if we want to follow up the opportunities. As yet we are a feeble folk. We have good churches at Billings, Bozeman, Butte, Hamilton, Missoula, Kalispell and Helena. Outside of these, our churches are very weak, but we are hoping for better days, and the convention not only talked of our future possibilities, but made some wise plans. In the first place we have some splendid preachers here. Brother Jordan has returned to the state, and has taken up the work at Billings. He is so favorably known that he needs no introduction. But we are glad to welcome him back, and wish him a long and happy journey through the wedded life upon which he has just entered. Brother Lee came from Iowa to Bozeman a little over a year ago. He and his consecrated wife are doing a great work there. They have the largest church membership, as well as the largest Bible school in the state. Sister Lee teaches the largest Bible school class in the state, among any people. Brother Tilburn, of Butte, has been studying music. His is by far the most difficult work in the state. It is like doing missionary work in Hades. Hamilton is situated in the beautiful Bitter Root Valley, far famed for its fruit. Here Paul Castle is building up a strong church. Brother Bagby ministers in the cultured little city of Missoula, which is at the center of things in Western Montana, and destined to be a place of large things. He and Brother Castle were unable to be present at the convention. We are hearing things from the church at Kalispell. They have had the largest ingathering of any church in the city. Brother Griffis, the pastor, was able to attend the convention, though I did not have the pleasure of meeting him. At Helena we have had a good year, for which we are grateful. We have multiplied our Bible school by three; organized a young ladies' class with an enrollment of 55 and a young men's class with 42. We are completing Sunday-school rooms, and our assembly room will be 38x38, giving us ten class rooms besides the church auditorium. We have the largest, as well as the most enthusiastic school in town. We are feeling the great tidal wave from the East. We are putting electric lights throughout the building. When all is done we will have a church home costing $20,000. All current expenses are being promptly met. Missionary offerings are larger than in years. The services are well attended, and a general spirit of hopefulness and good will prevails.

Helena. C. R. Neel.

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This covers the time occupied in the development and training of the youngest child. It provides for food, clothing and education by a fixed, regular monthly payment which can not fail.

The comparatively small cost at which this almost priceless provision for the wife and family can be made is another attractive feature of this newest idea of Life Insurance.

Fifty cents a day saved, commencing at age 30, would give your wife an income of $50 a month for 20 years in Life Insurance, and The Prudential is entitled to great credit for presenting it to the public.

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Dorris at Wickliffe, Ky.

Victor Dorris, of North Yakima, Wash., closed one of the most successful revivals at the Christian Church here ever held in this part of Kentucky. It lasted for three weeks, and people came from afar in buggies and wagons over dusty roads to hear this justly famous evangelist. The intense interest in the meeting was not manifested so much by the number of additions, as by the eloquence, learning, logic and power of the man, although there were 32 additions —17 immersed, and 15 by letter and from other bodies. The result of the meeting will be far reaching. This community, while a moral, law-abiding and God fearing one, is not emotional, nor susceptible to the popular enthusiasm incident to most revivals, but this preacher presented his own construction of the Gospel so forcibly, that he stirred the hearts and consciences of all classes and creeds. Aside from peculiar fitness for his calling, by his social gifts he attached all people to him personally and when he left for his western home, he took with him the respect and admiration of all classes, and the love and prayers of his own people. Already arrangements are in progress to have him hold another revival here early in the spring. C. J.

Notes from the Arkansas Traveler.

Our last notes were written while we were enjoying the cool breeze of the Ozarks. While writing now we are "down where the cotton blossoms blow." There is a wonderful change of temperature from the mountain crest to the low lands in this state. It means a drop of about 1,500 feet. A trip at this time of year through the great cotton belt and the broad rice fields is, indeed, an interesting one. The cotton and rice fields will this year bring forth a rich harvest, and our missionary offerings ought to be proportionately great. We are confidently expecting our brethren down here to give to missions this year as the Lord has prospered them. In this connection let us not forget that this is the month for our church extension offering. Our cause in Arkansas owes much to this splendid ministry. Doubtless every strong church in the state has been helped by this board. Our churches in this state have given, in all, to church extension, $3,399.49. Church extension has helped 32 congregations to build comfortable houses in which to worship, by granting an aggregate loan of $21,500. Of this amount $6,400 has been paid back by 19 churches. Brethren, let us roll up for this worthy cause such an offering as has never been made before.

The church at Newport has called Charles C. Ware and he is already on the ground pushing things to a glorious consummation. This is a splendid new church, built at a cost of $8,000. We are expecting a great work to be done by Brother Ware and his excellent wife.——Clarendon, a good town, has a commodious building. The minister, Brother Orahood, has, we understand, resigned. Applicants for that place should address Mr. A. S. Baine.——Forest City is the county seat of St. Francis county, on the Rock Island and Iron Mountain railroads. We have there a good church building and some excellent people. A young man with no family could soon build up a strong church there. It is a splendid opportunity for the right party. They can pay a salary of at least $500 to start with. Those who are interested should write to Mr. Charles Delano, Forest City. ——Our field this fall will present a scene of vigorous activity. Let every one put on the whole armor of God and begin the campaign in earnest. Remember our watchword: "Four thousand dollars this year for state missions."

J. J. Taylor, Cor. Sec.

Little Rock, Ark.

Centennial City Notes.

Nearly all of the preachers are in place and at work. Brother Moss, of Blue Field, W. Va., is at Homestead. Brother Crerie has gone from Fourth Church to Observatory Hill. Brother Weisheit has been called to Calvary.———The Centennial Committee is working hard on the plans for the greatest convention. The most important decision yet made is to have the convention in the Exposition Building instead of in the east end of the city, as planned. The reasons are: (1) A central location where four sessions, seating 15,000, can be held under one roof, and where every convenience is at hand; (2) convenient to railways and street cars. The exposition is within easy walking distance from the terminus of all our car lines; (3) proximity to hotels and restaurants. There are no facilities in the east end for caring for a crowd while the hotels and restaurants down town can care for all who come; (4) convenience of our people who care for the throngs. Every home will be filled with guests, and a matter of an extra hour in going to and from the convention will prevent many from enjoying the sessions. The change of place will necessitate the holding of the convention in the latter part of July. This must be taken up and decided at New Orleans. There is not a dissenting voice here as to the change. All are enthusiastic for it. (The matter was fully discussed at the ministers' meeting, September 14.)

McKeesport, Pa. Howard Cramblet.

Ohio.

It is with deepest sorrow that we learn of the death of A. E. Meek, pastor at Blachleyville and Jeromeville, in Wayne county. Brother Meek was a young man, and has done good service in Central Ohio for the past ten years. He died of typhoid fever. The funeral was held at Danville, conducted by President Bates and L. G. Walker. He leaves a wife and three children, to whom the sympathy of the Ohio disciples go out.———President Zollars has been a visitor in Ohio this summer, preaching at Warren on a recent Sunday, when he took the confession of his granddaughter, Claudia Page. The Warren church gave Brother Lynn a most hearty welcome on his return from his six months of absence.—— Hiram opens September 22. The outlook for a large attendance grows each week.

C. A. Freer.

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A Contest at Marion, Ind.

We noticed that our Bible school at the Tabernacle began to fall off in attendance last May, and decided that we would not have a dull school during the summer, so we challenged Wabash for a three months' contest. Both schools entered upon the contest with spirit. During the three months we had an attendance of 3,553, and collections amounting to $192.04, giving us an average attendance of 273 and an average collection of $14.79. Wabash had an attendance of 3,436, with a collection of $173.93 for the same period. Our largest attendance was on the last Sunday, when 587 were present. On the same day Wabash had 548. As the contest was on the per cent basis, Wabash secured the banner. We held our joint picnics half way between the two towns, and the schools had a genuine love feast. C. E. Stewart, superintendent of the Marion school, and Frank Carpenter, superintendent of the Wabash school, made addresses. Brother Daugherty in the ball game pitched like a professional, and I am sure he could make more money playing ball than at preaching. Pastor Martin, of LaFontaine, was the umpire. We had a great day. Our work has never been more prosperous, and we enter upon the fall campaign full of hope.—J. Boyd Jones.

Oklahoma.

J. M. Monroe, corresponding secretary of Western Oklahoma, sends us a report of the state convention, from which we glean some items. A report of the convention has already appeared in our columns from the pen of O. L. Smith. Brother Monroe says it was the most enthusiastic and greatest convention ever held in Oklahoma; was royally entertained by Brother Van Voorhis and the Shawnee church, and presided over by a master of assemblies in the person of T. R. Dean. It was a business convention, yet some great addresses were made. H. S. Gilliam's work is spoken of in the highest terms. Mary A. Lucey is doing fine work for the C. W. B. M., and is ably assisted by Sisters Aten and Gilliam. The influence of the auxiliaries is silent and constant, and spiritualizing. Sister Kelley is likened to Joan of Arc. A more prominent place ought to be accorded to the Christian Endeavor work, in which Miss Frye and Miss Lawson and O. L. Smith are the moving spirits. President Zollars made a great address for education. All the visitors from outside the state did credit to themselves, and were highly appreciated. Many of the "old guard," like Smith, Williams, Curtis and Chapman, who have given shape to the Cause in earlier days, while not so much in evidence on the program, did great work on committees.

DEDICATIONS.

Elmo, Mo.

On the night of October 28. 1907, the old church building at Elmo was destroyed by fire. It was a sad night for the faithful little congregation, as the building had just been remodeled, and by an overight the insurance had elapsed only a few days before, so the loss was complete. The panic came the next day, adding to the gloomy outlook. The minister was not discouraged, and to the cry, "We can't build," he said, "We must." The trustees of the Methodist Episcopal church tendered the use of their building for our regular services every two weeks, and we accepted. But it was decided to rebuild, and $2,000 in pledges was secured as a basis to begin upon. The best available lot in the town was purchased. The pastor drew the plans for the building and the work of construction was begun at the end of March. It is of cement block foundation above the grade line. Everything is after modern plans. J. M. Hoffman, of St. Louis, an old-time friend and father in the gospel of the pastor, conducted the dedication services. Twelve hundred dollars in pledges and cash was secured at the morning service. In the evening following the communion service there were talks by W. H. Rust, the pastor; G. P. Shoptaugh, chairman of the building committee, and several other friends. And to Brother Hoffman's appeal $200 was pledged. In the evening a song service was conducted by Brother Hoover, pastor of the Methodist Episcopal Church, South, and more than enough money was raised to make up the $1,500 that had been needed. Brother Hoffman asked the pastor to go for a pitcher of water, and on the latter's return he was informed that the congregation and friends had raised money to send him to the convention at New Orleans as a slight token of their appreciation for him and the work he had accomplished. The congregation is now in a position to do a great work. It thanks Brother Hoffman for his great help. No congregation will make a mistake in calling upon him.—W. H. Rust, pastor.

Wellington, Kan.

September 6 was the occasion of the dedication of the new church here. George L. Snively, of Greenville, Ill., was called to assist in the day's services. Sixty-five hundred dollars was needed to clear the church of all indebtedness, but when Brother Snively made the plea, in his effective manner, $7,300 was raised at the morning service, and before the day closed more than $8,000 was pledged. You will make no mistake in sending for Brother Snively to dedicate your church.

Two and a half years ago when I took up this work the congregation had a five-roomed parsonage and frame church, out of repair; now it has a nine-roomed parsonage with modern conveniences, and a nice modern church. The parsonage was remodeled one year ago at a cost of $1,500.

The church is of Romanesque style, built of pressed brick, trimmed with white Carthage stone, making a very imposing structure. The interior is beautifully frescoed. The ceiling is finished in a dome shape and studded with electric lights; the building will be heated with natural gas.

This great victory, a building free of debt, means great things for our people in this growing city. We have the only modern church building in the city. We are in a position now to take care of our work more effectively. The growth of our congregation during the last two years brought this demand upon us. Among the many good people of this church who contributed largely for this success is A. A. Richardson, cousin of our beloved W. F. Richardson, of Kansas City.

L. T. Faulders.

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NOVEMBER 22ND

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GEORGE B. RANSHAW, Supt. Sunday School Dept.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Sept. 9.—One addition at the prayer-meeting.—J. W. Ellis.

Bentonville, Sept. 14.—Four additions at our regular morning service yesterday.—J. W. Ellis.

Canada.

St. Thomas, Sept. 18.—Three baptisms at prayer-meeting—one a lady 78 years of age. Eighty-five additions since January 1. I enter Yale University September 24.—M. M. Amunson, minister.

Brownsburg, Sept. 19.—L. H. Graham, of Worthington, Ind., opened a campaign for Christ here last Sunday, with all day rally services. Since Sunday evening there have been 17 additions—16 by baptism and one by letter. Brother Graham is a splendid teacher and worker.—F. E. Trucksess, evangelist in song.

Colorado.

Lyman, Sept. 19.—On September 6 I began a meeting in this new field. The first week we used the school building, but the second week moved to the best hall in the town. The only church is a M. E. church. Next Lord's day we organize, and may continue the meeting another week. I hope in the near future to open the work at Fountain, Hugo, Burlington, Arraba and possibly Bovina.—A. L. Ferguson.

District of Columbia.

Washington, Sept. 15.—The Ministerial Association of the Churches of Christ in the District of Columbia met in Vermont Avenue Christian Church. Present, F. D. Power, G. A. Miller, J. E. Stuart, W. G. Oram, Dew, G. W. Muckley and W. F. Smith. Reported as added since last meeting: Vermont Avenue, four by letter; Ninth Street, five by letter and one by confession and baptism; Whitney Avenue, three by letter and two by confession and baptism. Churches all report a splendid condition.—W. F. Smith, secretary.

Illinois.

Roseville, Sept. 13.—One confession at the last night service. Interest good.—M. S. Metzler.

Rock Island, Sept. 14.—Good services yesterday—our first Sunday after my vacation. Church extension offering increased over last year. At the evening service I had the joy of receiving the confession of, and baptizing, my only brother, who is visiting me from Chicago.—W. B. Clemmer, pastor.

St. Elmo, Sept. 14.—Recently closed a three-weeks' meeting at my old church near Loogootee, Ill., with 39 additions. I am in a meeting at Ingraham, Ill., at present—meeting nine days old and 19 added. E. S. Thompson is the beloved minister here.—C. M. Smithson, evangelist.

Pleasant Hill, Sept 14.—One week ago I was called to open a meeting here, and so far we have had 17 confessions—all by baptism. The church is wonderfully revived, and we will continue for this coming week. Any one desiring my services may address me at 633 West Capitol avenue, Springfield, Ill. Brother Easterling is the pastor here.—L. B. Appleton.

Flanagan, Sept. 18.—Our meeting is progressing nicely. We have had seven confessions. John R. Golden, of Gibson City, is the evangelist. He is an eloquent speaker and a strong evangelist. He was elected to the State Legislature two years ago on the Prohibition ticket, and is a candidate for re-election. R. E. Thomas, the local minister, has been doing good work here for three years. Flanagan is a whisky town, having five saloons. The Amish Lutherans and Catholics are strong here. I have two large choruses.—Charles E. McVay, song evangelist.

Urbana, Sept. 15.—Three received into the fellowship of the church at Bushton last Lord's day by statement.—J. A. Lytle.

Pontiac, Sept. 15.—There were seven additions here Sunday—two confessions. All departments are in splendid condition. We resume the teacher training work this week.—Allen T. Shaw, pastor.

Indiana.

Marion, Sept. 15.—A man and wife of mature years made the confession Sunday night.—J. Boyd Jones.

Kansas.

Goodland, Sept. 18.—Meeting began Sunday. The Kendalls are coming Sunday. Meetings are being held in an opera house.—J. M. Lowe and the Kendalls.

Winfield, Sept. 16.—Roger H. Fife and sons are with us in a meeting. There have been 28 confessions, and 11 by statement. We will close Sunday night.—Albert Nichols.

Kentucky.

Madisonville, Sept. 14.—S. M. Bernard, minister of this church, did the preaching in a two-weeks' meeting, with J. Walter Wilson as soloist and chorister. There were 50 additions—46 adults—mostly by confession. Church happy. Spiritual effect fine.

Lexington, Sept. 21.—The writer recently closed a two-weeks' meeting at Kirksville, Ky., with 50 additions—27 by confession and baptism, three from the Baptists, the others by letter and statement. C. E. Powel, the faithful preacher for this congregation, has been called to the new Woodland Church in Lexington, and will begin his labors there on the first of October.—Mark Collis.

Louisiana.

Lake Charles, Sept. 14.—Good work being done by the church here. There were two more additions yesterday. We decided to raise the money for our evangelistic campaign before the evangelist reached us, and yesterday morning asked for $300, which was given in about fifteen minutes. At the close of the services several more came up and contributed, so we more than raised the amount asked for. The Ladies' Aid Society gave $50, making more than $100 they have given to the general and special work of the church in the last two months. Sunday-school and Christian Endeavor societies also contributed largely.—Otis Hawkins, minister.

Iowa.

Blockton, Sept. 17.—Closed our meeting on Tuesday night with A. R. Liverett as our evangelist. Tolbert McRae led the singing. The plan of salvation was made plain as could be, and the singing was inspiring. Although only six were added to the church—two by baptism, four by letter and statement—the church is more alive than ever, and all are anxious for a great year's work in God's field. The meeting was in no sense a failure. The church paid, on the last night of the meeting, an old debt amounting to $70 or $80, and we start off free from debt.—George E. Purdy, pastor.

Panora, Sept. 15.—James T. Nichols closed an 11-days' meeting with 17 additions. Brother Nichols has wonderful tact and talent. His description of the Holy Land was beautiful, and his sermons delighted his hearers. Were he not doing such good work on "The Christian Union," our state paper, he ought to be kept in the field all the time. Our short meeting was beneficial in many ways.—F. W. Mutchler.

Wapello, Sept. 16.—The old historic church at Lost Creek, Lee county, which was founded in 1836, and is the oldest Church of Christ in Iowa, recently closed a short meeting with 12 confessions and baptisms. B. L. Kline, pastor of the church in Fort Madison, did the preaching, and did it well. He is held in high esteem in all that community, and the writer, who preaches for the church at Lost Creek,, while editing one of our local papers, greatly appreciates the kindness and helpfulness of Brother Kline.—Charles Blanchard.

Michigan.

Grand Rapids, Sept. 18.—Vacation is over, and the motion of work now is heard. The Second, Third, Fifth and Sixth District conventions are now on. Good reports from each are expected. Indications are good for a great year in Michigan. Now for Michigan day, November 1.—F. P. Arthur.

Mississippi.

Baldwin, Sept. 17.—I am now in a very interesting meeting four miles east of Baldwin. Owing to a disappointment in my arrangements in Mississippi I desire to correspond with some church or group of churches wanting a preacher. The work in Mississippi lags. This is one of the greatest mission fields in the United States. J. E. Spiegel is doing a grand work as corresponding secretary.—Robert E. McCaskie.

Missouri.

Columbia, Sept. 14.—Held a ten-days' meeting reaching over the third Sunday, at Prairie Hill, with 11 added—nine baptisms—all adults, including the village doctor and druggist, also the editor of the paper there, and his wife.—I. N. Jett.

Breckenridge, Sept. 14.—There were five additions here yesterday—four by confession and one by statement.—E. G. Merrill.

Salisbury, Sept. 14.—One added at the regular services here yesterday.—G. H. Bassett, minister.

Bolckow, Sept. 14. We have just closed a three-weeks' meeting with four confessions—two from the Baptists and one by statement. The pastor did the preaching. Maude Brunk, of Des Moines, led our singing; she is one of the best. We also had the pleasure of having Brother Cottingham with us one week. He is one of our old stand-bys.—Arthur Dillinger, Drake student.

Garden City, Sept. 14.—In the last two weeks there have been 74 additions here. This is the result of a great union meeting conducted by Evangelists Lovic P. Law and Edward G. Phillips, in which there were 186 conversions.—R. A. Blalock.

Jerico Springs, Sept. 14.—C. W. Worden, of Huntsville, Mo., closed a splendid meeting for the church here. It lasted three weeks, with 15 additions—14 by confession and one from the Baptists. There was one confession at the water after the meeting closed. Brother Worden presents the gospel in its fullness and purity, and in the spirit. The church has been strengthened and encouraged. We feel he was the right man and did the right kind of work, when we consider the field had been gleaned, about 130 having been added to the church during the last 18 months. Brother Worden expects to be with us in November to deliver a lecture on his travels through the Holy Land.—E. W. Yocum, minister.

Corder, Sept. 16.—The meeting with R. Tibbs Maxey closed with 29 accessions—25 by primary obedience, and two by letter from other bodies. The meeting leaves the church much strengthened and encouraged. We begin soon an addition to the building to cost $250 for Christian Endeavor and Sunday-school rooms, robing room, etc.—Arthur Downs, minister.

Carterville, Sept. 15.—Great meeting at Prosperity, Mo. H. Thomas King, our pastor, is doing the preaching and home talent doing the singing. Meeting three weeks old with 44 additions and continues with great interest.—J. T. Moss, elder.

Kansas City, Sept. 14.—We have just closed a good meeting at Bates City, Mo. Baptized 21 and added five by statement. W. O. Thomas, of Kansas City, did the preaching, and it was well done.—J. W. Monser.

Frankford, Sept. 21.—George L. Snively is leading a good meeting here and is assisted in the music by C. H. Altheide. Large crowds are in attendance. The sermons thus far have been of an evidential character, calculated to remove doubt. Both the workers are well known and strong men in their particular fields. Talmage DeFrees, the minister, expects large results from this effort.

Nebraska.

Grand Island, Sept. 18.—Our great revival closed with 100 confessions, and 30 by letter and statement. A fuller report will be sent. Lockhart and Garmong were the evangelists.—James R. McIntire.

Ohio.

Marion, Sept. 3.—Three added last Lord's day at morning service—two by letter and one confession. Baptism last night after prayer-meeting.—Charles E. Smith, minister.

Oklahoma.

Edmond, Sept. 14.—Meeting eight days old with 19 added. F. L. Van Voorhis and Edward McKinney leading to satisfaction of all. Fine interest. Detailed report at close.—R. E. Rosenstein, minister.

Lawton, Sept. 14.—Evangelist Charles P. Murphy, of Frederick, Okla., closed a fine meeting at Fletcher, the best that was ever held in the town. Any church wanting a good evangelist will make no mistake in securing him. He is a fine speaker and knows how to reach the people. Address him Frederick, Okla.

Texas.

Chico, Sept. 8.—I have held very successful meetings at the following places since I last wrote you: Paradise, Bowie and Montague, Tex. I am now in a great tent meeting here, which began last Lord's day with three services. The tent is crowded every night. So far we have had additions at each place. As I own the tent I shall be glad to hear from churches needing meetings either with or without tent.—James Sharrall, general evangelist, 2038 Penn avenue, Kansas City, Mo.

Dallas, Sept. 14.—Cephas Shelburne, of the East Dallas Church, reports four additions and one baptism on Sunday. There were two baptisms on the Wednesday before, making a total of 40 accessions to the church since Brother Shelburne took the work.

Laredo, Aug. 25.—Have just returned from my vacation. While resting preached at Liverpool, Texas, one week—seven confessions; two weeks at Des Moines, New Mexico, and organized a church of 20, secured lots and started fund for

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a neat building. All my affairs go well here.—D. D. Boyle.

Utah.

Salt Lake City, Sept. 13.—One letter at regular services.—Albert Buxton, pastor.

Washington.

Walla Walla, Sept. 14.—Since the beginning of my ten-months' pastorate there have been 59 additions. Last Wednesday I baptized a rising young lawyer. A physician and wife made the confession yesterday. The outlook for a meeting this fall with Joel Brown is very promising.—S. G. Fisher.

Ministerial Exchange.

Lee H. Barnum, pastor of our church at Medicine Lodge, Kan., desires to introduce to our brotherhood J. W. McLaughlin, of 452 South Campbell street, Springfield, Mo., who was formerly a minister of the Free Baptist Church, and for a number of years located in Wharton, Kan. He and Brother Barnum were associated together for three years while the latter served our church there. He commends Brother McLaughlin as a consecrated man of strong personality, a splendid pastor and a good pulpit address. He will, he says, make a good leader for any church, and his wife is a fine worker and a great help to him in the ministry.

W. H. Book, of Columbus, Ind., has a word of keen appreciation for T. H. Adams, of Edinburg, Ind., who enters the evangelistic field. Brother Book says he has done a great work in that state, is much loved by the church, and is especially fitted for evangelistic work. "Warm-hearted, full of faith, with deep conviction and plenty of courage due to the old gospel, industrious, and a passion for souls—with these qualifications he must succeed."

J. C. Mason, state corresponding secretary of Texas, informs us that Walter O. Stephens, late of Mineral Wells, and L. D. Parnell have become living link evangelists of the Central Church at Beaumont and the Central Church at Houston. Their work will be in South Texas, and their plan will be to fully establish mission work, leaving a minister behind them to care for the new flocks. They begin their work at Crockett, an old southeast Texas town, where we have had a good building practically out of use for five years or more.

"The church at Muskogee, Okla., is in need of a pastor. This is a very hard field, and any one looking for a 'soft job' need not come. We have been paying $1,000, and can possibly pay a little more for the right man. The church here gets no support from business men of the town, but has a little band of faithful ones that, with the pastor combined, would accomplish much good. We are in the throes of a building enterprise also."—W. W. Settle, 215 North Eleventh street.

O. M. Pennock, minister at Osceola, Ia., can arrange to hold a meeting at some time between November 1 and February 1, taking his vacation at that time. Any church desiring his services should address him at once.

Wanted.—A young married preacher to locate with village church in Eastern Kansas for full time, at $600 per year. Must be a wide-awake hustler. Address all correspondence to J. T. Adams, evangelist, 705 Conn street, Lawrence, Kansas.

"I can place a minister in a good field paying about $750 or $800. Don't write unless you are ready to come on thirty days' notice."—A. R. Adams, Milestone, Sask., Canada.

Miss Mabel Swift, Bloomfield, Ia., is now open for engagements as evangelistic singer.

The church at Webster Groves, Mo., has given its pastor, J. G. Engle, the privilege of holding a meeting this fall, and he can furnish a singer if desired.

W. H. Van Deusen, Chattanooga, Okla., will correspond with churches desiring the services of a minister or evangelist, who is also a good baritone singer—a man of ten years' experience in successful work, both as pastor and soul-winner.

J. Y. B. Wood, gospel singer, cartoonist and entertainer, of St. Louis, Mo., who is assisting B. H. Coonradt in a meeting at Cleghorn, Ia., is desirous of getting work in Iowa for the winter months. Ministers wanting his services in the state should address him at Bloomfield; those out of the state should address him at 2403 Thrush avenue, Walnut Park, St. Louis, Mo.

Dr. David T. Stanley, of Little Rock, Ark., and Prof. Harry W. Miller, of Troy, N. Y., have formed a combination for evangelistic work and are now making dates for the coming season. Dr. Stanley is a graduate in arts, in medicine and in law, but during the past eight years has been devoting himself to missionary and evangelistic work. He preaches the gospel simply, plainly and powerfully, but without offense to any. He is a thorough organizer and handles the workers in his meetings with much skill. Professor Miller has a reputation as a chorus leader and tenor soloist. He has worked with several of our great evangelists and is highly commended by them. For dates and terms address "The Stanley-Miller Evangelists," either at 134 Riverside avenue, Little Rock, Ark., or at 111 Twelfth street, Troy, N. Y.

An opening for a man, member and worker in Christian Church, who is capable of managing a Democratic paper in town of 2,000. Write to 1111 Paquin avenue, Columbia, Mo. Address of owner of paper will be sent. The paper is not for sale.

The church at Athena, Ore., is without a pastor and correspondence may be addressed to L. J. Foss.

Wanted.—A position with a good evangelist as chorister for the year 1909. Best of references given.—Harry O. Whipp, Charleston, Ill.

"Theo. Kellogg, the student preacher, who has been preaching for us during his vacation, returns to school September 14. During the summer we had a great tent meeting with Joel Brown, evangelist, resulting in 64 additions—63 grown people. This with the other helpful features of the meeting puts us in a position to pay from $900 to $1,000 for a good live preacher who is not afraid to work." Address P. M. Lind, Queen City, Mo.

Churches desiring a minister can be put in touch with same. Best of references. Also, I shall be ready to engage as assistant pastor by January 1, 1908. Experienced as pastor. Address Mrs. L. B. VanDeusen, Chattanooga, Okla.

A good faithful minister is needed to take up the work in an excellent locality in Ontario, Canada. They can pay between $700 and $800 a year. There are four points. Rent and living are comparatively cheap. Send references to Andres Leitch, Kilmartin, Ontario, Canada.

"I can put churches in touch with two good, strong preachers. One will expect from $800 to $1,000; the other $1,200 to $1,500 salary. One is a graduate of Bethany, and has B. D. degree from Yale. Address Evangelist Clarence I. Mitchell, Lima, Ohio.

Mr. and Mrs. R. O. Noah, who have been assisting A. E. Wrentmore in general evangelistic work as singer and pianist, are now open for engagements for fall and winter engagements. Brother Wrentmore commends them as a strong team. Address them at Mystic, Iowa.

"I would like to arrange with churches wanting a meeting this fall or winter."—J. A. Lytle, 602 Elm St., Urbana, Ill.

Midweek Prayer-Meeting

By Charles Blanchard.

FRUIT BEARING.

Topic September 30.—John 15:1-8.

There must be, first of all, a recognition of the true vine as the source of all life, without which there can be no fruit bearing. There must be also a recognition of the Father as the husbandman. I feel that most of our fearful failures in Christian living and fruit bearing result from our failure to recognize God as our Father, in the real sense that imparts strength to us spiritually and gives direction to our moral energies. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." To thus recognize our heavenly Father in all things sets us in the succession of apostles and prophets and the faithful servants of the living God in all the ages.

To recognize in Jesus Christ the true vine of the heavenly Father's planting, and the Church of Christ as the representative of the heavenly kingdom in the world, is to put ourselves in the right attitude to live and serve. We must become the children of the kingdom before we can bear fruit in the kingdom. We must, to use the Master's figure, become branches of the true vine and abide therein, in order to become living and spiritual and fruitful members of his kingdom, his church, his family; for the figures of the vine and the branch, the kingdom and its subjects, the church and its members, the family and its members, all mean essentially the same thing.

One of the most vital of all the relationships of the Christian is indicated in this figure of the vine and its branches. "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." The truth is self-evident in the physical world. It ought also to be in the spiritual world. Strange how we do blunder in the simplest things of the spiritual life! The fact is, spiritual life is just as simple and easy as everyday life. It *is* everyday life. And the laws that govern in the spiritual life are exactly the same that we find in plain, everyday living. The branch grows normally in the vine, and if cut off it withers, of course. So Jesus says, "If a man abide not in me he is cast forth as a branch and is withered." Ah, the withered lives in the church simply because they did not continue in the Christ, or were never really grafted into the true vine! Perhaps it is in the "grafting" process that many of us fail. Yet grafting is a simple thing in nature, and not a mysterious thing in the realm of the spiritual. The trouble is we are accustomed to think of spiritual things as necessarily mysterious. One is no more mysterious in the mind of the Master than the other. Nor should they be in our thinking and living. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The "purging" or pruning process with most of us is a source of fret and of failure. Some of us fret and some of us flunkey; in either case it usually means failure. To fret under the pruning process prevents our spiritual growth and hinders our fruitfulness. True, the cutting process is not pleasant, but it yields the peaceable fruits of righteousness to them that are exercised thereby. Just to be faithful is the simple secret of fruitfulness in discipleship, as in farming. We must study the soil and till it and study the soul and fill it and cultivate it and let it blossom and bear fruit.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

Church Supplies, Etc.

EVERYTHING for rally day. Full line of samples, ten cents, postpaid. Get catalogue L. American Blackboard Company, 810 Olive st., St. Louis, Mo.

HELP FOR SUNDAY-SCHOOL TEACHERS AND SCHOLARS.—Outline Study of the United Kingdom of Israel. Price, 5 cents. G. P. Coler, Ann Arbor, Mich.,

Evangelists and Ministers.

GEO. L. SNIVELY, Greenville, Ill., general evangelist, dedicator, pulpit supply.

D. H. SHANKLIN, evangelist, Normal, Ill., uses stereopticon, charts and furnishes singer if desired.

I WILL BE FREE to hold meetings or supply a church, from November 1 to March 1. Ten years' experience. Best of references. Percy Leach, Clinton, Minn.

Furnaces.

FURNACES only $15.00 before approval; $100 outfits, $67.00. Book free. Century Furnace Co., Youngstown, Ohio.

Miscellaneous.

BROTHER, accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. C. Stokes, box 110, Mohawk, Florida.

Musical Instruments.

NEW ORGAN for sale at a low price. One of the very best chapel organs to be had anywhere. Can make terms, if desired. Address, "Organ," care of "Christian-Evangelist."

ORGANS.—If you require an oryan for church, school, or home, write HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

Schools and Colleges.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Plans for Bible School Work in Oregon.

Oregon's aim is, "The whole church and as many more in the Bible school." We know of no more potent factor for the accomplishment of this aim than the teacher training class and the organized Adult class. Hence, we shall urge the organization of both in every school in the state, so far as practicable.

A number of our schools have already organized both, and we hope to report many more before the year shall close. Any information regarding either will be gladly given in response to inquiry.

The teacher training classes should be organized early in the autumn, that the course may be completed and classes graduated before the close of the school year. To do this books should be ordered at once.

In addition to the above named plans, we purpose to emphasize the missionary phase of our Bible school work. Children's Day for Home Missions demands our immediate attention, and we hope to make it a great day in our state.

The first Lord's day in October is Rally day for our Oregon schools.

The offering on Rally day is to go for state work and will be credited on pledges made for this work. A little special effort on the part of leaders will insure the canceling of all pledges on that day and leave our schools free to meet other obligations that will come to them.

Co-operation is absolutely essential to the accomplishment of any aim, and we confidently expect a hearty response on the part of our schools in our efforts to bring about more aggressive work in our state.

To my fellow workers let me say in closing, I am your servant. How can I serve you best? Let me hear from you if I can be of assistance in your particular field.

Mrs. Clara G. Esson, B. S. Evangelist.
267 Knott St., Portland, Oregon.

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Smith Center, Kan., Teacher Training Class Graduates.

On Wednesday evening, September 9, our teacher training class had its graduating exercises in the church at Smith Center, with appropriate ceremony.

Brother Gardner, of Kensington; Brother Scott, of Lebanon, and Bro. Myron C. Settle and his wife were present and assisted. The graduation address was made by Brother Settle, who organized the class last October.

Members of the class also took part in the service with appropriate recitations, papers and music. Of special interest was a class prophecy, uttered by the class prophet, who foreshadowed the careers of every member of the class most interestingly indeed.

Thre were twenty-four graduates in all, the oldest being 77 years young. (It would not be appropriate to say 77 years old.) This graduate was Sister R. M. Tracy, a fine-spirited, gracious mother in Israel. What class is there in the brotherhood that can boast a member older than she?

Why not start a list of the graduates in the columns of the national papers, giving the number of graduates from the various states, instead of the number enrolled? We would like to know how the various states are coming on as well as know how they started. Smith Center expects to and will organize classes for both the First and Advanced courses very soon now.

F. E. Blanchard, pastor.

Note.—This was a most enjoyable occasion. I am right proud of this class, as I am of all those who complete the course. Brother Blanchard's suggestion is a good one. It's what we graduate that count—not how many are enrolled. Let us put Kansas in the front rank in this respect, too.

The Advanced courses are now ready. Let all classes that have completed the First course take up the Advanced course at once and get an early start, finishing before hot weather sets in next summer. All who agree say "aye." Myron C. Settle.

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Oklahoma Bible Schools.

I respectfully submit my report as state superintendent of the Sunday-school Department of the Oklahoma Christian Missionary Society for the year ending August 24-28. I have visited 54 schools once and some of them twice. I have given 61 addresses in the interests of Sunday-schools and preached 42 sermons. I held four institutes and rallies and personally led in several canvasses for new pupils and the organization of Home and Cradle Roll departments. I have assisted in perfecting the organization of several "New Movement Adult Classes." I have organized 20 teacher training classes and stimulated the organization of a large number of others. As last year, we have emphasized the importance of the Home and Cradle Roll departments and "modern methods" of Sunday-school work. We have, in addition to this, stressed teacher training and the New Movement Adult class organization. We are glad to say that all schools visited have given us a fairly hearty response, and in some instances our ministers extended us the courtesy of their pulpits when we were with them on the Lord's day. During the more than two years of our work, we have seen many of our ministers who seemed indifferent to the importance of the Sunday-school and its place in the life and growth of the church, become enthusiastic in its propagation. With some of them there is yet room for large growth.

During the year I have received many letters and words of encouragement, and assurances that my work among the schools had resulted in much good, and that following my visits the schools had taken on new life. We attended the annual meeting of the State Sunday-School Association at Tulsa, in June, and was presented to the convention and accorded a fifteen minutes' speech. By authority of the State Missionary Board we assisted in the organization of four of the seven districts of West Oklahoma. We have no disposition to parade what we have done and the results of our efforts beyond the point necessary to inform the brotherhood, whose servant we are, as to the general character and scope of the work—its progress and its possibilities. The greatest progress made this year has been in the department of teacher training. Last year we had only two classes, with a membership of 20, taking a course in teacher training. We have to-day 72 classes, with an enrollment of 1,600, taking Moninger's or some other teacher training course approved by the education committee of the International Sunday-School Association. On account of all the classes being less than one year old, only a few have graduated and received their diplomas. Hundreds now taking the course will be ready for final examination early in the fall. Considering all the handicaps under which the work has been prosecuted, we have great reason for giving thanks to our God for the measure of progress our Sunday-schools have made the past ten months.

We estimate our Sunday-school enrollment at 31,250, and an average attendance of 21,750. Including the Home and Cradle Roll and Teacher Training departments, we have connected with our schools 39,500 persons. By the end of 1909 we should have not less than 50,000 in our Sunday-schools in Oklahoma.

We urge upon our schools and ministers to stress the following points the coming year:

1. Doubling the membership.
2. Organized Adult Classes.
3. A teacher training class in every school.
4. A Home Department in every school.
5. A Cradle Roll department in every school.
6. All the church and as many more in the school.
7. Bringing every unconverted member of the school to Christ.

Receipts for the year are as follows: From individuals, $61.50; from the field, $38.36; from Sunday-school apportionments, $335; from sermons and addresses, $195.47. Total, $630.33.

Over 100 per cent more schools gave to state Sunday-school work this year than last. Fewer individuals gave this year than last.

Oklahoma City (First) has the largest total enrollment in the state, and El Reno is second. El Reno has the largest Home and Cradle Roll departments in the state.

McAlester has the largest teacher training (55) class in the state, and Oklahoma City (First) the largest (110) young men's class and the largest (126) mixed class in the state.

The youngest and biggest (85) school, for its age, is Fairview, six miles out from Kingfisher in the country.

H. S. Gilliam,
State Superintendent Bible Schools.

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Young People's Bible Class.

This Adult Bible class of the South Broadway Bible school, of Denver, Colo., with 65 members, is fully organized after the international standard. Allen P. Reid is the president of it and Mrs. Lena E. Treloar, pastoral helper, the teacher. The motto of the class is, "The smile of God is victory." This is one of the largest and most substantial classes we have in the state. It is, however, not so much the size of the class as the quality of its work and workers. One item of special work it has adopted is the giving of $100 this year to the Golden church, a missionary point near Denver. It is truly a fine class and means a great deal to the church in every department. E. M. Cosner.

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The Sunday School at Weston, Mo., continues to "boom." The contest has just closed with Tarkio, which won, but only by a little over 200 points. There were 149 present at Weston on the last day and an offering between $13 and $14. J. E. Wolfe, the minister, reports that this has done the school much good. All this advance work started by Brother Ryan visiting the school. The state workers have been a great blessing to it. As Brother Wolfe says, "They know your work and your wants."

The Teacher Training Situation in Illinois.

Illinois reports 347 teacher training classes with an enrollment of 11,453. Some of these classes were organized in the closing months of 1907, but the greater number began work in the first half of 1908. The following letter of Mrs. Northrop, of Wheaton, Ill., Teacher Training Secretary for Illinois, gives the situation up to September 14, 1908. It is informing and interesting, and ought to stir the classes of Illinois to *enroll, resume, persevere, graduate.* The test of the strength of this great movement and of its value to the Bible school, is not simply in the number who begin, but in the number who persevere unto the end and obtain the diploma. At the same time, a great blessing comes to those who take only the Bible lessons of the training course. But we should not lose sight of the imperative necessity of training teachers.

ILLINOIS MUST ENROLL. Out of the 347 classes reported. Mrs. Northrop reports only 97 as enrolled in her office. It is quite probable that some are enrolling that have not yet reached the first of the three examinations given to Illinois classes. Illinois classes owe it to their painstaking State Bible-school Superintendent, C. L. DePew, to heed his careful and repeated instructions to enroll. Send the report of your class at once to Mrs. A. E. Northrop, 310 Center St., Wheaton, Ill.

Here is Mrs. Northrop's letter:

Wheaton, Ill., September 14, 1908.

Clarence L. DePew, Jacksonville, Ill.:

My Dear Mr. DePew—I tried to get the enclosed list off to you the day after your letter came, but it really took a longer time to prepare it than I thought it would, and I have been crowded with examinations. Vacations and hot weather have made very little difference with our work. I am very glad to send you enclosed list, and think it will speak for itself of the work being done in your churches. There will be at least 25 more international diplomas out within a week, some to the very fine class at Niantic, led by J. W. Walters. I have sent the questions which are to be used Wednesday evening.

Thank you for copies of your leaflets. You may be assured of my prayers and co-operation in every effort to push this great work. Sincerely yours, Edith V. Northrop.

In the list which follows, the numbers in the first column have taken the first examination; the numbers in the second column have taken the first and second examinations; those taking the final examination and *receiving diplomas,* are numbered in the third column.

Class and Leader—	Examinations.		
Allendale, J. E. Moyer	29	..	..
Ancona, W. D. Deweese	13	12	..
Armington, J. C. Lappin	15	14	..
Arrowsmith, P. Baker	..	..	7
Astoria, A. I. Martin	13	11	..
Bellflower, C. C. Wisher	7	7	..
Bement, J. F. Morris	19	..	..
Berlin, J. W. Bolton	4	3	..
Bloomington—First, Edgar D. Jones	10	9	9
Bloomington—Second, J. H. Gilliland	..	..	64
Canton, J. G. Waggoner	13	13	..
Carbondale, J. W. Kerns	11	11	11
Carlock, H. B. Carlock	9	9	9
Centralia, Thos. G. Braden	12	..	..
Centralia, J. F. Rosborough	19	16	..
Chambersburg, J. D. Williams	16	..	..
Champaign, Aden G. Pippet	24	22	21
Cisne, George Burton	17	..	..
Clarence, Benjamin F. Higdon	10	..	..
Colfax, N. H. Robertson	7	7	7
Cooksville, Charles W. Ross	13	6	..
Cuba, A. I. Zeller	28	27	26
Dalton City, Mrs. Jessie Wilson	5	5	..
Danville, Alice Rankin	..	..	1
Decatur—Central, O. W. Lawrence	105	..	..
Deer Creek, D. A. Lindsay	8	..	..
DeLand, W. T. McConnell	16	14	..
Denver, Homer O'Brien	14	..	..
Dixon, O. L. Price	5	..	..
Edinburg, J. E. Lorton	5	5	..
Enfield, Charles Stephens	5	..	..
Eureka, J. W. Camp	7	..	..
Farmer City, Henry Genders	9	..	..
Fisher, George W. Woodard	6	..	..
Fisher, Fannie E. Rolles	11	..	..
Flora, C. M. Smithson	6	..	..
Franklin, R. S. Campbell	..	..	6
Galesburg, James A. Barnett	59	45	..
Gays, John Rose	8	..	..
Gerlaw, W. F. Kohl	5	..	..
Gibson City, E. B. Kemm	25	23	18
Granite City, Mrs. W. S. Kenner	8	..	..
Greenville, Ivan W. Agee	12	..	..
Hamilton, H. G. Waggoner	12	12	9
Havana, O. C. Bolman	18	..	..
Heyworth, C. J. Robertson	13	..	..
Jacksonville, R. F. Thrapp	..	..	28
LeRoy, L. E. Chase	9	9	9
Lewistown, M. N. Beeman	15	12	..
Lovington, J. H. Wright	13	..	..
Lynnville, G. W. Thomas	18	13	..
Mackinaw, J. W. Street	12	12	12
Mackinaw, C. O. Myers	8	8	..
Mattoon, D. N. Wetzell	8	..	..
McLeansboro, Frank E. Welton	12	..	..
Newman, Charles Bloom	22	13	..
Milton, D. W. Campbell	12	..	..
Moweaqua, L. D. Pratz	14	14	14
Mt. Carmel, Irene Bell	5	..	..
Mt. Pulaski, W. H. Applegate	..	..	4
Mt. Vernon, Mrs. Vetta Burlison	17	..	..
New Bedford, H. H. Jenner	12	11	..
Niantic, J. W. Walters	19	19	..
Normal, Medora Schaeffer	13	..	..
Ohio, Mabel E. Walter	7	..	..
Olney, O. W. Poland	8	..	..
Palmyra, Mary V. S. Powell	13	11	..
Paxton, S. E. Fisher	12	..	..
Payson, W. L. Hollenbeak	6	5	..
Pittsfield, Alice Hornbeck	..	..	1
Pittsfield, Ethel E. Weaver	..	..	1
Pittsfield, W. E. Spicer	14	..	..
Pittsfield, Sara Davis	..	..	1
Pleasant Hill, W. E. Turnbaugh	16	14	..
Princeton, C. C. Carpenter	7	..	..
Quincy, Mrs. Grace Barnes Tipton	9	..	..
Rantoul, L. O. Lehman	14	10	9
Redmon, L. Hadaway	8	..	..
Rock Island, W. B. Clemmer	..	..	8
Rossville, Charles Villars	5	4	1
Rossville, John P. Givens	3	..	..
Rutland, E. J. Nickerson	24	..	..
Sandoval, Rome G. Jones	7	6	..
Stanford, S. S. Lappin	..	..	13
Stanford, F. L. Darst	5	..	..
Sterling, Ira L. Parvin	14	..	..
Table Grove, Fred S. Nichols	18	14	..
Thompson, Myrtle E. Very	4	..	..
Tuscola, T. A. Lindenmeyer	14	2	2
Vermont, J. A. Burgard	6	8	..
Villa Grove, R. L. Cartwright	4	..	..
Walnut, R. L. Beshers	9	..	..
Washburn, Wm. G. West	10	..	..
Waverly, Charles Coleman	9	7	..
Wellington, H. M. Carn	3	..	..
Whitehall, H. A. Carpenter	10	..	..
Woodson, N. H. Crain	13	12	12
Total	1,133	464	303

The above report is a challenge, not only to every teacher training class in Illinois, but to every class in every state as well.

347 classes, only 97 enrolled.

250 classes not yet enrolled.

1,134 students took the first examination.

464 students took the second examination.

303 students persevered and received their diplomas.

Illinois reports 11,453 students who have begun the teacher training work the past few months. Let every class *enroll* at once with Mrs. Northrop. Let every teacher strive to graduate the whole class.

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A Common Sentiment.

I attended no less than nine conventions, conferences and other gatherings of Sunday-school workers during the first six months of last year. Four of these gatherings were composed entirely of men, and one in particular was composed largely of men representing many colleges and theological seminaries, while every man present was in close touch with the Sunday-school. No less than twenty-five of the men present gave addresses prepared for the occasion or spoke informally in the discussion following these addresses. At this conference, and at all of the others, something was said about the new movement in the Sunday-school along the line of work for and with adults, and it was the common sentiment that nothing in recent years assumed anything like the degree of importance this new movement has assumed. Very strong emphasis was laid on the value of the Adult Bible class, and it was the common sentiment that this part of the work of the Sunday-school should be fostered with the greatest care. The action of so many of our state Sunday-school associations in appointing state secretaries to have charge of the adult work in the Sunday-school was highly commended, and it was the general opinion that the International Convention to meet in Louisville should give all possible emphasis to this movement in the Sunday-school. One speaker said that in his opinion the Adult Bible class movement was the greatest movement in the entire history of the Sunday-school, and he was sure he saw in it the salvation of many a weak and steadily declining Sunday-school. At some of the meetings instances were given of almost miraculous transformations in weak classes and weak Sunday-schools after the formation of organized Adult Bible classes. One speaker seemed to meet with special approval when he said:

"The organized Bible class can do more to lift the Sunday-school out of the ruts than any other agency that I know of, and the school that has not an active organized class in it is not keeping pace with the spirit of progress that is giving new life to hundreds of our Sunday-schools and that has in it so much of hope and promise for the future. The organized class is far past the experimental stage, although I doubt if all of its possibilities have yet been realized."

The Sunday-school convention that does not give a part of its sessions to the Adult Bible class is behind the times. Men of the widest experience in the work of the adult organized class are in harmony with the speaker from New York, who said:

"Experience has taught some of us that through the organized Bible class men can be reached when other means fail. That organized Bible classes are an open door to those now indifferent to the church has been proved in over four thousand such classes in the Empire State. The power developed in a class properly organized and working its organization is a tremendous agent for good among men."

No one pretends that the organized class is going to solve all the problems of the Sunday-school, but no one who has given the organized class work careful study can fail to see how it is helping to solve the problem of how to hold the boy in the Sunday-school when he reaches the razor age and the girl after she comes to her first long dresses. Nor can one fail to see how it draws into the Sunday-school men and women who left the Sunday-school when they were at the period of life of the boys and girls described. Yes, it is a common sentiment that the organized class movement is the best thing that has "struck" the Sunday-school in many a day or year.—Morris Meredith, in the "Adult Bible Class and Teacher Training Monthly."

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Another Centennial Bible School, Soon.

The Bible school at Boonville, Mo., will soon be a Centennial Bible school. Every member of the church but twelve are now enrolled, and they will soon have the twelve. This was the good news I heard when visiting them on Lord's day, September 20.

Last year a class of twenty completed Hurlbut's normal course. This year a class of fifty will take up teacher training in earnest, some for the first course and others for the advanced course.

Prof. M. A. Orear, principal of the public school of Boonville, is the superintendent of the Bible school, and Brother J. B. Weldon is the minister. They are a fine team in Bible school work.

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The Teacher Training Handbook.

This is the book for your class just beginning the study of teacher training. Single copy, 30 cents postpaid; five or more copies, 25 cents, not prepaid.

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Studies of the Books of the Bible.

This book contains all the fifty lessons for the first year's work in the advanced course. Cloth bound, single copy, 75 cents, prepaid; five or more copies, 50 cents each, not prepaid.

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The Adult Bible Class Monthly.

Our new magazine is ready. Send for sample of October issue.

The Home Department

Soul Building.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure fundation-stone.
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward, higher and higher.
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace.
Every hand may make or mar.

Why Quakeresses Never Catch Cold.

"A Quakeress," said a physician, "never catches cold. Her immunity is due to her bonnet. If I had my way, all of us, women and men alike, would wear Quaker bonnets. This bonnet protects the back of the head and nape of the neck, two very tender spots. The Quakeress bonnet may not be beautiful, but, protecting her nape, as it does, it keeps her free from colds year in and year out."

Great duties are before me and great songs;
And whether crowned or crownless when I fall
It matters not, so as God's work is done.
—*Alexander Smith.*

Biblical Baseball.

A Canton theological student interested in baseball wrote a thesis on "Baseball among the Ancients," from which are gleaned the following facts:

Abraham made a sacrifice.

The Prodigal Son made a home run.

Cain made a base hit when he killed Abel.

David was a great long-distance thrower.

Moses shut out the Egyptians at the Red Sea.

Moses made his first run when he slew the Egyptian.

The devil was the first coacher. Eve stole first—Adam second.

When Isaac met Rebecca she was out walking with a pitcher.

Samson struck out a great many times when he beat the Philistines.

When we are alone we have our thoughts to watch; in family our tempers, in society our tongues.—Hannah Moore.

Seven Rules for Longevity.

The following rules for living a ripe old age are given by Mrs. Henderson in her recently published volume, "The Aristocracy of Health," (Harpers):

1. Study the laws of nature for health and the remedies of nature for cure.

2. Avoid all poisons.

3. Take abundant exercise in pure air, but always short of fatigue. So exercise that every portion of the body is equally benefited. As it takes a strong engine for a long journey, cultivate lung-power by slow, deep-breathing exercise.

4. Eat only the amount of food that nature needs, and study what to eat from a scientific point of view.

5. Cultivate normal sleep. Live and sleep only in rooms that are well sunned, well ventilated, and not overheated.

6. Cultivate the habit of work in connection with some worthy ambition, for healthy exercise of body and mind is as strengthening as repose, and should balance it. Work while you work and rest while you rest, avoiding all worry. Make yourself useful to the world, and feel that you have a part in it.

7. Avoid bad environments, the worst of which is the friend who encourages you to poison yourself.

Use for All.

The visitor in the South was offering his sympathies to the old colored parson.

"It's a shame, uncle," said the visitor, "that the congregation should drop buttons in the plate when you were collecting your salary."

"Dat doan mattah, sah," replied the old man with a luminous smile, "Ah kin use dem on dat old paih ob trousers de kernel gib me."

"Well, they dropped nails in the plate also."

"Just what Ah need, sah. Yo' see Ah'll need de nails to drive in de shingles."

"But the lead nickels. What are you going to do with them, throw them away?"

"No, sah; Ah'm gwine to make sinkers foh mah fishing lines. Glory, hallelujah!"

THE SIMPLE LIFE.

A certain openness of mind to learn the daily lessons of the school of life; a certain willingness of heart to give and receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and people, to love it without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind serenity of speech —These are the marks of the simple life, which cometh not with observation, for it is within you.—Van Dyke.

Indian Proverbs.

The coward shoots with shut eyes.

No Indian ever sold his daughter for a name.

Before the paleface came there was no poison in the Indian's corn.

Small things talk loud to the Indian's eye.

When a fox walks lame, old rabbit jumps.

The paleface's arm is longer than his word.

A squaw's tongue runs faster than the wind's legs.

There is nothing so eloquent as a rattlesnake's tail.

The Indian scalps his enemy, the pale face skins his friends.

There will be hungry palefaces so long as there is any Indian land to swallow.

When a man prays one day and steals six, the Great Spirit thunders and the evil one laughs.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—S. Buonaventura.

A thousand empires rise,
A thousand empires fall;
And still the eternal stars
Shine over all.

At last the shining stars
Into the night are thrust,
And suns and systems pale
Go down to dust.

But let the universe
Back into darkness roll—
Two lights death can not dim,
God and the soul.

Pithy.

Pastor (revisiting his flock): "I can not help noticing many absent faces with which I used to shake hands."—Punch.

The Hard Road of Woman.

A little maid of seven summers asked her mother, says "Lippincott's Magazine":

"Mamma, if I get married when I grow up will I have a husband like papa?"

The mother answered with a smile:

"Why, yes, dear, if you get married you will have a husband like papa."

The little brow clouded. Then she asked: "If I don't get married will I be an old maid like Aunt Nelly?"

"Yes, dear, you would be an old maid," answered the mother, laughing at this rather complex question; "but whatever put such thoughts in that little head?"

But the child didn't laugh; she only looked grave, and said dejectedly:

"Well, no matter which way we go, it's a pretty tough world for us women, ain't it?"

Increase our faith and clear our vision, Lord:
Help us to take thee at thy simple word:
No more with cold distrust to bring thee grief,
Lord, we believe! help thou our unbelief.

"Where are you off to in such a hurry?" "To the doctor for my husband." "What's up with him?" "He tells me he has got hepatitis, dyspepsia, rheumatism, enteritis, gastritis, appendicitis, nephritis and cerebro-spinal meningitis." "Holy terrors! Where did he get all that?" "Why, a man induced him to buy a medical dictionary,and he's just begun reading it."—Pele Mele.

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reaches every section of the United States. Locally, what you have may not be salable, or what you want obtainable, but in the wide field of the U. S. there is some one who has what you want or wants what you have. Try an advertisement, as thousands have done to their satisfaction, in the

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St. Louis, Mo.

"It is Sweet to Die for One's Country"

By Rachel Henderson.

Ruth McGregor sat in the living-room of the parsonage, a most satisfying picture of healthy, happy youth. Though the room was plain, it was homelike and dainty in all its appointments; the fire gleamed with flames of crimson and blue; the plants bloomed contentedly in the south window, and Baby Ruth, when not in mischief, posed among them as a Raphael's cherub, the long tendrils of the smilax wreathing around her golden hair.

Ruth was happy; the coming of spring always gave her a childlike delight in mere existence, and that day the first bluebird had dropped like a bit of the sky on their tiny lawn, now a shimmer of delicate green, with here and there a crocus pushing up its bright head. The tulips in the garden borders were working their way through the dark earth with true Dutch obstinacy; in the apple tree a robin of critical spirit was selecting a site for a house—it must be far enough from the ground to be out of reach of that gray kitten, whose countenance was plainly of the criminal type, yet not so high that the young robins would be in danger of broken wings or spinal curvature if they should chance to disagree and fall out, as they often did—Dr. Watts to the contrary, notwithstanding.

For two years peace had dwelt in Granite, and Ruth had learned that while there is no bitterness like that which may be fostered in a congregation, there is no home so safe, so warm, as that which a minister's family finds in the hearts of his people.

But with all her happiness, there still lingered in her heart a very womanly love for a jaunt and a new frock, and now that Donald's sister was with them she was to have both; free from the care of husband, home, and baby, she was going on a pilgrimage to the shrine of her girlhood's divinity.

"You know, Alice," Ruth raised her voice above the hum of her machine, while she talked in her quick, self-interrupting way, "I never knew Eleanor was get-at-able until last summer; then there was always something to keep me at home. To tell the truth, when I first wrote to her I did not think her invitation so very cordial, but Eleanor was always a trifle stately, and she is a very busy woman. Anyway, I mean to go; I always adored her; you know, she was vice-regent of our D. A. R. Chapter. (Ruth, don't touch mother's lily.) Of course you don't remember her; you were in school; she lived with her uncle, Mr. Derwent."

"Oh, I remember," Alice tapped her lips reflectively with her thimble, "the tall, beautiful girl with the shining eyes, who always reduced me to infantile awkwardness and hopeless grammar. Did you know Mr. Derwent left absolutely nothing? Everyone thought him a millionaire."

"What a pity! Eleanor would have had some and it would have helped so much in her work. She was always giving. I went into the D. A. R for fun, but it meant unutterable things to Eleanor. Alice, will you take that child away from the coal-scuttle? I'm mixing this sewing dreadfully; Eleanor's frocks were always perfection. Eleanor loved her country the way I—the way some women love their husbands, but she was never tiresome about it; it wasn't so much that she talked, as that she lived. To be really scientific"—Ruth was the most unscientific of women—"I think it was hereditary; she was born during the Civil War; the first music she ever heard was martial music; they sang her to sleep with national airs; and the first thing she remembers was the draping of their house with crape when President Lincoln was shot."

"I should call that environment," said Alice.

"Oh, well, call it what you will, with most of us it is as much one as the other, and with some it is neither. Look at Ruth! there was never a miner among all her ancestry or acquaintances, yet I think I shall have to suspend the coal-scuttle from the hanging lamp. But as to Eleanor, I believe it was some strange influence born with her that made her leave her beautiful home for that half-civilized hill country; otherwise I can not understand it."

Alice stopped playing with the baby long enough to say with some surprise, "You did the same thing."

"Oh, no, Granite is a dear little town, and I came here for Donald's sake. It would have been just the same if he had been a 'butcher, a baker, a candle-stick maker.' I took up church work at first just for Donald's sake, and never pretended to be any better than that. It is different now; no one could live with Donald McGregor four years and not grow better; but Eleanor never would have cared for John Prentiss if it had not been for his work. Of course she loved him when she married him, but Donald taught me to love his work, while John Prentiss' work taught Eleanor to love him—and that is very different."

"And which way is the better, my wise sister?" asked Alice, with a faint note of anxiety beneath her smile.

"Oh, as to that, it all amounts to the same thing in the end, I suppose; only I do not believe Eleanor ever gets tired, or wishes she could have new china, or pretty clothes, or—"

"Books?" said Alice, slyly.

"Books! If ministers had as many dollars as they have books and magazines and papers and unsolicited pamphlets and circulars, they would never enter the kingdom of heaven. If you had seen the 'Foreign Missionaries' and 'Christian Statesmen' and 'Readers' Reviews' I took out of the storeroom the other day, with their backs all gnawed by mice, you would understand. Do you know, Alice, Donald once spent his last fifty cents for a book, and his salary was not due for two weeks, and what do you think it was?—'Widow Bedott Papers'! —because I had *la grippe* and was blue! I determined I would not laugh, and I just couldn't help it. But what I want the most of all when I am real wicked is to do just as I please; that, a minister's wife must never do, though I do when I am at Mrs. Wilson's. So that is the reason I long to go and see Eleanor's brave, beautiful face, and be made better. I can just fancy her up there among the hills, living in a quaint log house, moving like a queen among her mountaineers, a very gracious queen, of course."

Alice laughed. "You have certainly lost none of your imagination; but go, by all means. I am longing to know of this new Zenobia and her Palmyra in the mountains."

Next day the train sped away from the flag-station where she had alighted, and Ruth was left alone on the little platform with its weather-beaten shed. Hills and forests, forests and hills, everywhere, and the soft green of spring swelling upward to the deep blue of the sky. Beautiful—but the loneliness of it all! A meadowlark stirred by the roadside, then swept by with low flight and the poignantly sweet note that seems ever calling us to some lost paradise.

No sign of man's possession of the earth, except the yellow road that passed by her, dipped down into the valley, then climbed rough and stony to the sky. Presently she heard a horse's hoof-beats and the sound of wheels.

Turning, she saw an old-fashioned surrey which an elderly horse of philosophic mien was dragging up the hill so slowly there

Oh, there's life an' love amazin' in this worl' fer one an' all;
Warm yer souls up in the sunshine—ketch the blossoms as they fall!
From the gray, frost-sprinkled meadows feel yer way to skies o' blue!
Thar's wisdom in all weathers, an' jest any kind'll do.
—Atlanta Constitution.

Charcoal Removes Stomach Poisons

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These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

seemed imminent danger of its slipping back whence it had come. A slender, careworn woman held the reins, and two little girls with bright hair and shining eyes were crowded on the seat beside her. Ruth stepped forward to ask the way to the parsonage, when the woman leaned out with words of glad welcome, and Ruth with swift sharp pain recognized the eyes and the smile of Eleanor Derwent.

Ruth was thankful for the ever-changing beauty of the scenery, for the whispered debate of the little girls as to which should sit beside her, a debate she ended by taking them both, bidding them call her Aunt Ruth. Anything was welcome that could hide the shock she had received. With stolen glances she tried to become acquainted with this new Eleanor; the bright hair still waved back from the temples and made fluffy little curls below the heavy braids, but it could not conceal how sunken the temples were, nor the blueness of the veins about them, nor the hollows in the throat, once so white and beautiful. The eyes were still bright, but there was in them at times the look of one who clings desperately to some failing support. Half unconsciously, Ruth smoothed her own well-rounded cheek as she brushed aside the hair the warm, moist wind blew across it, thinking as she did so, "And I thought my work was hard!"

But the color came into Eleanor's face as they talked, and her smile deepened into laughter. Her lips still had that pretty upward curve when a smile tried to escape, and the dimple still came to meet the smile. There was so much to talk of, as the old horse jogged on in his philosophic way, pausing to have a nibble of the roadside grass if he saw fit, or hastening to overtake a hay-wagon and bury his nose in its fragrant load, while from time to time he turned a wary eye to see if his mistress' hand might be straying toward the whip; but Eleanor had no wish to disturb his contemplations; for once she meant to loiter.

The woods were bright with the coral of redbud, and the glistening pearl of the dogwood; here and there were snowy drifts of bloodroot and anemones, and in the fence corners the ferns were pushing up their fuzzy caps. From the green dimness about them came the delirious love-song of the cat-bird, and the joyous, half-frivolous notes of the song-sparrow. A scarlet tanager dropped like a falling star from a tall pine tree and was lost in the forest. Once Eleanor stopped in a willow thicket where a little stream stirred the springing mint, and they listened to a yellow chat as he went through his melodious jesting and musical mimicry, until, carried away by the simple joyousness of life, they joined in the bird laughter and so silenced it.

The hills began to recede, the farm houses grew more frequent; poor, plain little dwellings they seemed, but the stir of human life is ever grateful when the night draws near, and the smoke curling up from kitchen chimneys, the gleam of a lamp here and there, gave Ruth a pleasant sense of coming cheer as she drew her soft wraps more closely about her, for the soft, white mist was beginning to wreathe in and out of the valleys. A last turn, a slight ascent, and Eleanor said, "We are at home, Ruth." There was a little constraint in her tone; all the nobility of her nature was fighting down the feeling of humiliation that a friend of the old time should see the home which in other days she herself would have deemed almost squalid.

Nobility conquered, and with a dignity as gracious as unassuming, she played her many parts of hostess, maid and cook, while a deeper beauty than that of her girlhood was in her face when, from his shabby cradle she brought her baby boy.

Ruth had known what it was to feel irritated when she had noted the shininess of Donald's coat beside the broadcloth of his city brethren, and therefore her spirit could bow before Eleanor's when the latter's gentle dignity showed no change as she introduced her husband coming in from feeding the horse and milking the cow. Where, Ruth wondered, had he learned those arts; they were not taught at Princeton.

But when they gathered around the supper-table, Ruth's depression vanished. By the softening light of the lamp and the woodfire, the faded carpets were an artistic monotone, the furniture showed no lack of polish, the skillfully mended curtains were filmy and white, and there seemed no incongruity between these things and the rare pictures on the walls, the dainty china on the table, or the talk, at times merry, at times earnest, that lengthened out the evening meal.

Little Marian looked up shyly, saying, "Aunt Ruth, aren't you glad you came to eat off these pretty plates?"

Eleanor glanced at Ruth, then laughed: "Really, Ruth, I can not use my china all the time, for my little maids, though very helpful, are very young, and I want them to have some of their mother's dishes when they are women. I value my mother's Canton teaset so much. Some day when John has time he is going to make me a plate rail. I have always thought this low-ceiled room with its queer windows had great possibilities. Now, my heirlooms are stored in the attic; once in a while, on stormy days, I bring them down and invite my little maids to tea."

Mr. Prentiss smiled as he glanced at his wife. "Did you know, Mrs. McGregor," he asked, "that 'some day' is Eleanor's panacea to heal all ills? Blessed be imagination! To some eyes this may seem a queer old room with dingy walls and inadequate windows, but to us it is an old colonial, 'done' in Pompeian red and Flemish oak, so we dust and polish with never a regret for distant shores."

"Do you mean," asked Ruth, "to remain here always?"

Eleanor answered quickly: "Yes; we put all our fortune in our country-seat, and we do not wish to waste our energy in moving from place to place."

"Some day," added Mr. Prentiss, "when the youngsters are ready for college, probably we rather expect to find a coal-mine or an oil-well on the place, though it will be rather a pity to spoil the garden."

It was fun for Ruth to watch the little girls put on tiny gingham aprons and help with the evening work, then hanging them each upon its own particular hook, go into mother's room to sing baby to sleep; finally, all their duties done, they put their rosy faces to be kissed and climbed the narrow stairs to the attic.

"Aren't such little things afraid to be alone?" she asked.

Marian heard, and turning said with a superior smile, "Why, Aunt Ruth, our sky-parlor is perfectly 'lovally'. We have all mother's toys and books, and her little desk, and if we want her, we just telephone down the pipe-hole."

"And," their mother added, with perfect gravity, "they tell me there is a fairy family living under the eaves by the window where the trumpet-vine climbs up."

At this a little torrent of laughter rolled down the winding stairs.

"I need not have pitied Eleanor; she is a happy woman," thought Ruth as she sank to sleep lulled by the solemn silence of the hills. But in the night she wakened, sitting up with a start and the watchful listening most mothers learn. Through the thin partitions came the sound of coughing, a racking, choking cough, again and again. Then Ruth understood, The words, "I want my children to have my china when they are women," came back with pathetic meaning; it was the yearning of the mother to be remembered and held dear even in little things.

The week went swiftly by, and Ruth, as she helped Eleanor about her household tasks or drove with her through country lanes or walked over rough mountain paths, listened with ever-deepening comprehension, and treasured up many things in her heart. The poverty and isolation in the life of John and Eleanor Prentiss faded into the background, and only its beauty remained. She no longer looked upon these mountain people with half-contemptuous pity, as men and women of low degree, but came to know them as elements of the awful force that is to raise or wreck our country. She began to see them with John's or Eleanor's eyes,

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as human beings torn by passion, struggling with temptation, borne down with sorrow, or glad with the gladness of living that filled her own heart—not mere hewers of wood and plodders in the field, but sons of God and immortality.

Still, when the last day of her visit came Ruth was glad to be awakened by the sound of rain; this day she could have Eleanor to herself—even Mr. Prentiss was away. There had been so many things to interrupt the long talks—the sewing-class, the cooking-class, the constant callers. Care-worn, stoop-shouldered women came for advice on every subject under the sun; comfortable farmers' wives stopped for a moment on their way to or from the post office; pleasant women came to the front door; obtrusive women thrust their way in at the kitchen. But to-day, surely, no one would venture over country roads in such weather. The birds were silent, and the chickens, with matted feathers and depressed countenances, stood in a row under the eaves of the woodshed; even the branches of the trees hung limp and hopeless.

Even as unregenerate Ruth stood congratulating herself on the prospect, a woman came up from the barn, a shawl pinned over her bowed head, a brimming pail of milk in her hand. "Oh, bother!" Ruth grumbled; "coming so early, too." The woman disappeared, then came out, and going to the woodshed called the mournful fowls about her while she spread their breakfast. This done, she gathered an armful of wood and started back to the house. The wind caught the shawl and whipped it back from the slender shoulders, and a lock of brown hair loosened and blew across her eyes. She raised her head to toss it away, slipping as she did so on the wet, uneven boards, and then Ruth saw that it was Eleanor. With a sudden impulse she dropped the curtain and turned away. Such tasks were cruelly unfitted to that delicate woman, but what could she say or do? She well knew that intrusive sympathy wounds more deeply than indifference; but in their comradeship that day there was a tenderness in Ruth's manner that Eleanor felt, as she felt the warmth of the spring air. But tenderness is dangerous even to the reticent, and that evening, when the two women sat alone by the fire, Eleanor's strength gave way. Ruth, beguiled into thoughtlessness by the magic of the firelight, had been giving an animated account of happenings at their old home, as Alice had related them, coming at last to the D. A. R. "I meant to bring our Regent's last letter to me," she said, "but of course she wrote to you. Why, Eleanor!" She sprang up, startled, for Eleanor's hands were pressed to her eyes, while tears were running down her flushed cheeks. "You poor, tired child," Ruth said, sitting down on the arm of Eleanor's chair, drawing the slight figure to her, and kissing her upon the forehead and hair. "You dear girl! Tell me all about it; or, if you don't wish to, don't. Just cry it out."

For a few minutes Eleanor did cry—cried as does a woman who, for months, has been fighting tears with smiles and brave words. Then she sat erect, while her eyes grew hard, and her lips took a bitter curve.

"Sit down, Ruth, and I will tell you. I must talk to some one, and there is no one here who would understand, except John, and I can not trouble him. Besides, I sometimes think he would not understand—we women are so queer." She made a pitiful attempt to smile. "Tell me, Ruth! Am I indolent, and careless and unpatriotic?"

"*You?* I think you are wearing yourself out for your country and these people, washed up into the nooks and crannies of the earth."

"Do you really believe that?" Eleanor asked, with feverish eagerness. "I came here because I loved my country; for the boys and girls in these 'nooks and crannies' go down to the cities, and as they are made or marred up here, they make or mar down there; and I want to stay, because I love the people, and they love us; but I am so tired. It is all such a wearisome problem, and I seem such a pitiful failure; then again, I have such a sense of injustice, of wasted strength, that I could cry aloud in bitterness and anger—not sorrow, but anger. That is the worst of all; I am growing suspicious and cynical, estranged from my own people, thinking they wish to patronize me, or spy out the poverty of the land. At first I did not wish you to come. Is it not shameful to sink to such feelings? But I am glad you came. It comforts me to know that you know about my little girls, if anything should happen." She caught her breath a little and again into her eyes came the look of one who, falling, catches at anything, no matter how frail it is. "It will be well with my baby," she went on, "for John will understand him; but I think fathers can only love their daughters, and can never really understand them."

Eleanor was silent a moment, her brows drawn with anxious thought; then she leaned back wearily in her chair and her clasped hands fell apart as if she gave up some struggle.

"I will tell you," she said. "You may think ill of me; perhaps it is cowardly to burden you with my troubles; I saw you drop your curtain when I was bringing in wood. I never do that when John is at home, but he is called away so often. It does not matter in pleasant weather, only I am not accustomed to it, and that makes a difference. Until last summer I had help—a tall, strong girl who seemed to revel in hard work. I taught her to read and sew. But last summer a member om the home mission committee visited us. It was the loveliest time of the year. Every one is rich in summer, and our little home, with its vines and fruit-trees must have been charming to a tired city man. Our garden is really wonderful; it is on a southern slope and John takes care of it, so our table was well supplied. Our little church was freshly cleaned and painted, and sweet with jars of wild roses. It is restful to sit looking through the open windows into the woods, hearing the bird voices laughing at our squeaky little organ and the hymns our choir attempted. It was funny to hear Mrs. Jamison, that tiny, meek-looking woman singing "All Saints," in her thin, high voice. I do not feel so now. I know the bitterness the longing, the bravery of the hearts under the faded clothes or the queer new frocks. I have learned that from such as these 'that noble army' was recruited, and I sing reverently: Oh Lord! to me may strength be given

"To follow in their train."

"The old hymns are food and drink to them. I could not wish one voice silenced. But I am wandering from my story. Our people are hospitable, and Dr. Brant was entertained by our most well-to-do farmers; then he went home and reported our church

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so prosperous it would be well to cut down our appropriation one-half, and it was done. I had to give up help, and also much work among the people; the days are no longer than when I had less to do. I try to be patient, but is it justice, is it common-sense, to let those whose strength is needed for other work wear out their lives in literal hewing of wood and drawing of water? At times I could fling their pittance back to them, so wicked have I become.

"Last Christmas the children talked of the turkey that would come flying through the snow, and we had not even a chicken; but Christmas eve a couple came to be married, the fee was a dollar, and after they were gone John went out to get the Christmas treat. Hardest of all, we can not help others as we did. I am no longer a member of the D. A. R. I could not pay my dues, so I resigned and sent back my pin." Eleanor's voice had grown strangely calm. "I received a letter from our regent, regretting that I had lost interest in our order. She thought that, of all women, a wife and mother should be most patriotic, and that a minister's wife would esteem it a privilege to use her influence in her country's service. So I ask you again, Ruth," Eleanor clasped her thin hands nervously while she leaned forward, "have I degenerated? Am I neglecting my opportunities, and is it only the insignia that makes the patriot? I am so tired that I can see nothing aright; I seem, lately, to be able to see nothing but my children. They used to repeat at our meetings, 'It is sweet to die for one's country.' It may be for men, for in the struggle they can forget every thing; but death can only be bitter to the mother of little children; above all other sounds I should hear my babies calling me. Have I not a right to my children? Am I altogether wrong?"

Ruth rose with an impulsive gesture, and kneeling by Eleanor's side, held the poor, trembling hands still in her own firm clasp. "Wrong, Eleanor! A failure! You?" she exclaimed. "There was never a woman of the Revolution braver or more patriotic, or"—oh wise little Ruth!—"more useful than you."

It was a new world they looked upon from the station the next morning; a world of sunshine and blue sky, of cloud shadows and billowy green hills, of perfume and bird music. Eleanor felt the change through every nerve of her sensitive body, and as thy heard the faint, far-off whistle of the engine, the sound that to modern ears has the same mournful undertone of separation and longing that of old was heard in the surge of the sea, she caught Ruth's hands, saying, "Ruth, please forget what I said last night. I was in one of my rainy-day moods; I must not yield so to the weather. I was wrong; I ought only to be enthusiastic about our life. It is such creative work, at the very heart and beginning of things. The summer is coming and I shall grow brown and fat. You know I come of a longlived race, and summer is glorious here in the hills. Now hurry, dear; goodbye, and come again!"

So Ruth left her, standing slender and erect with glowing cheeks and shining eyes, waving farewell from her realm of hills and forests.

Swiftly the summer sped on her way, seedtime changing to the ripening of fruits. All day the hot August sun had shone upon the little parsonage until it seemed to Eleanor as if the air lingered ever just beyond her lips, as if strength was visibly slipping from her fragile hands. Yet as sunset drew near there was a chill in the air, and Mr. Prentiss, before leaving her to go and comfort a dying man, lit a fire of pine cones, and fitted the cushions more closely to her, saying as he stooped to kiss her: "I am afraid you need me, Eleanor;

"Put your arms around me—
There, like that;
I want a little petting
At life's setting,
For 'tis harder to be brave
When feeble age comes creeping
And finds me weeping,
Dear ones gone,
Just a little petting
At life's setting:
For I'm old, alone, and tired
And my long life's work is done."

I wish the girls were home, for you will be lonely."

Eleanor held her hand tightly a moment, looking up into his face with a strange intent gaze, and answered slowly, "Yes, John, I think I shall be very lonely without you, but after all, it will not be very long. Please put baby in my lap before you go; no, he will not tire me; he will sleep. Be sure and tell Jane to send for more fruit for Henry, and don't be anxious, John; the wind has changed, and to-morrow will be cooler."

The baby, disturbed by being lifted, opened his eyes and smiled at his mother, then waking still more as she played with the soft hair on his forehead, talked in baby fashion and laughed gleefully when she uncovered the pretty white feet, and played, "This little pig went to market" with the tiny toes; then he nestled to sleep again, while his mother, holding in her thin hand the little feet that had so far to go, sat dreaming of his future as she gazed through the open door at the sunset. A neighbor stopped, saying, "I've got a letter and a package for you, Mrs. Prentiss. Smith thought you might like 'em to-night. Letters; newspapers can wait, for they're good most any time; but when your kinfolk have somethin' to say you don't want to wait."

Eleanor turned letter and package over and over, looking at postmark and address, guessing from whom they might come, then laid down the package to read the letter before the daylight faded. As she read her face flushed and her eyes filled. It was from the Regent of her D. A. R. Chapter, and its stately diction could not hide the tenderness that inspired it, or the humility of the woman who, putting aside all considerations of age and position, begged pardon for having so misunderstood.

"Our chapter has listened with eagerness and admiration to the account of your work, as Mrs. McGregor has written it, and by a rising vote has pronounced you true woman, true patriot, and begs you to accept the gift of life membership, and to wear, as earnest of your forgiveness of our ignorance the insignia which should never have left you." So the letter closed.

With trembling fingers Eleanor opened the little box and took out the pin whose wheel and distaff and stars had signified to her the duty and the beauty of a woman's life. She looked at her name engraved in it; she turned it that the firelight might shine upon it while it recalled the days of her girlhood. Then, with a sudden fancy, she pinned the pretty thing on her baby's gown. He stirred in his sleep, and with a sudden rush of tenderness she caught him up and held him tight in her arms, his warm plump body pressed to her tired heart, his little head with the damp curls nestled in the hollow of her shoulder. She could not give him up! She kissed the bright hair, the closed eyes, the white forehead. If only she might kiss those pretty curving lips!

Then suddenly the mother's lips were hot and dry no longer, and the flushed cheek was cool, though it rested against the warm soft one of the child.

So the father found them, the baby still asleep in his mother's arms, dedicated to patriotism by the mother's red blood that stained his white dress.

But as John Prentiss looked upon the face of his wife, his heart was comforted, for it was the face of one who had conquered, who in the last extremity had found no bitterness, but only that death for one's country is passing sweet.—*The Interior.*

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Just Ask Dad.

Our family is the queerest one
I'll bet you ever see;
There ain't but one in all the batch
With a good quality.
The rest o' us have lots o' traits,
But all of 'em are bad,
An' if you don't believe me, why,
You jest ask dad.

There's sister Kate an' sister Nell,
Their fault is makin' breaks;
They ain't like pa a single bit,
Because they make mistakes.
They ought to have been better with
The trainin' they have had,
But if you don't believe me, why,
You jest ask dad.

Next comes my sisters, Bess and Sue,
With fault of too much style;
They seem to think o' nothin' else,
They talk it all the while.
They keep us in hot water with
Some fool, expensive fad,
An' if you don't believe me, why,
You jest ask dad.

Now last—not least—cames Bill an' me;
Fergettin' is our trait.
It ain't no habit we've acquired,
It seems to be our fate.
We all takes after ma, we do—
No wonder we're so bad—
An' if you don't believe me, why,
You jest ask dad.

—*Woman's Home Companion.*

The Red Reminder

Walter Freeman had lived in Welchville fourteen months, and this was his first invitation out in all that time. And it was from Ralph Stanley, too, the fellow who had just returned from Europe with a French tutor, and whose parents were the wealthiest, it was said, in the town.

Mrs. Freeman, smiling, took the dainty missive.

"At home, Tuesday evening, 6:30 o'clock. The Willows."

"Do you think my clothes are—"

"Suitable?" interrupted Mrs. Freeman, with a reassuring smile, noting the doubting expression on Walter's face. "Certainly, dear. Your black suit is just the thing. Do you suppose I can find them?" with more seriousness.

"I—they're in the closet," stammered Walter, blushing. "I hung them—"

"Didn't somebody's mother do that for her boy the nert morning after he got back from Lake Whitney? If I remember correctly the vest was behind the bureau."

"I—come to think of it, I guess you did," replied Walter, slowly. "But I will remember hereafter to put things in their place!"

"How are you coming on with your bookkeeping?" asked Mrs. Freeman, the evening before the dinner at the Willows, as Walter sat at the table busy with his entries. "It's pretty warm to be doing private work, but I suppose you're almost ready for the position at Cole's?"

"Very nearly. Mr. Hubbard says I'm doing finely. I wish I had some red ink," suddenly; "mine is completely out. I meant to get some this afternoon, but forgot it."

"I think Uncle John has some. It's on the lower shelf in the closet. Don't forget to return it."

"There!" an hour later. "It's so hot I don't believe I'll do any more. I can finish in the morning!

"I won't bother to take the ink back tonight—I'll just set it in the cupboard till morning."

He took up the ink and carried it to the kitchen.

Returning to the sitting room, Walter turned out the light and hurried to bed.

"I'll have to shut down that window!" He awoke in the night, and threw back the light covering. "Seems as though the mosquitoes are thicker than ever." Then, after closing the window, "I'll have to go down and get some camphor; my face is all eaten up. I'll be a pretty sight to-morrow!"

Groping along without a light, Walter found his way to the kitchen, and going to the cupboard took down the camphor bottle.

"I'll fix it so they won't bother me any more," and he completely covered his face and ears with the contents of the bottle in his hand there in the dark.

"It doesn't smell very strong," he remarked to himself, "but I guess it will keep the mosquitoes off—that's the main thing."

Walter closed the cupboard door and went to bed.

It was late when he awoke the next morning.

"What!" he exclaimed hurriedly, glancing at his face in the mirror. "I've—why, what is it?"

"Mother," he called, hurrying to the stairs. "Come here—quick! What is the matter with me?"

"Walter!" cried Mrs. Freeman, "Where have you been?"

"Nowhere."

"But what is it?"

"I don't know; I don't feel any different than usual. It's only my face—but that is awful!"

"Doesn't it pain you?" anxiously.

"No."

"Have you put anything on it?" and Mrs. Freeman closely examined Walter's face.

"Nothing—nothing except camphor. I got up in the night to put some on to drive off the mosquitoes; but camphor isn't red!"

"Where was it?"

"In the cupboard in the kitchen."

"Did you put your Uncle John's red ink back in its place before you went to bed?"

"No. I—I was going to this morning," stammered Walter.

"You put it in the kitchen cupboard, and you've gone and covered your face and ears with——"

"Not with red ink!" exclamed Walter in dire distress.

"It must be; nothing else could give that color. You don't know how you look, dear," and Mrs. Freeman couldn't refrain from laughing.

"Then I—I can't go—" Walter hesitated. "It can't be washed off; I know from the little I've got on my fingers at times—it has to wear off."

"I'm afraid, dear, you'll have to send regrets. You couldn't possibly go to Ralph Stanley's with the appearance you present."

"Oh, mother!" There was such a tone of bitter disappointment in Walter's voice. "And it's what I've wanted for months—a chance to get acquainted with folks."

The Difference.

Eight fingers,
Ten toes,
Two eyes,
And one nose.
Baby said,
When she smelt the rose,
"Oh, what a pity
I've only one nose."

Twelve teeth
In even rows,
Lots of dimples,
And one nose.
Baby said,
When she smelt the snuff,
"Dearie me!
One is enough." —*The Companion.*

"I know, dear; and if you only——"
"Hadn't been a slave to Not-have-a-place I could have gone. Do you suppose this will teach me—this horrid red—hereafter to put things where they belong?"

"I trust so, my boy."

And it did—effectually.—Southern Christian Advocate.

Bopeep's Lost Sheep.

Bright and early one morning Bopeep took her daily walk out to the barn. There were the cows and the horses and the dog, but where were the sheep? She looked and looked, but she couldn't find them anywhere. She went down to the meadow and called and called, but she didn't hear one little "Baa." Fido came and licked her hand, but he couldn't tell her where the lost sheep were. She came back to the house, looking very forlorn. Mother saw her and wondered what could be the matter. Then she thought what the trouble must be, and a funny look came into her eyes as she said:

Little Bopeep, she lost her sheep,
And didn't know where to find them;
Leave them alone and they'll come home,
Wagging their tails behind them.

So after breakfast Bopeep sat on the steps and waited.

She wondered what the funny look in her mother's eyes meant.

Suddenly there was a cloud of dust down the road. "There's my father and my sheep!" she cried, and she hurried to meet them.

Oh, how queer the sheep looked! Some one had cut off all their wool!

The dear little sheep of little Bopeep
Had left their coats behind them;
Then, shorn and sheared, they all appeared,
Without her going to find them!

Little Bopeep counted her sheep over and over. Yes, they were all there—Blackie, and White-nose, Smutty and Beauty and Bunty, and the others—every one had come back!

Then her father told the story of where they had been:

"We drove the sheep down to the creek and washed them nice and clean. Then the men helped me cut off their wool with these large queer shears. Snip! snip! When the wool was cut off we did it up in large bulky bundles and loaded it on wagons. Next it will go to the factory. There the wheels will turn round and round—whir! whir! work! work!—to spin the yarn into threads, to weave the threads into cloth to make a warm wool coat for my little girl."

Bopeep laughed and ran to tell her mother about it. The funny twinkle came back into her mother's eyes again, as she said:

Little Bopeep, to thank your sheep,
Some salt you'll have to find them.
They're not forlorn though sheared and shorn,
For they're wagging their tails behind them.

—*Exchange.*

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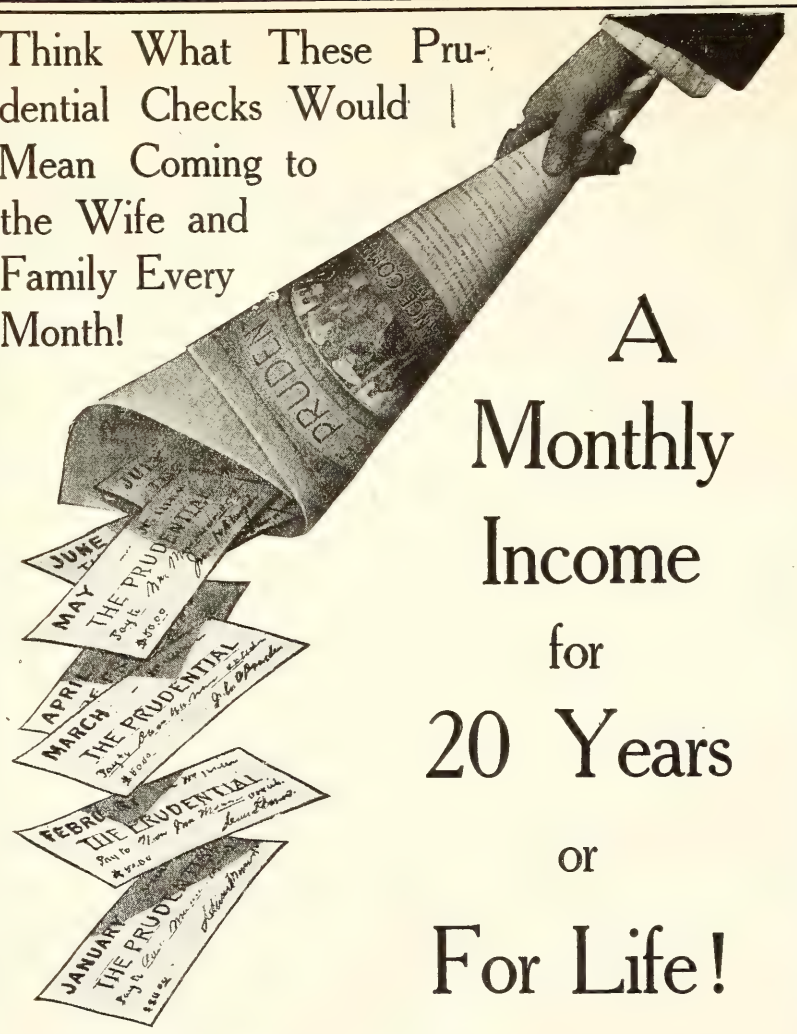

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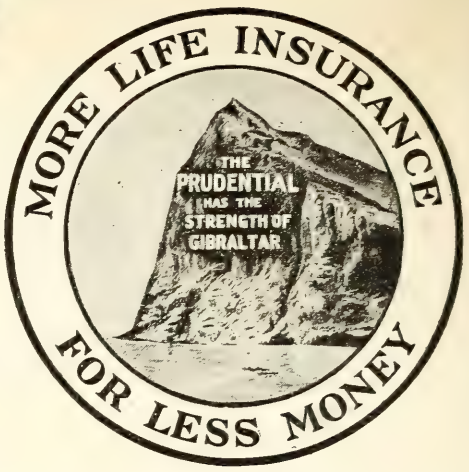

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For the truth which makes men free,
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Which makes God's children one,

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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October 1, 1908.

To our Subscribers:
Dear Friends:--

There are two matters I desire to call your attention to, in this communication:

First. We are making a special offer to new subscribers to The Christian-Evangelist, who would like to take a three months' trial subscription, beginning with this month, and ending January 1st, 1909. Full particulars concerning this offer will be found on page 1273, of this issue, and we are hoping that our present subscribers will be sufficiently interested in extending the influence of this paper, to send us several subscriptions of this kind. Why not select four of your good friends, get 25c from each of them, send us their names and addresses, accompanied by a $1.00 bill? We will send The Christian-Evangelist to the persons whose names you send in, for three months, beginning with this present month.

We will hope for a generous response to this suggestion to our subscribers, which will increase our present circulation several thousand.

Second. THE CHRISTIAN-EVANGELIST SPECIAL to the New Orleans Convention will leave St. Louis Wednesday, October 7th, at 1.50 p. m., before the next issue of this paper is out; therefore, this is the last call, and our friends who intend to go to the Convention with us will please write to us at once.

Yours sincerely,

W. Daviess Pittman

Business Manager.

MEN WANTED AT NEW ORLEANS

There will be special and important meetings at the New Orleans Convention, of all interested in Men's Organizations; and we are hoping for a large attendance of MEN.

It is especially desired that our Men's Associations, Clubs and Brotherhoods, send delegates to tell us what they are doing, and how they do it. We also urge "all men everywhere" to meet us at New Orleans, and "The Christian-Evangelist" booth will be the headquarters for men, where they may register and get a special badge indicating their interest in our Men's movement.

W. DAVIESS PITTMAN, Cor. Sec'y
Business Men's Ass'n of the Christian Church.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events

A Pioneer of the Northwest.

The first of the great wheat farmers of the Northwest is dead. Oliver Dalrymple was a pioneer of the Red River Valley in North Dakota. He deserves a place in the roll of honor of American men of energy. Going up there in 1875, when no one considered the land valuable for agricultural purposes, he broke and plowed 6,000 acres each year for a period of five years, and put this great farm into wheat. He became one of the wonders of the land. His energetic career was an inspiration to others, and a powerful incentive in the development of the wonderful resources of the great Northwest.

Quoting "The Nation."

The ministers of Springfield, Ill., have agreed that the riots were the natural result of the lax government of the city. We took this position at the time. "The Nation," commenting on the facts, says: "The American who prides himself so on his efficiency, administrative ability and shrewdness, has yet to grasp the fact that bad government is the most wasteful and costly of extravagances—to say nothing of its immorality."

A Victory by the Sea.

Governor Fort has won a notable victory for law enforcement, but it remains for the people of New Jersey to guard what he has won for them. After closing their places on one Sunday at Atlantic City for fear the Governor would send the militia to enforce the law, the saloonkeepers decided that further evasion might be dangerous. An organization including nearly all the local liquor dealers, resolved thenceforward the bars should be kept closed on Sunday until the legislature can be prevailed to enact a more liberal statute. The estimate that the people who were in Atlantic City on that Sunday had $150,000 more in their pockets and the saloonkeepers that amount less as a result of the closing, is a point worth noticing.

Coke and Drink.

"This company will not employ any one who is known to be a drinker." If drink unfits a man to make so common a thing as coke, how can it fit him to be a worthy citizen and a homemaker? A great Pittsburg coke company has decided that drink interferes with the efficiency of its employes, and it has made the ruling which we have quoted. The company does not claim to be a religious or a reform organization. But it has evidently found that the drink habit is very disastrous to the conduct of a big business. This is but another testimony from great corporations to the wholesomeness and benefit of abstinence. With a growing sentiment of this kind, it looks as if some day the state may find it wise and beneficent to abolish the saloon.

A Notable Abbey.

There is something pathetic in the outcome of the French government's attitude to the religious orders. One may have no liking for these, and yet feel a sympathy for them in the loss of their homes. Some of the monastic establishments have been sold, some converted into jails or factories, others taken down. One of the most famous has been purchased by an English nobleman, Lord Clifford, who will preserve it. This Abbey of Marmontier, by Tours, is said to be the cradle of Christianity in France. Here it was that St. Martin reigned as Abbot and Bishop. For centuries this abbey was to France what the Delphic Oracle was to Greece. Abbot Alcuin, a pupil of the venerable Bede there taught Charlemagne's sons, and his consort, surnamed the "Guardian of her People" lies buried there. That it now be preserved and become a museum is worthy its history.

Demonstration and Legislation.

We read frequently of the public demonstrations abroad in the interest of some kind of legislation. Of late we have heard much of the "suffragettes" in England. Public demonstration is common in that country. Whether in support of or in opposition to a government or a bill, it is no uncommon thing to see a hundred thousand people gathered in Hyde Park, London, and speakers addressing the crowds from twenty or thirty platforms. In America, for the most part, such exhibitions are witnessed only in the heat of election times. But we are taking note. What is stated to be the most remarkable demonstration given for the benefit of a legislature even seen at Indianapolis occurred last week on the arrival of the Methodist ministers from an adjourned conference at Shelbyville. Numbering more than two thousand, they assembled on the state house steps. In their prayers they besought that the legislature would grant county local option. Some ten thousand persons gathered in the afternoon. This was in response to the call of the Anti-Saloon League for "10,000 fighting Hoosiers who favor local option to be in Indianapolis to-day." The people came by special train and special interurbans. While the ministers prayed on the Statehouse steps, laymen thronged the Statehouse corridors singing "The Steamboat's Coming Around the Bend, Good-by, You Brewers, Good-by." Gov. Hanly looked on the throng with wonderment. He had told the Legislature that "thousands of men would be here to urge the claim of the people on you," but he said he expected no such demonstration as this.

Iowa Mulct Law.

Judge McPherson, of the United States Court, in a decision just rendered, declares the Iowa mulct law system under which saloons are now operating to be illegal. He says there has not been a lawful sale of liquor as a beverage in the state of Iowa for twenty-five years, and further holds that no person, under any circumstances, can lawfully sell liquor as a beverage in Iowa. Under this law saloonkeepers have been paying $600 annually as a tax, with the understanding that it legalized every sale of intoxicating liquors, and gave them relief from the old prohibitory law, which is still on the statute books. Some years ago the Legislature passed what is called "the mulct law," wherein it is provided that where 65 per cent of the voters in a county gave their written consent, the authorities of the county may allow the liquor trade to open a saloon without involving the saloonkeeper in the penalties of the law. In cities of 5,000 or over, the written consent of 51 per cent of the voters was sufficient to obtain for saloons the same freedom. With such an open door it is not to be supposed the liquor dealers were slow to get in their work. They have carried on a system of intimidation and boycott where that kind of thing was necessary while they have cajoled and bribed where that would do the work. They have organized the "Independent Citizens' League of Iowa," and are asking every candidate for any office to make a promise that he will use his best efforts to repeal the laws that are objectionable to the trade. This decision of Judge McPherson is one of great importance. The whole issue, independent of this, is thrown straight in the teeth of the Christian voters of the state.

Editorial

Concerning Our Centennial Program.

The Centennial committee, during the past summer, has given a great deal of time and thought to the preparation of the program for our Centennial convention at Pittsburg in 1909. Few brethren can realize the magnitude of this undertaking. In the first place, it has not been a single program for a single convention that the committee has had to provide for, but programs for five simultaneous conventions. That is, there are to be five speakers discussing the same topic at five different places at the same hour. In the second place, suitable topics to cover the various phases of our movement had to be selected, and speakers assigned according to their supposed adaptation to treat these various subjects. This, it will be seen has involved not only a large amount of work, but of responsibility as well. If the committee has made no mistakes, it would be a most remarkable thing. Speaking in behalf of that committee, we can pledge only one thing, that it has striven, according to the best of its knowledge and ability, to serve the brotherhood and the great Cause we all love in the preparation of this program.

It so happens that the chairman of the general Centennial committee is the Editor of this paper, but what we are saying here is said in our editorial capacity. The chairman of the committee has felt from the beginning that its action should be subject to the revision of the general board of managers, which is to meet at New Orleans, and that our program should be regarded as only provisional until it met with the approval of that body. The majority of the committee, however, took the view that, as the committee was given power to act, and that the time was none too long for the speakers to make the necessary preparation, it would be better to regard the program as final, so that the speakers might begin their work of preparation at once. Since, however, there has been some dissatisfaction expressed with a few of the appointments in view of recent developments, we feel sure, without having had opportunity of consulting the members of the committee, that it will feel quite disposed to throw the responsibility on the general board of making any changes it may deem proper at its forthcoming meeting.

One thing more deserves to be said. The committee felt that in the Centennial celebration of a religious movement, whose chief characteristics are its freedom, its catholicity, and its supreme loyalty to Christ, it would be entirely proper to have the different types of thought which have been developed in that movement represented on the program, including the most extremely conservative element that counts itself a part of our general movement, and the most liberal, or progressive, that holds itself as loyal to Christ. It is for the representatives of the brotherhood in the general board of managers of the American Christian Missionary Society to decide whether this was the correct principle for the guidance of the committee, and how far the committee's application of that principle is modified by recent events. The committee never felt at liberty for a moment to confine its selection of men to those who would represent the views of the committee. It sought to act for the whole brotherhood. We believe this fact will be more apparent when the entire program is seen and studied. It required some concession on the part of every member of the committee to agree on this program. It is not expected that the speakers representing the different phases of thought among us will each seek to present or justify his particular point of view, but that all will be dominated by the great common aims and principles of the movement in their addresses. If the board of managers should, in its wisdom see proper to make any changes in the committee's report, the committee will accept the same without the slightest feeling, because the board undoubtedly has the right to make such change for what it deems proper cause. There is not the slightest occasion for any newspaper agitation on this subject, and all superheated appeals to passion are to be deprecated. We can be sound without being sour, and loyal to our plea without the use of unbrotherly epithets.

Let the brethren, therefore, possess themselves in patience and above all things, let them act in this matter with that dignity and breadth of vision becoming a great movement which is celebrating its completion of a hundred years of magnificent history.

Since the foregoing was written word has come to us that one of the provisional appointments of the committee that has caused most comments has declined to serve on the program in view of the objections which have been urged against him. But this does not change the principle stated in our article. Let the committee submit its report and the board, in an orderly way, pass judgment upon it.

THE SEARCH.

By Thomas Curtis Clark.

I sought His love in sun and stars,
And where the wild seas roll,
But found it not; as mute I stood,
Awe overwhelmed my soul;
But when I gave to one in need,
I found the Lord of love indeed.

I sought His love in lore of books,
In charts of science' skill;
They left me orphaned as before,
His love eluded still;
Then in despair I breathed a prayer:
The Lord of love was standing there!

St. Louis.

In the Air.

We do not mean by this title the remarkable experiments of the Wright Brothers. It may be that their wonderful achievements are symptomatic of other things which just now seem to be in the very atmosphere we breathe. Nevertheless, our headline does not refer to any particular scientific fact though many of these might be presented in illustration of our subject. We refer to certain moral or religious sentiments which seem to be uppermost in the minds of the people generally, and especially those who think earnestly upon current problems. What is meant by "Modernism"? It is something that is in the air, which is just now having a predominating influence in religious circles. Probably it would be correct to say that Modernism has its origin in the Laboratory; in any case in the University. It is the product of education; it is a resultant from the hard facts which come out of scientific investigation. What it stands for may be right or it may be wrong. It is by no means certain that it can be trusted all the way through, for science itself must continue to walk cautiously, as there are many things still far out of the reach of even the most earnest and intelligent quest.

Still, it must be confessed that there is a predominant influence in the air which requires a recommitment of nearly all our conclusions to a new test. This is the origin of the present critical investigation as regards the Bible. There is nothing especially new in the modern contention. From Celsus down to the present time there has scarcely been a new objection made to Christianity. Over fifty years ago Dr. Colenso published nearly all the objections and difficulties which have since been so persistently paraded by what we call the "higher critics." But it remained for the latter part of the nineteenth century to so accentuate the higher criticism as to make it practically atmospheric in its influence. For some time it was almost an epidemic, but recently there has been a subsidence which shows a decided reaction with respect to the importance of the subject. This fact is also worth noting. The predominance of any particular thing in the atmosphere does not usually continue for any great length of time, any more than a high pressure in the physical atmosphere continues for a long time. Nearly all important movements or trends in thought have their day, when they are as much in the air as rain is or any other physical condition when this is the predominant influence. But the law of action and reaction prevails in these things just as in everything else. No one need be alarmed because an atmospheric condition indicates a storm period. These periods are as necessary as the periods of calm. The trouble is that some people are silly enough to imagine that we shall never see the other end of these periods. So as respects the agitations of our social, scientific and religious atmospheres. The rise

and fall of the barometer are just as necessary in these as in the physical atmosphere. He is extremely foolish who imagines that we shall never see the other end of moral or religious storm clouds that may be sweeping over us.

This brings us to say that truth does not fear agitation. It may be crushed to earth, but it will rise again. In the furnace through which it is compelled to pass it will be refined and will shine all the more brilliantly when the dross is consumed. No one ought to desire anything to remain that is not worthy. The whole struggle of life is to attain to the best. Death itself is often on the road to the highest, and it is by no means certain that our upheavals in the religious world are even generally for evil. Doubtless some evil will come out of any conflict, but conflict is the law of progress. We can not even walk without meeting opposition. Unless there was something to oppose the foot that steps forward, it would be impossible to take the next step. Still, it is undoubtedly true that many weak souls become discouraged and cast down because here and there the air is full of contrary elements, and even storms break forth at different points and rage for a while. If we could understand the reason of these storms, and that they will last only until their purpose is fulfilled, we should then be encouraged rather than cast down by their appearance. There need not be, therefore, any unnecessary alarm because of present conditions in our religious atmosphere. These conditions all point to a better time coming. They indicate a new day dawning when we can sing with the poet:

"How calm and beautiful comes on
The stilly hour when storms are gone!"

The Call of the South.

"The South calls to you; it calls with deep earnestness, come home." In some such words the editor of a great paper devoted to manufacturing interests closed an address recently before the Southern Society at Boston. They are, of course, words directed to a special class—Southern men in the North. Mr. Edmonds pointed out that 9 per cent of the white natives of the South are living in other parts of the country, and that while the South has received, according to the latest available figures, 758,136 white natives from other parts of the country, it has lost to the North, East and West, 1,347,121 of its own native whites, showing a loss of over half a million more than it received. The reason why so many of its natives left the South is that in former years they could not find opportunities to satisfy their ambitions. It is estimated that since the civil war 2,500,000 Southern-born people have left the South. But now there is another call of the South. Once it was to ease and plenty, the estate of a gentleman and planter. Then came another call—the stern call, to which thousands responded with alacrity, to enroll in the ranks of the gray-coated men. When the issue was ended the South was bleeding and bare. The exodus had to follow. But there came the period of recuperation; the development in recent years has been noteworthy; yet the opportunity for future development is more noteworthy. It is estimated that the South could support a population far greater than the 86,000,000 that live within the confines of the Atlantic and Pacific, the Great Lakes and the Gulf. Massachusetts has 350 persons to the square mile, but the South only thirty. Yet the potentialities of the South are very great.

A few significant facts as to what has been done recently may be stated. Forty-five per cent of all their public revenues are expended by the Southern people upon education; they have increased their school revenue $11,590,000 in the last five years; 650 public school houses have been established in the same period, while 120 institutions of higher learning have been revived or established. The percentage of illiteracy among whites has been reduced from 25 per cent. to 15 per cent and among the colored race from 85 per cent to 45 per cent.

So the South sends forth another call. It tells you that there is in the making a new South, and it says, "Come, we want men." On every side Southern business men are calling for men and money, but especially men with the stamp of America on them. Here they see a solution of three of the great problems of the South—the industrial, the racial and the educational.

But there is another problem, and of this we do not hear so much. It is the problem of the highest type of men. The South may draw many of her own sons back; she may welcome even alien immigration. But if the wisdom of the world shall lead to ignorance of God she may not save herself. The people of the South are not naturally an irreligious people. There is no part of the land where religionism has such a strong hold. But it is a religious immobility rather than an aggressive Christianity. An inherited faith satisfies, and leads to little inquiry about one's neighbor unless denominational prejudices be aroused. The real call of the South to-day is one that is unexpressed.

We are the people to meet the call.

It might not seem so, however, were we to judge by what we have achieved in a hundred years of history. Think of Florida, with only one strong Christian Church, and only one other that does not receive mission fund support. In this state we number less than one-half of one per cent of the population, while in Georgia, where we have some strong churches, there is only one Disciple to every two hundred of the population. In Tennessee there are but thirty-five ministers who serve one church only. We number less than ten thousand all told, in Alabama, and not one-third of these are co-operating. Such are some of the conditions. In other columns of "The Christian-Evangelist" preachers of the South have told us some of the reasons for these conditions, and have pointed out some ways of betterment. Let us learn the lesson of the past. We have said that we are the people to meet the call. We have the greatest religious plea that can be presented. But the measure of its success will depend somewhat upon the spirit in which it is put before the people, and especially a people controlled by a pride of race and religion. The chief reason, perhaps, why we are so weak in the South to-day is because a legalism and narrowness was injected into our movement that made many men zealots but not apostles of a winning Savior. Their peculiar plea was to them of greater importance than the spirit of the Master. Fighting sectarians, they became sectarians themselves. The lamentable fact to-day is that while many of our leaders of the South are free from these shackles of the past and are calling for ministers—consecrated, educated and with the broader vision that is the real heart of our plea, there is a tendency in other parts of the country to revert to an overemphasized individualism which is really the backbone of anti-ism.

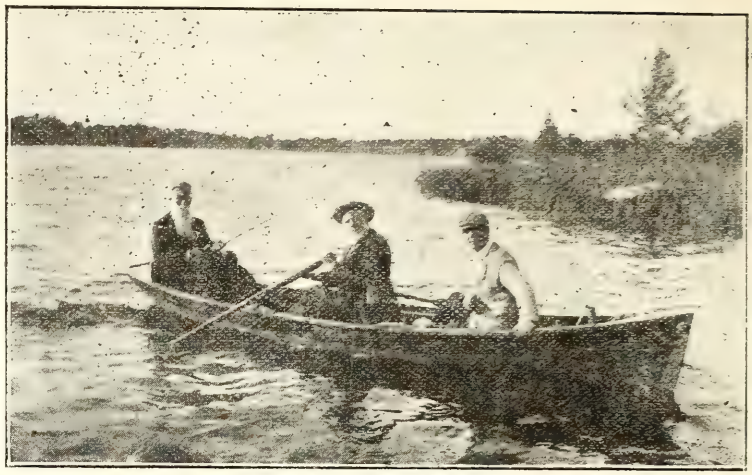
Notes and Comments

"Prof. Willett claims that his views on miracles represent the scholars of to-day on that subject. Is this your understanding? M."

It is *not* our understanding. No doubt his views do represent a certain class of scholars, or school of thinkers but the great leaders of thought in the various evangelical bodies hold to a very different view. They accept, without question, the miraculous element of the Bible, including the virgin birth of Christ, his unique sonship, his sacrificial death and his resurrection from the dead. In fact, Christianity has never made any progress in the world except by men who have held to these great fundamental facts, with all the miraculous which they involve. More than that, the church is never going to get away from the miraculous. It can not do that and hold to the Christ of the New Testament. There is, we should say, in scholarly circles a decided reaction against the tendency which manifested itself a few years ago to get rid of the miraculous at all hazards. The feeling is growing that "there is more in heaven and on earth than is dreamed of in our philosophy," and men are less ready to deny the possibility of what they do not understand. Long after the schools of thought that balk at the miraculous have "had their day and ceased to be," the Church, resting secure on its own divine foundation, will go singing on its triumphant way, trusting in an omnipotent Savior who conquered death and brought life and immortality to light in the gospel.

Editor's Easy Chair.

Our readers are expecting little more in this department for awhile than a personal message from the Editor. It is with great gratitude that we announce that the worst of what has been a very painful illness seems past, and that unless some unforeseen complication sets in the period of convalescence is at hand. While the recovery is likely to be slow, it is probable that it will be far less painful, so that it will not be impossible to do more work without retarding our convalescence. These personal words are justified by the large number of inquiries which continue to come to the office concerning our condition. For these letters of sympathy and of kind appreciation we shall never cease to be grateful. The assurance that brethren everywhere were praying for our recovery has touched us deeply and has given us confidence that the Lord has some work for us yet to do. Nothing else seems to us worth living for than helping in the extension of Christ's kingdom among men. It has been our effort for years to entirely subordinate all personal and selfish considerations to that great work. It seems now that it will be easier for us to do that in the future than ever before. We are sure that what the church and kingdom of Christ need most in order to their success is just this whole-souled and unselfish service on the part of those who claim to be his followers. It is not too much for Him to ask of us, nor is it too great a sacrifice for us to make for Him who loved us and gave Himself for us. Once we yield ourselves wholly to His control He will accomplish in us and through us things of which we do not now so much as dream. May His love so purify us and so unify us that we may become vastly more effective in spreading His kingdom among men!



Off for the Fishing Grounds.

In thinking of the New Orleans convention and praying for its success, one thing has occurred to us which might prove helpful in promoting the unity and welfare of the brotherhood. If that convention, by special resolution, should appoint a large committee of perhaps not less than ten or twelve of the wisest men of the brotherhood as a committee on the State of the Cause, to study thoughtfully the condition and needs of our cause the coming year and make report at our Centennial Convention, it seems to us it could not fail to prove helpful. What we need at a time like this is wise counsel. The great body of the brethren want to do what is right, if they know what that is. But many are misguided, and are as sheep without a shepherd. When the best people of a city govern it, it is well for that city. When any religious movement is guided in its course, under God, by its best and wisest men, it is well for such a movement. There ought always to be some way by which such counsel of such men could be brought to bear on the whole body. There was never a time in our history when there was greater need for wise counsel than at the present time. We pray that the New Orleans convention may furnish opportunity for the brethren to get together and take counsel with each other for the best interests of the cause which lies on all our hearts.

DISCIPLES AND THEIR CENTENNIAL

As Seen From the Dome

By F. D. POWER

What shall I do for the Centennial? Preach about it. Get a hundred copies of the Declaration and Address and place them conveniently in the church. Have a sign, "Take one and leave a dime," and give the people a chance to get this remarkable document. Then tell them something about it.

The year of 1909 will be a year of centenaries. Among the men who first saw the light just a century ago, in 1909, were Mendelssohn and Chopin, Darwin and Cyrus McCormick, Poe and Tennyson, Oliver Wendell Holmes, Lincoln and Gladstone. The most important event in the religious world was the issue of this document. It was a sort of new declaration of independence, written just thirty-three years after Thomas Jefferson prepared his immortal address to the nations. It was written in a little upper room in a farm house in Washington county, Pa., by a Presbyterian clergyman, and a group of a score of people assembled one August day in a log house near by and approved it. Deploring the tendency of party spirit among Christians, and the enforcement of human interpretations of God's Word in place of the pure doctrine of Christ, it is resolved, "That we form ourselves into a religious association under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men." It expressly affirms: "This society by no means considers itself a church, nor does it assume to itself the powers peculiar to such a society." It is addressed "To all that love our Lord Jesus Christ in sincerity, throughout all the churches."

This address pleads for the restoration of pure, simple, original, evangelical Christianity as exhibited on the sacred page, without attempting to inculcate anything of human authority, private opinion, or invention of men, as having any place in the constitution, faith or worship of the Christian church, or anything as a matter of Christian faith or duty for which there can not be expressly produced a "Thus saith the Lord," either in express terms or approved precedent. It considers the sad divisions then existing, and the baleful effects in angry contentions, enmities, excommunications and persecutions. It sets forth the object of the Association "To come firmly and fairly to original ground and take up things just as the apostles left them, that, disentangled from accruing embarrassments of intervening ages, they might stand upon the same ground on which the church stood at the beginning." That is, the proposition was to begin anew at the beginning, to ascend at once to the pure fountain of truth, disregarding all declarations of popes, councils, synods, assemblies, traditions, perversions and corruptions, and work not a reformation of the church as sought by Luther, Calvin or Wesley, but the complete restoration to its original ideal purity, perfectness and power. "The cause we advocate is not our own peculiar cause," declares the paper, "nor the cause of any party, considered as such; it is a common cause, the cause of Christ, and our brethren of all denominations," and asks: "Dearly beloved brethren, why should we deem it a thing incredible that the church of Christ, in this highly favored country, should resume that original unity, peace and purity which belongs to its constitution and constitutes its glory?"

The handful of people that constituted "The Christian Association of Washington" have grown to 1,300,000 and have thousands of churches in this land and other lands, and missions in all the regions of the earth to-day. They stand for the same things as in the beginning.

1. They make a plea for the restoration of primitive Christianity. Others have sought a reformation. The Campbells and their co-workers aimed to restore in faith, spirit and practice the Christianity of Christ and the apostles as found on the pages of the New Testament; not to recast any existing creed, or reform any existing religious body, but to go back of all creeds

and councils, sects and schools since the days of the apostles, and take up the work left by inspired men and carry it forward. For existing evils they claimed the remedy is to return to the beginning and build anew upon divine New Testament foundations. To believe and to do none other things than those enjoined by Jesus and the apostles they felt must be infallibly safe. The word of Christ, the body of Christ, the spirit of Christ as in the beginning—this is the plea of the Disciples of Christ.

2. They plead for the union of Christians upon original apostolic foundations. They believe that as in the primitive days there was one spiritual brotherhood, "one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," there should be one to-day; and as nothing was the basis of that primitive union but the common teaching of Christ and the apostles, so nothing is essential to the union of Christians to-day but the apostles' teaching; and nothing is essential to the conversion of the world but such union and co-operation of the people of God. They believe that sectarianism is the curse of the church; that the millennium will never dawn on a divided Christendom; that the kingdoms of this world will never become the kingdom of our Lord so long as our sinful and foolish divisions prevail; that millions of money are wasted and thousands of souls lost and the heathen made to stumble, and God's name to be blasphemed by the differences, controversies and conflicts among the Lord's people; that the teaching of the apostles is the only and all-sufficient means of uniting all the people of God; and that the union of Christians with the apostles' testimony is all-sufficient and alone sufficient to the conversion of the world to Christ; and with the restoration of original, evangelical, apostolic, New Testament Christianity, its doctrine, its ordinances and its fruits—they humbly and confidently believe will come the answer of the Redeemer's prayer that his people may be one that the world may believe.

3. They make a plea for the rejection of human creeds and restoration of the original creed in place of all human substitutes. They would stand strictly upon the original Protestant platform, "the Bible, the whole Bible, and nothing but the Bible." They affirm the sacred scriptures as given by God answer all purposes of a rule of faith and practice and a law for the government of the church, and human creeds and confessions springing out of controversy, instead of being bonds of union, tend to division and strife. Bible names for Bible things. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The divine creed for all human creeds.

Peter confessed, "Thou art the Christ the son of the living God," and Jesus declared: "On this rock I will build my church." Peter's declaration is the only apostles' creed, the divine New Testament creed, the statement that must ultimately be the universal creed of the universal church. Greatest proposition in the universe is this proposition, one that shall stand when the heavens and the earth shall pass away. Martha said: "I believe that thou art the Christ, the Son of God that should come into the world." John declares: "These things are written that ye might believe that Jesus is the Christ, and that believing you might have life through his name." Paul commands: "Believe on the Lord Jesus Christ"; "other foundation can no man lay than that is laid, which is Jesus Christ." The apostles preached "Christ," earnestly testified "that Jesus is the Christ," determined not to know anything but "Christ and him crucified," and when men heard, believed and would confess faith, they said: "I believe that Jesus is the Christ." Upon a person, not a system, faith centers. Upon a divine person, not on a body of human speculations, the church is founded. "What think you of Christ?" is the great question. "Thou art the Christ the Son of the living God" is the great answer. "On this rock I will build my church," is the great oracle. Upon a divine Being, not upon a book, statement or series of propositions, but himself, Christ established his church. Jesus is the creed of Christianity, the creed of the churches in Judea, Samaria, Corinth, Ephesus, Rome; the only article of faith in the creed of inspired men and of churches established by inspired men. All other creeds stand in the way of the peace, union, co-operation and triumph of the followers of the Son of God.

4. This is a plea also for the original names for the church and the followers of Christ. "The disciples were called Christians first at Antioch." Not only is it scriptural and right that the Lord's people should be known by his name, but human names are divisive and wrong. "Every one saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?" "Almost thou persuadest me to be a Christian." 'If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name."

Only under the names found in the New Testament will the great body of believers become united. "I pray you leave my name alone," said Luther, "and do not call yourselves Lutherans but Christians." "Would to God all sectarian names were done away," exclaimed Wesley, "and that we all might, as humble, loving disciples, sit down at the Master's feet to read his word, imbibe his spirit and transcribe his life into our own!" As the bride of Christ, the church should wear the Bridegroom's name, not the name of the Bridegroom's friend, John the Baptist, nor that of the Bridegroom's servants, Luther, Calvin, Wesley or Campbell. Party names perpetuate party strife. Enough it is to be a Christian, and the only name in death, in judgment, in eternity will be the name Christian. "His name shall be in their foreheads." So we would persuade men to be Christians, simply Christians, and have all the King's people wear the King's name.

5. These people plead for the primitive method of making Christians. They would give to inquirers scriptural answers to the question, "What must I do to be saved?" Sinners in time of revival are bidden to pray, to stand up to be prayed for, to sign cards expressing their willingness to become Christians, and are often kept waiting, seeking, in doubt as to their acceptance. Disciples say to the unbeliever, "Believe on the Lord Jesus Christ and thou shalt be saved," and preach the word of the Lord unto him that he may believe. They tell believers crying under conviction, "Men and brethren, what shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." They instruct penitent believers: "Arise and be baptized, calling on the name of the Lord." They assure those who thus believe, repent and obey that their past sins are pardoned, as our Lord promised, "He that believeth and is baptized shall be saved." They exhort those who have entered the Kingdom to "continue steadfastly in the apostles' doctrine, and fellowship, the breaking of bread and in prayers"; to add to their faith, to grow in grace.

6. Disciples stand for the ordinances in their original and unquestioned New Testament integrity. They read the word and do the thing. Concerning baptism: "Jesus came from Nazareth of Galilee and was baptized of John in the Jordan," and straightway "coming up out of the water the Spirit descended upon him." John was baptizing at Enon, "because there was much water there." "They went down into the water, both Philip and the eunuch, and he baptized him, and when they came up out of the water," etc. "We are buried with Christ, planted in the likeness of his death and raised in the likeness of his resurrection." So we go to the water, go where there is much water, go down into and come up out of the water, are born of water and of the Spirit." And this is done not to unconscious little ones, but intelligent, believing men and women who would become subjects of the King. And they exhort men to obey this commandment, as Peter commanded on Pentecost, "for the remission of sins." The Lord's Supper they celebrate on every first day of the week, according to the practice of the primitive church. "On the first day of the week, when the disciples came together to break bread, Paul preached unto them."

Great changes have come in these one hundred years. Old doctrines have shifted. Strongholds of error have surrendered to the onward sweep of Christian thought. Creed authority is no longer paramount. Assent to a human system of opinion is no longer essential to admission to the churches. The gospel is the power of God unto salvation to every one that believes. Vices of sectarianism are deplored; the union sentiment has grown. The great central truth of the Messiahship and Sonship of Jesus; faith in him as a divine person over against faith in human systems; obedience to him as King and Lord over against obedience to human authority; trust in him, love toward him and loyalty to him as the bond of fellowship among the people of God, we see recognized more and more in all lands. How much has the Declaration and Address to do with these things?

HEART'S DESIRE.

By William A. Quayle.

As for me,
May I be sung to
By the sea;
And my soul,
Let it be clung to
By life's whole.

For my brain,
Let it be talked to
By God's rain.
My life's mart,
Let it be walked through
By God's heart.

And for me,
Let me be sung to
By God's sea.
Still for me,
Let me be clung to,
Lord, by thee.

OUR WORK IN THE SOUTH

HOW CAN WE MAKE IT MORE EFFECTIVE?

By J. T. Boone.

Send preachers—the best—both evangelists and pastors, thoroughly equipped, supported.

Jacksonville, Fla.

By R. M. Giddens.

Give it a fair chance and it will succeed well in the South. South of Tennessee our cause is very weak. We have few churches and they are generally small and poor. The churches are not able to support preachers like the states do further north, and our preachers have but little of the pioneer spirit in them. Preachers like a large salary better than a small one. Preaching has become a profession rather than a calling. We can become much more effective if our preachers go pioneering. Till then our cause will not grow. How to restore that spirit is what I hope you will teach us. If we had enough money to support preachers in the South as they are supported in the states where we are numerous we would flourish equally well here.

Chattanooga, Tenn.

By Howard T. Cree.

Let missionary boards pour their strength into the growing towns, all cooperating to establish the work and put it on a permanent basis. A closer articulation of our various boards will make this program feasible.

The towns of the South are growing rapidly, but much of our effort has been spent in the rural districts leaving the towns and cities untouched. Now is the time to capture these centers. Better ten hundred dollars in one town than ten dollars in a hundred towns.

Our need of broad-minded, spiritually-cultured, well educated men is greater than our need for money. With the right kind of men the other things will be forthcoming. Give us more strong men and men who will stick.

Augusta, Ga.

By Richard W. Wallace.

"How can we make more effective our work in the South?" I wish I knew! I have been asking myself that question for a number of years.

However, I offer one or two suggestions.

1. We can make our work effective by getting more of our able evangelists to come south and conduct revivals in the more prominent churches. They greatly strengthen our cause. The work of Allen Wilson and Herbert Yeuell in Atlanta confirms this statement.

2. Our work will be made more effective by getting more Disciples in the South to take "The Christian-Evangelist!" I do not say this because I am writing to you. I sincerely wish this great paper went into every home in my congregation. It enriches the spiritual life, gives a wider outlook, cultivates the missionary spirit.

Valdosta, Ga.

By James T. McKissick.

There are four things I could emphasize:

1. Co-operation. Congregational independency has gone to seed in some sections of the South. There should be a closer alliance, an increasing fellowship in the Lord's work.

2. Consecration. One reason why the church is like Samson with his locks shorn, powerless and poverty-stricken, is because of the lack of personal purity, brotherly love and ardent zeal, characteristic of the early church.

3. Concentration. Often we storm a citadel, capture it, then abandon it. Our victories should be followed with permanent possession.

4. Preaching the Word. The gospel should be proclaimed fully, lovingly, skillfully and constantly.

These are among the necessary things for the conquest of the South and, in fact, of the world.

Nashville, Tenn.

By J. J. Castleberry.

While a magnificent work, in the face of adverse conditions, has already been accomplished in the South, it is yet true that to the earnest observer there is great need for increased effectiveness.

By what means may this result be brought about?

First, by encouraging and developing a native ministry.

It is true many of our noblest and most successful workers came from other sections. But it remains an indisputable fact that for permanence and real effectiveness we must depend in the main upon those who are bound by blood and tradition to the South. Ordinarily the imported preacher does not come to stay. And if he does the offer of larger material support as also larger visible results from his labors in other sections, prove so fascinating as to win him away from us. Thus many churches are left shepherdless each year. On the contrary when young men of our own soil consecrate their lives to the ministry, and then are educated here, the ties are so strong as almost to preclude their emigrating to other and more inviting fields. They say with Ruth, "Entreat me not to leave thee . . . thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." This emphasizes the imperative demand for a better maintenance of our own educational institutions. We must equip and sustain these schools of our own section.

Second, by concentrating our efforts in strategic centers.

While it is, of course, right to evangelize, as we have done, the rural communities, yet is it not wrong, both in principle and policy, to leave the work in these places to scatter and die? It is ever after harder to get a sympathetic and responsive hearing in these communities than if we had never entered. Should we not enter central and populous points, establish churches and then maintain them? These churches would thus become radiating centers of gospel light and truth to all the regions round. This seems to me to be more sane and practical than so much promiscuous and scattered effort.

Thirdly, by a closer and more genuine co-operation of the churches in given sections.

The integrity of the congregation, like that of the individual, should certainly be maintained, but have we not become too individualistic? In getting away from ecclesiasticism have we not swung to the opposite extreme and thus become ultra-congregational? This I believe has been a serious hindrance to our work in the South. It has tended to isolation and, therefore, prevented the truest and most vital fellowship among the churches and workers.

These things, it seems to me, practically applied, would contribute to a larger effectiveness of our work in the South.

Union City, Tenn.

By Claude E. Hill.

The Editor of "The Christian-Evangelist" has requested me to answer briefly the above question. I shall begin by saying that, perhaps, in no section of the country, all things considered, is our cause making more satisfactory progress than in the South. But while this is true and a matter of great satisfaction, it is also a fact that our work can be done more effectively and on a larger scale if those who have it in hand will give more attention to the evangelization of the cities, the growing towns and centers of influence and population. Our brethren of the South have in the past directed their efforts mainly to the planting and sustaining of churches in the country. The cities either have not been entered, or the work has ben undertaken on a too meager basis. The result, inevitably, has been that as a people our influence is quite limited.

The most successful, the quickest and most profitable method of establishing ourselves in any state or territory is to plant churches and sustain them in the cities. In the South, particularly, we began at the wrong end. The old policy is gradually being given up, but by some rather reluctantly. Our work could be made more effective if all over the South efforts were made to plant churches in the towns and cities.

2. We need a college located at some point accessible to the states of Georgia, Florida, Alabama, Louisiana and Mississippi. To evangelize the South we need well equipped men and our best chance to get men lies in training them in a school of our own, and in the territory where their work is to be done. If we had a distinctly Southern college two young men would enter the ministry where one enters now. It matters a great deal if a man is thoroughly acquainted with the people with whom he labors. While it is true that sectional feeling and differences are passing away, still it is unquestionably a fact that any man can only be and do his best when he is in sympathy and feels himself on common and familiar terms with those to whom his message is delivered. Some will deny that this is true, but I have seen some good men fail in certain localities simply because they either did not know, or knowing, did not care for the ideals and ideas of the people.

3. Our work can be made more effective in the South by putting more effort into distinctively evangelistic work. Our Southern churches are just beginning to learn the value of well planned and persistently conducted evangelistic campaigns. We have too long suffered from the pumped up, five-day protracted meeting habits. It is safe to say that a great deal of time and money has been squandered, both by churches, and by state missionary societies, in holding those meetings, poorly planned, and closing about the time interest begins to develop. Our folks in the South—and a more loyal and liberal people do not live—are breaking away from these customs and we are coming now to number some of our greatest churches as among those of the

South. It was a Southern church that this year broke all records in the offering for home missions. The South is all right, brethren, even if a little slow and conservative. Give us a few more years and a little more money and we will make the entire brotherhood feel like singing, "I wish I was in Dixie land."

Mobile, Ala.

⚙

By M. F. Harmon.

By strengthening our larger cities; putting such evangelists as Scoville, Yeuell and others at these cities till the victory is won.

Jackson, Miss.

⚙

By Howard J. Brazelton.

It is understood that what is said in answer is from the standpoint of one whose sympathies are with this work and who is earnestly laboring for its advancement.

1. More capable preachers and fewer revivals. This is not to say that the preachers we now have are not capable and loyal; for, as a class they will measure up in ability and consecration with any in the brotherhood. Some of them could be occupying larger places. But we need more such men who are willing to become fixtures in this Southland, and with patience develop the work. At present it can not be said they would preach for the largest and wealthiest church in the place, or that theirs would be the greatest audiences. They can not roll up reports of great meetings, Sunday-schools and missionary offerings. Their names and pictures could not for a while be published as pastors of living link churches. But ability, leadership and patient toil are as much rewarded here as anywhere. Our people in the South have as keen appreciation of the right sort of preachers as they do anywhere. "God give us men!" and let them be "uncrowned men."

2. Greater loyalty on the part of Disciples moving from our strong centers.

It is often as hard to enlist the sympathies of such Disciples as it is to gain a convert from the world or an addition from the denominations. They come from states where we are the people; where it requires little sacrifice to be a member of the Christian Church; where we have elegant church houses, pipe organs, choirs and large audiences. Here they find us "the sect spoken against." Conditions are necessarily more modest and unpretentious. Compared with our religious neighbors we are insignificant. It is not so popular to be known as a member of the Christian Church. It will not help them socially nor financially. Instead of lining up and going to work many of them smother whatever convictions they have and are caught in the current of popular favor. There are more "disappearing brethren" in this than in any other way down here.

3. Less conservatism on the part of the churches would put us far in advance of what we are. Reared in a conservative atmosphere, and trained as many of them have been to look with suspicion upon every new thing, it is often the case that our churches are slow to adopt advanced methods. Then because even such methods yield at first meagre results as compared with places where forces are stronger, and conditions more favorable, they often refuse to adopt methods that would ally them with advancing forces. It is not saying too much to say this is a lack of faith in God, and in the forces we already have. Often it is the case of "we have toiled all night and caught nothing." What we need is the simple faith of the apostle who said, "Nevertheless at thy command we will let down the net."

Macon, Ga.

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By R. L. Porter.

"Induce our great evangelists to hold six weeks' meetings in our principal cities, give us more money, send us more consecrated preachers, attend the New Orleans convention."

Baton Rouge, La.

WHAT HAVE BEEN THE HINDRANCES TO THE PROGRESS OF OUR PLEA IN THE SOUTH? TO WHAT EXTENT DO THEY STILL PREVAIL?

By W. P. Crouch.

In my judgment, the hindrances to the progress of our plea in the south are the lack of a missionary conscience and an extreme conservatism among the majority of our people, and strong prejudice against us on the part of the denominations.

I feel sure, however, that conditions are improving rapidly in some localities, and slowly in others. The plea, tactfully, wisely and lovingly presented, always wins in the south, as elsewhere, but often more slowly in the south, for the reasons stated.

Athens, Ala.

⚙

By Preston Bell Hall.

In the section of the south best known to me the hindrances have been conservatism, traditionalism, the lack of elementary education among the masses, the unfavorable opinion against us created by denominational leaders, and the uneducated and uncultured condition of many of our ministers. Conservatism has been modified by commercial conditions, education is more general in rural districts as well as in centers of population, emotional religion is less popular, our own churches are beginning to desire educated preachers, and the denominations are more cordial, especially where our churches have numbers and influence.

Kinston, N. C.

⚙

By T. M. Foster.

One hindrance to the progress of our plea in the south is found in the fact that the southern people are opposed to new things. Thy have been satisfied with the old, and don't want them disturbed. This causes them to cling to the old Book, and hence there is less infidelity in the south than anywhere else in this country. When our plea is presented and proposes to change old practices, they oppose it. Then there is, of course, much religious ignorance and prejudice among the masses of the people and among the preachers.

But I am satisfied that a better day has come. The south will now hear this plea gladly, and many of the people will accept it, if presented in the right spirit. In my opinion, there is no part of our country where the faithful preaching of this plea will bring better results.

Winder, Ga.

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By Claris Yeuell.

In response to the questions I feel like saying: "Ask me something easy!" The situation is so complicated and so strained that a treatise is needed to explain and then it would not explain. Briefly: In the southeast, where we are abjectly weak, the Baptists and Methodists were so early on the ground and have taken so deep a hold that none others need apply. In many instances we have been badly represented by the rag-tag and bob-tail of our ministry, men spiritually and morally bankrupt, who have left the north for the north's good, and struck the south for that section's evil. As the better element of our ministry, supported by the C. W. B. M. and the Home Society, enter, there is some hope—the only hope—for the removal of hindrances. Among southern Disciples there are some choice spirits in the ministry and out who have toiled nobly and suffered bravely. Anti-ism is a terrible plague that has pre-empted the land. It is strongly entrenched. It stands in deadly defiance; unable to do much itself, it refuses to give us any show. It has virtually ceased to fight sectarianism, and all its guns are trained on "progressivism."

By many we are regarded as a "Yankee Church," and sectional prejudice prevails against us. The "Holy Spirit" is the center of worship and thought, and anything that does not *seem* to exalt him is regarded as the rankest heresy.

Strict construction rules the south, or at least has ruled it, and this has meant swift destruction to progress along most lines, especially theological. There are changes, but they are provokingly slow. Medieval theology, superstition and ecclesiasticism are so rampant and are so much the established order that we are up against the hardest proposition in the United States, if not in the civilized world. Our greatest hope is in new countries, like Oklahoma, where we have a nucleus of brethren from sections where we are strong, and yet we must help our brethren everywhere, in spite of "fightings within and fears without."

Fort Payne, Ala.

⚙

By E. L. Shelnutt.

Briefly told, the hindrances, as handed down to us by our pioneers, are:

1. Sectarian mottoes, such as "there's nothing in a name"; "divisions are right; God never intended for us all to see alike"; "human creeds are taken from the Bible and are necessary"; "we have as smart men as anybody"; "father and mother were good people, and they went to heaven, and their religion is good enough for us"; "stick to your bush, and let the Campbellites alone."

The result was deep-seated prejudice.

2. Ignorance of the Scriptures. But few people read the Scriptures; fewer study the Scriptures. No sectarian knows and teaches the plan of salvation as recorded in Acts. All one has to do to satisfy himself on this point is to test an audience with Bible questions.

3. Ignorance of our mission to make Christ the head over all things to the church which is his body. They have been taught from their pulpit and pew and through their literature that we are a branch of the church like themselves, and bushwhackers and proselyters and dangerous and hence wilfully ignorant of our true mission.

These hindrances still prevail beyond the limit of our success. That our success, under the circumstances, has been remarkable, no one will deny. Part of our preparatory success for a greater prosperity is found in our creation of the present desire for the more intimate relations among all Protestant churches. This will increase Bible study, Bible knowledge and Christian

love and decrease the ignorance and party spirit referred to above. Our advantages over our early pioneers are great and the south is fast becoming the most inviting mission field in the United States. We need more men to preach "the gospel of Christ" in love, and we need money to support them.

Acworth, Ga.

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By Harrison Jones.

1. "The field is plenteous but the laborers are few."

2. A better preparation upon the part of many of the laborers.

3. Sectarianism and its misrepresentations.

What is needed is a greater consecration upon the part of those already enlisted in the army of the Lord. The south is comparatively a mission field, and like all other mission fields has its many hindrances.

Hampton, Ga.

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By J. A. Hopkins.

Some of the hindrances to our plea in the south, as I see it, have been a scarcity of ministers, inefficiency of some of the ministry, need of Christian schools in some states, need of conviction on the part of many Christians that something depends on them, and need of money to support the ministry. In addition to these is the influence of the opposition to organized missionary work. The growing Christian colleges are helping the situation, but the conditions named still exist to a great extent.

Winston-Salem, N. C.

ALABAMA—Historical Sketch

The history of the Churches of Christ in Alabama in the nineteenth century is interesting because of the character of the men who were preachers. They were truth seekers. They were men who had begun to study the Bible to know the truth. They cared not to know something about the truth but the truth itself. Dissatisfied with certain doctrines in the various religious bodies, as with John "Raccoon" Smith, who preached that there were infants in hell a span long, they were searching for truth. When in conference in Butler convention in 1841 men from the southern portion of the state, and men from the northern, found they thought the same identical things and that without the knowledge, the one of the other, they materially decided they had found the truth. Truth makes bold, and these men believing they had it were fearless and faithful in its advocacy. Like Paul they said, "Woe is me if I preach not the gospel," and they went everywhere preaching it. The denominations hated them for it, and refused them admission to their church houses; strong prejudice in many of their own families lost them friends, and made them foes, but they preached. Many of them walked for miles to fill appointments, and nothing prevented them from doing what they believed to be their duty. Of William Kirkpatrick it is said, and the same is no doubt true of many others, "He would rise at 4 o'clock on Sunday morning, walk from twenty to thirty miles to an appointment, preach from 11 until 2 o'clock, and never dampen his collar." They labored "almost without money and without price;" were called "Whiteites," "Campbellites," "Water Dogs," etc., to no purpose; for they continued firm in their course, baptizing hundreds and thousands, and establishing congregations in valley and on hill, so that before 1860 there were churches organized in every inhabited portion of the state.

Their fearlessness, faithfulness, and in many cases eloquence, brought the people out, the truth they preached touched hard-hearted hearers, and they had "big meetings." One meager report in 1837 says: "Carroll Hendricks had 150 additions in three months in Lowndes county." Dr. Wharton and Talbott Fanning in 1842 organized a church at Russellville, Franklin county, after a great meeting of 74 additions. Four years after its organization the congregation numbered 200 members. W. H. Hooker held a meeting with Alex Graham at Marion, in 1846, with 36 additions, and Fanning Hall and Judge Ligon held another soon after with 20, closing on account of much rain. Nathan W. Smith, after a great meeting, organized a congregation in Randolph county with 57 members; and in 1847 W. H. Hooker closed successfully at Clinton, Green county, with 80 additions. Such reports show that these men are to be listed with our greatest evangelists. Working in a new field, where prejudice was at its highest, shut out of meeting houses, schoolhouses and homes, in groves and under arbors, by the power of God, the gospel of the Lord, they broke down hatred and malice and won thousands of souls. Speaking of its effect on the denominations, J. Waller Henry says: "A sweet spirit of union was abroad in the land. It permeated all the work in Alabama and several congregations and many individuals came out from sectarianism to accept the Bible and the Bible alone. It really seemed for a time that the Protestant world would be speedily brought back to the simple gospel of Christ."

Prior Reeves and T. Cantrill, both powerful men, preaching in East Alabama, won nine out of sixteen congregations, composing the Freewill Baptist Association.

The names of the men who did this work can not be mentioned in the short space allotted. But from Cyrus White, McGahee and their associates, who labored in the very beginning of the century, whose converts were called "Whiteites," to Barnes, Pickens, Curtis, Henry and their colleagues, were fearless, sacrificing men who laid the foundation of the great work that is yet to be accomplished.

Among the first churches were those at Moulton, Marion, Mt. Hebron, Selma, Shady Grove and Huntsville. The church at Mt. Hebron during the forties and fifties paid as much as $1,500 a year for a preacher's support. Alexander Graham built the first church house at Marion principally from his personal funds for $2,500. He was an educated man and one of the vice-presidents of the A. C. M. S., when it was organized in Cincinnati in 1849. At Moulton "the meeting house was a model of neatness and simplicity, inside and out, and the congregation was composed of the wealth and intelligence of the community."

Mt. Pleasant church, on Poplar creek, near Athens, in 1834, had a membership of over 100 members. "When the second house was built in the forties, it was constructed with twelve corners, instead of four, and built in a circle on account of the logs, and the site where it stands is called 'Old Twelve Corners' until this day."

Many of the churches established in those first days were not permanent. The flocks were left to care for themselves and soon perished.

We hope we have learned a lesson and will build with permanency in view from now on. It can never be said the preachers are more powerful, magnetic, eloquent, sacrificing, than those early men. But learning from them we can bring about a closer relationship between individual churches working together, a missionary spirit in pew and pulpit that sustains and makes permanent. As we build up this sympathy, love and copartnership among ourselves, the ranks will grow from hundreds to thousands and tens of thousands in this one of the greatest of all the states, and we can rejoice over a blessed union in heart and life of those whose one aim is labor for the salvation of the race.

Belt White.

ALABAMA—The Work To-Day

It has been Alabama's misfortune to have had many traveling evangelists in years past who preached a few sermons, perfected a temporary organization and passed on; in many cases much harm was done to the cause of Christ by allowing the new half-organized congregations to die. This continued for more than fifty years; and added to this plan of work was the erroneous teaching that it was not right to pay the preacher.

Some twenty years ago the work was organized but owing to the feebleness of the membership the organization was very imperfect, and very feebly carried on; in recent years, within the last decade, a more perfect organization has been perfected and practically all of the permanent work has been accomplished. Neat and substantial houses have been built in many of the cities and villages, and some in the rural districts. In some places like Birmingham, Mobile, Selma, Jasper, Eutaw, West Point, Athens and Talladeja neat, commodious and substantial brick or stone houses have been built. Most of these houses have been built upon the most modern plans; with special arrangements for Bible school teaching. In addition to the main auditorium many neat and smaller rooms have been built for class teaching.

I might name many other places in which during this decade neat frame buildings have been built or repaired; some of these with the modern workshop plan, where much good teaching can be done in the Bible school; I might name Anniston, Oxford, Hartsell, Ensley, Bessemer, Woodlawn, North Birmingham, Roanoke, Mt. Willing and a number of others.

Our people are especially interested in the teacher training movement; as an evidence of the work that is being done the state superintendent, Mrs. S. B. Moore, of Birmingham, is a member of the Church of Christ, and so in many of the churches the superintendents are being chosen from among the Churches of Christ because they are the best material to be found.

We now have a state evangelist and some five or six located evangelists who are doing fine work; it is the custom of our organized workers to establish new churches and then to supplement the work till these new places become self-supporting, or able to combine with some other nearby church and support a preacher for all the time.

With the great industrial wave that is now sweeping over this state it seems a sin not to go into the new towns as they spring up and establish church houses for the scattered Disciples and begin with the building of the cities. There are considerably less than 10,000 Disciples of Christ in the state and not exceeding one-third of that number have any part in the or-

ganized work; but on the other hand do all that they can in many instances to prevent the work from being done. But I am proud to say that the few who are at work are pressing forward and doing a grand work.

I do not know the exact amount of the work that has been done by those who oppose organization, but I feel that I shall be safe in saying that the one-third of the total membership who are organized have done fully ten times as much work as the two-thirds who are opposed to organization during the past ten years; for practically all of the visible work done has been done by this method.

There was a movement at the last convention for the establishing of a college where our young men may be taught, but after perfecting an organization it was thought best on account of the financial depression to postpone it for a while. So much are our people interested in this educational feature that it has been coming up at two or three of our last conventions; and as some one expressed it, "the matter will not drown."

Our next annual convention meets in the beautiful new church which has just been completed at Eutaw; the convention meets November 4-6. A splendid program is now being prepared for that occasion.

We have millions of the very best cement rock, nearer tidewater than is found in most places; Birmingham is able to manufacture iron cheaper than any place in the world, really setting the prices for all other places; with coal to supply the world for centuries to come, and the finest cotton lands to be found, and these things all being developed, new towns are springing up all over the state. We feel that we must say aloud to all to come over and help us.

We have recently entered Montgomery, our capital city, and organized a church and together with the A. C. M. S. we are supplementing that work so that a preacher gives all of his time to it.

We feel that we are just entering upon the great work of evangelizing Alabama; the door stands wide open and all that we shall have to do is to enter into and plant churches in these many new and prosperous cities that are springing up especially all over the great and rich mineral belt.

E. C. Anderson,
Cor. Sec. and Treas.

Anniston, Ala.

GEORGIA—In the Beginning

It was in the northeastern part of the state that the simple gospel plea took first and deepest root in Georgia. But the sources of the work are found in three springs: First in Antioch, in Savannah and Augusta. Each appears to have arisen independently of the other except Augusta perhaps, independently of any direct influence of either Thomas or Alexander Campbell. Originally the membership of Antioch was the emigrants from North Carolina, known as O'Kelleyites. They built a little church not far from Scull Shoal, which they named Old Republican, after the year 1807. Reading after Barton Stone, by 1822 they were ready to organize as Bible Christians. A decade later, under Nathan W. Smith, who had learned of the great Restoration principles taught by Mr. Campbell, they were induced to build a new house, naming it Antioch, and dropping all their previous names and nicknames. As of old at Antioch the Disciples were first called Christians. During all this time the work was developing at Savannah. S. C. Dunning and Christian Dasher, with one old colored woman, sat down regularly at the Lord's table. Before very long Dasher returned to his home at Ebenezer, leading a colony of 30 or more people whom he had induced to accept the simple faith to Lowndes county. In 1835 Dr. Daniel Hook, an eminent physician, having after much difficulty found a Baptist preacher who would immerse him, moved from Louisville, Georgia, to Augusta, and organized the few Disciples he found there (two besides himself) into a church. These three little movements finally came into union. As James Lamar has put it, "Dr. Hook visits Savannah; Hook and Dunning go to Antioch and join hearts and hopes with Nathan Smith and the Jacksons, the Elders and the Lowes; the current led out by Hook and Smith flows abroad, ever growing and swelling as it goes, while Mrs. Tubman prays and pays in Augusta. They go to Sandersville, and T. M. Harris, the eloquent and powerful evangelist, is enlisted; they go to Griffin, and Philip F. Lamar is discovered and sent out to preach, and to suffer everywhere for the truth, and finally to live, to suffer and to die for it in northeast Georgia; the accomplished scholar and able preacher, Dr. A. G. Thomas, arouses himself and contributes his mighty influence to the work; W. S. and A. B. Fears are in it; Dr. Hooker, second to none, shakes mightily the dry bones around Valdosta; now and then an angel from Kentucky or elsewhere, visits and preaches a while; the beloved T. M. Foster organizes the Northeast Georgia Convention; A. G. Thomas, and others, call together and organize the whole state brotherhood, and the Georgia State Convention is afloat upon the swelling current. Holy women get on board to cheer and bless with their presence and their prayers, and to help with their most efficient labors."

Though Georgia is the Empire State of the South yet the Disciples of Christ are comparatively few here. There is one disciple to every 200 of the population. There are about 13,000 members, 60 preachers, 100 Sunday-schools and 131 churches in the state. Nearly half of the counties of the state have no Christian church in them and these counties have more than one million inhabitants. More than 600 villages, towns and cities in this state have no Christian church in them. You see we have a great field for Home Missions.

Our State Board, assisted by the American Board, is doing all it can to build up the work in the state. Our policy for several years has been to build up the weak places rather than start new ones. But evangelistic work has been carried on, too. Volunteer meetings and regular work by men employed by the Board have won hundreds to the cause. The churches are becoming more evangelistic. Seven large meetings by national evangelists were held in the state this last year. The churches are also growing some in the grace of giving and our organized work is becoming stronger each year.

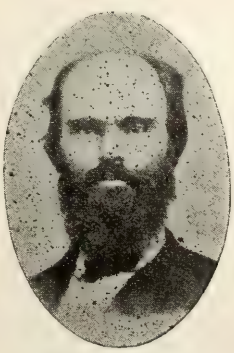
The women are helping greatly in the state. The C. W. B. M. has a number of auxiliaries and had an organizer in the field this summer. They help the work at Rome. The Woman's Society for Georgia missions has an evangelist in the field and several churches have been organized. This society also helps support the work in several fields.

We need more good preachers in Georgia and could get them if our churches would give enough for a comfortable living. May the time soon come when our churches shall realize their stewardship and bring the tithes into the storehouse that good men of God may no longer need to do secular work but may give themselves wholly to the ministry of the word.

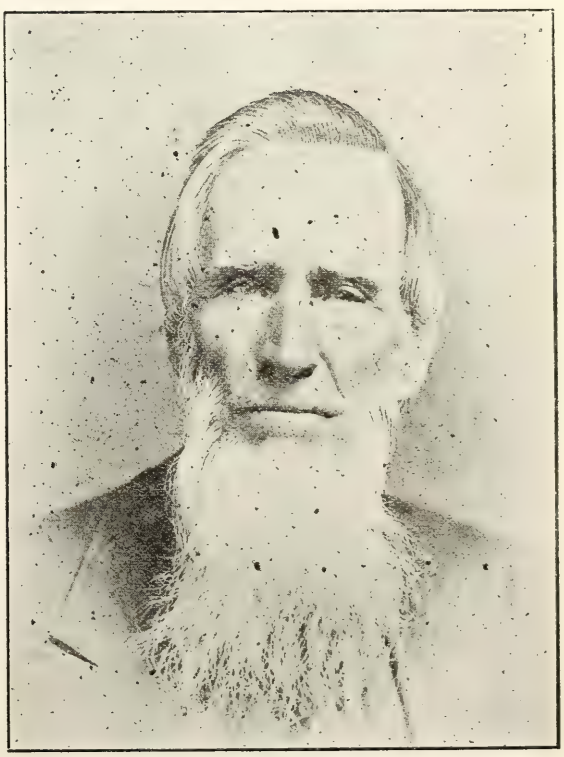
Bernard P. Smith.

PIONEERS IN GEORGIA.

Daniel Hook.



Philip F. Lamar.



Nathan W. Smith.

Conditions in Florida

The Disciples in Florida form but a very small per cent of the population—less than one-half of one per cent. As nearly as we can establish it, we have about one member in 260 of the population. In 260 of its population, Indiana, or Kentucky, or Missouri, has about 18 or 20 members. This small membership is scattered all over the state. In almost every village and town and community there are a few members, one or two, at least.

We have but little wealth. The soil of Florida is generally poor. It does not make its cultivators rich. The fertilizer bill is enormous. When there is any failure in crops the loss is correspondingly great. A country church of well-to-do farmers is seldom met with in this state, and especially among the Disciples of Christ. I would say we do not have one in the state. We have but one strong church, the First Christian Church of Jacksonville, of which J. T. Boone is pastor. It has 1,000 members and church property valued at $65,000. But one other church in the state supports a minister for full time with the aid of mission funds. This is the church at DeLand, the seat of Stetson University, a Baptist college. We have small congregations at Tampa, St. Petersburg and Pensacola, with ministers for full time by the aid of the A. C. M. S. The work at all these points is growing, and there is good ground to hope that in a few years they will become strong, self-supporting churches. We have no church at Tallahassee, the state capital, and one of the most beautiful inland towns of the state, and having a population of seven or eight thousand. We have made no effort as yet to establish a church there. There is no hope of doing so without putting a minister there and keeping him there. This we are not yet able to do. A meeting there by one of our great evangelists during the session of the Legislature next April or May, would be a revelation to Florida. But how are we to get it? Who will answer? There are many other important, growing towns, many of them county seats, in which we have no churches, but a few members in nearly all, if not in every one.

For a few members in a good town to establish a church is a difficult, if not an impossible task, without help. Other churches are established. The long, hard struggle is past with them. Some of our members would rather attach themselves to some one of the churches already strong, than to undertake what seems to them very difficult, if not impossible. We have lost many members in this way. They take a mistaken view. A few weak people, with a great conviction, can achieve the apparently impossible, if they will put their hearts and lives into their undertaking—have done so over and over again. And then, to take the only position upon which the Lord's people can get together in answer to his prayer, and abandon it now for ground upon which union can never be, is to retreat when the signs of victory are in sight. All over the state we have those who are not doing this, but are holding their ground, and praying for help to come.

The churches that are able to afford preaching only once or twice a month, are often so far apart, that it takes all they are able to raise to pay a minister's traveling expenses. This is a hard condition to remedy. It can not be remedied by grouping. After a while it may be remedied by planting more churches in reach of the isolated ones. It is a condition that calls loudly for more churches.

Florida is a tourists' state. Its population increases immensely in winter and decreases in the same ratio in summer. This affects the churches very much. The contrast between winter and summer is so very great. Church houses that are well filled in winter are discouraging to look in on in summer, especially in tourists' towns. It is hard to keep churches from becoming discouraged in summer. And sometimes the minister comes and goes with the tourists. This ebb and flow of the population is probably more marked in Florida than in any other state. It is one of the unusual conditions with which we have to deal.

In a later article I hope to say something on "Our Needs in Florida."

Madison, Fla. T. A. Cox, Cor. Sec.

The Cause in Tennessee

The present condition of the cause of Christ in Tennessee is the resultant of forces, some of which have been operating here for more than a hundred years. To rightly understand the present status it becomes necessary to consider some historic facts connected with the cause here. These can not be minutely stated in this paper, but may be merely mentioned to indicate their relation to the present condition. The first of these, and perhaps the most important, are the characteristics of the people here, to which the new, old gospel was presented nearly a century ago. These characteristics have been transmitted to the present generation. Therefore, what was true in our early history here is essentially true of our people now. Our population was and is almost purely Anglo-Saxon, therefore liberty-loving, independent and deeply religious, having an abiding confidence in local religious leaders. This tends to make us easily satisfied with present forms of religious activity. To those in other states where the Christian Church is more dominant, who think our progress not rapid, these and other facts may offer a partial explanation. Almost a century ago the message whose heart was the supremacy of Christ and the union of believers in him, was presented to the people here by the Brothers Mulkey and others. People believed this message and small congregations were organized in the country. Among the first of there were Post Oak Springs, in Roane county, and Wilson Hill, in Marshall county. Through the able and self-sacrificing ministry of the pioneers who counted not their lives dear unto themselves, the word of God grew, disciples were multiplied and churches sprang up in all sections of the state, especially in Middle Tennessee, which section was and is the most populous and wealthy. About 1848 the brethren, especially the ministers, seeing the necessity for a more efficient method of co-operation in extending the gospel in Tennessee and strengthening the churches, met at Franklin College and formed the Tennessee Christian Missionary Society. Through this agency very efficient work was done for several years, until the organization lapsed on account of opposition. Unfortunately a controversy arose between a member of the faculty of Bethany College and the president of Franklin College. It grew very bitter. Before this the American Christian Missionary Society was organized with Alexander Campbell as its president, and Talbot Fanning as one of its vice-presidents; but after the controversy referred to above, opposition to organized missionary work developed in Tennessee and has continued, as we think, unbrotherly in its method and hurtful to the cause, to the present day. These facts, the organization of the Tennessee Christian Missionary Society, the controversy between Dr. Richardson and Brother Fanning, the growing opposition to missionary work after the controversy, have an important bearing upon the present status of the cause in Tennessee as well as throughout our whole Southland. This opposition continued practically undisturbed until 1889, when the writer was invited to the state to take up the work of co-operation. We are now closing the nineteenth year of co-operative work, the net results of which God only can tabulate and disclose. So far as we have been able to get the facts there have been about one hundred and fifteen churches organized and reorganized, about 13,000 members added to the churches, over $300,000 secured for religious work. In addition to this we have secured a permanent fund of $33,000, which we hope to make $50,000 by our centennial. The board of management is composed of business men (except the writer), who love the plea for the supremacy of Christ and his authority, whose character and conduct will compare favorably with those of the best citizens of our state. They stand for all that is best in citizenship and highest in religion. There are at present about 550 churches in Tennessee. Of these there are 100 in East Tennessee, 150 in West Tennessee and 300 in Middle Tennessee. Many of these are small bands of brethren who meet occasionally in schoolhouses for worship and preaching. They are without a regular ministry, save as a missionary or an itinerant minister may chance along and speak the word of life to them. There are about 200 ministers of the Christian Church in Tennessee. Thirty-five of these minister to one church their full time. A few churches have preaching one-half time. Perhaps 200 churches have preaching only one-fourth the time. The Sunday-school idea is growing rapidly with us. We have just secured a Sunday-school evangelist, who will give his whole time to this special work. From this special department we expect great results. Our largest school is Johnson City, with Lincoln street and Mississippi avenue, Memphis; Vine street, Nashville, and Walnut street, Chattanooga, as close seconds. A vigorous missionary sentiment has been developed in the last two decades. Sixty per cent of all offerings to general missionary enterprises, such as American and Foreign missions, are made by churches that have been organized, built up or assisted by our state co-operation. The Disciples of Christ in Tennessee, if united, have the wealth, culture and Christian influence to multiply our membership many times in the next few years. Our colleges are doing a commendable work in view of their facilities and equipment. We are just beginning to take up the question of education in connection with our missionary work. The missionary ministry in Tennessee sustains a fellowship in service as intimate, loyal and beautiful as any man could wish. We have never had any jealousies. "In honor preferring one another" may rightly be the motto of this fellowship. Out of the growing missionary sentiment conserved, fostered and directed by vigorous missionary organization, managed by wise Christian men, churches observing C. W. B. M. day, 63;

will grow a large, united and loyal brotherhood in Tennessee, whose faith shall be commensurate with the word of God whose loyalty to the Master shall be attested and whose liberty in him shall be guaranteed by its life.

North Carolina.

The Restoration movement began in North Carolina prior to 1841. A conference was held at Piney Grove Church, in Sampson Co., when its principles were publicly advocated. James J. Latham read a circular letter, and at the annual conference in 1843 of the Free Will Baptist ministers, offered resolutions setting forth in greater detail the principles now advocated by us. Two years later a convention was held at Hookerton, and a definite and permanent union among many churches favorable to religious restoration and the union of all Christians, was effected. In 1845 there were reported 30 churches, 26 ministers, and 1,800 members. From the Free Will Baptist Conference, and later the Bethel Conference, and Union Meeting of the Disciples of Christ, by 1857 the meeting was known as the Annual Conference of the Disciples of Christ. At this meeting a constitution for its government was adopted. By 1860 we had about 3,000 members.

Mississippi.

The beginning of the Restoration Movement in Mississippi was made by Dr. William E. Matthews between the years 1828 and 1830, when two churches in Wilkerson Co., and one in Franklin took their stand on the apostolic preaching and practice. From 1830 to 1860 the work was almost wholly evangelistic. Evangelists going up and down the country holding meetings for a few days, baptizing a number of people, exhorting them to meet regularly for instruction and edification, then leaving them to live or die. Some of these causes developed into strong churches, and almost without exception they were the ones that had men in them, who soon were able to teach the others, and thus developed into preachers, of whom T. W. Caskey is the most striking example.

In December, 1868, a corporation meeting was held in Jackson, when B. F. Manire, whose portrait appears on another page, was chosen to visit the churches in order to enlist them in a general state corporation. So hearty was the response that at the end of six months three assistant evangelists were employed for the remainder of the year. This continued for eight years with much success. The annual meetings were all held with the church at Jackson, and the semi-annual meetings with some other church. This corporation ceased in 1876, but in 1884 the Mississippi Christian Missionary Convention was organized. Among the men who have successfully associated in this work were Dr. B. B. Hill, James Sharp, Dr. Phares, A. C. Smither and John A. Stevens, while a number of other brethren did good work, though for short periods.

Christian Woman's Board of Missions.

The Church in all lands is making ready for the national convention. Gifts and reports of work are coming from India, Jamaica, South America, Porto Rico, Mexico, New Zealand, Africa and from all our missions in the United States.

The delegates and all who can attend are studying the program and in thought and prayer are making ready for the feast of days. A great host who can not attend are aiding in the gathering of funds and the compiling of reports, and even now are looking in hopeful anticipation toward the annual convention.

The receipts for September, 1907, were $55,849.91. If we can make our receipts $60,000 for September, 1908, we shall reach our financial aim. Tell this out to the friends and encourage the very best effort possible. We believe it can be done. You perhaps have noted that the June, July and August receipts for 1908 have exceeded the receipts for the corresponding months for 1907.

Our speakers feel the burden of responsibility. This sense of obligation will yield masterful messages. Leaders in the council chambers are searching the field of methods, that in the convention conferences the newest and best agencies may be evolved.

Mrs. M. E. Harlan.

C. E. Rally Month.

State Centennial Aim — "Three Hundred Mission Study Classes in Missouri by June, 1909." Will you be one of those three hundred? You can not afford not to be. Christian Endeavor believes in training for work. Mission study is a good index showing up the work that Christ has given us. Organize a class right away, and don't be a "?" mark to us any longer. We are wondering why you don't organize. We will furnish all help upon application to this office.

October, the Rally Month for Christian Endeavor in Missouri. Everybody get wide awake. What county will be the first to make it *unanimous*—that is, every church in the county having a Christian Endeavor Society? What society will be the first to report having organized a new Christian Endeavor Society, or revived an old one? We wish to be the leaders among all the people in the United States in the number of Christian Endeavor Societies, by June, 1909. *Missouri must do her part.*

Now is the time—October, 1908. N-o-w. spelled backwards, is W-o-n. Let's make this the best month in 1908 in Christian Endeavor.

Henry W. Hunter.

Mt. Washington, Mo.

An Advanced Movement.

The Foreign Society hopes to make an advanced movement this new year, the Centennial year. The first step in this direction is to secure at least $25,000 for a new Bible College property at Vigan, province of Luzon, Philippine Islands. This is one of the most pressing needs of the society at this time.

J. W. Hardy, of Nashville, Tenn., has been asked to represent the Society in this special task and will begin his services October 1. He needs no introduction to our people in Tennessee and South Kentucky, where he has served as pastor and evangelist for many years; and where he has also been eminently successful as a financial representative of South Kentucky College, recently newly christened "McLean College," Hopkinsville, Ky., and West Kentucky College, Mayfield. The funds of these two institutions have been increased no less than $50,000 through his special effort. To any other community where his lot may be cast, we can most cordially commend him to the fullest confidence of the friends of the Foreign Society. We have no doubt he will be gladly received and promptly seconded in his efforts to found a great institution of learning in Luzon, one of the most important mission fields in the world.

His permanent address is 308 17th St., Nashville, Tenn.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati O.

Comparative Statement.

Church Extension Receipts for first twenty-three days of September:

	Churches.	Individuals.
For last year	$4,914 56	$7,531 46
For this year	3,891 50	4,230 56
A falling off of	$1,023 06	$3,300 90

It will be noted for the first twenty-three days of September there was a falling off of $4,323.96 in the receipts as compared with the first twenty-three days of September, 1907. Thus far 265 churches have sent contributions, which is a falling behind in the number of contributing churches of 104. This is a serious loss to be accounted for probably on account of the stringent times; the falling off in receipts is due to the fact that but few of our strong churches have been heard from, and that last year during this same period we received a personal gift of $6,000.

The Board earnestly beseeches the churches to remember Church Extension in October if the offering has not been taken in September. There are now on file more than $100,000 of applications which are very worthy and ought to be answered. Make remittances to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

A Double Surprise.

Miss Jones, one of those particular women, on the shady side of the unmentionable age, was horrified to discover her colored Chloe standing over the kitchen range making her toilet, one cold winter morning.

On demanding why the cook was dressing her hair in the kitchen instead of her own room, Chloe replied: "Bitter cold dis yer mornin' in mah room, an' I'se des usin' de stove fo' mah lookin'-glass. I done used the X-Ray Stove Polish on de range las' night, an' yo' can see fo' yerse'f how it shines—de bes' lookin'-glass in dis house fo' 'rangin' mah ha'r."

Miss Jones praised the shining surface, but added: "Do not let it occur again; I am surprised that you should do such a thing in my kitchen." Then Chloe beamed and replied: "I'se done 'sprised mah se'f at the way de X-Ray Stove Polish made dis ole range look like it was new." When Mrs. Jones repeated: "Do not let it occur again," Chloe beamed again and answered: "Shore's yer born, Missus, dis ole range'll never git rusty no mo' if yo' keep X-Ray Stove Polish in de house."

THE CHURCH OF CHRIST

By a Layman. TENTH EDITION SINCE JUNE, 1905

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For sale by Christian Publishing Company, St. Louis.

Some Work and Workers in the Southland

(1) Richard W. Wallace left Cameron, Mo., four years ago, owing to a throat trouble, and located with the First Christian Church at Valdosta, Ga., where there are now 200 members. Not many months ago we gave an illustration of the splendid church building which has been completed since he went there. The church and Sunday-school have both grown rapidly during the last year. There is a good teacher training class; the missionary offerings are increasing. During the present pastorate Howard Cree, R. G. Frank, W. N. Briney and Allen Wilson have all aided the work in revival meetings.

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(2) W. P. Crouch has just taken up the work at Athens, Ala. During the last five years he has been located at Bristol, Tenn., with the Central Church, which was organized in the courthouse in 1903, with about 40 charter members, where the work was carried on for eighteen months. In the meantime a loan was secured and a Sunday-school room erected at a cost of about $5,000. Two years ago last March President T. E. Cramblett dedicated the completed building, money enough being raised to pay all debts. The membership when Brother Crouch left at the end of August was 275. From the very beginning of the congregation's history it has had fellowship in all missionary enterprises. The state board was a factor in the support of the work. On the Virginia side of the town there is an old church which dates back 50 years. The congregation on the Tennessee side owes its success to getting out of the ruts hampered by the anti-missionary brethren.

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(3) E. J. Shelnutt is a Georgia boy, educated at Lexington Bible College. Since 1895 he has organized more than 20 churches in the cities, towns and country throughout his native state, and revived a number of almost lifeless ones. In addition to this he has organized one church and reorganized another in North Carolina, and evangelized in several other states. He has been in the editorial work, and is now located at Acworth. He is a valued correspondent of "The Christian-Evangelist."

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(4) J. T. McKissick is one of the young evangelist preachers of the South, who is now engaged in the task of church building, having been called in January, 1907, to the ministry of the Seventeenth Street Christian Church of Nashville, Tenn. It was about three years ago that cottage prayer-meetings were instituted by a few brethren living in Lockeland, near Nashville. Later a Sunday-school was inaugurated in an unused stable on Seventeenth street. A lot having been donated on the condition that a church should be built, this offer was accepted by the Woodland Street Church, and a neat house erected at a cost of $12,000. The Sunday-school was removed to the new building and a brief meeting held by W. Ross Lloyd, at that time pastor at Woodland street. The congregation was organized in 1897, several brethren serving as pastor for very brief periods. Since Brother McKissick took the work the congregation has grown rapidly, the additions numbering about 150. The Sunday-school has an enrollment also of about 200. About the first of February an effort was made to erect a substantial building, and more than $9,000 in cash and pledges was secured. By the time the convention assembles it is expected that the roof will be on. Brother McKissick is allowed two months to hold meetings, and has had a large number of additions recently.

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(5) Howard J. Brazelton is at Macon, the fourth city in point of size and importance in Georgia. Our church began there some twenty-two years ago when half a dozen Disciples, led by L. M. Erwin, met in Masonic Hall to observe the Lord's supper, and conduct a Sunday-school. The outcome of this was the present attractive edifice occupying one of the most accessible corners in the city, and completed in 1899. Some of the most substantial people in the city are among the 225 members. The work is well organized, in co-operation with all missionary enterprises, and the Bible school is full of life. This pulpit has been filled by such men as V. W. Dorris, W. O. Harp, H. C. Combs, A. B. Moore, S. R. Maxwell, J. P. Rowlison and J. H. Hughes. The present minister has just completed his first year's service, and is to remain indefinitely. The work has prospered, there having been added 38, while more money has been contributed than in any previous year. Plans are being laid for larger things.

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(6) J. T. Boone holds up the cause in Florida. He began his work in Jacksonville in 1899 with less than 100 members, in a small building, not in a very desirable portion of the city. It was destroyed by fire in 1901. The first meeting after the fire was attended by many whose homes and business had been burned out, but under the trees in a suburban part these loyalists raised $25 for foreign missions, and decided to erect a building. This is of solid stone, modern in every way, and seating a thousand people. It is downtown, a block from the government building, and the doors are kept open every day so that passerbys may rest, read and pray. The membership is over a thousand, the Centennial aim for the Sunday-school is a thousand and for the C. W. B. M. 200. The relief committee and employment bureau are important features. Under its direction there are four mission Bible schools. F. M. Rains recently inaugurated a forward movement and $1,500 was raised, and put the church in a position for further and broader evangelistic work, which will include suburban churches and a living link missionary. Brother Boone is a shepherd of the sheep. Sweet in spirit and assiduous in the labor, he is the leader in this great winter resort, and this is practical demonstration of what can be done in many of our Southern cities. Elizabeth D. Woodruff is the assistant pastor.

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(7) G. A. Reynolds was born in Marshall county, Mississippi, was educated at Bible College, Lexington, and has since labored in Mississippi, Tennessee, Alabama and North Carolina. He is now employed by the Mississippi Christian missionary convention for evangelistic work, and with the Chapel congregation at Copiah county. His labors are largely confined to this county and Newton. During this year he has held meetings at Hazelhurst, Newton, Crystal Springs, Brackston, Pinola, Taylorsville, Lake Hazel Church, Antioch, near Hickory Christian Chapel, and Dentville.

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(8) Howard T. Cree is in his fifth year at Augusta, Ga., where we have one of the handsomest church buildings in the state, together with a parsonage costing originally more than $100,000. This is one of the works of Mrs. Tubman. During the past few years there has been development along missionary lines, and of the $4,000 raised annually about one-fourth goes to this purpose. The membership is 325, about 40 of whom were added during the year in a meeting held by home forces. In the recent flood our church was above water, though most of the central churches were damaged. Brother Cree is active in the state university work, and just now is interested in the flood sufferers.

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(9) George F. Chapline was formerly in the work in Arkansas in charge of the church at Clarendon, where he had practiced law for more than seven or eight years. Thence he went to Los Angeles, as assistant pastor of the First Christian Church, where A. C. Smither has been for so many years. He gave up that work by reason of the serious illness of his wife, and is now located with the First Church at Jackson, Miss., which was started by M. F. Harmon. The membership there now is about 185, and everything points to a great success. Both congregations at Jackson are planning for a meeting next year under some prominent evangelist. Brother Chapline succeeded W. W. Phares, who resigned by reason of a breakdown in health.

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(10) Belt White is a Kentuckian by birth and education, but has spent most of his ministerial life in Georgia and Alabama. He is one of the strong workers of the South, and is now in charge of the church at Anniston, Ala.

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(11) John H. Wood is located at Winder, in the northeast district of Georgia, some fifty miles from Atlanta. Our membership in the district is about 4,000 in thirty-six churches. Of this number we have but one church that has preaching every Lord's day. Brother Wood is a member of the state mission board, chairman of the Northeast District Board, corresponding secretary of the Georgia Christian Education Society, and preaches for three churches—Mt. Vernon, Christian Chapel and Winder. These are good churches, with a combined membership of about 635. Christian Chapel has recently erected a $5,000 brick building, and at Winder, Brother Wood's home church, a $15,000 structure, which will seat 900 people, is now being erected. In less than two years the work at these places has been doubled, and in the three churches during the past year Brother Wood is able to record 130 additions. He has had also more than 40 additions at other points. The Winder Church has called him for full time next year. He is a type of the men who read "The Christian-Evangelist." After subscribing for it sixteen years he says: "I would not exchange it for any paper I know."

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(12) P. H. Duncan was born, educated and worked for some time in Kentucky. He was editor of a series of Sunday-school papers, and for a number of years prepared the children's day exercises for the Foreign Christian Missionary Society. He ministered, also, at Savannah, Ga., and is now doing a fine work at Ensley, Ala.

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(13) Lee Jackson is an independent evangelist now engaged in Northern Mississippi in an effort to establish new congregations in new territory. For twenty-five years Brother Jackson has been working the state. In 1894 he established the congregation at McComb City, and has established other congregations and built meeting houses at other places. He has held four debates. His present address is Summitt, Miss.

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(14) F. D. Kershner is president of Milligan College, one of our institutions that is doing much for our work in the South. It is entering upon a new era in its history, and has now for the first time an equipment in some measure adequate to its needs. It has graduated 185 students, many of whom have responsible positions in the ministerial or teaching work. From it have gone out S. T. Willis, George P. Rutledge, B. A. Abbott, J. E. Stuart, George E. Lyons and men of this type. T. B. McCartney, recently acting president of Kentucky University, and Daniel E. Motley, of Washington Christian College, represent its men in the educational work. The school is under the control of the Tennessee Christian Missionary Society, and its outlook for the coming year is the brightest in its history.

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(15) William M. Baker has spent most of his life in Kentucky, where he was born and educated, and served several churches. For some time he has been in the ministry at Meridian, Miss., where he has accomplished a fine work. He will leave it after the convention to take charge of our church at Poplar Bluff, Mo.

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(16) Dr. E. C. Anderson, one of the worthies to whom our work in Alabama owes so much.

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(17) M. F. Harmon is a Kentuckian by birth and early education, and has made his own way. After a newspaper experience he was called to the presidency of Columbia Christian College, his alma mater. Having preached for country churches he was called to the pastorate in Louisville, subsequently going to Bowling Green. Later he held pastorates in a number of prominent Southern cities in Alabama, Georgia and Texas. In 1904 he settled for the second time in Jackson, Miss. A year was spent as living link evangelist of the state, during which he built a beautiful frame building at Sandersville, and another church—a splendid stone one, in the west end, Jackson. During the year he had 40 additions by baptism, 44 by letter, organized a church and a Sunday-school, and raised outside of his salary nearly $4,700. He has always had an interest in newspaper work, and is now managing the Harmon Publishing Company, has revived the "Christian Messenger," and is also pastor of the West End Church.

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(18) A. R. Moore has one of the most important places in the South. He has been in Birmingham, Ala., for five and one-half years, during which time the new building was erected

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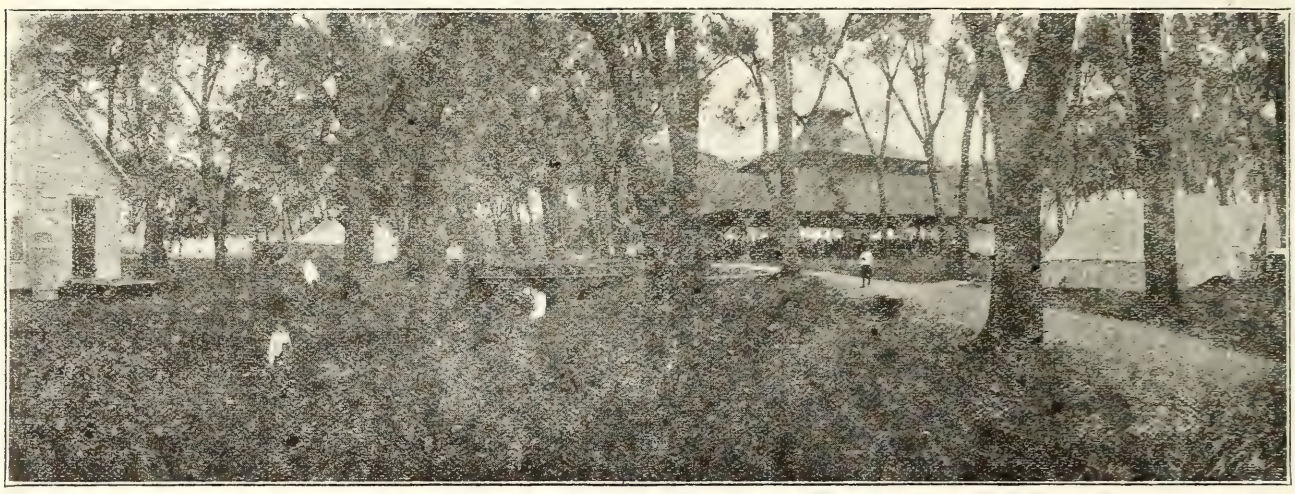
THE NEBRASKA STATE CONVENTION

Nebraska has had many good conventions and several truly great ones, but the 1908 convention in many ways exceeded them all. It was no larger in numbers attending, perhaps, but it was larger in its grasp on the possibilities of the state and our ability to do the work demanded. We have not lacked courage hitherto, but we coined more courage into concrete plans than ever before.



The Assembly Grounds, Bethany, Nebraska, where the Convention is held.

We have always had faith in the future of the work, and have not been wanting in vision; but this year faith is to be shown by works in a larger degree and vision is clearer and the goal seems nearer at hand.

We undertook to hold the convention over two Lord's days and it was a success beyond our hopes. Not many came in from over the state the first day, but enough to make a comfortable little colony in the tents and the brethren nearby filled up the seating capacity of the pavilion to hear C. C. Smith deliver a loving message that warmed our souls. The communion was a delightful service. The afternoon fellowship, led by H. H. Harmon, opened the hearts of the brethren and the evening service concluded with a splendid and thought-provoking sermon by S. D. Dutcher. On Monday the brethren began to arrive and by afternoon the grounds were filling up. Good audiences greeted the speakers in the Ministerial Association program, one of the best that has been given by that association. The evening opened with a sermon by I. H. Fuller, of Fremont, and was followed by Mrs. M. R. Ford, of Porto Rico, in an illustrated lecture.

From this time forward the program was followed almost without a break. President Davis was unable to be present until Wednesday morning, but Vice-President Harmon took charge and the convention was handled with skill and grace. Just a few of the many things of value can be mentioned, leaving the details for the imagination. However, these given are indicative of the high quality of the whole program.

On Tuesday and Wednesday mornings H. A. Denton, of Cincinnati, conducted a Christian Endeavor school of methods for an hour, from 8 to 9 o'clock. On Thursday morning this hour was taken for a Bible school institute, conducted by Marion Stevenson, of St. Louis, and continuing for three mornings.

The remaining hours of Tuesday, with the exception of from 11 to 12, were taken up by the C. W. B. M. Their program was complete and, as it always is, well attended and most interesting. There was no lack of attention at any time. The report showed a large return financially and an increase in every way. This organization is doing a splendid work in the state.

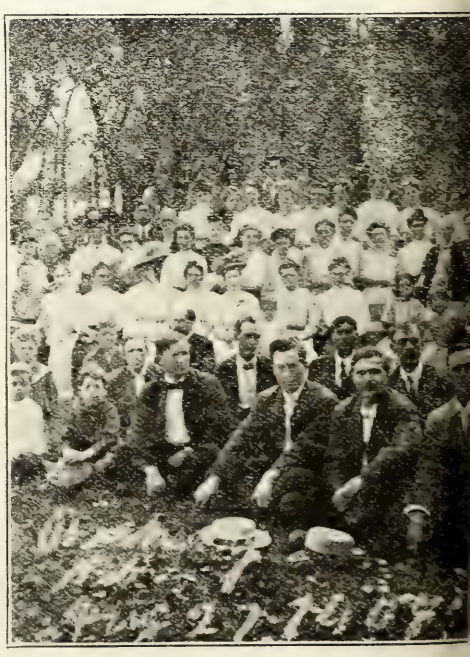
"The Resurrection Monograph," by N. K. Griggs, was a great production, and call was made many times for its circulation in tract form. An address by Mrs. M. R. Ford and a message from the Boys' Orphanage in Porto Rico, by Miss Nora Siler, were features of the afternoon program. C. C. Smith gave the evening address for the C. W. B. M., which closed their part of the program. The address of the evening, by C. M. Chilton, of St. Joseph, Mo., was listened to with great satisfaction.

Wednesday the N. C. M. S. had a session, including a short address by Samuel Gregg, state evangelist, and the distribution of the annual report. This was followed by H. A. Denton in a presentation of the home mission work, and the address of C. M. Chilton closed the morning session. The afternoon was taken by the Y. P. S. C. E. program, under the leadership of Superintendent F. Ellsworth Day. The work in this department has grown during the year and the report showed material progress. The addresses were all of the directly practical kind. A plan for a forward movement was elaborated and agreed upon, and was afterward approved by the state board. We will hear more from this work the current year.

In the evening H. A. Denton delivered the Christian Endeavor address, and this was followed by the first of a series of sermons coming every evening thereafter by H. O. Pritchard, pastor of the Bethany church.

Thursday morning was given to the N. C. M. S. meeting. The reports of committees introduced practically all the business, as is the general custom in Nebraska. The constitution was amended, on recommendation of the state board, to provide two new officers, a chairman and vice chairman of the board, to be chosen by the board. The offices of president and vice-president are made to cover the convention sessions only, though both are members of the board. R. A. Schell was chosen as president of the convention, with C. S. Paine, vice. C. S. Paine was elected chairman of the board and S. D. Dutcher, vice. Other officers are: E. M. Johnson, recording secretary; T. F. A. Williams, treasurer; F. Ellsworth Day, superintendent Christian Endeavor; Geo. W. Darner, superintendent Bible schools. W. A. Baldwin was chosen by the board for the twelfth year of service as corresponding secretary. The other members of the board, chosen by their respective organizations, are Chancellor W. P. Aylsworth, of Cotner University; Thomas A. Maxwell, president ministerial association; Mrs. J. S. McCleery, president C. W. B. M.; Mrs. Rose B. Wilkinson, junior superintendent; Louis R. Smith, president men's association; H. C. Armstrong, president Nebraska Christian Educational Association. These, with the district secretaries, make up the governing board.

The annual report showed an increase in apportionment receipts from all departments. Though we had one less evangelist in the field, and one other a shorter time than the previous year, there was a creditable increase in additions. Over 700 were added to the churches by our missionaries.



The Bible school work was given a decided impetus by the offer of L. C. Oberlies to be one of three to be responsible for the salary and expenses of a Bible school evangelist. R. F. Whiston imme-

diately agreed to be the second and a little later George Childs, of Wakefield, filled out the number. This is a forward movement for Nebraska to which we have been looking for two years. The convention decided to raise $5,000 in Nebraska for state missions, directly from the churches, Bible schools, Christian Endeavor societies and individuals. This will be nearly doubling the receipts and yet it is in the realm of our abilities. The year was closed practically without debt, there being some grounds improvements to be provided for. This was done later. Two short addresses on state missionary topics, by Bert Wilson and R. F. Whiston, closed the forenoon.

The afternoon was devoted to the business men and Oliver W. Stewart, of Chicago, made the principal address. It was a splendid uncovering of the inconsistencies of our liquor traffic and the laws governing.

The special features of the Friday afternoon were a paper by W. E. M. Hackleman and an address on the foreign work, by F. M. Rains, of Cincinnati. Friday afternoon was devoted to our educational interests, under the presidency of Chancellor Aylsworth, of Cotner University, with a special address in the evening by L. C. Oberlies. W. R. Warren, of Pittsburg, and Dr. G. H. Schleh, of Omaha, were the principal speakers Saturday forenoon, and the Bible school program came in the afternoon, I. A. Downey, presiding. This was a most practical and interesting program, including an address by Marion Stevenson. The first part of the evening was also given to this department.

The closing Lord's day was a great day. The great Bible school at 9:30 exceeded all former records. The sermon by Mr. Stevenson following reached a climax in the splendid work of this talented man in the convention. In the afternoon the great feature was the communion service presided over by two veterans, R. A. Hawley and R. Coryell. The great pavilion was crowded and a large number were seated on the grass at the sides. All were served and the holy hush of this sweet memory feast fell like the peace of God. No part of the convention program seems to enlist so nearly every one on the grounds as this communion of the body and blood of our Lord.—— The Juniors, the C. W. B. M. hour of prayer, the Senior Christian Endeavor prayer-meeting, led up to the closing sermon by H. O. Pritchard. And it was a fitting close. In its power and heart-searching qualities, in its devotional uplift, as well as its faultless presentation, the sermon was ideal.——Then the brief fellowship meeting, in which many took part, and the closing hymn and benediction, brought this truly great gathering to a close.

W. E. M. Hackleman, of Indianapolis, was the musical director all through and he did his work most delightfully. He is dearly beloved in Nebraska. Another feature that contributed to the happiness and success of the convention was the splendid dining hall service given by the ladies of the Bethany church.

The Lord was with us. It is evidenced by the fine Christian spirit that characterized the whole convention. Brethren differed, but it was in love, and when matters were agreed to it became the voice of all. W. A. Baldwin.

C. W. B. M. Session.

Nebraska's forty-first missionary convention, held in Bethany Grove, near Lincoln, August 22-30, was graced by the presence of hundreds of C. W. B. M'ers, representing many parts of our great state. Five C. W. B. M. sessions were held in the large tabernacle—four conferences in the large tent, with eight special meetings for the Juniors and Junior workers.

Superlatives are in order in describing this convention. Favorable weather, large attendance, excellent meal service (the dining hall being managed by the Bethany Aid Society) a full program of high order, of talent and the sweetest Christian fellowship, all combined to entitle this convention to be pronounced a little in advance of the very best ever held in Nebraska.

C. C. Smith won many warm personal friends, and kindled many generous impulses in those who had hitherto been indifferent to or opposed to the negro work. His genial personality, his warm sympathy, his tenderness of appeal, as manifested in his three addresses, four shorter talks and personal conversation, awakened deep interest in the Lord's work as undertaken by the C. W. B. M.; and, although no public offering was called for, $45 was laid in his hands by individuals, most of this in $1 gifts. By special request Brother Smith remained in Nebraska two weeks after the convention visiting twelve different churches.

Mrs. Maria Reynolds Ford and Miss Nora Siler brought bright messages from our orphanage work in Porto Rico. So appealing was their vivid portrayal that over $300 was raised in pledges and cash for the Missionary Home, which Nebraska is trying to build in Porto Rico. The special music by cultured singers was noticeably free from operatic or classical effort. They were sweet, soulful gospel messages in song. Mrs. Wurth, of Fairbury; Mrs. Cain, of Stella; Mrs. Raymond Aylsworth, and J. W. Hilton, of Bethany, were the soloists. Choice "Readings," by Mrs. Harris, of Auburn, and Miss Goss, of Bethany, were entertaining and more. They deepened conviction and awakened desire to do something for Christ. Three of the leading workers from our colored church, Lincoln, were represented on the program the evening Brother Smith spoke—Pastor Vandeizer, in prayer; his daughter Ruth, in a piano solo, exquisitely rendered, and Mrs. McWilliams in scripture readings.

The Junior and Centennial work received special recognition. In a most beautiful address, by Mrs. McCans, of Beatrice, the value of enlisting the Little Light Bearers, was illustrated in songs by the "wee tots" and a gilded candelabra made after the fashion of that used in the ancient tabernacle—the seven candles, representing the completeness of the pure light of childhood—and how the children may be used in enlightening the world, through their offerings and training as light bearers and junior mission workers.

The annual reports cause Nebraska C. W. B. M'ers to rejoice in the striking growth of the missionary spirit during this past year. Our many strong missionary pastors and newly discovered gifted workers are God's instruments in bringing about this result. Our state president, Mrs. J. S. McCleery, will represent us at New Orleans. The following figures give only a few of the visible results in our C. W. B. M. work for the year just closing:

Auxiliaries, 84; home department mem-

(Continued on Page 1267.)

A Nebraska Convention Group.

Some Work and Workers in the Southland.

(Continued from Page 1262.)

and furnished at a cost of $2,300, the entire amount having been paid for. He has received into the church 356 members, and by this work there have been planted two mission churches, Woodlawn and North Birmingham, both of which flourish under the care of pastors of their own. This is the living link work of the First Church. This year more than $1,300 has been raised, the largest amount ever given by one of our churches for home missions. The First Church is, also, the mother of churches in Bessemer and Ensley, which gives her four vigorous children to her credit. Brother Moore in addition to his work as pastor is editor of the "Alabama Christian," and president of the Alabama Christian Missionary Co-operation. He has held pastorates at Anniston, Ala.; Richmond, Va.; St. Paul, Minn.; Memphis, Tenn., and Lancaster, Ky. He believes the outlook for the work in the South was never brighter than it is to-day.

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(19) D. W. Arnold is nearing the close of a second year of a good ministry at Greenville, N. C. During his period in charge the church debt has been cleared off and pews worth $1,000 installed. The membership has been greatly increased and the audiences quadrupled. All mission collections have been largely met, an orphan girl provided for at Baldwin, Ga., and there are bright prospects for another good year. New Orleans is the next thing on the program.

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(20) L. M. Omer is located at Sandersville, Ga., where the work moves on encouragingly. The congregation has been occupying the lecture room in the new building during the past three months. All the work is finished now, and the dedication is to take place this month by George L. Snively, who will follow with a two-weeeks' meeting.

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(21) Ira E. Cowling received his training under Ashley Johnson at Kimberlin Heights, Tenn. He has preached for a number of churches, but getting interested in orphanage work, started something of this kind at Dewdrop, which was afterwards united with the work at Baldwin, of which Brother Cowling is now superintendent.

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(22) A. Robert Miller heads a work which has come through tribulation. Some of the resident preachers of the First Christian Church in Atlanta, Ga., began preaching at West Point some thirty or more years ago. From meetings in private homes there came to be services in a hall. Finally through the energy of S. P. Spiegel, and the loyalty of a few members, plans for the present beautiful church edifice were completed and this was dedicated in June, 1907. A. R. Moore, of Birmingham, preached in the morning, the present pastor giving his first sermon in his new field in the evening. While the difficulties of the work still exist there is a feeling of confidence that they will grow less. Beginning with 42 at the time of dedication, the membership, counting removals and deaths, has increased to 47, but they have a building acknowledged to be the most beautiful and attractive in the South, for the money expended. The church is loyal to all our organized work. It has the best attended prayer service in the town. In a word, here is a church at work.

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(23) H. G. Sedinger identified himself with the cause in Alabama in November, 1901, and is located now at Greenville. Before this he preached for the churches at Athens, New Decatur and Fairhope, and was for a time special evangelist under the direction of the state board. Brother Sedinger was raised under Methodist teaching, but was baptized by J. Z. Tyler in the Central Christian Church, Cincinnati, O. But believing that the united brethren in Christ represented the truth, he entered the ministry of this body. When he became convinced that his position was unscriptural on some points he asked for, and obtained, an honorable dismissal from that church and the conference to which he belonged. Coming in contact with the Church of Christ and learning its position and plea, he identified himself with the First Christian Church at Findlay, O.

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(24) Preston Bell Hall will, by the middle of November, have been six years pastor of the church at Kinston, N. C. That his work has been successful is attested by a membership nearly doubled, finances more than doubled, a greatly improved order of service, and a marked increase in spirituality. The various departments of the church have all been active. The auxiliary of the Kinston church leads the state in numbers and in work, and the officers are members of this church. Here there is happy co-operation with all missionary and educational work. There is care for the poor and needy at home, and the regular missionary days are faithfully observed. The work throughout the whole state owes much to this preacher. He stands for the better order of things. The state convention will meet with Brother Hall and the Kinston church on November 18.

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(25) J. C. McReynolds is one of the older men whose services are not now so much in demand as formerly, but men who have done the work deserve the recognition of the men of to-day. Fortunately Brother McReynolds is not dependent merely on what he may receive from preaching, but with a couple of acres of ground he is able to raise vegetables and poultry, and provide a living for himself and wife. He frequently supplies for pulpits of Baptist and Methodist churches, and recently a few scattered Disciples of Avery's Creek and Tuckaseigee invited him to hold a series of meetings. A number of Baptist brethren attended, and the prospects are good for a union movement to which we must give larger space in a subsequent issue of "The Christian-Evangelist."

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(26) B. F. Manire is one of the pioneers of our work in the South, and is still interested in it, although only a few months short of 80 years of age. His home is now with the younger of two daughters in Palmetto, Fla., and he has not regular work, but preaches as he has opportunity, pay or no pay, and generally without pay. When at home he remembers the Lord's death every Lord's day, even though none but his own family be present. Since the middle of July he has been visiting home churches in Mississippi, for which he labored sometimes regularly and sometimes occasionally from the time he began to preach until nearly four years ago. It was 55 years ago last February that he entered upon the work of proclaiming the gospel. His work has been mainly that of an evangelist. In this recent visit to scenes of former labors he has had a warm greeting at every place. It is Brother Manire's daily desire to wear out rather than rust out in the work of the Lord.

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(27) Louis D. Riddell is in the process of leading his congregation in a great building enterprise. He began his work in Memphis, Tenn., with the Mississippi Avenue Church, in November, 1900. There has been growth along all lines. The church is thoroughly missionary, having the past five years given over $4,000 for this purpose. It supports an evangelist in state missions. The new building which is expected will be completed about the first of the year, will be modern in every way. It is located in a fine residence section and will cost about $40,000. Brother Riddell has a pleasant work with a most excellent people, and when the present undertaking is completed this will, no doubt, become the mother of many other congregations.

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(28) Phillip F. King is located at Park avenue, the oldest and the largest of our three churches in the city of Knoxville, Tenn., with its 80,000 people. Beginning his work there in January, 1906, he has met with success. Forty-six persons have been received into the church, the missionary offerings have increased, and the audiences have been the largest in years. Brother King has received a unanimous call for his third year.

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(29) J. W. Harris is located at Rich, Miss., where the brethren are hopeful of collecting in a band the members who live within ten miles of that point. These sisters have united with others in a Ladies' Aid Society incorporated under state law for fifty years. The chief object is to build a union church. Over half the money is in sight, and it is hoped that a comfortable building costing over $1,200 may soon be erected. Brother Harris writes: "Many of our brethren in Mississippi delta are from the Middle West, and are here on special business for a few months, hence permanent work is very difficult. I call to mind several places where we once had nice little churches, but now none, or but few members, can be found."

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(30) L. O. Herrold became minister of the church at Jasper, Ala., January 1, 1905. Four years prior to this R. E. McCorkle had been preaching there. At Jasper several of the pioneers had held meetings and there had been some preaching for many years before. During the present pastorate the congregation has moved from an old shabby worn-out Baptist meeting house into a modern $10,000 brick church. The congregation stands for progressive work and appreciates its opportunity both at home and abroad. It is located in the county seat of Walker county, and has a great ambition to be the mother of many churches, and is working to this end.

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(31) D. P. Taylor labors at Bessemer, Ala., where the work was begun in April, 1902. While worshipping in a hall for several months a lot was secured, and by the aid of the church extension board a good frame building was erected. One of the causes operating against rapid growth is the fact that the congregation is made up of employes of the various industries, and much demoralization has followed the frequent changes and removals, but it is coming to a firmer basis. Many of the people are now building homes, and it is expected that in a few more years a suitable church building can be erected. The field is a great one, and Brother Taylor believes that the simple gospel is finding a lodging place in the hearts of the people, and the reaping time is not far distant.

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(32) Jesse C. Caldwell received his education at Warrensburg, Mo.; Lexington, Ky., and Yale. For a time he did ministerial work, but recently was called into an important educational sphere, as president of Atlantic Christian College at Wilson, N. C. This institution promises to do much for the work in the South. A great effort has been made to endow the college, but we have no late particulars which we can give of what it is accomplishing.

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(33) L. E. Lakin is located at Greenville, Miss., in the heart of a great neglected field. There is not a place within 150 miles of him that is able to support a minister, and only two or three small congregations within this radius. The nearest located minister to the north is at Memphis; to the south at New Orleans; to the east at West Point; to the west at Little Rock. The cause at Greenville is due to three Disciples who decided upon the building of a church. Taken as a jest by the community, the offer of a nickel by one donor was accepted and the work begun. John A. Stevens came to the field with a tent. The result was only two additions, but an organization and a Sunday-school. How the work was organized deserves a much fuller statement than we can give here. Sister Rabb, of Wayside, walked up the levee a distance of ten miles to attend this meeting, bringing her savings amounting to $5. She had not heard a Christian preacher for twenty years. In 1894, during the ministry of John Tally, a lot was bought and a church building erected, which will seat about 100 people. The church was both helped by and burdened by some of the men who served it as preachers or evangelists. But in 1901 J. A. Bennett held a meeting in the courthouse, and the membership was increased from 13 to 25, and George A. Weaver was called for full time. Then came growth of the town and the church, and in 1903 a $7,000 building was erected. Ground was lost after the resignation of Brother Weaver. Finally L. E. Lakin took up the work among a membership numbering 60 and with a debt of $3,000. Since March, two years ago, the membership has been increased to 90, and the debt reduced to $800. The outlook now is bright.

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(34) E. Everett Hollingworth, who has been with the church at Conyers for two and one-half years, and has served a number of our larger churches for shorter periods, has just taken charge of the Central Christian Church at Fitzgerald, Ga. This is a united congregation, comprising the former First and Central churches. It has a beautiful new stone building valued at about $1,300, and seating over 500 people in the main auditorium. There is a membership of about 220. Brother Hollingworth has had large experience in Bible school and young people's work, and will, doubtless, do much for this church, whose former pastor, George A. Maldoon, left the field in good condition.

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(35) Ira M. Boswell is pastor of the Walnut Street Christian Church, Chattanooga, Tenn. This congregation has sold its present building to the Knights of Pythias, they getting possession January 1, 1910. To house them our brethren have

bought the property of the First Presbyterian Church, which is the finest church site in the city, and they will get possession of this not later than this same date. The building and lot have all been deeded. The purchase includes the furniture and pipe organ. Brother Boswell was born in Mississippi, and received his college education at Lexington, Ky. At one time he was state evangelist of Mississippi. He was one of the speakers before the Foreign Society at Norfolk. He has been located at Chattanooga for five years, and under him the church has prospered. The Sunday-school has grown from less than 100 to over 300. Brother Boswell has averaged one sermon a week in the shops of the city since he went there.

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(36) H. K. Pendleton preaches for one of our best churches in the South. On January 1, 1905, the First Christian Church of Atlanta consisted of between 500 and 600 members, but these were scattered over a territory of ten miles square. They had an old building seating about 300 people and in a very bad location, but they now have a house of worship which for capacity, completeness of equipment and perfection in its various adaptations, is the best in Atlanta, if not in all the South. Each of 1,500 people can hear every word of a speaker in its auditorium when this is fully opened up. Between January, 1907 and 1908, there were 385 additions; from July 28, 1907, which was dedication day, to July 26, 1908, there were only three Lord's days when there were not additions. The Bible school is doubled since the new building was used. Its "Delta Alpha" class of young ladies enrolls 300, while the "Royal Guards," a young men's class, has 150. From a cause almost without repute this is now one of the most aggressive and popular churches in the city. E. E. Violett is to lead a great meeting beginning October 16. Just now a special feature of the work is the equipment of a gymnasium for the young men, who keep open house Monday nights for the other men of the city. Another special feature is a nursery for the children of mothers, who are unable to leave their children at home. Brother Pendleton is a wise director of the forces. The church has few members of considerable financial ability, but there is courage, faith and consecration.

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(37) A. M. Chisholm graduated at Kimberlin Heights, Tenn., preached in Michigan during his vacations, and later worked a year in Pennsylvania. For the past four years he has been preaching in Florida, his native state, serving as evangelist under the state board the first year, and being located at Miami in the employ of the C. W. B. M. during the past three years, which work he started while evangelist.

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(38) Roger L. Clark, one of the bright young men of the South, doing a good work at Savannah, Ga. His article on "The Religious Needs of the South." shows his worth.

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(39) Claude E. Hill is a Missouri boy, but has done a splendid work at Mobile, Ala. The church there shows what can be accomplished when there is the right kind of a man with some co-operation of the general brotherhood behind him. The American Christian Missionary Society and Board of Church Extension, we believe, has a share in the success of this work.

Ministerial Exchange.

"Churches in Southeast Kansas needing preaching address me at Osweko, Kan."—T. W. Cottingham.

Della F. Cheney, Hoopeston, Ill., is available for meetings as singer in October and December.

L. Willard Ogle is to be in Iowa in November in a meeting. Churches or evangelists needing a chorus leader and soloist any time between now and Christmas, in that part of the country, may write him at Paris, Texas.

D. D. Dich and wife, evangelists, still have December of this year not taken. Terms, free-will offering and entertainment. Address Cuyahoga Fall, Ohio.

Miss Maude Brunk has a few open dates for fall and winter as singing evangelist. Address 3515 University avenue, Des Moines, Ia.

S. J. Vance, of Carthage, Mo., has gone to Blackfoot, Idaho, where he spent last July, to secure a home and do what he can toward locating a colony of our people and building a Christian Church. There are 8,000 acres of choice land, segregated and reclaimed by the state and opened to settlement under the Carey act on the Big Lost River, in Southeastern Idaho. These lands will furnish 500 choice homes, and an opportunity to our people to do excellent missionary work. What preacher among us has a good tent that he will donate, or sell right cheap to be used on these lands as a place of worship until we get able to build a church house? Brother Vance wants to get a tent on these lands early next spring and then wants a good singing evangelist to help him hold a meeting and establish a church. He would like to hear from those who want a part in this work.

"I would like to make a date with some good country, or country village church for October, so that I may enjoy the fields and woods. Will make the terms very reasonable. Who will be the first to answer?"—C. M. Hughes, singing evangelist, 144 Carlisle avenue, Lexington, Ky.

Down Hill All the Way.

It has become proverbial that everything good is up hill work. But we have reached an exception. It is down hill all the way to the great international convention at New Orleans, October 9-15. For a million members of our churches, all that is necessary to do to reach New Orleans is to jump into the nearest stream and float. The Father of Waters will bring them to the Crescent City. And indeed half of the rest of our membership could float down into the Gulf of Mexico and drift around to New Orleans by observing a few simple rules of navigation. But, easy as this is, most of us will find it still more convenient to go by rail!

The convention will offer a record of victories won in all fields of Christian activity, will afford such uplifting fellowship with the best people on earth, and will bring such inspiring messages from the princes of God's house, that before the adjournment all will find themselves on a very Mount of Transfiguration. From its heights all roads will lead down hill to Pittsburg, in 1909. And no Disciple needs to be told that the great Centennial in Pittsburg will be an eminence at whose feet the whole world will lie outspread as an inviting field for triumphant Christian progress. On to Pittsburg, by way of New Orleans!

History is to be made at New Orleans, this fall. Every minister of the brotherhood ought to be there to have a share in the organization of the American Christian Ministerial Association, and to help inaugurate its great campaign for the enlistment of four thousand new preachers in 1909. Every Bible school superintendent and teacher ought to be there to share in shaping and forwarding the great enterprise of enlisting one hundred thousand women and one hundred thousand men in ten thousand organized adult classes. Every elder and deacon ought to be there to give and to get suggestions as to how we may, in this closing year of the century, outstrip all previous records in restoring the Christianity of Christ in its life and products, as well as in its doctrines and ordinances. Every C. W. B. M. woman ought to be there and get a fair start in the great membership campaign for a hundred thousand. Every Endeavor officer should be present, for all must bear a part if we are to rank first in 1909. On to a greater century by way of New Orleans, 1908, and Pittsburg, 1909!

The Nebraska State Convention.

(Continued from Page 1265.)

bers in C. W. B. M., 123; number of the offerings raised during the year, $6,988.51. Beatrice church and auxiliary supports Dr. Mary Longdon; Mr. and Mrs. Dillon and Miss Guendolyn Jeffers support native helpers, and thirteen orphans are supported by Nebraskans; 120 pledged to devote two half days in September visiting unenlisted women, with a view to winning them to our C. W. B. M. Our Centennial slogan is resonant with the number nine. It runs as follows: Ninety auxiliaries; 199 in home department; 2,999 membership; 1909 "Tidings" and $9,000. "Personal Work!" is our watchword. Our state C. W. B. M. colors are white, lavender and gold. Badges of the first are worn by those in auxiliaries having less than 50 members. Of lavender those belonging to societies having between 50 and 100 members, and societies having 100 or more wear the gold badges. Cozad, Lincoln, First, Bethany and Beatrice are gold badge societies; the last named is next to the largest society in the sisterhood (as far as heard from), having 240 members, 140 "Tidings" and it was on the honor roll. Nine lavender badge societies.

Calla Scott Willard,
Secretary Nebraska C. W. B. M.

Changes.

Armstrong, A. F.—Dallas to Lufkin, Texas.
Ashmore, Charles M.—Cooper to North Waco, Texas.
Blaney, M. L.—68 Althea street, Providence, R. I., to Summerside, Prince Edward Island, Canada.
Bonnett, M. G.—Billings to Cleaver, Mo.
Brown, George William—Hiram, O., to Johns Hopkins University, Baltimore, Md.
Brown, S. W.—Caney, Kan., to D s Moines, Ia., care of University Church of Christ.
Clark, Addison—Comanche to Thorp Springs, Texas.
Coleman, W. H.—Tampa to Ocala, Fla.
Conrad, Thomas H.—Zionsville, Ind., to 5424 Indiana avenue, Chicago, Ill.
Cottingham, T. W.—Randolph, Mo., to Oswego, Kan.
Crouch, W. P.—Bristol, Tenn., to Athens, Ala.
Dillinger, J. A.—Maryville to Bolckow, Mo.
Dunkelberger, C. E.—Cumberland, Ia., to Canton, Mo.
Dunkleberger, D.—Pulaski, Ia., to Canton, Mo.
Dunkleberger, D. L.—Falls City to Harvard, Neb.
George, J. S.—Maitland, Mo., to Lexington, Ky.
Gibson, J. N.—Cleveland to Browndel, Texas.
Gray, A. C.—1247 Washtenaw avenue, Ann Arbor, Mich., to Eureka, Ill.
Hayden, Jr., Walter S.—Wellington to Sharon Center, O. R. F. D. 1.
Hopkins, J. A.—Bethany Beach, Del., to Winston-Salem, N. C.
Horn, John McD.—Ballston, Va., to 2701 Dean avenue, Des Moines, Ia.

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Our Budget

—On to New Orleans!

—"The Christian-Evangelist" Special starts Wednesday, October 7. Those intending to join it should send in their names at once.

—We issue another special number in the interest of our work in the South.

—We are indebted to many brethren throughout the South for their co-operation in helping us to give to the wider brotherhood some knowledge of the conditions which our Cause in the South has to face.

—We are sorry that one or two brethren upon whom we relied for some special work failed us, but there may have been some good excuses, and we hold nothing against them.

—Next week we hope to publish a special number dealing with the work in Kansas. Our brethren are to celebrate, on October 22-28, at Topeka, the fiftieth year of our work in that great state.

—Those wanting extra copies of these special numbers should let us know at once. Frequently a demand comes in when there is not a single copy, other than for our files, in the office.

—We call particular attention to our special offer on page 1273 of this issue, relating to trial subscriptions extending over the three remaining months of this year. If our good friends and subscribers want to see the influence of "The Christian-Evangelist" multiplied, they can help in the matter by inducing some friend or friends to send us a quarter of a dollar, which will pay for three months' subscription to this paper. Do it now!

—We are glad to report a decided improvement in the condition of Brother Garrison. This first manifested itself about the time our paper was beginning to be circulated last week. The abscess began to be more active, and the result was considerable relief of the tension in the face. Since that time it has been a case of now a little better, and now a little worse, but, on the whole, an improvement. There is a personal statement from him in the Editor's Easy Chair. We think our readers will be interested in the illustration which appears on that page, for it was the last snapshot made of the Editor, taken about a week before he became ill. The Assistant Editor and his father were guests of Brother Garrison on a fishing trip.

—"The Christian-Evangelist" has, by its acts and not its words, been showing what its interest is in the cause of state missions. No newspaper in the brotherhood has given anything like the space or prominence to the work in the various states that "The Christian-Evangelist" has in the last four or five years. Not only have we been publishing special state issues, but no paper has published such full reports of state conventions. Witness within the past few months the reports of Missouri, Iowa, Ohio, Indiana, Oklahoma and Illinois. This week we have a very full report of the fine Nebraska convention. We just go ahead and furnish the readers of "The Christian-Evangelist" with the great things the brotherhood is doing, and we are not seeking to array one missionary society against another, or state workers against other brethren. It is all the glorious work of a great brotherhood. Every worthy cause has a claim on "The Christian-Evangelist."

—The Tennessee state convention is changed from Rockwood to Chattanooga, October 26-29.

—Joseph C. Todd takes the work at Bloomington, Ind.

—W. L. Ennefer has closed his third year at Clifton, and takes charge at once at Canton and Salina, Kan.

—C. A. Watkins has resigned at East Palestine, Ohio.

—R. A. Adamson, of Cherokee, Kan., preached at Caney on September 20.

—Edward Clutter is in a meeting at Blue Hill, Neb., where N. F. Horne is minister.

—A joint congress of Baptists, Free Baptists and Disciples will be held at Chicago November 10, 11, 12.

—W. T. Brooks has just closed a successful meeting at Calhoun, Ky., as announced in our evangelistic columns.

—A. W. Henry will be able to give part of his time this winter to evangelistic work. Norcatur, Kan., will be his headquarters.

—J. W. Carpenter filled the pulpit at Cherryvale, Kan., September 20. His home church at Neodesha is being transformed into a new building.

—The church at Milestone, Sask., Canada, doubled its Church Extension apportionment. The Sunday-school has set aside one day to be known as Church Extension Day.

—Clay T. Runyan is giving up his work at La Junta, Colo., to enter the evangelistic field, October 1. He has a few open dates and can be addressed at his present field of work.

—The church at Winnipeg, Manitoba, increased its Church Extension offering from $27 last year to $77.50, with more to follow, this year. Ernest C. Mobley is the pastor.

—Charles E. Shultz will begin his evangelistic campaign October 6, at the Fairfield Church, Vincent, Ohio, then at Garfield, Lima, Ohio, which is a return date. He has moved to New Castle, which will now be his permanent address.

—Some young man who has already begun to preach, or one who wishes to preach and has no money to spend for school work now, can find a field, for the way will be made as easy as possible for him. He is needed at Dean, Iowa, and can learn particulars by addressing the Dean Trading Co.

—H. G. Dilling has closed his work at Houston, Mo. He was presented in the farewell reception with a Bible and a number of presents as token of good will. He contemplates entering the evangelistic field and for his remuneration will be content with his expenses and collections.

—George L. Snively has recently changed his residence from St. Louis to Greenville, Ill., where he will have with him his father and mother. Brother Snively is now engaging successfully in evangelistic work, while he will continue to dedicate churches as opportunity offers.

—Marion Stevenson will stop off at Washington, D. C., on his way to the Maryland Convention, and speak on Rally Day at the Ninth St. Church, lecturing at the same church on October 2 on "Bible School Ideals," and at the Vermont Avenue Church on Lord's day evening, October 4.

—A. R. Adams has closed two and one-half years of service as pastor of the church at Milestone, Sask., Canada, and will soon leave this field. He was the first of our brethren to take pastoral work in Saskatchewan. He built up from the ground there and established the Cause in two other places. He is commended by J. L. Romig and W. J. Wright, and leaves against the wishes of his congregation. His successor has not been chosen. Edwin Jones is the church clerk.

—E. H. Peters, a former Congregational minister, has united with our church at Saginaw, Mich., and preached a very acceptable and thoughtful sermon to the brethren there. S. W. Pearcy writes us that he is willing to accept a call to work with one or two churches, and Brother Pearcy heartily commends him.

—New Mexico has just held a very good convention. A number of men of national reputation were present. The outlook for the progress of our Cause in this great territory are good. F. F. Grim is the corresponding secretary. One of the decisions just reached was to bring this work and that of West Texas into closer union.

STATE COMPETITION

Is waxing warm in the contest for first place in the observance of Children's Day for Home Missions, November 22nd. Kentucky has led the states heretofore. But Illinois and Kansas are pushing up close to first place.

All the State Bible School Superintendents have thrown themselves without reserve into the campaign to line up every school. Home Missions and State Missions lie at the base of all our missionary future.

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—Mrs. John Poorman formerly a member of the Hamilton Avenue Christian Church, a teacher of the primary class, who is now living at Maplewood, has become assistant pastor to F. A. Mayhall and head of the deaconesses. Her work will be entirely voluntary. A vigorous campaign is being planned to reach every home in the vicinity.

—J. A. Roberts preached at Big Flat Rock Church, in Rush Co., Ind., on September 20, from the same pulpit where he began his ministry forty-five years ago on that date. He is still hale and vigorous, and is ready to hold meetings, or supply for other ministers. He can be addressed at 244 West Franklin St., Shelbyville, Ind.

—The church building at Olney, Ill., has just been beautifully decorated and repaired at an expense of about $700. D. W. Conner and his congregation now have the most beautiful house in the city. The work is gaining, and the prospects bright for a larger church. J. Fred Jones recently visited there to the delight of the brethren.

—E. J. Lampton has closed his labors for the church in Center, Mo. Many improvements have just been made upon the house. There is a fair Sunday-school, good Endeavors under the direction of Prof. Mothersead, and a training class of twenty-nine. Brother Lampton will hold a meeting with the church at Stillwell, Ill., October 1. Floyd Taylor is the minister there.

—H. T. Burgess has just closed his first year with the church at Texas, Ill. The record is a successful one. Above the current expenses of the church, $211 was raised for missions, Sunday-school work and repairs. Every missionary offering has more than trebled itself, and some days in the church calendar not formally observed were this year. The little church has a bright prospect. A. T. Huff just closed a meeting.

—All Missourians should remember that October is the great rally month in Christian Endeavor, with two special aims: First, a mission study class in every society; second, every society vitalized into greater works, and another society organized wherever possible. Keep in touch with State Superintendent H. W. Hunter, at Mt. Washington, Mo.

—The indebtedness of Shelbyville, Ind., has been reduced by $2,500 in the eight months of ministry of J. P. Meyers. By the first of October, at least $1,000 will be paid. A liberal gentleman has given a check for $1,350 to clear the indebtedness on a choice corner lot in the southeast part of the city, and dedication service was held last Lord's day. It is hoped that a second church will be formed before very long.

—Christian University entered upon its fifty-first session with the largest attendance there has been in the past twenty-five years. Comparing the registration at the end of the first week with the same period last year there was an increase of 67 per cent. About sixty of the students are preparing for the ministry. This is very gratifying, but as Brother Johann says, there ought to be twice as many to supply the constantly growing demand for consecrated and educated ministers.

—L. N. D. Wells reports that the new Centennial church at East Orange, N. J., is nearing completion. The cut glass is being placed, the contracts for seats and heating have been let, and arrangements are now being closed for the dedication of the first church building representing our Cause in this state. Z. T. Sweeney will lead on this occasion. Brother Wells has returned from his vacation, which was spent in Pittsburg, Central Ohio and on the Great Lakes. He was privileged to preach each Lord's day for Wallace Tharp, in the historic old church at Allegheny.

—J. W. Walker is doing a good work at Miller, Neb. He looks after two mission points besides his regular field. Last winter Evangelist E. Van Forell held a few meetings, with 24 additions. Mrs. Ella Gibson writes that this was remarkable, from the fact that for ten years the people had hardened themselves against all religious influence. Since the meeting other churches have taken on new life. The saloon had to go as well as the public dance hall. Brother Forell is to hold a meeting again this winter, following the one he is now holding at Grand View, a mission point.

—The brethren need not usually go to the expense of sending telegrams reporting meetings, except on Saturdays, Sundays or early Monday morning. Our "As We Go to Press" columns are for late messages that can not be handled through the mails. They are not intended to give any special prominence to news, but merely to bring our news as nearly up to date as is possible. He who is represented in the regular evangelistic or other news columns has just as much honor among the brotherhood as he would have were his message placed under "As We Go to Press." It is not a question of merit; it is a question of newspaper "make-up."

—There is joy in the congregation of the Marshall Street Church, Richmond, Va., where a mortgage of long standing has just been cancelled. When B. H. Melton, the pastor, held the mortgage in his hand, announcing that the last dollar had been paid, as one person the audience rose, singing, "Praise God from Whom All Blessings Flow." For more than four months the membership have been making every effort to pay off the debt on the building and property. Now there is a small balance on hand, which will be held as a nucleus for the new building fund. The success of Brother Melton is witnessed in the doubling of the membership of his church, as well as in the paying off of the debt.

—John Ray Ewers closes three years of service with the church at Youngstown, O., October 1. He has accepted a cordial invitation to remain indefinitely. During this pastorate 240 people have united with the church—168 by primary obedience. The Bible school enrolls 360, a mission circle for young men and women numbers 150, there is a men's club of 100, while other departments of the work are in proportion. The total membership is now 900. Great numbers of young people attend the church, for it is a social center. In the three years 55 men, from the age of 18 to 40, have united with the church. The old debt has been paid off and many improvements made on the property. We have three strong churches in Youngstown, all of them prospering.

—Ernest C. Mobley, taking F. D. Power's thirty-third anniversary as a text, prays that this record may encourage many of the younger men to strive after long pastorates. He writes: "Hundreds of fields, equally inviting, are beckoning us to similar records. Are we willing to pay the price? All ages, countries, and movements, have beacon lights to lead lesser lights to the summit of the highest endeavor. Wise are they who deserve to profit. God speaks in the record of great deeds. I have followed Brother Power many years through his weekly contributions to our papers, and now study his long ministry for every secret spring of success. May God add many prosperous years to his golden record, and may this be a precursor to many long pastorates in strategic centers."

—E. J. Fenstermacher has, for several weeks, been settled with the church at Bowling Green, Ky., which field had been awaiting him since June. He would not leave Poplar Bluff, Mo., however, until his successor had been selected. This is William M. Baker, of Meridian, Miss., who will go North immediately after the New Orleans Convention. He is a man of fine character and a preacher of ability. He was, we believe, a classmate of Graham Frank, W. A. Fite, M. A. Hart, and other preachers in the state to which he now comes. Brother Fenstermacher deserves much credit for carrying on a difficult work in Southeast Missouri, a part of the state where we are not strong. He leaves the work at Poplar Bluff in a good condition, with a new church building, and considerable addition to the membership.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ukiah, Sept. 19.—We are in a union meeting with Bulgin and Gates. Bulgin is a preacher of power, especially on Christian evidences and the divinity of Christ. Gates has a remarkable gift as a soloist. We hope to accomplish much good for Ukiah. I was voted a month vacation, but the interest has been kept up to such an extent that I thought it best not to be away but one Sunday.—O. Wilkinson.

Illinois.

Findlay, Sept. 22.—I have just closed a two-weeks' meeting at Pleasant Hill, near Kansas, Ill., with the following results: Three by obedience, four reclaimed, two by statement and one by letter, making a total of ten in two weeks. The church is wide awake and active. The work here at Findlay is going nicely. The foundation of our new church building is now laid and the work of construction is going on rapidly.—J. J. Bare, minister.

Rossville, Sept. 21.—Two more confessions at the morning service and three baptisms.—M. S. Metzle.

Carbondale, Sept. 21.—We have had nine additions to the church here the past two Lord's days. We are getting ready for a great Bible school rally October 4. We begin a revival meeting the second Lord's day of November.—J. W. K.

LeRoy, Sept. 21.—Evangelists Monser and Haley are in a promising meeting with me.—L. E. Chase.

Olney, Sept. 22.—Our work is gaining. We have had six added since last report.—D. W. Conner, pastor.

Flanagan, Sept. 24.—John R. Golden, assisted by Charles E. McVay, singer, just closed a successful meeting here. Brother McVay is now at Fremont, Neb., assisting I. H. Fuller, the minister, in a meeting for the third time.

Texas, Sept. 20.—We have just closed a meeting with three additions. A. T. Huff preached the last week of the meeting. This little church has a very bright prospect for the future.—H. T. Burgess, pastor.

Kansas.

Canton, Sept. 21.—There were six received into the church here yesterday at the close of my second year of work with this church.—J. F. Hay.

Kensington, Sept. 22.—We had five added here last Lord's day in regular work. One added a few weeks ago not previously reported.—Nelson Gardner.

Cherryvale, Sept. 24.—Closed a short meeting at Montgomery City, Mo., September 13, with four additions—two of them confessions, both men.—B. D. Gillispie.

Kansas City, Sept. 22.—In a short meeting conducted by home forces of the Quindaro boulevard mission, there were 20 accessions—three by confession, one from another body, others by letter and reinstatement. Shall organize with about 50 members soon. Outlook very promising.—William M. Mayfield, pastor.

Kentucky.

Beard, Sept. 21.—Prof. H. L. Calhoun, of the College of the Bible, Lexington, Ky., closed a ten-days' meeting here with 23 added to the church.—Harvey Baker Smith.

Louisiana.

Lake Charles, Sept. 21.—There was one confession at the evening service yesterday—a lady whose husband united by statement last Sunday.—Otis Hawkins.

Nebraska.

Elmwood, Sept. 21.—Two added here by letter recently. Our Endeavor has been reorganized—26 having signed the constitution last night. Our normal training class numbers 41 and we are already one-third of the way through "training for service."—L. A. Chapman.

Oklahoma.

Guthrie, Sept. 21.—Eight added September 20. On September 27 we open a meeting under the leadership of John L. Brandt. Our church seats but 700, hence will use a tabernacle 80x100 feet.—J. L. Noblitt.

Oklahoma City, Sept. 20.—Our rally day a great success. Eleven added to the church. We are praying for Brother Garrison's recovery.—Mrs. H. S. Gilliam.

Missouri.

Fulton, Sept. 21.—Closed a meeting at Corder, Mo., Sept. 14, with 27 baptisms, two by letter and one reclaimed. Also church differences adjusted. Meeting closed with intense interest, and everything seemed to indicate that it should have continued. Hence we hope many will yet come to the Lord. Have been here resting last few days. Worshipped last Lord's day with my old fellow student, W. A. Fite. Preached for him in the morning on "The Blessing of Giving." The church extension offering was taken. Already nearly $80 has come in. Brother Fite expects $100. September 27 my old partner, D. G. Dungan, joins me, beginning a meeting at Cowgill, Mo.—R. Tibbs Maxey, general evangelist.

Minden Mines, Sept. 22.—Just closed a three-weeks' meeting at Leesville with 13 additions—11 by baptism and two by letter. W. S. Hood, of Clinton, did the preaching. There was delivered no mutilated gospel and the people heard it gladly.—H. E. Carpenter, pastor.

Golden City, Aug. 17.—Our work continues to grow. Six received the right hand of Christian fellowship yesterday. Our Bible school is growing very interesting. Elder Stacy Phillips, of Ponca, Okla., preached for me last evening.—J. Quincy Biggs.

Canton, Sept. 22.—I have closed my meetings at Hester, Mo., with 20 additions. The church was very poor spiritually, but we have regenerated the whole community, and expect several more additions. The work here has taken on a new life. I was assisted by my wife and daughter.—J. E. Teaney, minister.

Osceola, Sept. 23.—We have just closed an 18-days' meeting with E. H. Williamson as evangelist. There were 11 added—seven by primary obedience, four by statement. Sister Williamson's personal work and her singing were much appreciated. Local conditions prevented the meeting from being what it should have been. We are expecting harvest from the seed sown. Brother and Sister Williamson will do any church good and strengthen the pastor.—Frank Jalageas, minister.

Prosperity, Sept. 25.—The meeting held in the skating rink here by H. F. King, pastor of the Carterville Christian Church, was a success. There were 47 additions—all adults, and 45 of them were heads of families. A church, Sunday-school and prayer-meeting are to be organized at once, and the people seem very earnest and enthusiastic. Only those who have labored in the mining districts know how very difficult it is to awaken an interest in the cause of Christ. Brother King is a power in the pulpit and is being designated as "The Walking Bible." The church at Carterville is taking on new life and the Sunday-school is steadily increasing.—A Member.

Williamstown, Sept. 21.—I closed my seventh meeting with the church at Steffensville, Mo., September 19, with 40 additions—34 baptisms, two from the Baptists and four by statement. In this number are included thirteen young men and twelve heads of families, two of whom are above 60 years. I preached at Lewistown, Mo., yesterday. Had one confession last night. I began at Williamstown, Mo., to-night.—C. L. Harbord, evangelist.

Ridgway, Sept. 21.—My meeting is progressing

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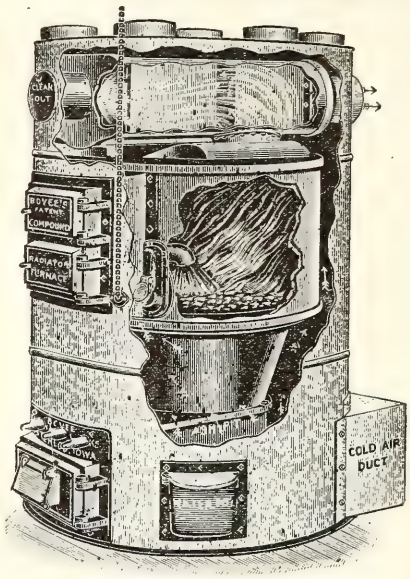

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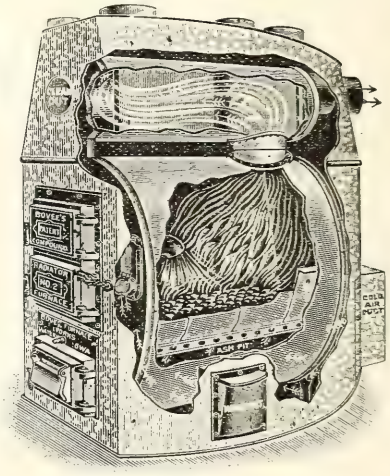

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OUR ADVERTISERS

are among the very best; they are carefully selected. They have bargains for you; read what they have to say. It will be to your advantage and ours for you to mention the fact that you saw their advertisement in THE CHRISTIAN-EVANGELIST.

Do You Hear Well?

The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now be Tested in Your Own Home.

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This is unusually important news for the deaf, for by this plan the *final* selection of the *one completely satisfactory hearing aid is made easy and inexpensive for everyone.*

Mrs. C. Lideeks, 238 12th Ave., Maywood, Ill., wears an Electrophone. Less conspicuous than eyeglasses.

This new invention (U. S. Patent No. 763,575) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, *magnifies* the sound waves in such manner as to cause an *astonishing increase* in the *clearness of all sounds.* It overcomes the buzzing and rearing ear noises, and also so *constantly* and *electrically exercises the vital parts of the ear that, usually, the natural,* **unaided** *hearing itself is gradually restored.*

What Three Business Men Say

The Electrophone is very satisfactory. Being small in size and great in hearing qualities *makes it preferable to any* I have tried and, I believe, I have tried all of them. M. W. HOYT, Wholesale Grocer, Michigan Ave. & River St., Chicago.

I got so deaf I could not hear with my speaking tube and was advised to try the Electrophone. After fifteen years of deafness, discomfort and worry, *I now hear perfectly* at church and at concerts. W. R. UTLEY, Sales Manager, S. A. Maxwell & Co., Chicago.

I have now used your Electrophone over a year, and know that it is a first-class, scientific hearing device. Without it people have to shout directly in my ear to make me hear. With it, I can hear distinctly when spoken to in an ordinary tone. Best of all, *it has stopped my head noises,* which were a terrible aggravation. LEWIS W. MAY, Cashier, 100 Washington Street, Chicago.

Write or call at our Chicago office for particulars of our *personal home test* offer and list of prominent endorsers who will answer inquiries. Physicians cordially invited to investigate. Address or call (all if you can).

STOLZ ELECTROPHONE CO. 1214 Stewart Building, Chicago.

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nicely with Evangelist Luther Moore. He is a good, clean-hearted minister, and any church in need of such a man will make no mistake in securing his services. We have 13 confessions to date, mostly grown people. The attendance is good.—W. H. Hobbs.

Texas.

Abilene, Sept. 21.—One accession by statement to the South Side Christian Church at prayer-meeting Wednesday night. Also one addition Sunday from the Methodists. We will raise more than our apportionment for church extension.—J. H. Shepard.

Bryan, Sept. 21.—Yesterday evening I went out to Rock Prairie and preached—one baptism—a man 60 years old. At Bible school yesterday morning the school elected J. J. Ray superintendent, as representative to New Orleans convention. At 11 a. m. the church elected me. The work is moving along nicely and we face the third year with a good deal of hope.—James A. Challener, pastor.

Laredo, Sept. 21.—There were six additions yesterday—three of them converted Catholics.—D. D. Boyle, minister.

Ladonia, Sept. 22.—Brother Douthit and I have just closed a meeting with J. W. Gates at Weimar, Texas, with 17 additions. We go next to Ladonia, Mo.—E. V. Spicer.

Washington.

Colfax, Sept. 13.—This has been a day of much rejoicing. There were 17 accessions to the church and more to follow. An advisory board of six men and six women was elected to-day. Forward now in the name of Christ.—L. W. M.

The Centennial Session at New Orleans.

WEDNESDAY EVENING, OCTOBER 14.

In addition to the address of Hugh McLellan, of Richmond, Ky., there will be a rapid fire presentation of the Centennial from every angle. These speeches of from two to five minutes each will not be a few impromptu remarks, but thoroughly prepared, concentrated and electrical messages from men who count in the Kingdom of God. C. S. Brooks, New Castle, Pa.; J. N. Jessup, Little Rock, Ark.; W. E. Ellis, Cynthiana, Ky.; J. T. Ogle, Paris, Tex.; C. H. Winders, Indianapolis, Ind.; L. W. McCreary, St. Louis, Mo.; O. W. Lawrence, Decatur, Ill.; E. W. Elliott, Selina, Ala.; T. C. Howe, Indianapolis, Ind.; S. H. Bartlett, Painesville, O.; E. J. Sias, Frankfort, Ind.; H. O. Pritchard, Bethany, Neb.; R. G. Frank, Liberty, Mo.

As We Go to Press.

Special to The Christian-Evangelist.

Jennings, La., September 28.—Twenty-five in eight days' invitation; growing interest. Samuel Fowler is the earnest pastor. —Selmers and Huston.

Special to The Christian-Evangelist.

Eureka, Ill., September 27.—H. H. Peters, field secretary of Eureka College, had an advertising booth for the college at the state fair in Springfield, Ill., and reports good results from the enterprise. The Disciples of Illinois are carrying on a vigorous campaign of education in the interest of Eureka College, and are taking advantage of all public gatherings of an educational nature.

Special to The Christian-Evangelist.

Fostoria, O., September 26.—One hundred and seventy-seven in twenty-six days of invitations in the conservative Western Reserve. Herbert Yeuell received an ovation each night of the last week of the meeting; the moment he stepped inside the building the ovation began. At the farewell service a purse of gold was presented to him. Greatest victory ever won by a single congregation in northwestern Ohio.—V. G. Hostetter.

Special to The Christian-Evangelist.

Hiram, O., September 26.—Enrollment over thirty per cent increase. Students and faculty enthusiastic.—Miner Lee Bates.

Special to The Christian-Evangelist.

Arcola, Ill., September 27.—Beginning here with John I. Gunn, with fair prospects; nineteen additions to-day. Pastor held in great esteem by church and community.—Fife and Son, evangelists.

Special to The Christian-Evangelist.

Cameron, Mo., September 27.—Closed Waterloo (Ia.) meeting; 48 additions; harmony restored; accepted invitation for tabernacle meeting next summer. Began here to-day; good outlook.—Roland A. Nichols.

Special to The Christian-Evangelist.

Texarkana, Texas, September 27.—Three weeks' meeting closed here with great service to-night; 57 additions, nearly all adults. Pastor and church voted it their best meeting. J. T. Adams, my beloved singer, enters field with a singer at close of this meeting. He is an able preacher and great as a soul winner. Churches will do well to secure him. Address him at Lawrence, Kansas. Prof. P. O. Gates, the great singer from California, will be with me in future. St. Louis, Fourth Church, next.—H. F. Wilhite.

Special to The Christian-Evangelist.

Wichita, Kan., September 28.—Although cold rains and weather compelled us to go from tabernacle back to church Saturday and Sunday, there were 71 additions in Scoville meetings with Central Church yesterday; 28 confessions at most remarkable men's meetings; 356 to date.—E. W. Allen.

Special to The Christian-Evangelist.

Newton, Iowa, September 28.—Meetings continue under leadership of Minister Betts, and with hearty support of congregation. About 35 added. Iowa towns, outside of Des Moines, we have found very hard to move.—Small and St. John.

Special to The Christian-Evangelist.

West Plains, Mo., September 28.—Returned from two and one-half years' trip around world; closed unprepared meeting at Mountain Grove; 73 additions in brief meeting here; Kansas City next.—O. E. Hamilton and Wellicome.

Special to The Christian-Evangelist.

Crescent, Okla., September 28.—Ingold closed; 83 added; he is a power.—James Cage, pastor.

Ask dealer for it.

Trade Mark

Free Sample. Write Dept. B-9

Lamont, Corliss & Co. Agts. 78 Hudson St. N.Y.

SHINES EASIEST

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

Business Opportunities.

FOR SALE.—Drug stock and building, on corner lot. Prosperous community. Nearest drug store 7 1-2 miles. Might trade; $2,000.00 will handle this. Box 100, Galesburg, Kan.

Church Supplies, Etc.

EMPHASIZED TRACTS.—Samples 10 cents. C. F. Ladd, Rock Falls, Ill.

EVERYTHING for rally day. Full line of samples, ten cents, postpaid. Get catalogue L. American Blackboard Company, 810 Olive st., St. Louis, Mo.

HELP FOR SUNDAY-SCHOOL TEACHERS AND SCHOLARS.—Outline Study of the United Kingdom of Israel. Price, 5 cents. G. P. Coler, Ann Arbor, Mich.,

Evangelists and Ministers.

GEO. L. SNIVELY, Greenville, Ill., general evangelist, dedicator, pulpit supply.

D. H. SHANKLIN, evangelist, Normal, Ill., uses stereopticon, charts and furnishes singer if desired.

I WILL BE FREE to hold meetings or supply a church, from November 1 to March 1. Ten years' experience. Best of references. Percy Leach, Clinton, Minn.

Musical Instruments.

NEW ORGAN for sale at a low price. One of the very best chapel organs to be had anywhere. Can make terms, if desired. Address, "Organ," care of "Christian-Evangelist."

ORGANS.—If you require an oryan for church, school, or home, write Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

Winter Resorts.

CHRISTIAN TOURISTS! Spend the winter at Oceanside, California. Most agreeable climate. Very reasonable rates. For particulars address Oscar Sweeney, pastor Christian Church.

Schools and Colleges.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

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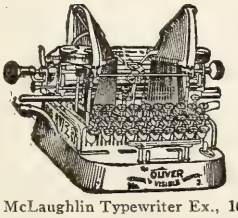

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ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

International Teacher Training Conference.

AT WILLIAMS BAY, WIS., AUGUST 27-29, 1908.

I. CONFERENCE REPRESENTATION.

Seven members of the committee on education.

Five general secretaries of state associations.

Eight teacher training superintendents of state associations.

Three international officers.

Eleven denominational leaders representing the following denominations: Baptist, Baptist South, Christian, Methodist Episcopal, Methodist Episcopal South, Reformed Episcopal.

In addition a number of pastors, teachers of teacher training classes, teachers of adult classes, superintendents and officers of Sunday-schools.

Total number of states represented—eighteen.

II. DIGEST OF THE GENERAL DISCUSSION.

That the state and other undenominational schools and colleges be urged to furnish to pupils the whole of the teacher training course.

That in the enrollment of students and the issuing of diplomas in co-operation with the denominations, the international association conform to the wishes of the various denominations so far as these denominations have voted to conform to the standardized courses agreed on at the Philadelphia conference.

That the International Association secure and print suitable examination questions for all the various approved teacher training courses. That the questions be furnished only when requested, and that details be referred to the committee on education with power to act.

Under lead of Dr. Hamill as to the number of questions desired on the first standard course, the largest number preferred fifty questions.

III. RESOLUTIONS ADOPTED.

That inasmuch as it is the sense of the conference that greater care should be exercised to secure an accurate enrollment of teacher training students, we ask that the international committee on education advise as follows:

That every teacher training class shall keep an accurate enrollment and record of attendance from date of organization.

That after the fourth meeting after organization a bona fide enrollment shall be reported without delay to the state or provincial office.

That, in so far as the teacher can judge, only students who give fair indication of continuing in the work shall be included in this report to the state or provincial office.

That it is the sense of the conference that examinations on specialization for teachers of the elementary grades be sent to the state or provincial teacher training superintendent.

That it is the sense of this conference that the standard for specialization for teachers of the elementary grades, for this triennium, be the ground covered by the material on pages 2-7, and 19-36, inclusive, of Booklet F of the international series, plus suitable and appropriate additional material in story telling and hand work. Credit to be given for the satisfactory completion of this work in the form of a suitable seal affixed to either the first standard or advanced standard teacher training diploma.

That it is the sense of this conference that a fee of 50 cents be charged for the first standard course, and $1 for the advanced standard course. The same to be paid as an enrollment fee, or as an examination fee, or divided between them.

That it is the sense of this conference that at all state, provincial, county, or denominational conventions there should be a teacher training hour, at which time, at least, the teacher training work accomplished should be reported and recognition granted to all teacher training graduates.

It was unanimously voted that the conference send a telegram of sympathy to Rev. Charles A. Oliver, superintendent of teacher training for Pennsylvania Association, whose wife died suddenly on Sunday, August 16, 1908.

That this conference warmly appreciates and thanks the Sunday-school Camp Association for their generous and sympathetic hospitality in providing this hall and these beautiful grounds for our meetings, in furnishing the delightful sail, and the splendid banquet.

IV. ACTION OF THE COMMITTEE ON EDUCATION.—It was voted:

That reports to denominational authorities be made quarterly, and include (a) location of class, (b) number of members, (c) name and postoffice address of teacher, (d) course of study.

That where either of the standard courses is pursued by students in residence in an institution of learning the minimum of time may be one-half of that established for ordinary classes.

That the international teacher training superintendent prepare at least, annually, lists of questions on all approved courses of study, the same to be approved by this committee, and printed by the International Association for the use of state and provincial associations as called for; that the co-operation of denominational superintendents be invited to the end of securing and maintaining uniform standards; that every list of questions contain the rules of the committee for the conduct of examination.

That the special order for the next meeting, to be held in Chicago during the month of February, 1909, be the approval of courses of study.

That the standard for specialization for elementary grades be the material in Booklet F, excluding the section for pupils on supplemental work, and including in addition suggestions on hand work and story work to be submitted by the elementary committee to the committee on education at its next meeting.

That specialization for the intermediate grades be referred to the intermediate committee to report if possible at the next meeting of this committee.

That a special leaflet be prepared on the international reading circle work. Such leaflet to be suitable for the use of the various state and provincial associations.

That denominations be requested to make selection of reading books for their own Sunday-school workers, and that whenever they make such selection and the same is approved by this committee announcement of same shall be included in the international reading circle leaflet.

That the International Teacher Training Leaflet No. 1 be revised and made to include the names of all approved courses of study, in addition to the standards for courses; also all rules established in regard to the issuance of the international diploma.

That a leaflet be prepared including the rules governing summer schools for Sunday-school workers. The leaflet to include the rules whereby international recognition may be secured, a suggestive enrollment blank, and other helpful information relating to the conduct and management of these schools.

That a blank be prepared for the use of summer schools in making report to the International Association.

That the teacher training superintendent be instructed to confer with the denominational and other Sunday-school publishers, and secure their help in advertising the schools which comply with the international requirements and request international recognition.

That the official certificate of any institution of learning testifying to an examination on any of the topics covered by our standard courses, should be accepted for proper credits by supervisors of examinations.

That in parting company, officially, with our beloved executive secretary, the retiring international teacher training superintendent, Mr. W. C. Pearce, we place on record our appreciation of the vigor, faithfulness and ability of his administration, the courtesy and consideration that has governed all his dealings with us, and the signal success that, with the blessing of God, has attended his efforts for the development and extension of the teacher training work in the international field.

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A Model Mission Study Class at New Orleans Convention.

Prof. C. T. Paul, of Hiram College, is to conduct a convention mission study class during the national convention session this year. Prof. Paul has for years taught the largest mission study class in the world. This last year the enrollment was about 200. His class is the most popular in the college. Many classes are being organized all over the brotherhood. The great question is is "How may I teach missions in the most successful way?" Those who attend the New Orleans convention may have an exhibition of the real thing. Prof. Paul will use a text book on home missions and one on foreign missions. A large hall in the same building with the convention auditorium has been secured. The class will meet from 8:30 to 9:30 each morning. This will be before the regular program begins, and will not interfere with it in the least. The text books used will be "The Why and How of Foreign Missions" and "The Frontier." We believe that hundreds of strong mission study classes will result from this class.

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The Adult Bible Class Monthly.

This is our new magazine for Adult classes, and the October number is ready. It is just what you want for your up-to-date Adult class. Send for a sample copy, or, better still, send for enough copies to supply your class for October. Price, five or more copies to one address, per quarter, each 8½ cents. A discount of ten per cent on yearly orders.

Midweek Prayer-Meeting

By Charles Blanchard.

TRIFLERS.

Topic October 7.—Luke 9:57-62.

Three classes of individuals are indicated in this passage in the ninth chapter of Luke. "And it came to pass as they went on their way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." Strange that the Master should speak thus to any one who expressed a willingness to follow him? This fellow represents a certain class of folks who are always willing to join anybody or anything that comes along. They are known as "jiners"—in the church and also in the lodges. They have an overflowing zeal—while it lasts. But the trouble is their zeal not only overflows on occasion, but seems to run out at the bottom also. In the expressive, if not elegant phrase of the farm, they simply "peter out." We have a large lot of this sort of folks, good in their way as long as it lasts; but they don't last. That's the trouble. And Jesus, who knew what was in men, understood the character of the individual who was so ready to proffer himself, without reservation, as willing to follow him anywhere and everywhere. Now it's a beautiful thing to be willing to follow the Christ; but something more than willingness is needful. We need to have a just consideration of what it means to be a disciple of Christ. It meant everything then. It does not mean less to-day. We must be not only willing but dead in earnest about it.

"And he said unto another, Follow me. But he said, Lord, suffer me first to go bury my father. Jesus said unto him, Let the dead bury the dead; but go thou and preach the kingdom of God." This man represents another class to be found in every community. They are men and women of good characters, excellent abilities, good families, with much to commend them to the Master and to the church. The trouble with them is they are wrapped up in their own affairs, entirely devoted to their own families. They have one scripture, which does them service on any and all occasions: "He that provideth not for his own hath denied the faith and is worse than an infidel." A splendid sentiment that; but like "Charity begins at home" (which is chimney-corner scripture) it surely covers a multitude of sins. However it's a mighty flimsy covering, which the Master sweeps aside with a gesture and the startling words, "Let the dead bury the dead; but go thou and preach the kingdom of God." Which means that it is more urgent to look after the living than the dead. Ordinarily, there are always plenty to go to funerals. And many of these rarely or never go to the Lord's house on other occasions. It's a fact that our funerals are the biggest thing about a good many of us. The biggest event in the life of lots of folks is their funeral. But the life is more than death. God wants workers. To preach the kingdom of God is better than to preach funerals. The average funeral sermon is a miserable makeshift. "Get busy" is the Master's message to men.

The man who was willing to follow Christ but wanted first to go bid them farewell who were in his house, represents that large class who are "almost persuaded," but who never quite come to the point where they are really willing to come out squarely for Christ; or the ones, who having confessed their faith in him, are forever looking back and wondering, after all, whether it pays.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

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All druggists keep it.

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The CHRISTIAN-EVANGELIST

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Christian Publishing Co., St. Louis, Mo.

Herewith find twenty-five cents, for which send me "The Christian-Evangelist" for the months of October, November and December, 1908.

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This trial subscription is sent with the understanding that the paper will be discontinued on January 1st, 1909, unless renewed by me by that date.

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Referring to the above, we respectfully suggest to our subscribers that they induce their friends and neighbors to send us their trial subscriptions for "The Christian-Evangelist" at once, so as to get the full benefit of this offer.

CHRISTIAN PUBLISHING CO.

NEWS FROM MANY FIELDS.

New Mexico Convention.

The second annual convention of the Disciples of Christ of New Mexico was held in Roswell. Over thirty delegates were present. In the absence of President J. M. Kindred, J. T. Webb, of Melrose, delivered the president's address, and later was elected president of the convention. J. A. Stout, of Artesia, was elected recording secretary.

The program was far above the average. W. F. Richardson, of Kansas City, Mo., delivered two inspiring addresses. J. C. Mason, of Texas; W. J. Wright, of Cincinnati; Mrs. Louise Kelley, of Kansas City; H. B. Robison, of El Paso, Texas, and S. T. Shore, of Hereford, Texas, all came to us with a feast of good things. We were disappointed in not having W. E. Garrison, E. M. Haile and B. S. Gowan with us.

The following executive board, with headquarters at El Paso, Texas, was elected for the ensuing year: President, W. E. Garrison, of Las Cruces; vice-president, H. B. Robison, of El Paso; secretary, Dr. R. B. Homan, of El Paso; treasurer, W. H. Bryan, of El Paso; B. S. Gowan, of El Paso, Texas; C. C. Hill, of Roswell; J. W. Van Cleave, of Albuquerque. F. F. Grim, our corresponding secretary, is doing a permanent work. Under his wise management we are looking forward to another year of not inflated reports of not what I did, but of sure, steady, enduring progress for Christ's cause in New Mexico.

The officers elected by the C. W. B. M. were: President, Mrs. George Fowler, wife of our beloved minister at Roswell; vice-president, Mrs. J. W. Van Cleave, of Albuquerque; secretary, Mrs. Beck, of Roswell; treasurer, Mrs. W. F. Schwartz, of Artesia; superintendent of Young People's work, Mrs. H. B. Robison, of El Paso, Texas.

We hold our next convention at El Paso, Texas, the last of May, 1909. We hope at this time to arrange with the brethren of West Texas to co-operate with us in missionary work. Arthur Stout.

Artesia, N. M.

Akron, O., and Vincinity.

Preachers and people are now trying to make the fall work in the churches boom. September 13 was a happy day at High Street. It was the occasion of a union service between the South Akron mission and the "mother church." W. G. Loucks, the pastor in South Akron, gave a report of the work since January 1 and preached a brief sermon. Both congregations voted the morning one of the happiest occasions of the year. George Darsie is doing a most excellent work at High Street. The Broad Street Church is progressing nicely under the wise leadership of Lloyd H. Miller. There have been a number of additions to the church, and its growth otherwise has been gratifying to both the pastors and congregation. Herbert Moninger was with this congregation September 21, stirring up things in the interest of teacher training. A. F. Stahl, of the Wabash Avenue church, was away a month during the summer on account of his health. He is back, much improved. During his absence the church was newly decorated and beautified. The congregation tendered a reception to him and Mrs. Stahl.——A. M. Bird, the missionary of the O. C. M. S. at Barberton, reports that mission in a most hopeful condition and that it will soon be in possession of a good house of worship, which is being purchased from one of the denominational churches.——We are busy planning for our meeting in the South end, which begins November 1. The pastor will teach a class in personal work during October, which will serve as an immediate preparation for the meeting and as a supplemental course to the teacher training course, which will be organized September 30. William Kraft, of Cleveland, will occupy the pulpit at the morning service October 4, in the interest of the orphanage work. F. M. Green keeps a fatherly watch over all of us. His presence is always welcomed in all our churches. We are all going to be in line for state missions, teacher training, Children's day for home missions and a campaign for lost souls.—W. G. Loucks.

The Meeting at Grand Island.

For many months the Commercial club, of Grand Island, Neb., has been working for a greater city. The church took up the watchword, "The best and quickest way to a better and greater Grand Island is through the religious awakening." We secured the services of William J. Lockhart and John P. Garmong. Systematic and constant advertising and personal work was done. There were one hundred confessions and thirty by letter and statement, fifteen of these from other churches. There were forty-two men and eighty-eight women, and sixty-one new families were reached. Eleven whole families came into the church together and many other families were united in the church. Two-thirds of the new members pledged over three hundred dollars per year to the church work, and the people asked the officers to increase the minister's salary to the amount of $150 per year. Our Bible school has had about 140 in attendance, but last Sunday there were 283, and we will go beyond the 300.

Grand Island is in line for many great victories, and I know of no one we would rather have lead us in a future campaign than W. J. Lockhart and J. P. Garmong.

James R. McIntire, minister.

Joel Brown at Queen City, Mo.

I closed here one of the best meetings I ever held. The preparation was complete; the brethren arranged to have the meeting in the park situated in the center of the town; the ladies procured heavy muslin, and sewing it together, made the top canvass of a tent which was stretched so as to form a shelter for about 800 seats, and outside of that we had all the park; as a consequence our average audience was about 1,200. I was enabled to preach to the whole country; men sat in their store doors and some of them in that way heard enough to cause them to yield themselves to God. I wish to commend this method of preparation for meetings in the summer. Professor Swanson, who has charge of the public schools at Green Top, directed the chorus of 30 or 40 voices accompanied by an orchestra of 6 pieces, like a veteran. Having such large and diversified audiences, I dealt largely in apologetics, and later in the meeting much on the Christian life. I dealt sledge hammer blows against sin in the church and out. The results are, stronger church, more unified and industrious, a higher appreciation of the church by the community in general, and 68 additions, including 30 of the strongest business men and farmers. Joel Brown.

Wilmington, N. C.

The church at Wilmington, North Carolina is less than two years old, yet it now owns a church property valued at $10,000. J. E. Erwin is the hard-working and very successful pastor of the congregation, and to his wise management, hard work, and his ability to enlist every member of the church to do his utmost, is due, in a large degree, their success. Never have I met with a more heroic and self-sacrificing band of disciples. It was a great pleasure to preach to them and provide for the indebtedness. During the day and night service about $200 more than we asked for was given.

Brother Erwin and his devoted and faithful wife are greatly beloved by the people, both in and out of the church, at Wilmington. He was a fine lawyer and a judge of the court, with a salary of $3,000 a year. He resigned this that he might preach, and is willing to preach for a small congregation at a small salary.

This was my first dedication in North Carolina. I greatly enjoyed the visit.

Wabash, Ind. L. L. Carpenter.

20 Years

Bed-Ridden Massachusetts Man Is Cured by Wonderful Pyramid Cure.

If You Are A Sufferer Send For a Free Trial Package Today.

"I had piles for 20 years. I was so bad for months at a time as to be unable to walk. Having a friend who lost his life by an operation, I desisted from ever having that experiment tried on me.

"I tried the sample of Pyramid Pile Cure you sent me, and then bought a 50 cent box. The results were immediate and surprising to me, I assure you.

"Its speedy action also makes it extremely favorable for impatient people. I am yours sincerely, George H. Bartlett, Mattapan, Mass."

The moment you begin to use Pyramid Pile Cure, your piles begin to leave you, and itching and pain begin to disappear. It heals all sores, ulcers and irritated parts. It is put up in the form of suppositories and is easy to use.

A trial treatment will be sent you at once by mail in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 153 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

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BY EBENEZER KEES.

"Leave me go!"

"I can not."

"Let the devil take me!"

"You are too good for him."

It was but a small room, humble, but homely, in which one saw and felt the presence of a gentler nature than this massive ruin of the sacred image standing there beside the fire with the eerie light of madness in his eye, his tangled and dishevelled hair swaying to and fro quite six feet from the floor. There he trembled like a tower shivered by a flash of lightning—like it, did I say? He was that tower, and the lightning was still there, as some accursed torch of Hinnom burning and branding and reveling within him with Satanic glee. But I had seen him on his knees, and heard his soul cry out in prayer in one of those rare hours of contrition, when a purer ray pours in upon the heart, humbling its possessor, yea, torturing its possessor as in its light he sees himself. Yet with the pain there came a peace, and as he rose I saw another vision in those eyes, a restful calm upon that fevered face.

But it was terrible to-day.

"Leave me go—let the dev—"

"You must not say that."

"What am I to you?"

"My brother; that is all."

We eyed each other in silence. Someone crept into the room, on whose face Patience had laid her laurel. In the movement of her hands, in the calmness of her voice, one saw and heard the word "submission." A little child clung to her gown, with long hair and cheerful countenance, happy in that ignorance which gives childhood much of its joy. And when he saw them, he wept.

I took his hand. "Try once more. Be true to the best that is in you, and lean hard on Him to whom we have so often called. He pities us like as a father, and forgives; He gives us grace to help in time of need."

The little one stretched out its arms and nestled to his side, and I left them together.

* * *

On a balmy morn of April I walked in a grove where God was clothing His world with grandeur. Two trees grew side by side, the one a sycamore, crowned with a thousand buds, glad and wonderful to see; the other an ash, I think a weeping-ash, one of those trees whose branches bend toward the earth, as if loth to leave the soil from which they spring, and this ash was dark and barren, and dead. The contrast was pathetic. They grew in the same ground, the same morning beamed upon them, the same sweet night dews christened their brows, and yet—! And I thought of the two I have pictured to you. Then I broke a twig of the barren tree and found it soft and green and full of sap. And I said to the tree: "Take heart, poor tree, there is life in thee; little by little the sun is finding thee out, and ere long thou too, shalt be garlanded with green." And again I remembered him with whose soul it was wintertide, yet he, like us all, has his roots in the one Great Heart, in whom we live and move and have our being. Oh! were he out to open his windows to the dawn, would he, too, not be clothed with the resurrection glory?

Sometimes it seems that his winter is over, and that the singing of birds is at hand; a new light illumines his face and the new face illumines his home. But anon its light burns low, and the perilous dark returns. Then I remember the patient figure and the little cherub face, and see the self-inflicted scar which disfigures a troubled and tortured soul that longs to be clean and can not. So he stands and falls, surrounded by snares and perilous pitfalls prepared for him by his brethren, while governments trifle and worldly ones wax fat on the accursed thing. Lord of the whirlwind and the fire, have mercy upon us!

HELP US FORGET.

By Bishop Warren.

O God, most merciful and kind,
The principles that are behind,
Mere tunings, not Thy key-notes set
For making manhood's perfect peans yet,
Help us forget, help us forget.

The sins of youth, the unclean word,
The things that sudden anger stirred,
The jest unseemly, all the debt
And sin that Thou hast promised to forget,
Help us forget, help us forget.

The words of sland'rous men, the taunt
That clings and stings as demons haunt
The soul, and into fury fret—
Things we forgave ere we could pardon get,
Help us forget, help us forget.

The good we've done, the kind words said,
The men we've helped, the causes pled
When none besides their souls have set
To help—lest we vain, proud and boastful get,
Help us forget, help us forget.

Sunlight Christians.

Being lighted is never the end of the Christian life—not even being lighted from above. Being "lights"—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun it is dark. There are moonlight Christians, who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God, they are black and dark. Christ enjoined upon his disciples that their "whole body" should be "full of light." Their oneness with the brightness of God was to be such that they should become "lights," not merely lighted. No earth-shadow then could ever come between them and their light. Christ would have us so "dwell in the light" that we may become "children of the light," in whom there is "no darkness at all."—Sunday School Times.

The Hoodoo in Everyday Life.

"Do you carry a rabbit's foot?" "No, but I've got a buckeye in my pocket."

"There's a new moon to-night, did you see it over your right shoulder?" "No. I happened to see it over my left, and I know that I'll have bad luck all the rest of the month. It's just my luck."

"Hold on there! Why, man, don't you know any better than that? Don't pick up that pin with the point towards you."

"Yes, we were to have been married on the eleventh of the month, but this year it came on Friday, so we had to change it." "Well, I don't wonder. Of course, I don't believe there's anything in it, but then I wouldn't be married on Friday, either. Why, do you know last Christmas at grandpa's there were thirteen sat down to the table, and I've been expecting to hear of the death of some of them ever since."

"That always was an unlucky boat. Caught fire you remember the year she was launched, then she collided with the Queen City next year, and I was just reading about her going ashore at Rocky Inlet. I guess she must have been launched on Friday."

"There, you have spilled the salt again; throw some of it in the fire quick, or over your shoulder. I don't want to get in any trouble to-day."

"No, sah, you don't git me to carry dat ar' lookin' glass. You bet, I wouldn't tech dat fo' sebenty dollah. Break a lookin' glass an' it's de wuss luck, the wuss sort ob luck. Jest obscuse ol' Jake."

"Oh, Edith, do you know that when we were walking home last night Sam shut two gates. I was awfully scared. He laughed at it, but I told him about my brother when he was paying attentions to Jennie Siddall, he used to shut gates that way, and he slipped an a banana skin and broke his limb. I just made him stop."

"No, I'm not superstitious; but then, well, really, I wouldn't cut out a dress on Friday. I'd never expect to finish it."

And so on, and on, we hear such remarks in civilized America, in Christian society too often. Who governs this world, anyway? Are we under the power of a multitude of mean little demons and are we any better than the ancients of the days of mythology if we lend ourselves to such superstitions? Are we not really worse in view of our enlightenment, than the hoodoo cursed Africans? Is one twenty-four hours any better than another? Really, there is quite enough of the foolish thinking and speaking for every ine of us to take every opportunity to reason or laugh the tendency away, and renewedly, practically assert, "The Lord reigneth, let the earth rejoice, and this Lord is my Shepherd."

A little friend of mine whose father is a physician was administering shoe buttons to her doll, calling them pills, "Here," said she, "take one every five years, and if you don't feel better in an hour, come back."—Boys and Girls.

HORSFORD'S ACID PHOSPHATE

A Summer Appetizer

A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic.

The Truth About New Orleans

There is a legend which runs in this wise: If a stranger in this new-old city of history and romance should go to the shores of this big, mysterious river, and, in a rusty cup, dip for himself a drink of the opaque water, he will never leave New Orleans! The menace lures me to an oppo ite route, for the sun is hot, and, in an unwary moment, I might fall into the snare.

New Orleans is very well to look at, but to abide in permanently would be sorrow and desolation to the Northern-born and bred; and, yet, if one wants "atmosphere," the true flavor of New Orleans, it is hard to find unless one comes with introduction to the creole circles, for every third person you meet in ordinary life in New Orleans will be a Yankee! They come for a season only, then the intangible charm of this quaint old city winds about their hearts, and they stay on, and on, only going North for a cooling off in midsummer.

New Orleans is not unbearably hot. The houses, with their tiers of "galleries," vine-draped, tree-shaded, are big and cool, and pleasant on the hottest day, and by four-of-the-clock a breeze comes blowing up from the Gulf, and the nights are delightfully cool; so are the early mornings, the streets as wet with the heavy dews as if they had been sprinkled—every rose, every leaf, every palm empearled with glistening drops—everything as fresh as if from a spring shower.

Six o'clock—and New Orleans! No one abroad but the working classes, the newsboys, and me! It lies, a dream-city, hardly discernible in a soft, roseate haze—a misty message from the river.

Sleepy, shivery, the little newsboy at my elbow brags of his sales; tells me he sold 125 papers yesterday, takes care of his "kid" brother (his own years are ten!), and has always lived in Louisiana.

"Then you never saw an apple-tree?"

"Uh, gee! Bet yer I did—once 't—down to Shreveport!"

"Well," I ask, "do you think these palms and oleanders beside us are worth one real pink apple-blossom?"

He laughs and shrugs his ragged shoulders.

"Gee! I never looks at 'em! But ye kin climb an apple-tree!"

Climb it, look at it, smell its flowers, and watch the robins nest in its crotches—a gnarly, gray, lichened old tree, but the heart quickens its beat at thought of it—its home and sweetness and changing seasons—winter, spring—and here in New Orleans it's always summer and "always afternoon"—unless you get up at dawn!

A bird-woman, with one great hope of New Orleans—a mocking-bird in nest-building time—queried my neighbor of the Pullman:

"Why to New Orleans? 'Mardi Gras' is over."

"I do not care for 'Mardi Gras.'"

After much meditation:

"The races are over!"

No answer.

"Well—any way—New Orleans—the dirtiest city you ever saw! Why, fish swim in the gutters!"

It seemed a statement to take with a "pinch of salt," but on the road to the beautiful "Metairie" Cemetery this morning I proved its verity. Many urchins were fishing in the gutters for minnows within the city limits! One would think its gutters would be the city's undoing, but they are not. Ooze and slime and stagnant water even in the streets lined with the finest residences, and throwing out an odor almost intolerable. Notwithstanding this, the city is considered one of the healthiest in the Union. Yellow fever wipes out those who do not take care of themselves, mostly; Northerners remain through the epidemic, and keep well by living their lives in the same even routine, sanely, quietly, and without apprehension. The city lies below the level of that mighty river, and the embankments look all too weak to keep out the flood. It's a "fearsome" thing—the Mississippi—with its silent, swirling waters, and the story of "Chita" and the story of "The River's Children" are living reality as one looks upon the tremendous power. At five in the morning the river lies in mist, but the sun burns it off as a puff of wind blows away smoke, revealing oyster-ledgers at the wharves—no "motor" boats, these, as the fishing-boats of Cape Cod, but tiny, rocking sailboats of one mast. Up against the docks lie huge steamers bound for Porto Rico, for Havana, bringing in sugar; they are loading with rice and other provisions for export.

Across from the docks, and below the river's level snugly hidden by the embankment, lies the French Market. A good cup of French-dripped coffee and two doughnuts are served at the entrance to the market, and among the various stalls you make an interesting way. Between the fish-market stalls to-day and the fruit stands stood a blind old darkey singing a curious humming melody of woe, a bag for alms strapped upon his back, another bag at his feet, and, for a "picayune" he posed for a "snap-shot."

Three tiny schoolboys stood buying apples of a Dutchman, too good-natured by far for his own good, as they demanded "lagniappe, lagniappe," unceasingly, receiving, one an extra apple, one the half of an apple, and the other a handful of plums. At my commiseration the seller shrugged his shoulders: "Das ist de custoom of de French!" With great courtesy he spread for me a newspaper in an old chair that, without soil to my gown, I might sit and eat my breakfast of fruit.

Jackson Park, near by, once the "Place d' Armes," a parade ground for the garrison), guarded by the equestrian statue of General Andrew Jackson, was just opening its flowers to the touch of the sun—roses, oleanders, jasmines—and looking bewildered, homesick, here and there drooped stalks of red hollyhocks, as if ashamed at being caught in such company! Where was the tasseled blue-grass? Where butterflies and clover? I felt sorry for them, for they had to stay, and I could come away! The "Cabildo" fronts on Jackson Park—ancientest of court houses, a scene of shifting power. First the flag of France flew above its walls, then Spain took possession, then France once more, and then the Flag of flags—red, white, blue, then red, white, red, and, at last, in unity of firing red, white, blue!

History is everywhere in New Orleans—history and romance.

Yesterday was Palm Sunday. It is a Catholic city. Every one carried palms and grasses. At the doors of the cathedrals little lads stood selling palms. Every one purchased. At the supreme moment of the blessing of the palms every hand held aloft its tribute. The cathedral was a softly waving garden of greenness!

In an Episcopal church, after "vespers," I stumbled on a bit of history. This Church was the first organized church in New Orleans, in 1805. It seemed hardly to know what to call itself—Methodist,

Cotton Landing Levee, New Orleans, La.

Episcopalian, Presbyterian—and solved the problem by vote. At first built on Canal street, it is now on St. Charles street, and is the Cathedral. Beautiful though it is inside, outside it is more beautiful, for the bignonia-vine, with huge, trumpet-like flowers of orange-yellow, almost covers it—a real "cloth-of-gold."

In the vestry-room are historic relics of Church history, the most interesting a picture of the rectors who insisted, in the eventful year of 1862, on keeping allegiance to the Southern flag. Swear allegiance to the United States they would not, nor offer prayer for the good President. Said one Benjamin Butler, in authority: "Swear allegiance, or quit preaching and leave the city."

Leave the city they did, also "quit preaching" until war and its tumult had ceased. "But," said the gray-haired Churchman who told me this in the church, "that's all over long ago—over and forgotten. Abraham Lincoln was a good man!"

Said the boyish young fellow who, also, had shown me much courtesy, "Over—but we don't forget."

Laughingly I laid my hand on his shoulder, "I guess you are too young to know very much about that war, and were not there to be hurt."

"We can't forget," he answered. And who can blame us? Winning is easy to endure; losing is hard, and the South lost hard and bravely.

One of the oldest Churches here is the Carondolet Methodist Church. The first building was erected before the Civil War. It was a brick building, with Ionic portico, and crowned with a cupola modeled after a famous Grecian monument. A new church has just been built by this congregation on St. Charles Street. The church is one of great beauty and convenience. Services were held there for the first time on March 17th.

What strikes me most in this Southern city is the lack of flowers. To be sure, trellis and tree are overhung oftentimes with wisteria and the bignonia and many other vines; the gardens gay with posies, roses reach across the fronts of many old houses, but to buy a flower you must go to the greenhouses or florists, also pay a price! Not a flower have I seen for sale on the streets in any corner of New Orleans—not one! No flower-market, as you of Cincinnati rejoice in, running over with bloom; no little stands snugged away in queer, crooked nooks, as in Boston, where arbutus, violets, roses may be bought for a song. 'Way up there in the land of snow every one wears a flower; here in the land of flowers no one wears them. If a vine leans out lovingly toward me across a stone wall, I'm afraid—I'm very much afraid—I pluck its flower. To-day all of Boston is sniffing over open-air flower-stands. To-day in New Orleans I find few who know the names of what grows in their gardens.

Old black "Philip," crooked, lame, whom I met in the garden of good "Saint Roch" (to whom in time of pestilence the Catholics pin their faith and implore with prayers) told me more of garden-lore than any one here. He was meditating among the graves of the little cemetery, and to my query of why he did not have St. Roch cure him of his lameness, he looked quizzical, shrugged his stooped shoulders, as if that was asking too much.

"I dun had dis lameness, madam, since I war a pickanniny in de cotton-field!"

Within the real city you hear only the chatter of sparrows. Out in beautiful "Metairie" Cemetery a true "city" of the dead, the air is full of bird-song. Mocking-birds were singing the changes of their motley melodies in notes inexpressibly sweet, and many birds I did not know were trilling and calling from among the leaves. "Metairie" is really the most beautiful place in New Orleans. It lies far out to the west, and is bordered by a small canal bridged by arched stone causeways, and surrounded by a privet hedge. The heavy dew kept the grass very green, and the white marble tombs (there are few underground burials) give a strange look to the place of being a "truly" city, with folk living quite cozily behind those doors of snowy whiteness. There are not as many inscriptions here as in the North. Many are in French, and many bear the one word "Pax." Generals Johnston and Beauregard are buried at the entrance to this cemetery in a vault, above which is a monument to the "Army of the Tennessee." It is a city of monuments; I could hardly enumerate them.

The cisterns of New Orleans are unique. They are large, round tanks, or towers, as high as the houses, not any part of them below ground. The water from the soil would seep in.

New Orleans street-car service is of the best, and the courtesy of its inhabitants is something Northerners would do well to copy. From the day-laborers to the cultured creole gentleman, or gentlewoman, any question meets with ready and helpful response. At sunset the gates of the cemeteries are closed, and one evening I reached the entrance of old St. Louis as the old bell clanged. Outside the walls a pretty creole woman told me of the custom, adding, "Me, I have come jus' from a funeral in there. I like to have shown you. I wis' there was a funeral to-morrow, then you come!" Could courtesy go further?

The parks are very beautiful. Audubon Park, with its palms; City Park, with its greenhouses, and all shaded with live oaks, moss-draped.

Along the roadside, within the city limits, grew wild blue iris and buttercups and daisies, and only one bush of the wild sweet-brier rose.

Saved a Child.

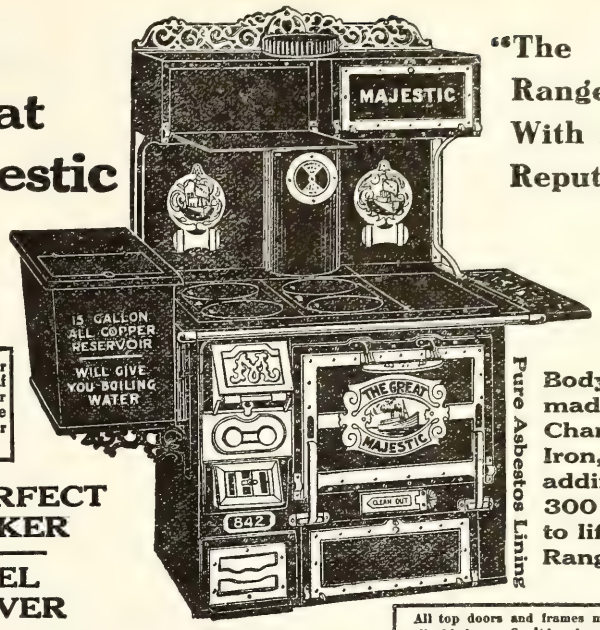
"There is nothing in all the world," says David Starr Jordan, "so important as children, nothing so interesting. If you wish to go in for some philanthropy, if you ever wish to be of any real use to the world, do something for children. If you ever yearn to be truly wise, study children. We can not all dress the sore, bandage the wounded, imprison the criminal, heal the sick and bury the dead; but there is always a chance that we can save a child."

He—"Isn't your hat a little large for church, my dear?"

She—"O no; I know the width of the door, and it will go through easily."—Exchange.

The Great Majestic

"The Range With A Reputation"



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All top doors and frames made of malleable iron. Can't break or crack.

You don't buy a range every year. Therefore when you *buy* one, *buy* the *best.* At first the Great Majestic may cost you a very little more than an ordinary range, but in the end it is *much cheaper.* It has *durability* and will out-last three ordinary ranges. It is scientifically built—*no heat can escape or cold air enter*—will *save half* on your *fuel bill.* A perfect baker—*not one day good—next day poor—but always uniform.* Will save you from disappointment and poorly cooked meals. Your Best Guarantee: 1st—The reputation of the plant behind the range. 2d—Hundreds of thousands in use every one giving satisfaction. We want you to see *The Great Majestic.* If no dealer near you has it, write us—we will send you free our booklet "Range Comparisons," and tell you where you can see a Majestic—the range that gives satisfaction and out-lasts all others.

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Hard Coughs

We publish the complete formulas of all our medicines. We are proud of them. We have nothing to conceal; no secrets to hide.

If your doctor fully endorses your taking Ayer's Cherry Pectoral for your hard cough, then buy it and use it. If he does not, then do not take a single dose of it. He knows all about this splendid medicine for coughs and colds. J. C. Ayer Co., Lowell, Mass.

Oh, the soft little cheek that is pressed close to mine,
And the large eyes so limpid and blue;
The pink rose leaf fingers and dimpled fat hands
Belong, my dear baby, to you.

We'll not mind the storm that goes raging outside,
But I'll rock and I'll rock you away,
To that quaint, dainty fairyland, dreamland we know,
Where the dear little dream babies play.

I'll clasp, clasp you close, as we drift, drift along,
So safe from all fears and alarms.
Ah, baby, my love, see how strong mother is,
Why, she holds the whole world in her arms.
—*By Mary Monroe Parker.*

Paragraphs for Preachers—And Others.

The speaker who ponders most will be least ponderous.

The lips are pure only when the life is pure.

The parts of a sermon must be joined together in the holy bonds of unity and vitality.

A pennyweight of practice is worth more than a pound of preachment.

If Christ is the root of your life, you are the fruit of his life.

Dead-beats are a death-blow to any calling.

The gospel of an "age of doubt" is the very gospel for an "age of egotism."

When you are careless in keeping engagements with others, they will be careful in making engagements with you.

Underwork is wicked and overwork is waste.

If you are a victim of your own conceit, you can easily be victimized by another's deceit.

Manner is an endowment, manners an acquirement—both necessary.

A gentleman may be rough, but never a ruffian.

The heads of a sermon count for more than headlines about the sermon.

The "Holy Grail" developed heroes, while the "holy graft" developed hypocrites.

Sermons must be jointed with skill and pointed with will.

To be a divine mouthpiece you must be a human masterpiece.

The true pastor prays for his people, while the impostor preys on them.

Your position is not so important as your disposition.

A little place more than filled is better than a large place less than filled.—Evangelical Messenger.

Uncle Zeke's Philosophy.

Dar's one 'vantage being er farmer—he ain' nebber pestered to def wif de ole clothes man.

Ef yo' wants your poultry to lay, furnish 'em wif er good tight shed, for how yo' spects hens gwinter lay w'en dey's skyart to def?

Don' sell your corn by de bushel en try to buy hit back by de jug full.

To start er balky mule, let some bystander twist he tail.

I'ze hern tell ob rais'n vegetables 'cord'n' to de moon. I does know dar's er lot ob chickens raised dat way.

How's de farmer gwinter tell de time ob day wifout de sun? How he know w'en to get up, 'cept'n' for de rooster? How he know w'en to plow de corn twell he see de weeds? How he know de way to vote wifout de politishun? En how he know w'en to go home ef 't warn't for de town marsh'l? Tell me de Lord do'n provide!—E. K. Z.

"If a man will not let good into his life, evil will and must possess it. If he would eject evil from his life, he can only do so by letting good into it."

ALL ABOARD!
FOR NEW ORLEANS.

THE CHRISTIAN-EVANGELIST SPECIAL, over the Illinois Central Railroad, for the New Orleans Convention of the Disciples of Christ, will leave St. Louis Union Station Wednesday afternoon, October 7th, at 1:50, arriving at destination the next morning at 10:55 o'clock.

THE NAT'L BENEVOLENT ASS'N SPECIAL will go with us, making, we hope, a very large party of friends who will enjoy this most interesting trip.

READ THE FOLLOWING PARTICULARS:

"The Christian-Evangelist" will run a special train from St. Louis to New Orleans, leaving St. Louis at 1:50 p. m., on Wednesday, October 7, over the Illinois Central Railroad, and arriving at New Orleans at 10:55 a. m., the next day. The railroad fare from St. Louis to New Orleans and return will be $18.25, and the tickets will be good until October 24; but, upon payment of 50 cents additional, an extension of time will be granted, making the tickets good for return up to November 8, 1908. The sleeping car accommodations on the train will cost $4.50 for a double berth in a standard sleeper to New Orleans, and the same price for return. Berths in a tourist sleeper will be half this price. Where two go together, of course, they can divide this expense.

As the time draws near the matter of reservations is an important one, and all of the friends of "The Christian-Evangelist" who desire to travel with this company, on "The Christian-Evangelist Special," will please send in their names and addresses, together with a remittance of $4.50 on account, and we will make reservations, but these reservations should be made as early as possible, so as to avoid any confusion or mistakes, and also to let us know how many we must provide for.

We would also like to know how many will want us to secure hotel accommodations for them, at the St. Charles Hotel. The charges at this hotel (European plan) will be, for rooms without bath, two or more persons in each room, $1.00 for each person; for rooms with bath, two or more persons in each room, $2.00 for each person. Perhaps some cheaper accommodations can be had, where four or more persons desire to occupy large alcove rooms, but in the matter of hotel accommodations, we request our friends to let us know at once, just what kind of accommodations they want, so that we may reserve them, and these reservations for hotel accommodations should be made without much delay, so that we may secure good accommodations. The convention headquarters will be at the St. Charles Hotel, and we have therefore selected this hotel as the one for our delegates to go to, except some who may desire to go to boarding houses, and if some of our party want to go to these, they will please let us know, so the committee will have time to make reservations for them, in accordance with their wishes.

Our friends will please bear in mind that this train leaves St. Louis Union Station at 1:50 p. m. Wednesday, October 7, and those who desire to take the train from St. Louis will please so state. Our friends from Illinois and the Eastern States, who desire to join our party at St. Louis, Carbondale or Cairo, will please also notify us, so that we can reserve accommodations on the train for them, and when we have ascertained exactly how many people will accompany us on this trip we will then be in position to make definite arrangements with the railroad company, as to the number of cars, etc.

Our special train will go straight through to New Orleans, without stopover; but, in returning, it is quite likely that we will stop at the Vicksburg National Military Park, and some of our party may decide to leave our Special Train at Natchez, and travel from Natchez to Vicksburg on the Mississippi river by boat. This will entail an additional cost of $3.50, for each person, including meals and berth on the boat. The boat will leave Natchez at 12 o'clock, noon, and arrive in Vicksburg the following morning, but these details can be arranged on our way down to New Orleans, the trip there being, as above stated, direct, without any stopover.

Let us impress upon our friends the importance of writing to us at once about this trip, and let us also urge as many as possible to attend. We have some special circulars issued by the Illinois Central Railroad Company, which we will send to those interested, together with other information concerning this delightful trip.

Christian Publishing Co.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

This week our Advance Society page is devoted to friends and members in Missouri. First, we will speak of our orphan; not because he is a Missouri orphan, for in reality he is a United-States-and-Canada orphan, to say nothing of foreign parts, but because his home is in the Christian Orphans' Home, of St. Louis. On July 7 a letter came from Mrs. Brown, the matron, saying that Charlie's eyes were out of fix (as they say in Boston). "We thought each week there would be some improvement by the next," she wrote, "but the doctor says Charlie's blood is in bad condition, and that prevents rapid recovery. He is not able to resume his studies. He goes each day to the doctor's office for treatment. If you could make it possible for him to go to some place in the country for awhile, and build up his general health, it might be the best thing for his eyes. The doctor thinks this advisable also. Charlie can not see to write; he is very despondent. One eye has always been weak, so that makes it bad."

I at once wrote to Charlie for him to find out if it would be agreeable for him to visit the lady who had adopted his sister. In the meantime, I wrote to Mrs. Margaret Skinner (who entertained Charlie during his last year's vacation). She replied that she has rented her farm out and is living with her sister, Mrs. Smith, at Auburn, Ky. However, she happened to be visiting in the neighborhood where Charlie went last summer, and she wrote: "A man with whom Charlie staid part of his time last year will take him again for a week—Mr. Harry Cooper, Moro, Ill. So send Charlie to Moro, and he will be met."

About this time I heard from Charlie: "Mrs. Henslee" (who has taken Charlie's sister Bessie) "is willing to keep me two weeks, and other friends in Carthage will keep me a week. The doctor says my blood has considerable to do with the disease of my eyes. I thank the Advance Society very much for giving me this vacation. Before the two-cent fare law the ticket to Carthage was $8.05. I have been borrowing money from Mrs. Brown every day for a month to go to the doctor—10 cents a day for car fare. I now owe her $2.30. I wish I could write a letter that did not call for money, but it seems I can't."

On July 27 came a card from Mrs. Brown with the Eads bridge on one side and this on the other: "Charlie left this morning for Carthage to see his sister. Trust the trip will improve his health."

July 30, this from Charlie: "Your letter, enclosing draft for $20, received. I am now at my sister's, having a nice time; all the buttermilk, fruit, etc., that I want. My eyes feel much better. I think in about three weeks I can start back to school. I thank the Av. S. very much for giving me this vacation, and I will study so much the harder when I get back to school. Bessie has grown to be quite a large girl. She is 14. My birthday is August 18, my seventeenth birthday. Bessie has named a cat after our Felix, but he is of the Maltese variety, not old gold." (Too bad! But it isn't his fault.) "My! but it is nice to be out in the country, where you don't have to dress up all the time!"

August 7, from Mrs. Brown, answering a question from me: "The fare to Moro is only 68 cents. I think it would be right for Charlie to go there after he comes back from Carthage, as the expense is not great and he will be benefited by a longer stay out of the city."

Charlie to me, August 10: "As the fare to Moro from St. Louis is only 68 cents, I think I will have enough to take me there and back. I think I will be here in Carthage a week yet. Having a nice time. My eyes are getting along nicely. I bathe them in boracic acid every day. I think the farm has done me a great deal of good."

(In our next page we will give an account of Charlie's vacation, written by himself.)

Let us now return to the subject of our ten-cent shower for Missionary Drusie. J. H. Mohorter, of St. Louis, forwards from Williamstown some drops for the shower from George, Kate and Jean, and the hope from Mrs. George H. Pratt that "the drops may fall thick and fast."

From Warrensburg comes $1, contributed to the shower by Mrs. J. W. and Mr. and Mrs. E. A. Snoddy, Ethel and Lawrence (8 years old), Josephine Conway, 11 years, Mrs. Adcock, Mrs. Simms and others.

Mrs. Harry Reyner, Laplata: "A dollar's worth of dimes for Drusie's shower. I think the shower a fine idea. I am interested in Charlie's welfare, also, and hope to send my mite to him in the near future."

S. E. Woods and Susie Hensley send three dimes from Foster. From Glasgow comes 20 cents. The same from Mrs. H. L. Carter and Mrs. D. M. Scott, Paris. "May showers of dimes and showers of blessings pour upon Drusie," they write, "and upon all members of the Av. S."

Estella and Waverly Baugher send three drops from Bucklin and wish the Av. S. success. Two friends in College Mound send a dime each "to help the shower for Drusie."

"An old lady," Kansas City: "It was indeed a happy thought getting up this shower for Drusie. Here are 20 cents from myself, the same from Mrs. Carrie Odor, ten cents each from Mrs. Byers and Mrs. Mundorf. How can any one read the Av. S. page and Drusie's letters without adding something to the shower? May God bless the Av. S. and the dear girl so full of zeal and faith in the missionary field." (By the way, there was a mistake in our last page, where it said that Drusie's room was 6x19½; it should have been 6x9½. You will remember, Drusie told how she'd divided this space into two apartments, in which she hardly had room to turn around. You must have thought Drusie a very large missionary not to be able to turn around in 19½ feet!)

E. S. S., Union Star: "An old white-haired woman friend of Drusie, who is a member of her church—the Broadway Christian, of Louisville, Ky.,—wants to devote 100 drops to the shower. Possibly she doesn't know that I was one of several who contributed monthly for a while to her support. My absence from home the greater part of three years has caused me to cease doing so."

Paul Hord, Trimble—written Aug. 10th: "I suppose it is raining very fast now. I hope it will be a regular gully-washer. I send ten drops."

Carrie Polk Johnson, Stewartsville, Mo.: "Some drops to the shower from people who contribute to every good thing that comes their way—Mesdames Fanny Creamer, J. D. Stipe, D. B. Cook, M. D. Carey, Jaquith, Capt. Cook and J. T. Wingate. I enclose it in a package to Felix. I thought he might like something from old Missouri, and as a mouse might be barred from the mail, I send his favorite flower."

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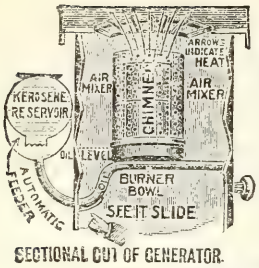

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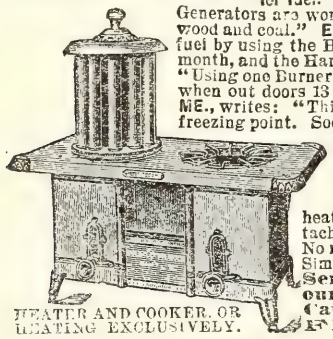
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(Namely, a fragrant sprig of catnip, which Felix accepted, I will not say with eagerness, since he seldom shows any gratitude for what he receive , but I think I may use the word toleration. If you expect Felix to show enthusiasm over anything you give him, you are mistaken in your cat. He is like so many people I know, who have put their ideas of what you ought to do for them on a shelf so high that likely as not there's not a ladder on the place long enough to reach 'em.

"S." Moberly: "Here's a rather belated little drop for Drusie's shower. I was once a member of the Av. S., but fell from grace. I have an interest in Drusie and Charlie, but find it difficult to do systematic reading outside of my special work. I have read 'Stork's Nest' and 'Holland Wolves.' I liked them both, but became enthusiastic over 'Holland Wolves.' I once wrote to the Av. S. and signed my name, but have fallen by the wayside, as it were, I prefer to remain inconspicuous." (I know you well, and am glad to see you back with us once more.)

Mrs. Wm. Beeley, Moselle (this is Bertha's mother): "I send $2 to Drusie, and Thos. Johnson sends 50 cents. Thanks to the one that thought of the shower! I hope all the dear children of the Av. S. will think how happy their mites will make some poor little boy or girl when Drusie tells how the children are helping her to tell them the sweet story of old. Dearest love to all the Av. S. and its friends.

Osborn: "Francis Creamer and mother enclose $2 to the Av. S. to be used as you think best."

"A Butter-woman," R. F. D., Springfield: "$1 for Drusie. I am much interested in the Av. S. work."

Mrs. G. C. Harness, Bunceton, Mo.: "About three weeks ago I sent you $4 from 'two sisters,' but you have made no mention of it in the paper. We sent it for our missionary, Drusie." (This amount was duly acknowledged in "The Christian-Evangelist." Every week I have on hand more letters than I can possibly publish on the page. When I received that $4 I said to myself: "If I tell the public that $4 has come in on the shower, some may think it's rained enough, and put the dime they were thinking of sending back into their pocket." That's just what I said to myself. When I get such a deluge as that, I keep mum for a while. They don't come often, but folks might think otherwise. For instance, that $2 from Osborn came June 12, 1906. Drusie has spent it long ago, but I've just got to where I could tell you about it. If you'd known I had got $2 in one mail, not you, but somebody else, might have thought Drusie was getting rich. To relieve your minds about this Bunceton $4, I will say that I sent Drusie $15 for her last monthly draft, so there's no $4 around here now; you needn't think it.)

Fannie Newman, Lexington, Mo.: "Blessings on the head of her who suggested the 10 cent shower! I had to wait for a shower at home before I could send my three dimes. Many good wishes for the Av. S. and all the young folks of the Av. S."

Sadie, Jessie and John Page, Slater. "We are not Av. S. members, and never sent before, but want to help in the dime shower. We hope this great work may continue through ages to come."

Mrs. Warren Power, Platte City: "Success to the Av. S.! 100 drops to Drusie's shower, accompanied by prayer for our missionary. May you have a regular cloud-burst!".

A Friend, Kansas City: "I enclose 5 dimes in the shower for the little missionary. May this be like the rain the colored man said he didn't want, when he prayed for rain, 'a dashing, slashing rain.'" (Inclosed is a picture of Hyde Park Christian Church.)

Lena Beamer, Smithfield: "I send a drop for the shower; mama, another. Since I last wrote—but before I got home—we have had a meeting, conducted by W. G. Willey; 64 additions. Doesn't that do well for a mining town of only 400 or 500? We now have a membership of about 125; 90 to 115 are in the S. S., and about 30 in the Teacher Training Class. All of my S. S. pupils were baptized during the meeting—I was baptized at El Paso." (Where she was traveling at the time of the meeting.) "I am sorry Felix got so lonesome while you were in Missouri. I didn't like those remarks you made about Maltese cats, one bit. Tinker Bell is Maltese and so is my other cat. (But didn't I just say that they can't help it? I don't blame 'em. I just feel sorry for them.) "Anyway, Puss catches from one to three rats a day, and I don't believe that Felix catches anything more than a mouse." (What is more than a mouse? Is a rat more than a mouse? and if so, where would you get if you saw a rat? But, as far as that goes—and it goes a long way—I just wish you could see all the rats Felix has caught!) "Maybe he is like the little girl's hen—he doesn't have to pay his board." (What little girl is that? What's her name?) "Tinker Bell and Puss are too honest, upright cats not to catch rats, so there!" (Where, I couldn't see where you hit. If you were aiming at Felix you must have thrown too high, for I didn't hear him holler.) "Some one asked me how we happened to call our society the 'Advance Society.' Can you say something to tell her, that will probably be satisfactory." (We didn't happen to; we just did it. It was those who named their papers and societies after us that happened to. This answer is mighty satisfactory to me, but of course I don't know how much it takes to satisfy the lady who was asking questions.)

Here is a picture of our Advance Society baby—Maude Mabel Casey, whose mother was Bertha Beesley. Needless to say, we are very proud of the baby and the picture; perhaps that's why we haven't much patience with Tinker—whatsisname and Puss.

Geo. W. Dawson, Kansas City: "Here's the $1 I promised you at the depot—" at Wyandotte, when I passed through on my Missouri visit.

Mrs. W. A. Mason, Nevada: "I am sending my 17th quarterly report; am on the 8th week of my 18th. It will be five years, September 1, since I became a member of the Av. S.. I certainly have enjoyed it. Yes, indeed, it would be something to be proud of, if we could raise enough to support our missionary. I send drops for the shower from my husband, daughter and her husband and myself; this constitutes our little family circle. One dear sister, at our July C. W. B. M. meeting, one who reads the Av. S. page, came to me and said, "Send this 10 cents when you send yours—taking for granted that I should send mine, in which she was right, of course. Another good sister, on hearing her, did likewise; so did four others, after hearing of the shower. May the good Lord put it into the hearts of the people to help in this good and great cause. I have read the New Testament through since March 21."

S. A. Seat, Hematite: "As the weather is cloudy, there ought to be a shower, so I enclose 25 cents for Drusie's shower." (And I still have ever and ever so many letters from Missouri, for which there is no room on this page. But we'll have them all before we quit, so you can know there's a good time ahead of us, whoever's elected.

Bentonville, Ark.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

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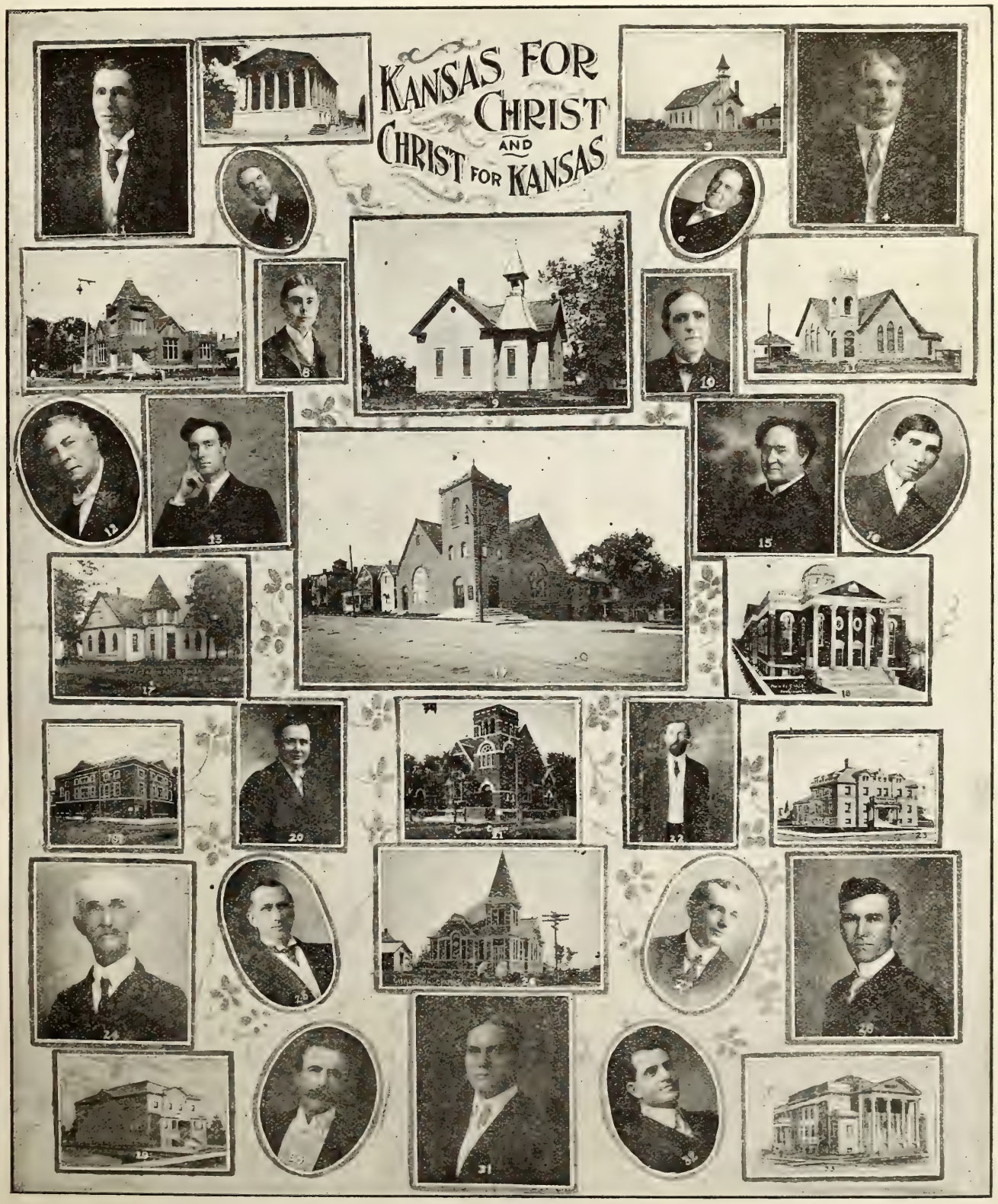

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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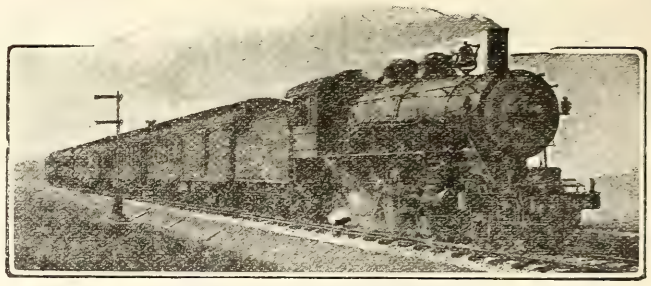

"The Christian-Evangelist Special"
To the Convention at New Orleans.

October 8, 1908.

To Our Subscribers,

Many of our friends are with us, and we only wish we had them all. This will be a great convention, but perhaps not so largely attended as others have been.

Last week our Assistant Editor opened his Budget columns with "On for New Orleans!" This week he opens with "Off for New Orleans!" Now with the opening sentence of this letter, which he is welcome to, he, Brother Moore, enters the class of the immortal Mr. Finnegin, who, in reporting to his section boss concerning one of the many derailments on his road, wired:

"Off agin; on agin; gone agin--Finnegin."

Mr. Finnegin had been admonished to "cut out" all unnecessary words. He did it in his report as above. Without wasting words, I conclude with the statement that we have taken "The Christian-Evangelist Special" for the Crescent City.

W. Daviess Pittman

Business Manager.

A BULLETIN

of our

Missionary and Other Societies

The American Christian Missionary Society.....W. J. Wright, Cor. Secty.
Y. M. C. A. Building, Cincinnati, O.

Foreign Christian Missionary Society.....A. McLean, Prest.
P. O. Box 884, Cincinnati, O.

Board of Church Extension.....G. W. Muckley, Cor. Secty.
600 Waterworks Building, Kansas City, Mo.

The Christian Woman's Board of Missions.....Mrs. M. E. Harlan, Cor. Secty.
152 E. Market Street, Indianapolis, Ind.

Board of Ministerial Relief..... A. L. Orcutt, Prest.
120 E. Market Street, Indianapolis, Ind.

The National Benevolent Association of the Christian Church..Jas. H. Mohorter,
General Secretary, 903 Aubert Avenue, St. Louis, Mo.

It has been suggested that a standing bulletin, as above, might be useful to those who desire to correspond with any of our Societies. We insert it, and will do so as often as we have the space at our disposal.

CHRISTIAN PUBLISHING COMPANY.

THE
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"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, OCTOBER 8, 1908. Number 41.

Current Events

Handling Vagrants.

At some period of the year nearly every town in the country has the tramp question to solve. A good suggestion has been made recently for the establishment, near every large city, of compulsory farm colonies, where the tramp shall be housed and fed, and made to labor in the fields. The idea is that if he reform he can be graduated to a voluntary neighbor colony. Dr. Cooley, of the Cleveland Department of Charges and Corrections has made some experiments, and it seems that it is rare the men take advantage of the liberty which is given them. It is said that the experiment on a large scale has been successful in Holland.

❁

Georgia has put herself on record by another progressive step. Eradicating rum, it has now repealed the release system for its penitentiary convicts. This system has been in existence since 1865.

❁

A Fisheries Congress.

Hitherto the chief interest in the preservation of fish has concerned itself with the fresh water species. In many of the states much attention has been given to this, and the supply of game fish especially has been largely increased by the restocking of depleted streams with the small fry. One kind of trout, known to exist only in one stream of the country and rapidly becoming extinct, was taken and in due process of time the **fry** of this, one of the finest of all game fish, has been put in a number of other streams, and will continue to be given a chance to furnish sport and food through many sections of the country. It would seem that so great a space as the sea could never be exhausted of its fish life. But this is not so. The interest must be used, not the capital. Many of the fishery grounds give nothing like the yield they formerly did, so that the matter has become one for consideration by the nations, and a fisheries congress has just been held at Washington. We are glad that our government is the most progressive, and most active, perhaps, of all governments in fish propagation and preservation. Fish that were formerly only procurable on the Pacific have been transplanted to the Atlantic, and *vice versa*. The fish question has become one for scientific treatment. When we remember that sea food is the sustenance of at least one-fourth of the world's population and that with proper care enough fish could be procured annually to supply twice as many people, the importance of this congress is apparent.

The Ravages of Consumption.

No more important meeting has gathered during the year than that which assembled at Washington to discuss the question of tuberculosis. Distinguished scientists from nearly every country of the civilized world were present. Much of the value of meetings of this kind comes, of course, to the public secondarily. It is the scientific and medical world that is instructed, and the benefits come to the people through these. But a great point is gained by the publicity that reaches large masses of people at once. For instance, the mere statement that 160,000 deaths were caused in this country last year by tuberculosis, whereas in the last 100 years only 100,000 deaths are attributed to yellow fever, at once makes us realize that the "white plague" is infinitely more dangerous and infinitely more widespread in our midst than the disease, one case of which being discovered, will set all America talking. Quarantine is at once put on a case of yellow fever, but consumption goes along in our midst, and until recent years little was done to try to stop it. Prof. Irving Fisher, of Yale, estimated that the annual death roll from tuberculosis is equal to all the deaths from typhoid, diphtheria, appendicitis, meningitis, diabetes, smallpox and cancer. Dr. Fisher figures that a billion dollars is the total charge upon this dread disease in one year in America. A Russian physician made the statement that every man over 30 years of age has the remains of a tubercular infection. It seems to be the theory of the experts that the efforts in combatting the disease are to strengthen the body by hygienic and dietetic means, and the access of fresh air, while contagion is to be avoided by the man who is not affected.

❁

Despite the presidential election, which is always a disturbing factor much more than there is any reason for it to be, the signs of a reviving prosperity are in evidence. According to representatives of labor unions it appears that the workers in the various allied trades are going back to work, and that the relations between employers and employes are more friendly than they have been for a long time.

❁

Protestant Bible Victory.

Roman Catholic countries are notorious for their opposition to the sale of biblical literature. This is a matter of inheritance, but Protestantism has won another victory in a Catholic country. The highest court of appeals in Portugal has given a decision which permits Protestantism, and makes persecution under legal process a thing of the past. It appears that one of the colporteurs of the British Foreign Bible Society was arrested on complaint of a priest. The charge was simply that he was selling "Protestant Bibles." Found guilty by the magistrate, when the case was appealed the higher court reversed the decision, declaring that selling the so-called "Protestant Bible" is not a crime, for the following reasons:

"First, the Protestant Bible does not contain a word or passage which is not found in the text of the Catholic Bible; second, the hawking of books does not imply a proselyting propaganda; third, the Protestant religion is permitted in Portugal, and therefore the sale and purchase of the various books necessary to those who profess that religion can not be prohibited; fourth, it is laid down in the constitution that no one can be proscribed on religious grounds." One of the prominent papers of Lisbon spoke of the treatment of the colporteur in the first instance as almost savage.

❁

More than sixteen counties in Ohio have gone dry in the recent elections under the Rose law.

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Bible Study Convention.

There is to be held under the auspices of the international committee of Young Men's Christian Associations, the first international student Bible convention at Columbus, Ohio, Oct. 22-25. The distinctive object will be to promote intelligent, systematic personal study of the English Bible among thinking men, and to secure the active co-operation of the church at large in immediate and concerted effort to win students to genuine Christian living by means of the English Bible. The number of delegates will be limited to 1,200. This is a movement that promises much.

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Until recently the island of Mindinao was one of the most out-of-the-way corners of the globe. A striking instance of the progress in science is that the news that the United States naval fleet was on its way from Australia to the Philippines, was first received by wireless telegraphy on a station on the southeast point of this island.

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Caring for Newsies.

It is stated that the pastor of an aristocratic church in an eastern city has taken forty newsboys into his choir, and prevailed upon his people to surrender a block of pews in the body of the house to the newsboys who come to church regularly. This is an item of news that is interesting, for the newsies are among the most neglected of all street urchins. In a measure they are able to take care of themselves, yet anyone who is familiar with the life of many of them in great cities has plenty of scope for the largest sympathy. The effect upon the people of his church, it is said, has been noticeably beneficial as upon the boys themselves. And even the pastor's sermons and prayers, it has been noted, are distinctly improved by the infusion of this new blood into his congregation.

Editorial

Our Greatest Centennial Aim.

Although it may not be listed among the things which we are striving to accomplish, as an expression of our gratitude to God for what he has accomplished through us during the past century, we venture to say that there is nothing in the sight of God so important as this—that we seek to illustrate among ourselves the unity which we are urging upon the Christian world. It is not expected that in a single year we can neutralize the seeds of dissension which have been sown for many years. But we ought certainly to arrive at a clear and distinct understanding of the causes which have produced these dissensions and lines of cleavage among us, that we may avoid them in the future. We ought, also, to reach an equally clear understanding of the conditions upon which alone our unity can be conserved and perpetuated.

It may be said that these things are commonplace among us, and that we all understand the principles of unity. If so, we are not practicing them, and our guilt is the greater. It is true, no doubt, that we do not do as well as we know on this as on other questions. We are inclined to think, however, that there has come to be no little confusion of thought among us on the subject of unity. Among other things, there has been an overemphasis of doctrinal agreements and an underemphasis of the value of unity. In other words, there has been more zeal in maintaining certain views and doctrines than there has been in "keeping the unity of the Spirit in the bond of peace." We have not sufficiently considered how important it is for a people pleading the cause of Christian unity to show the religious world by their own practice how that unity is practicable. Let us repeat that there is no more important task before us, no higher Centennial aim, than to bring ourselves face to face with this problem of internal unity, and to highly resolve in this Centennial year that we shall seek to strengthen the bonds of unity among us, and to utterly discourage all teaching and practice which foment discord and sow seeds of strife among brethren. This is our message to the brethren convening in national convention at New Orleans, that they take counsel together and plan for those things that will make for the peace and unity of the brotherhood. United, we are a great and irresistible force in Christendom, with a sublime mission to accomplish. Divided, we are a contradiction to our own plea, and are utterly incapable of doing the work to which God has called us. A thing that is so valuable, so priceless, indeed, is worth all the sacrifices that are necessary to bring it about. If the brethren who think right and feel right on this subject will join hearts and hands, they can put into operation forces and influences that will make for unity, so that when we come to our Centennial celebration it will be with the conviction that the experiences of the past have taught us wisdom, and that henceforth, under the leadership of Christ, we shall seek to exemplify the unity for which we plead. That this involves a fresh and deeper consecration to Jesus Christ than we have yet known, only indicates the greatness of the task, and how vitally it is related to our future success.

Railroads and Christian Union.

In a recent reported interview in one of the great dailies with Col. William P. Hepburn, whose name is associated with the law against rebates by the railroads, he gives the following interesting reminiscence of an early experience in getting from Iowa to New York:

"Why, sir," he said, "I emigrated from Ohio to Iowa in a steamboat. Think of it! Most persons in those days, however, traveled in wagons. I well remember my first journey from Iowa City to New York. The West was filling up. Civilization was coming forward with a rush. There were wooden pavements in Chicago, a great modern improvement, even if they splashed muddy water on one's boots and trousers when he walked on them.

"Well, I set out with a trunk. I bought a ticket straight through to Davenport, where, claiming my trunk and putting it on a steamboat, I crossed the Mississippi River to Rock Island, in Illinois. My second ticket took me to Chicago. In the meantime I had been drinking awful coffee and eating doleful pie and worse sandwiches at way stations. I slept where I sat. A drayman in Chicago hauled me and my trunk across the city to another depot.

"The third ticket I purchased took me as far as Toledo, in Ohio. There was no drayage at that point, as I remember. Another ticket and another check carried me and the trunk to Erie, Pa. From Erie I went to Buffalo, where I procured a ticket to Albany. The trunk now had become a nuisance, but I didn't realize it.

"There was no change of cars between Albany and New York City, where I and the fool trunk were duly set down, bearing visible evidence of the wear and tear of transportation. Such was travel before railways were joined together and made into continuous systems."

The foregoing is well worth while in itself as a reminder of some of the hardships and inconveniences which we are saved from through the co-operation of the railroads. But we quote it as an illustration of how much more desirable results could be achieved through Christian union than by the present divided and non-co-operative condition of the religious world.

Of course, railroads had to adopt what is known as the standard gauge before they could co-operate as they do now in sending passengers on through trains from one end of the continent to the other. Something like that must take place among our divided churches. That Jesus Christ never established but one Church on this earth, all acknowledge. How may persons be constituted members of that Church? On what terms did the apostles, acting under the authority of the great Commission, receive persons into the fellowship of the saved and count them as members of Christ? When that question is determined we have a standard gauge, and when all the churches have conformed to this standard gauge there is no reason why members should not be received freely from one church into another, and why they should not all co-operate for the universal prevalence of Christ's kingdom.

Think of the new influence which a united church in a city would exert upon the life of that city! Imagine the new increment of power that would come to the Church when it shall present a united front to the world, and instead of each division seeking to build itself up at the expense of others, all will seek to build up the life of God in the community. Are such possibilities beyond our hope? Jesus prayed for it, and every day, despite the opposition of sectarianism, it draws nearer. Let us do what we can to hasten its coming.

Religion in Numbers.

Religious statistics have a real value, when wisely used. A trustworthy record of what is done is essential to any correct history, and the history of religion ought to be worth more than any other history. Statistics form a valuable part of the Bible. The records of the New Testament contain very many important statements in figures. The first result of preaching the gospel is given in round numbers at three thousand converts. Nevertheless, it is a curious and interesting fact that God prohibited the numbering of Israel. There are, therefore, two sides to the statistical question. Perhaps we should judge of these respective sides as we do of other things; that is, we should estimate statistics according as they may be wisely or unwisely used.

Just now we are approaching the time of year when statistics sometimes become a sort of mania with religious workers. At our conventions we are showered with these statistics until the very ground of our religious activities is covered with numbers. We are told just how many converts have been made during the year, just how much money has been raised for each particular object that comes in the range of our religious work. We are also told just how many churches, how many preachers and how many communicants belong to our religious body. Indeed, this mania for statistics is often carried into the minutest details and everything tabulated and added, so as to make as large a display of figures as is possible in the case. Now all this may be well enough, if too much emphasis is not placed upon this statistical display. But the applause is usually expected when these statistics are announced, and it is greatly to be feared that many estimate the progress made in religious matters chiefly, if not entirely, by what these figures declare. Nor is it wise to undervalue what may be legitimately drawn from figures that are

truthful as regards work that has been done. Nevertheless, it is possible and, indeed, very probable, that an undue emphasis, placed upon even trustworthy figures, is often very misleading as regards the real progress that has been made. Our views with respect to religious progress are nearly always horizontal, but they ought to be sometimes, at least, perpendicular. We should look up, as well as forward and backward.

This leads us to consider, for a moment, the very beginning of our religious life. It is much to be feared that many religious workers are losing sight of our Lord's statement that "except a man be born from above he can not see the kingdom of God." This statement calls our attention to the origin of the new man in Christ Jesus. He must not only be born anew, but this newness must come from above. It has a divine source, and is, therefore, something more than a transference of a name on the church roll, even when this transference has followed the act of the person in some definite, formal way by which he decided to authorize his name thus to be used. It is this very solemn fact that calls for careful management in our modern evangelistic services. It has been charged that in some of these services statistics have a place altogether too prominent. To use a popular phrase, "counting noses" may take the place of counting souls brought into real newness of life. It is not necessary at all to assume that this is intentionally done. Doubtless those engaged in the work have no such end in view. Perhaps they are just as sincerely striving for true conversions as the apostles were in their day. Nevertheless, the very earnestness and intense religious interests which often permeate a series of evangelistic services may urge on the workers to overdo the matter of persuasion where there is really no conviction, and consequently the result may be a mere "numbering of noses" without any vital turning to the Lord. By all means let us rejoice in all legitimate successes of the gospel, but at the same time, let us carefully avoid a mere formal parade of figures, which mean practically nothing when souls are to be counted on the Lord's side. W. T. M.

On another page we give some particulars about the arrangements for the congress which is to be held by representatives of the Disciples of Christ, the Baptists and the Free Baptists, at Chicago, November 10, 11, 12. The importance of this meeting can not be overestimated, for the question of Christian union is to be discussed. It is, of course, unfortunate that we have to meet with so short notice and following the national convention, but every effort should be made by our churches and ministers to have a good representation in this congress. It ought to be a history making meeting. If we who originated it, by our plea for union, fail in our part of this gathering, it will take us years to overcome the backset.

Notes and Comments

That is a true and timely word that Brother Rutledge, of Philadelphia, speaks in his communication elsewhere concerning the unwisdom of some brethren who, when something goes contrary to their wishes, threaten the missionary societies. What is a missionary society but the method which the brotherhood has adopted for doing mission work? Why threaten to boycott that, even if the board of such society should do some unwise thing? The board can be changed or instructed by the brethren at any annual convention. But these threats frequently occur in relation to matters concerning which the missionary boards, as such, have no responsibility. Let us be done with that method of enforcing our view of things. Let us beware how we take revenge on the Lord's work for some error, real or imaginary, which somebody has committed. If any aggrieved member feels that he must gather up his missionary doll rags and play in his own back yard, it isn't really necessary to advertise that fact in the newspapers.

"We have heard more than one minister in Illinois say recently," writes a friendly correspondent, "that if "The Christian-Evangelist" would only take a more decided stand against such men as Professor Willett, it would sweep the country in view of its other excellencies. What do these men mean, think you?"

They do not mean that we have not taken issue with Professor Willett, for no paper has devoted so much space to a refutation of his position as The Christian-Evangelist. There is but one interpretation we can give to such remarks. We have not felt it to be within the limits of our authority to read such men out of the brotherhood, or even to denounce them as "infidels." We do not believe that course to be Christian or Christlike. That is the head and front of our offending. We have always had a class of religious journals which have claimed the right to pronounce sentence against those whose opinions they could not endorse without the formality of a trial. It has come to be understood by some that the generous exercise of this function is an essential mark of soundness in the faith. But we have not so learned Jesus.

This leads us to say that we have had a number of letters from our scholarly young men, some of whom are still in the universities, thanking us for our answers to Professor Willett's statements. Mere denunciation they would have repudiated, but a rational argument showing the inadequacy of the view taken by Professor Willett has been welcomed by them, and has proved helpful to them. We allow no one to excel us in our zeal for the evangelical faith and for loyalty to the divine Christ, but we can no more ignore Christ's method and spirit than we can his supreme authority. Have we not yet to learn that we can not be wholly loyal to Christ while we ignore his method of dealing with those in error? His attitude toward sin and error in doctrine was indeed that of uncompromising opposition, but his supreme aim was not to condemn the sinner or those in error, but to win them from the error of their way. Is his example not still binding?

Speaking of the authority of Christ, we are glad to call attention to an exceedingly thoughtful article on that subject in the September number of "The Scroll," by Prof. C. M. Sharpe, of the Bible College of Missouri. We should be glad to quote freely from this article by way of showing that not all our young men who brave the dangers to faith that are supposed to lurk in the University of Chicago have suffered an eclipse of their faith in the final authority of Jesus in the realm of religion. Let this brief extract indicate the spirit and robustness of Prof. Sharpe's article:

"In speaking, therefore, of the authority of Jesus, we mean that through him we receive a final revelation of the Truth and Reality of God so far as pertains to our moral life and spiritual destiny. We mean that Jesus determines for us our religious attitude and the principles of our moral conduct. Since these are the supreme considerations of life, it follows that when they are determined, it becomes impossible for one to adopt any critical or philosophical views which he can not adjust to the requirements of those religious and ethical ideals. Thus, while the authority of Jesus is not that of a philosopher enforcing a scheme of thought by process of logic, not that of a lawgiver delivering a code to be externally obeyed, it is, nevertheless, an authority which tests every scheme of thought as to its bearing upon the religious views of the universe, and it does pass upon the relation of every law or precept to the spirit of love and service. It is due to the authority of Jesus that we bring every thought into subjection to the obedience of the Father's will as that will was done by the Son himself. We are not to hold Jesus tentatively and, as it were, subject to revision. Only Jesus better understood can reverse Jesus understood not so well. We pay to the authority of Jesus the highest honor when we most earnestly seek to know his mind and will. We pay slight reverence to him when we are willing to receive his will through the perceptions of others."

All the missionary societies, our own and those of other religious bodies, have felt the stress of a panic year. We are glad to note, however, that while we have failed in some of our aims, things are not as bad as some prognosticators foretold. The Foreign Christian Missionary Society, while it has a loss of $31,000, is able to point with pride to the fact that there has been a gain of 748 offerings—that 42 more churches have contributed this year than last year. The loss has been in annuities which come from people with some means.

Editor's Easy Chair.

In ordinary diseases there are two distinct periods—one in which the disease runs its course, which is followed by a period of convalescence. This kind does not divide itself into such distinct periods. Each day may bring forth some new development, and both physican and patient must wait on these developments. On the whole, however, there is a decided upward trend, and better eating and sleeping are giving increased strength. It is no light affliction to be imprisoned in one's room these glorious October days when the blue skies, the bracing atmosphere, and the bright coloring of the foliage call to the lover of nature to go forth and enjoy the autumnal feast. Few months of the year appeal to us more strongly than October, with its falling leaves, its falling nuts, and its flaming banners of crimson and gold, which autumn unfurls on hillside and along lanes and country roads. "Melancholy days" the poet calls them, but to us it is a kind of melancholy that is good for the soul—a spirit of soberness and of thoughtfulness, that makes one think of the changing vicissitudes of his own life and its brevity. Nature always seemed to us to be working in harmony with revelation, and co-operating with all the spiritual forces in calling man to higher and holier living. Why should it not be so? Is not the God of nature, who speaks to us through all the changing scenes and through all her manifestations of beauty and wisdom and power, the same God who spake to us through the prophets of old, and who gave us his noblest and fullest message in Jesus Christ? We should expect, therefore, that instead of the dualism which some profess to see, there should be unity in the voice by which God speaks to us in nature and in revelation. It is vastly confirmatory of our faith in Jesus Christ and his revelation of grace and truth, to find that it is cosmic in its vast sweep and harmonizes with the laws of God's universe.

During this protracted illness, we have had to look into the face of God, and backward upon our record, and ask the question, How much of it will abide the divine test? When our work, as every other man's work, shall be tried as by fire, will any of it abide, or will it be consumed in smoke and ashes? Every man ought to face this question occasionally with honesty as in the sight of God. It has been a source of no little comfort to feel in these moments of severe self-examination, that our motives have been such as God will approve, and that so far as he has given us to see the truth as it is in Jesus, we have been loyal to it both through good report and through evil report. Of course, it has not been difficult to see many imperfections in our work as editor during these two score years, for our human limitations become more apparent as years go by. But, on the whole, the ideal of journalism which we have sought to realize in some humble measure, we dare to believe has been such as would meet with God's approval. After all, this is the main thing. It is sweet and encouraging to have the approval of all fellow laborers, but it is given to very few men to have such approval. It has certainly not been our lot in life to enjoy freedom from adverse criticism even on the part of those identified with the same cause which we have sought to advance. One of the heaviest crosses we have had to bear has been the opposition of brethren, whose honesty we do not call in question, but who seemed to have utterly misconceived and misrepresented our motives, our principles, and our ideals. This, of course, is no exceptional experience. One of the truest and best friends we ever had, and one of the noblest and ablest advocates this Reformation ever had—the lamented Isaac Errett—carried this same burden on his heart, in addition to all his other burdens, until he laid aside his cross for his crown.

Will the brethren pardon us for giving expression once more from the depths of our affliction, in which we trust our moral vision has been somewhat clarified, to some of the chief things for which we have labored in the past, and for which, if it be God's will that we continue in this work, we hope to labor in the future? We have sought to exalt the Bible as the world's supreme Book, because it contains the inspired record of God's revelation to man. We have, without ceasing or compromising, lifted up Jesus Christ as the Son of God and the divine Saviour of the world—the final authority in all matters of religious faith and duty. His birth introduced a new era in the world's history; his death upon the cross for the sins of the world is the only hope of human salvation, and his resurrection from the dead opens the gate to immortality. Through the cross of Christ men may obtain forgiveness of sins, becoming new creatures in Christ. This Reformation whose Centennial is approaching we embraced in our early young manhood with all the enthusiasm of our nature, and its value as a providential agency of God for meeting the needs of the church in its divided condition has grown upon us with all the passing years. We have never doubted for a moment that God's hand was in the movement, and that it has a great and sublime mission to accomplish. There is not an essential feature of the great plea which our fathers made, that does not meet with our hearty approval. We have sought earnestly to guard it from certain dangers which seemed to us to narrow its scope and meaning, and to lead its advocates away from all legalistic tendencies to a profounder and more spiritual view of the gospel and of our movement, to restore it to its original simplicity and power. No doubt it is in this effort to correct what has seemed to us dangers to our cause that we have incurred the most opposition. But that these dangers have been real, and are real to-day, we submit to the candid judgment of the most thoughtful men among us.

We have had an ideal before us that a great religious movement like ours, pleading for Christian union, should exemplify the spirit of union by seeking to co-operate with all other Christian people just so far as this can be done without the sacrifice of any truth or principle for which we stand. That we have ever advocated any sort of union or co-operation or federation that would involve disloyalty to our own providential mission, can not be shown by any word or sentence we have ever spoken or written. Is there a representative man among us to-day that will deny the truth and the importance of this position and spirit? And yet God only knows how much we have suffered because of our advocacy of this attitude, which is so essential to our future success. We have thought that a religious movement like ours ought to be represented by a religious journal, that while loyal to the faith and to the plea of our fathers, should be courteous in spirit and dignified in its tone, and should seek to win brethren from the error of their way by argument and brotherly love rather than by bitter denunciation. We have been charged with advocating "higher criticism," chiefly by those who do not even know the meaning of the term. The only foundation for this is that we have urged that the grand old Book is able to stand all honest historical investigation, and that all dishonest or false criticism would be overthrown, and that we had nothing to fear as the result. We believe this work belongs to the few scholars who are capable of conducting it, and have never written an article on the subject, nor preached a sermon on it. We believe our business is to preach the gospel as the power of God unto salvation, and leave the work of literary and historical criticism to the experts who are equipped for such business.

Since the foregoing was written we have been under the knife again, and we hope finally for this trouble. This will be sufficient explanation for an abbreviated paragraph. Suffice it, therefore, to say in the midst of this pain that if it be the Lord's will that we continue a little while longer in the work that has occupied so large a part of our life, we shall seek, by all the power we have, and can command, to make "The Christian-Evangelist" serve the noble cause we are pleading, and to bring all its advocates into harmonious co-operation in the delightful fellowship of a varied and manifold Christian service. In this labor of love we invite the earnest co-operation of all who approve these ideals and principles, and upon our joint labors we invoke the blessing and favor of Almighty God.

KANSAS FOR CHRIST

SOMETHING FROM THE PAST, PRESENT AND FUTURE

Jubilee Year.

By George E. Lyon.

"There's a flower that blooms in Kansas,
From the sun it took its hue.
May its gold bring showers of blessings,
Is the message I send to you."

We are closing the best year in the history of the Churches of Christ in Kansas. It has been the best year in the progress and plans for new church building. Many towns have enlarged their old structures and many more have erected new buildings.

This Jubilee year has been the best in the increased attendance in Bible school work, the increased number who have taken a special course in teacher training and the increased number of successful organized classes.

This year surpasses all others in fruitful evangelism. Over six thousand have already been reported as being added to the church in revival meetings, only, during this missionary year. This is double the number of Disciples known to have been living in Kansas at the close of the first ten years of organized work, and double the net gain of any Kansas denomination during the last church year.

The C. W. B. M. closes a prosperous year with about 500 reported as an increase in membership and a splendid diffusion of missionary intelligence.

The Christian Endeavor work is only normal. The only advance we report is the living link evangelist supported by the Topeka Endeavorers. Monthly reports are made to these societies.

This has been our best year in the character of pastoral work accomplished. A number of valuable acquisitions have come to us from the other states.

The Kansas Mission Board's report for the past year is not yet completed. They have aided every department of our church work effectively. They have employed regular evangelists and others for special meetings at different times. They have had in regular employ two department specialists and one negro worker. They have maintained a clearing house of information for the use of the churches and preachers. They have raised several thousand dollars on local

George E. Lyon, Superintendent of Kansas Missions.

indebtedness and provided for pastor's salary and the calling of ministers.

They have arranged a State Jubilee convention program and have sent out invitations inviting the workers in all the churches to be in Topeka October 22-28, where a complete report of the year's work will be given.

Kansas Plan.

By George E. Lyon.

The various departments of the state work in Kansas were united in 1898. In some states the Bible school, Christian Endeavor and C. W. B. M. departments have entirely separate existence. It has now been ten years since the interests of our states were consolidated. The state convention elects seven men to positions on the state board. The departments elect a president that becomes a member of the state board. The eleven districts of our state are represented on the state board by their presidents. The needs of every department and every part of our state can thus be represented in the state board meeting by a capable person. There may be some minor changes made occasionally, but the plan approaches an ideal and will most probably be continued for years to come. All our interests, therefore, occupy the same office, each worker is brought into touch with every interest, and all interests are reported monthly to the same board. This is Christian unity in service.

Kansas Day.

By M. Lee Sorey.

The first Sunday in November ought to be considered a specially sacred day to every Disciple in Kansas. It means so very much to the cause we represent. Kansas is a great state. Her people are of the best, and yet many of them are without Christ. Out of a population of over 1,656,000 we can count but 50,000. So I repeat, the day set for the offering for state missions ought to be precious. There is much to be gained by the appointment of a certain day for the offering. It gives the state superintendent an opportunity to prepare literature and helps of various kinds for the whole state at the same time. This is a great saving of time and expense.

The knowledge of the fact that all the churches in the state are to observe the same day gives an impetus to each one. No one is observing the day alone. All are having fellowship in the cause at the same time. Like the uniform lesson system, it lends enthusiasm.

Then, too, there is nothing like setting a time to do a thing and then doing it on time. We, as preachers and churches, are not bothered about setting the time. That has already been fixed, and we can concentrate our thought and our efforts on the

Mrs. S. L. Wilson, President C. W. B. M.

Miss A. Rosalia Pendleton, Assistant Secretary K. C. M. S. and C. W. B. M.

Miss Louie M. Bagley, Superintendent Junior C. E.

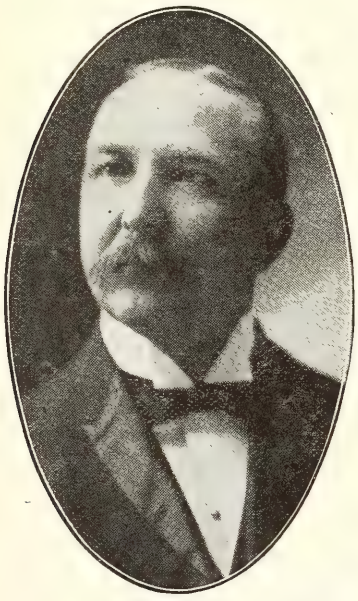
proper observance of the day. Do not allow anything to interfere with the program for the special day. An evangelistic meeting will be helped rather than injured by presenting the claims of Christ on the state as well as on the particular community. It will give the church and her converts a broader vision. Of course, we are interested in the local field. That goes without saying. But we are only a small part of a great state that needs the Gospel of Christ. Do not allow an indifferent preacher to hinder the observance of the right day. If he does not want to prepare for the day, prepare him for his day with "spices," etc. Do not allow a selfish board of officers, "home loving board," to leave the date off the calendar. Give them the tonic of a good missionary sermon and the church will do the rest.

Kansas Missions

By W. S. LOWE

The limited space at our command necessitates a very condensed statement.

The Kansas Christian Missionary Society, in its present form, is only ten years old this October. But the history of co-operative missionary work in the territory and state of Kansas runs back through fifty eventful years, meandering its way like a river as one follows it to its source, running between mountains of adversity, gliding across plains of prosperity, then bounding over rocks of difficulty, until finally as a tiny rivulet the historian traces this stream of missionary activity to its fountain head, where it bubbles from the overflowing hearts of godly men and women filled with the spirit of Him who is the ultimate source of the water of life.



I. W. Gill, President of Bible School Department.

Among the persons who started this movement in the Sunflower State, then a territory, the names of Pardee Butler, Dr. S. G. Moore, Lewis Brockman, Prof. Norman Dunshee, Numeris Humber and wife, Judge Wm. Young, Joseph Potter and wife, Mrs. D. H. Speong, (the last three still living near the spot where the missionary society was organized), Joseph McBride, W. S. Yohe and Dr. S. A. Marshall are recorded.

Pardee Butler was the missionary selected, and seven churches organized was the result of his labors during the first year of grace, 1858.

Soon the great civil war, like a mighty tempest, burst upon the country, being felt first of all in this territory where pro-slavery and anti-slavery men were contending in a life-and-death struggle for the mastery. Yet with only one exception annual meetings or conventions were held during the sixties and seventies, some in towns with churches now extinct. However, it was not until 1870, at the convention held in Emporia, that the work assumed large proportions. At this convention the Kansas Sunday School Association, the Christian Woman's Board of Missions, and the Ministerial Association were launched. From this date until 1898 each of these organizations maintained a separate and independent existence, except the Ministerial Association, which soon died and was reorganized at another convention, also held at Emporia, in 1897, and is now in a flourishing condition.

During these eighteen years save one, Howard C. Rash was president of the S. S. Association and accomplished a wonderful work, while W. Chenault and J. H. Bauserman were the staunch and influential spirits in the work of the church, the former served as president, and the latter as secretary, for years.

J. M. Kersey, Vice-President K. C. M. S.

Finally, in 1898, at the Wellington convention, the present constitution and form of management was adopted by grouping the several departments under the Board with a "Head" for each department who is called the president. This arrangement has proved the most economical, satisfactory and efficient of any, and the work throughout is in a prosperous condition.

The men and women who have led the hosts in all these lines of work from the beginning to the present time were loyal subjects of the King and devoted servants of their Master and Lord. Space forbids even the mention of their names, save those who are serving in this our Jubilee year. The members of the State Board are as follows:

Frank E. Mallory, President.
J. M. Kersey, Vice President.
W. C. Payne, J. N. Haymaker, S. W. Nay, Charles A. Finch, W. T. McLain.
I. W. Gill, President Bible School.
O. N. Roth, President Christian Endeavor.
Mrs. S. L. Wilson, President C. W. B. M.
Miss Louie Bagley, President Junior C. E.
B. C. Duke, President Negro Work.
Geo. E. Lyon, Superintendent.
A. Rosalea Pendleton, Secretary, now completing her tenth year.
L. P. Bonebrake, Treasurer.

David H. Owen is the Auditor, but not a member of the board.

The state is divided into eleven districts, and the presidents of these are members of the board.

Orwin L. Adams and B. E. Youtz are living link evangelists, and Myron C. Settle is the Bible-school superintendent whose excellent work is attracting the attention of the entire brotherhood, there being over ten thousand persons enrolled in the teacher training movement, while the New Movement Bible Class for Adults is leaping to the front under his skillful management. Miss Bertha E. Moody is completing her third year as Organizer for the C. W. B. M., and has given splendid satisfaction. Brother Lyon, as superintendent of the entire work, is an untiring worker, and his ability and devotion are being recognized by all, while Miss Pendleton's years of service enable her to have a wonderful knowledge of the field and its needs.

The brotherhood of the state is supporting the state work more liberally than ever before, while the large number of churches organized and weak ones strengthened, the increase in the various departments, together with the large number of people brought into the kingdom from year to year through this agency, prove its growing efficiency.

O. N. Roth, President Y. P. S. C. E.

Thus has the small band become a host, and the tiny rivulet a mighty river.

Evangelistic Possibilities.

By W. L. Harris.

These are two great words. Words that few ministers understand; words that should probe us to action, for great results lie just ahead. Jesus said: "Preach the gospel to every creature." Paul said: "Make full proof of the ministry; do the work of an evangelist." Yet we sleep on, thinking that we have done our full duty when we preach twice on Sunday and make a few calls. In the early church they "went everywhere preaching the word." What is the matter with the modern church? Preachers either take it too easy or the church is too selfish, and refuse to let their minister evangelize the surrounding territory. Some preachers are even discharged for going into the country schoolhouse with the message of salvation. Some elders and deacons will have much to answer for in the judgment. Who can measure the "evangelistic possibilities"? Suppose the minister and the church would co-operate and take pride in evangelizing needy fields. The world would soon be taken for Christ. We need more of the ginger and enthusiasm of the early church; more of their faith. Imagine Peter or Paul preaching just two sermons

a week in a large church or a county seat town, and refusing to "go out and stir up the brethren in the surrounding starving fields!" Brethren, there would be revivals all around the county seat. The heat from these great central fires would penetrate to the remotest corner. "But," says some one, "suppose the board would instruct the preacher, or compel him to stay at home and leave these needy fields alone?" I believe they would shake the dust off their feet and "go everywhere preaching the Word." But, while supplying and helping needy fields, do not neglect your own pulpit. What can be done is best illustrated by what has been done. It has been suggested that I write of my meetings at Nickerson, Little River and Lakin, so I know you will pardon a personal allusion. The Lyons church gave me a month last year for evangelistic work in needy fields. I spent four weeks at Nickerson, with 82 additions, which doubled the church, and they are now erecting a $10,000 building. This year my church loaned me again, and for nineteen days I was at Little River, where we never had a church. Renting the opera house, I did my own singing, as I did also at Nickerson, and preached, but was greatly assisted by two of my own ministers, Clarence Wikoff and Bishop Hopkins. We had 60 additions, organized a new church, built a tabernacle and employed a minister. They are planning a great meeting for October and erecting a $10,000 building. Suppose I had stayed at home? Then I preached six nights at Lakin, with 27 additions, and they have employed C. F. Bastian as minister. Hard work, the hardest in the world, and the least pay. The work suffers at home? No. The pastor returns for most of the Sundays. The church takes pride in the good seed sown around them. All these people rise up and call you blessed. "Evangelistic possibilities?" Well, I should say! Suppose you try it. Some day you will hear the "Well done."

Early Days of the Church in Kansas

By J. A. SMITH.

In the beginning of things in Kansas the outlook for the Disciples was not a bright one. The fact that the earliest colonies were composed of New Englanders, who were largely of the Congregationalist faith and order, made it a difficult matter to get our plea introduced where an established religion had found a permanent lodgment.

Then the question of the introduction of slavery into the territory was paramount and from the early fifties until the end of the decade, the fight was on and was most bitterly waged, and often at the cost of human life. These conditions were not conducive to the rapid advancement of religious work of any kind and especially one that was almost in its infancy, as was the reformation of that period; the whole membership aggregating less than two hundred thousand in the United States.

Then followed the civil war which was still another check for four long years on the Master's work.

The writer was in the state for three years during the early part of the civil war, not as a preacher of the gospel, but I was in a position to observe the trend of things very closely, visiting most of the towns and villages along the eastern border and at that time I found no Disciple church in Leavenworth, Wyandotte (now Kansas City, Kan.), Olathe, Lawrence, Topeka, Paolo, Osawatomie or Fort Scott. At or near Mound City, in Linn county, we had a few scattered members and the noted Colonel James Montgomery was the minister. From the best information at hand we had a small congregation at or near Atchison and over its destinies presided Pardee Butler, who, during the dark days of the territorial war, achieved a notoriety by his unrelenting advocacy of the free soil doctrine. He was frequently warned by the pro-slavery men to desist from making speeches against slavery, but the stern, unflinching man, believing in the righteousess of his cause, refused to keep silent. His course aggravated his political foes to the extent that on August 16, 1855, he was arrested and threatened with death if he did not leave the territory, which he refused to do. Finally they blackened his face and placed him on a log in the Missouri River and sent him adrift, with the warning not to return or death would be the penalty. He finally made his escape, but in a few weeks returned, and at that time a company of South Carolina pro-slavery men were quartered at Atchison, and they took him out and gave him a coat of tar and feathers and after again threatening his life, sent him on another voyage down the river on a raft. However, he returned to the territory in a short time and was engaged in actively preaching the old Gospel and assisting his free soil associates, and lived to see the state of his adoption under the conditions which he so earnestly sought, at the endangering of his life. (These facts were obtained from Spring's "History of Kansas" and Wilder's "Annals.").

I never met Pardee Butler, but had a personal acquaintance with Col. Montgomery. He figured also prominently as a free state man, and at the breaking out of the war was commissioned colonel of the Third Kansas,but was soon transferred to the command of the First South Carolina Colored Infantry, and served in the South until the close of the war. He returned to his home at Mound City, Kan., where he resided until his death in 1871.

Brother Montgomery was pictured by his enemies as a perfect fiend, without a spark of mercy in his nature, but this is totally incorrect. He was well educated and as gentle and mild in his demeanor as any man I ever met. While as a commander of men and having authority, such as often made men martinents, Col. Montgomery was always kind and considerate of the welfare of his own men, and treated kindly those of his enemies who fell into his hands. After he returned from the war he attended strictly to his work on his farm, and preached occasionally for the Mound City church until his death, and when he died he was loved and greatly respected by his old friends and neighbors.

The lamented Simpson Ely, who recently was killed by a fall from a street car in Joplin, Mo., began his labors in Wilson county, and did much good work in the new state. Knowles Shaw made an evangelistic tour of the state, which did much in giving our plea prominence. At an early date J. V. Updike held several successful meetings in Kansas, which made an epoch of the advancement of our work in the Sunflower State. To go back a little. When the Civil War ended and the soldiers' homestead law was in force, thousands of ex-soldiers of the war and their families went to Kansas, and many of these emigrants were Christians only. In a short time many churches were orgaized, especially in the southern portion of the state—in that part ceded to the state by the Osage Indians. J. W. Shively was another of the Kansas pioneer preachers, and while he was a rough diamond, his work will tell in eternity. He died a few years ago at the ripe old age of nearly 80, full of love and of good works.

The rapid progress of our work in Kansas has been solely due to the missionary spirit which has been the warp and woof of the substantial work done there. This spirit led to a most perfect organization of the active forces of the church, and the state has its county, district and state organizations, all working in perfect harmony and accomplishing a splendid work, as the records show. I took charge of the Independence church in 1895, and in April of that year the county work was organized and put into operation, with S. W. Brown at Coffeyville, J. R. Charlton at Caney, C. C. Atwood at White Post and the writer at Independence, each of our congregations giving us leave to hold revival meetings at destitute points in the country, the home congregations to bear the expenses of said meetings. The program was so effectively carried out, that in six months afterwards, at the county convention, we were able to report something over five hundred accessions to the membership in Montgomery county alone, and this was the plan pursued in most of the counties in the state, all of which accounts for the marvelous growth of the church in the state. Another feature of the work in the state was the plan of holding Sunday-school rallies, the idea originating with Howard Rash, who for many years was the State Sunday-school Superintendent. I believe much of the zeal manifested recently in the grand department of our work is largely due to the early day Sunday-school rallies.

In all of my public ministry I have never

LIFE'S ROAD

Smoothed by Change of Food.

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Hear what a Troy woman says:

"Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day and sometimes twice, ever since.

"At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

"What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate nothing but Grape-Nuts, while working on the ice all winter, and said he never felt better in his life."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

found a people, both ministers and private members, that manifested as much zeal in the Master's work and pride in the success of the gospel within the borders of their own state, as that of Kansas, and it must not be inferred that the home work is all that they are interested in, for they are fully alive to all departments of the work at home and abroad. It does me good to offer this sincere tribute to the sterling worth of the good people of a state where I once labored with so much pleasure, and while out here on the rim of Uncle Samuel's domains in a climate of perpetual summer and flowers blooming perennially, "where every prospect pleases" (the other part of the couplet omitted), my mind runs back to former scenes and places in Kansas, whose people I shall always love, and my prayers will always be for the success of the gospel within her borders.

San Diego, Cal.

Early Kansas Conventions

By C. W. YARD.

Conventions were held in quite obscure places in those days of small things not to be despised: In 1863 at Ottumwa, where later the Christian College ended in ashes; at Tecumseh in 1864, Prairie City in 1865, Grantville in 1869, St. George in 1871, Yates Center in 1878. But in those days, when our wives ate cornbread and prairie chicken at home, and the wedding-suit we brought to this land of promise, though so carefully preserved, was getting threadbare, a journey to these holy convocations was too luxurious to be frequent. In fact, a basket meeting in the woods filled all our temporal and spiritual desires.

It was my privilege to attend conventions at El Dorado, Manhattan, Leavenworth, Wichita, Emporia and Topeka in the eighties, and at Ottawa, Emporia, Kansas City (Kan.), Wichita and Parsons in the early nineties. Later I was present at Topeka, Hutchinson, Newton, El Dorado and Parsons. These conventions were not so largely attended as to be unwieldy and cumbrous, as many now are. At Topeka, as late as 1889, we barely had the 100 tickets demanded by the railroads as a condition to reduced rates—preachers' permits not counted.

The following persons, since deceased, were familiar figures in our early conventions: Pardee Butler, Dr. S. T. Dodd, J. B. McCleery, A. Ellett, J. C. Sevy, J. H. Bauserman, R. L. Lotz, C. C. Deweese, David Nation, E. E. Harvey, E. L. Craig, Ben. H. Smith, W. T. Hunt, J. H. Duncan, A. D. Goodwin, H. W. Everest, A. I. Hobbs, O. C. Hill, M. D. Bush, N. A. McConnell, N. R. Dale, Robert Hay, F. D. Pettit, A. C. Hopkins, M. Ingels, W. B. Hendrix, M. E. Harlan, M. S. Hough, D. S. Kelley, Mrs. Helen E. Moses, and probably others whom I can not recall at this moment. These were a mighty host in the councils and work of the Lord in Kansas, of whom the world was not worthy. They fought a good fight, they finished the course, they kept the faith, and now they wear the crown. Of the living I forbear to speak because I can not mention all. We love them for their loyalty to Christ and the plea which was so dear to the heart of the Master—the plea for a united church.

Sometimes, in those days, our conventions rose to a high pitch of enthusiasm. On one occasion, at Topeka, the sum of thirty thousand dollars was pledged for a prospective educational institution.

Fifty Years in Kansas

By CHARLES A. FINCH.

Fifty years—a half century of New Testament Christianity in the Sunflower State! The era unfolds a marvelous tale. From the Pisgah of what wonderful achievements do we behold our wilderness march and glimpse the splendor of the day to be when none shall say, "know ye the Lord," for all shall know him, from the least to the greatest.

Our semi-centennial comprehends the entire history of Kansas as a state and part of her territorial record. From the time that the best blood of New England settled upon the banks of the Kansas River—himself an early settler—

> Banks 'O Kaw
> Came out west with Miss Sunflower,
> Filed on claims the self-same hour
> Looking up a situation
> For a business location,

and founded the historic city of Lawrence, so soon to pass through her baptism of blood and fire, and now the seat of the State University and center of culture: from that time unto this hour the Church of Christ has not been without believers who were devoted to the restoration of primitive Christianity, taking for their motto: "In faith, unity; in opinion, liberty; in all things, charity."

Fifty years, the span of a strong man's career, holding within its puissant bounds the most stirring chapters of human progress! Within that period liberty has been enthroned while democracy, education—political and ecclesiastical—has won on every battle-field of the world. Then the tawny prairies were crisp with the tang of "the wild," and savage folk, "so wild that they were tame," gazed in fearsome awe at the home-seekers' "schooners"—those white bannered chariots of civilization, which, like the foam-crested billows of an inrushing sea signalled the advance of that engulfing human tide following ever the star of empire westward. Those were the days of the Lecompton constitution, of the Pro-slavery and Free-soil parties, the first armed expressions of sectional alignment ushering in the horror of border warfare, ensanguining the land, from whose flames of hate the black specter of fratricidal war engloomed the sky.

Two score years and ten, with no prophet so bold as to have visioned then the present host of Disciples thronging multitudinous cities and villages of the once pathless plains. But to-day is heard their stir and bustle and preparation, and already the vanguard is encompassing the capital city with the tread of the heavy columns close behind.

It is a far cry from the present to the days of the heroic Pardee Butler, who first preached the primitive Gospel to a generation whose fathers

> Settled here afore the law,
> Er buffaloes, er schooner sail
> Dipped along the 'Frisco trail.

But with eager spirit and unresting feet he proclaimed heaven's evangel within the widely separated hamlets of a sparsely settled territory, believing that "woe is me if I preach not the gospel." Though disclaiming its historic succession, he frequently braved the dangers and endured the hardships of the apostolic office, and was at times compelled to flee from savage men, more fierce than savage tribes when the ethics of hospitality prejudged all strangers as enemies until proved friends. In perils often, by hunger and weariness tried, he exemplifies for us the apostolic zeal. On one occasion he barely escaped with his life, floating on a raft of logs down the "Big Muddy," at night, alone with God, the sentinel stars and his brave heart being companions enough for this wilderness voice whose undaunted soul sensed heavenly powers, beholding "the chariots of Israel and the horsemen thereof."

Such was the beginning of a work which was ably carried forward by the veterans, D. R. Dungan and R. C. Barrow, the latter pioneering in Nebraska. Cast in heroic mold, invincible wielders of the Spirit's blade, their memories will ever be revered by the Disciples of these empire states. Whether getting a "lift" on a settler's wagon, or by good fortune getting left in a settler's dug-out when the deadly "norther," in sheeted garments of snow congealed the blood of unprotected life, they faltered not. Now riding upon Indian ponies, and frequently afoot, whether chilled by icy streams or burned swart as Othello by the fevered suns of unrelenting skies, with meager pay and scanty fare they made their appointments, enduring through seeing the invisible.

Thus with infinite wisdom Kansas selected her forefathers, men with brain and brawn for empire, whose adventurous spirits and independent quality of mind led them with equal courage to sunder the ties of creed and home, if in a newer, freer state they might obtain a simpler, nobler faith. Here they organized a civilization and became the fathers of the Kansas spirit, which senses destiny before its birth, and, like wise men of old, is found bowing at the cradle altar of the Babe when other communities are peering into musty volumes of ancient precedent to learn the place of its nativity. The national horoscope is seldom fruitless, if cast in Sunflower skies, and if Kansas be the Judæa, in whose moral and intellectual heavens celestial visitants first appear, similarly by virtue of her ex-

NO GUSHER

But Tells Facts About Postum.

"We have used Postum for the past eight years," writes a Wis., lady, "and drink it three times a day. We never tire of it.

"For several years I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast for nearly a year.

"I had quit coffee, the cause of my trouble, and was using hot water, but this was not nourishing.

"Hearing of Postum I began drinking it and my ailments disappeared, and now I can eat anything I want without trouble.

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache.

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher—only state plain facts."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ecutive and legislative activities, Topeka is the Bethlehem upon which first rain the star-fires of newest thought and stalwart citizenship.

Hither in this Athens of the west the delegates of fifty thousand Disciples will celebrate their Jubilee convention. What will another half-century bring forth? Few, if any, of the present warriors on our "far-flung battle line" will pass in review at the centennial of 1958, but they shall know the joy and the victory of that fair day. Then, with not less than two thousand churches, we shall have enlisted an army of five hundred thousand souls, devoted wholly to the restoration of the church of the first century in its doctrines, ordinances and fruits. With the battle for Christian unity fought and won and opposition overcome to the evangelizing of any part of our God's great mission field, the world, our income for home and state work will have risen to $100,000 annually. But before this dazzling vision the wings of fancy droop and grow weary. The sunburst of that day calls for eyes of keener vision than ours to orb its transcendent glory.

But what of the immediate future? It bulks tremendous in its forward look. The outstanding facts demand congratulations. This year our increase in numbers exceeds by more than three thousand the gains of any other religious body. Almost to a man our preachers are loyal to the plea of our fathers, and are second to none in ability and in faith. The present superintendent of missions, Geo. E. Lyon, possesses a genius for leadership. Sprung from the purest Anglo-Saxon blood of the mountains of Tennessee, he combines the virile qualities of that noble strain with the native eloquence of the south. We secured a rare spirit when Myron C. Settle and his accomplished wife came to us. Under their mutual labors our Bible schools are rapidly passing from the old into the new, both in methods and ideas. Time fails us to speak of the great Endeavor hosts, never so alive and vigorous as now, nor of the great battalions of the C. W. B. M., in their achievements for us this year. Kansas must be seen to be appreciated, and to this end let the entire brotherhood arrange to visit us in 1910, where, in international convention assembled, they may feel the pulse of its unrivaled hospitality and drink in the joy of living where the sunflowers bloom.

The Topeka Churches

By F. E. MALLORY.

The first permanent organization of the Church of Christ in Topeka, Kansas, was effected in the year 1880, with a membership of 28. There was an organization as early as 1870, but it was impossible to keep it alive, as there were but few members, with but little financial ability. A minister could not be supported and the church disbanded. The first pastor of the permanent organization was Dr. T. S. Dodd, who began his work in October, 1880. There was no house of worship at this time, and the brethren met for worship in the Y. M. C. A. Hall on Kansas Avenue. These were strenuous days for this band of Disciples, but they proved faithful to their charge. The trials, self-denial and hardship endured by pastor and people in order to make permanent the cause of primitive Christianity in the capital city of the Sunflower State will never be known to those outside of that consecrated band of people. The First Church has grown to be a mighty instrument of power in the city of Topeka, under the leadership of the men who have served the church, in the order named: Dr. T. S. Dodd, W. H. Boles, A. J. Garrison, W. A. Belding, J. F. Sloan, Benj. L. Smith, D. D. Boyle, M. E. Harlan, F. W. Emerson and the present efficient pastor, Chas. A. Finch.

The present membership of the First Church is about five hundred, but it must be remembered that since its organization four other congregations have been born. They have drawn largely upon the membership of the First Church. The North Topeka Church was the next to be organized, and was served by such men as William Ireland, M. Ingels, A. G. Alderman, J. T. Purvis, F. H. Bentley and others. David Lyon is now the pastor of this church and is doing a work of which any pastor might be proud. The North Topeka Church has suffered twice from the Kaw River floods, but always comes to the front, smiling and trusting in God. The church is missionary to the core and supports all departments of our organized missionary work—state, national and world-wide.

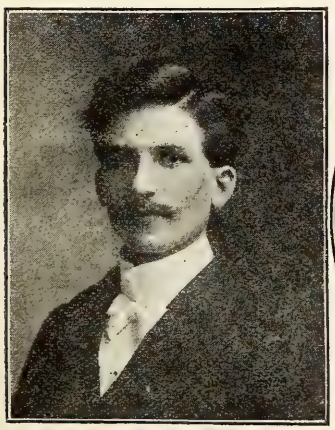
During the summer of 1893 the First Church and the Kansas Christian Missionary Society began a tent meeting on the East Side, under the splendid leadership of J. A. L. Romig and F. F. Dawdy. The meeting continued about three months. At the close of the meeting the record showed an ingathering of 567 persons. A church was organized in September, 1893, known as The Third Christian Church. This new congregation began active work with a membership of 429, the remaining number placing their membership elsewhere. F. E. Mallory was called to minister to this new congregation October 1, 1893. He is still with the Third Church. The membership is made up largely of railroad employees, and numbers 450. They erected a new house of worship, and are practically out of debt.

The writer and C. A. Finch each held missionary meetings in Oakland, a suburb of Topeka, which resulted in the organization of a splendid congregation on November 23, 1902. Each of the pastors in the city, in turn, served this church until Neal Overman was called to minister to it. Brother Overman was succeeded by Homer Foltz, who has done a marvelous work for primitive Christianity in Oakland. This congregation has a new church edifice.

About this time William Ireland was instrumental in bringing about a movement in the southwestern part of Topeka, near Washburn College. A small tabernacle was erected and a Bible school was organized. Later a missionary meeting was held and the result was so satisfactory that another church was organized, known as the Central Park Christian Church. C. A. Polson was called to serve this church. He was succeeded by C. W. Cooper, the present pastor. This church promises to be one of the strongest in the city. Its new house of worship is nearly paid for.

The Second Church is composed of our colored brethren. They have their own house of worship and are ministered to by Brother B. C. Duke, one of the most consecrated men in Kansas.

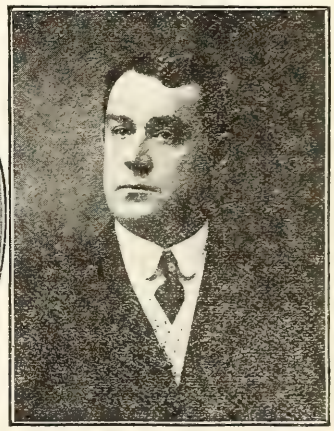
There are about 1,700 members of the Church of Christ in Topeka who are identified with some one of our churches. There are many more in the city who, for one reason or another, have never taken membership with us.



David Lyon.

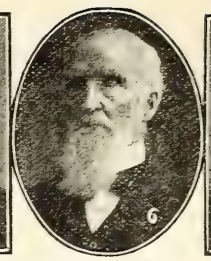
Homer Foltz.

Charles A. Finch.



F. E. Mallory.

C. W. Cooper.



SOME KANSAS WORK AND WORKERS

(1) L. H. Koepsel had a Methodist training, being a preacher for that body in his twenty-first year. Going as a missionary he broke away from sectarian bonds. In Kansas he has devoted five years to desolate regions and the establishing of churches. He has been editor of the Christian Endeavor quarterly and other similar publications, and has done some special lecture work. Since last January he has given himself to the evangelistic field, and purposes continuing in it. He re-established the church in Fontana, and has been holding a meeting there. His location is Erie.

(2) N. Ferd Engle is located at Humboldt, Kan. Prior to that he was at Lincoln and Plainville. At the latter place a church seating 650 people was erected, while those at Lincoln and Humboldt have been remodeled. All these congregations experience substantial growth. Brother Engle had the joy of leading his father, mother, sister and four brothers into the church, starting one of these into the ministry, while another is preparing for gospel work. He has evangelized in Kansas, Missouri, Illinois and other states, and is editing some Christian Endeavor lesson helps.

(3) H. E. Ballou was born in Virginia, graduated at Lexington, Ky., coming at once to Kansas, where he has been located in Mitchel, Jewel, Cloud and several other counties. He was successful as state evangelist in 1892-93, was chaplain of the state prison in 1897-98. He counts five successful ministers who came into the church under his labors. He is vigorous and much in demand. His thirty years in Kansas makes him one of the oldest preachers in point of service.

(4) E. C. Baird received his education in Kansas and at Kimberlin Heights, Tenn. His ministry has been at Craig and St. Joseph, Mo. At the latter place during the erection of the King Hill Christian Church he received more than 100 into church fellowship. The church at Utica, where he has been now for two months, is less than a year old, and is the result of a meeting held by M. B. Ingle. Its future growth is assured, for it has a good edifice, built of cement blocks, and some of the best people in the community in its membership. Ransom, the other point served by Brother Baird, is the result of a meeting held some years ago led by George L. Peters. Much of the success there has been due to the Shellenburger brothers. Brother Baird finds Eastern Kansas a fruitful field for missionary effort.

(5) Clifford A. Cole is a native of Kansas, and pastor of the church at Abilene. His college work was at Fairmont and Drake. He is just completing his second year in this his first pastorate. There have been 110 added to the membership at regular services, the Bible school trebled, and from a practically non-missionary church this has become one of the leading missionary congregations in the city. A new building is being contemplated for next year. Brother Cole has been president of the Fifth District Kansas for three years and is recording secretary of the Jubilee convention.

(6) D. H. Johnston, one of the oldest of our ministers, attained the age of eighty-five last April. He has lived under the administration of twenty-two presidents. Born in Ohio, in early life he belonged to the Christian Connection Church, preaching for it and teaching in Union Christian College, Indiana. Soon after going to Kansas, in 1866, he joined the Disciples and has been in this ministry for fifty-six years. He saw the early beginnings of the work in the state, attended the first state meeting, baptizing Judge Rankin's daughter in the Neosho river. By reason of his agreeing to stand good for any deficiency in salary, a state evangelist was secured. Brother Johnston had to pay 5 cents deficit. When the state was quartered in 1873 he became one of the evangelists. In those days there was no place to preach but in schoolhouses, and shanties dug out for sod houses were the sleeping places. Brother Johnston thinks to-day the trouble with the churches is a lack of individual spirituality.

(7) D. J. Howe ministers to the church at Nickerson, Kan. This was organized some fourteen years ago, through the labors of Brother Carr, with sixteen charter members. The removal of the shops to another point led to a loss of half the population of the town, so that this little band was much reduced. Occasionally some minister would drop in and preach for them and hold a meeting, which would add to the few struggling to support the cause of primitive Christianity. Some five years ago, through the co-operation of these faithful Disciples and D. Y. Donaldson, at that time pastor at Hutchinson, a house of worship was erected. Since then there has been regular preaching. Brother Howe, then of Eureka, Ill., was called to the work last fall at the conclusion of a meeting led by W. L. Harris. During his ten months of ministry there have been twenty additions. Growth in every department has demanded a larger and better equipped building and this is now nearly completed. It is of brick and veneer stone trimming, and is to have a seating capacity of 700. It is worth $15,000 and will be dedicated October 18. A meeting is to follow. Only one of the charter members remains.

(8) Frank H. Bentley is essentially a Kansas preacher, having spent most of his life in that state. It was there he was converted and preached his first sermon. Educated at Cotner, as a student he preached for two Nebraska churches—Lonham and Old Charter Oak. Finishing at Cotner, he returned to Kansas, and has held pastorates at Nortonville, Lancaster, Ashland, Seneca, Oneida, Reserve, North Lawrence, North Topeka and Havensville, so that his work has been confined to the northeastern part of the state. The longest pastorate was at North Topeka, which he left after four years of serv-

ice in January, to take his present work at Havensville. One of his special aims is the deepening of the spiritual life of the church, and the development of the missionary spirit.

(9) Orlo M. Law, of Moline, Kan., was born at Ravenna, Ohio, and began preaching in 1896. He graduated from Central Christian College and has held pastorate at Valley Falls, Kan., Oak Cliff and Ross avenue, Dallas, Texas, and Eureka and Moline, Kans.

(10) Otho C. Moomaw has for several years been located at Bonner Springs, where he has done a good work, but we have not late particulars.

(11) William M. Mayfield is a Kentuckian by birth, son of John Baxter Mayfield, well known in Illinois and Missouri. He is an alumnus of Kansas University, and received his Bible training at Canton, Mo., and Lexington, Ky. All his work has been with congregations in small towns of Kansas, until last June when he took charge of the Grandview and Quindaro Blvd. missions in Kansas City, Kan. These are located in growing residence sections, and there is a promise of a great future under Brother Mayfield, who has made a fine start.

(12) H. M. Gilmore is a Kansan by birth, having been born in Lincoln, Co. He was educated for the Methodist ministry, and was soon to have been ordained when he began attending a revival at the Christian Church, Parsons, conducted by W. E. Harlow, at that time pastor. This led to his uniting with the Christian Church in the winter of 1895. Being ordered to the Ozark mountains for his health he preached up and down that region in church, school-house and log cabin. He found sympathetic hearers, and values highly the fellowship of those days. He returned to Topeka and began preaching again after a lapse of two years, since which time there have been 272 additions in the churches for which he has labored. He has been two years at Marion, Kan., and the work has prospered greatly. This church is to entertain the Fifth District Convention next spring, and is to hold a meeting with Richard Martin.

(13) J. F. Powers, living at Ottawa, Kan., preaches for the churches at Walnut and Little Stranger. His early life was spent on a farm in DeWitt Co., Ill. He came to Kansas when quite young, was educated at the Normal school at Paola, and the college at Ft. Scott. He studied law, but went into the ministry and served the churches at Melvern, Princeton, Homewood, Rossville and Linden, while he has evangelized, also, in Illinois, Oklahoma and Kansas.

(14) R. H. Love is a Missourian by birth and joined the church at Antioch, Randolph county, entering the ministry when a mere boy, being the ninth preacher sent out by that historic church. He served several of the best churches in the state, having been successful as both pastor and evangelist. He began his work last June at Galena, Kan., having gone there from Hennessey, Okla. The church has already taken on new life, there are frequent additions, every department has increased and it is more united and spiritual minded.

(15) J. F. Hay is a native of the state, and a graduate of Bethany College, 1904. Locating first at Decatur, Mich., he witnessed a growth in the church there, but after two years accepted a call to labor at Canton and Galva, Kan. A modern church building has been erected at the former place, and an addition built at Galva.

(16) Oliver N. Roth is a native of Missouri, but in early life his parents moved to Eastern Kansas, and he spent his boyhood days on a ranch. Under the preaching of Elder Bush he united with the church at the age of 15, entering Kentucky University in 1898, and graduated from there and the Bible college in 1904. Shortly after this he took charge of the church at Argentine, Kan., until called to the South Lawrence Church at Wichita, where he is now serving his third year. This congregation is in a growing part of the city, and has a membership of about 300. It is doing aggressive work, is a supporter of all missionary and benevolent interests, and has a share in our station at Nankin, China. It has enlarged and refurnished its place of worship. Brother Roth is state president of the Y. P. S. C. E. of the Christian Church, and also president of the Fourth Missionary District of Kansas.

(17) F. W. Collins, of Garnett, Kan., comes of pioneer preaching stock in the Ohio "Western Reserve," though most of his ministerial work has been done farther west, in Illinois, Iowa and Nebraska. He is now in his second year with the church at Garnett. He has the right spirit in his work, his ambition being for a substantial rather than a brilliant ministry—mediating to his people the best and truest thought, leading to a higher and spiritual life and developing a growing interest and activity in all the largest interests of the kingdom of God.

(18) O. H. Truman was born on a small farm near Milton, Wis., in 1850. He was educated there and at Mountain Home, Ark., and when twenty-three became associate principal of the Academy at the last place, preaching subsequently in Wisconsin, Iowa, Nebraska, Kansas, Missouri, Arkansas and Kentucky. The last four years he has preached at Lawrence, Kan., where the members are loyal to the Master and his minister. He has spent a life-time in preparing for a larger work. Mr. Truman believes he was born with an impulse which has pushed him into a distinct mission. At first it was a world-wide religious movement on the Bible plan of salvation. Later the labor movement has been combined with temperance, and he feels that a moral society will be organized to combine these forces for a national victory in 1912. He looks for this to be followed by the religious movement of this century.

(19) J. M. Lowe was born in Adams Co., Ill., was educated at Canton, Mo., and at Drake University, Des Moines. He preached at Winterset as a student, and was pastor at Capitol Hill, Des Moines, Boulder, Colo., and Galesburg, Ill. He was state evangelist for Kansas, traveling a part of the time in the interest of Kansas missions, and has evangelized, also, independently. For less strenuous work and recuperation he located at Goodland, Kan., in what is a delightful and growing work. As these lines are written he is in a promising meeting with the splendid assistance of the Kendalls.

(20) Z. E. Bates, pastor of the First Church at Atchison, was born near Springfield, Ill., and is a graduate and post-graduate of Bethany College. He has served the churches at Allegheny and Fairmont, W. Va. He took the work in Atchison in September, 1907. A good lot has been purchased, and a new building is now under consideration. The congregation numbers about 1,000, the Bible school is up-to-date and in every respect easily leads other schools. The work of Brother Bates has given such satisfaction that he has been asked to stay at least three years longer.

(21) Orvin H. Loomis is located at Oswego, Kan. After finishing a college course at Mendota, Ill., and a pastorate at Minneapolis, about a year ago he located in Kansas City. This was a transition period. Up till then he had been preaching for the Advent Christian people, but having received most of his early religious training in the Christian Church at Hamburg, Ia., it was not difficult for him to become an exponent of the views of the Disciples of Christ. It was the brotherly spirit of the members of the Christian Ministers' Alliance of Kansas City, and especially the helpfulness of D. Y. Donaldson and his church, which made Brother Loomis what he is to-day, a Christian only. Serving as assistant pastor to Brother Donaldson for a brief period, in May of this year he took charge of the Oswego Church, which in past years had suffered much. It was necessary to re-construct the work from the very foundation. Improvements have been made on the property, apportionments all paid, and our cause has gained favor with the town people. This is a county seat town of nearly 3,000 population. Brother Loomis believes that by hard work it can be made a stronghold for the simple gospel plea.

(22) B. Matchett hails from England and was brought up in the Established Church. In 1850 he located in Canada, and six years later removed to Laporte, Ind., thence to Missouri and to Kansas in 1885. He was engaged in the railroad service in his early days, and served two years in the civil war. It was in 1870 that he entered the ministry. He has labored in several states. He was state evangelist under the superintendency of Brother Pickett, of Kansas. He now gives his time to Antioch Church, near Chula, Mo.; Duffield, in Sullivan county, and Newton, where the work prospers. He was speaker pro tem. for the House of Representatives in Kansas in 1891.

(23) S. A. Ennefer grew up under the shadow of Eureka College, graduating from that institution in 1887. He spent about twenty years of his ministry with a few churches in Illinois, one year in Missouri, and one year in Iowa. Three years ago he located in Sunny, Kan., and since that time has been working with the church at Mound City. If he were to write about himself Brother Ennefer would say: "I have not turned the world upside down, but have been trying, in the fear of the Lord, to straighten out one little corner."

(24) J. P. Haner, of Moran, Kan., is a "Buckeye" by birth. From Presbyterianism he united with the Baptist brethren. About twelve years ago he heard the plea of the Christian Church, since which time he has given himself largely to its evangelistic work. Recent meetings have been at Lafontaine, Kan., with 80 additions, at Elk City with 87, and at Monett, Mo., with 65.

(25) A. B. Moore was born in Ontario, Canada, spending his early life on a farm, but was educated for a business career. He has lived in Southeast Kansas for 25 years, serving two years as judge of the Probate Court, and has confined his ministry to the churches at Gridley, Pleasant Hill and Strawn. At the latter place he is now serving his fourth year.

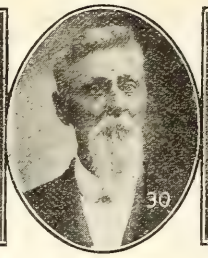
(26) Howard J. Myers was for several years a salesman, but seeing the need entered the ministry and during his short stay at Cheney there has been a definite progress.

(27) R. W. Woodside, of Oakley, Kan., is a Kentuckian by birth, but at an early age moved to the Sunflower State, where he spent his early life on the farm. Later becoming a school teacher, he prepared himself for the ministry at Garfield University. He has held pastorates in two other states, and evangelized in six, but spent most of his time in Kansas, serving as state evangelist for one year, and as special evangelist for three years. He has occupied the lecture field with credit. This fall and winter he will evangelize.

(28) H. W. Nicholson is a graduate of the School of Evangelists, where he completed his work in 1903. Since that time he has been actively engaged in pastoral work in Kansas, and is at present located at Great Bend, where the work has been reasonably prosperous despite the difficulties of the field. This church, and that at Halstead, where he served two years, have given during his labors more to missions than at any other period. He has started a home department and teacher training work, and a C. W. B. M. has been organized. There have been nine baptisms and nine additions by letter and statement since February. A meeting is to begin in November under the leadership of Engleman and Zimmerman.

(29) L. S. Ridnour is a native of Southwest Pennsylvania. He grew to manhood on a farm in Illinois. He engaged in educational work and was leader in the United Brethren Church until he heard J. B. Johnson, our pastor at De Soto, Ia., preach. After studying the plea of the Christian Church he entered upon the ministry of the gospel. He has served churches in Iowa, Nebraska, Missouri and Kansas. He was also evangelist for the I. C. C., the Nebraska C. M. S., and the K. C. M. S., as well as an independent evangelist. He is now in his tenth meeting since last October. His permanent home is at Osawatomie.

(30) Jesse B. Noe, who is located at Osborne, Kan., is a "Buckeye," having been born at Licking county, Ohio, in 1832. In early life he moved to Indiana and commenced preaching when a boy of 17 among the Freewill Baptists. But in 1853 he united with the Disciples of Christ, and three years later moved to Iowa, where his best ministerial work was done. He had a part in establishing some of our best churches. For a man of his age he is in good health and will be glad to hear from many of his friends.



Through his labors nearly 1,000 additions have come to the church.

(31) G. P. Clark has spent all of his five years' ministerial work in Kansas. During three of these at Asherville there have been 117 additions and an enlargement of the building. The church is taking on full time preaching. W. H. Curtis was to take this work at Asherville and Brother Clark go to Perkins, Okla., in October.

(32) W. L. Harris has had great success in his field at Lyons, Kan., and preaches to large audiences. He is of the evangelistic type and has held numerous successful meetings, as witness his article on another page. He has lectured at many points. His ambition is to evangelize the whole of Rice county. He and Mr. Settle were the winners of the teacher training banner for the Bible knowledge contest at Bethany Park, Ind.

(33) R. C. Leonard left Christian University and entered upon an Iowa pastorate. After three years in that state, with 140 additions to the church, he left Cincinnati to labor for a time under the direction of the Colorado Missionary society, and then entered upon the ministry for the church at Oxford, Kan., where he hopes to do a great work.

(34) C. H. Mattox, located at Hiawatha, Kan., was born in Pendleton, Ky., and like many others who have gone into the ministry, came from the farm and taught school. Graduating from the Bible College at Lexington in 1890, he has had a successful ministry, being able to count about one thousand additions to the churches under his preaching. He recently moved to his present field, where the prospects are good for a forward movement, from Albany, Mo.

(35) John D. Zimmerman is in his first field at Horton. The church there has been organized about 21 years, and, after a checkered career, during the three years leadership of Brother Zimmerman the debt has finally been paid, and a considerable amount on improvements. During this period there have been more than 100 additions, mostly by confession, while the missionary offerings are the largest in the history of the church. The pastor has done some successful evangelistic work.

(36) J. M. Cockrill has been for six years pastor of the church at Richland, Kan., where there is a fine band of Christian workers, and where much good has been accomplished. He has withdrawn from other apppointments for the present in order to do evangelistic work, and has just been in a meeting at Wansever.

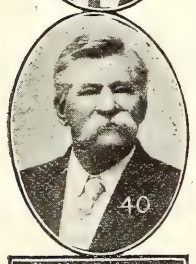
(37) W. H. Scrivener has been in the ministry sixteen years, and with the exception of one year spent at Belton, Mo., in Kansas. He has done a good deal of evangelistic work, and has served regularly churches at Marion, Newton, Erie, Girard and Beloit, in all of which he saw the work grow. At his present field of labor there is located the Girl's Reformatory, and Bro. Scrivener is giving them a course in Training for Service. His own school has just been in a rally.

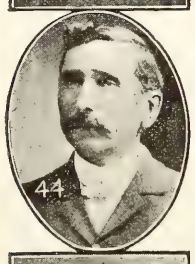
(38) C. C. Peck is just beginning the work at Plains, Kan. In early life he attended the Old Mount Bird Church in Kentucky. He is a graduate of the College of the Bible, and of Texas Christian University. He did successful work at Jamestown, Ohio, where two churches were united during his ministry, at Arkansas City, Kan., where he burned the old church mortgage, at Kingsley, Kan., and at Brady, Tex.

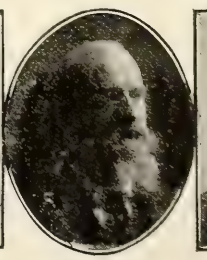
(39) John Williams, pastor at Junction City, Kan., was educated partly at Drake University and has labored in the gospel at Whiting and Missouri Valley, Ia., Collingwood, Canada, and Whalan, Mich. He went to Junction City, where our cause is weak and the field hard, over a year ago and hopes to see the church well established in the near future. The members are faithful and zealous, and have hopes to maintain the good record that was made during the past year, during which there were 31 accessions.

(40) D. M. Harris, born near Dayton, Ohio, in 1849, was left in the care of a widowed mother with four other children, all of whom were early brought to Christ. He entered Bethany College after teaching school for a time, graduating with the class of '74. He preached his first sermon at Latimbersville, Marion county, Ohio. Moving to Kansas in the fall of 1887, he has been identified with every progressive work of our church in this great state, having served as a member of the state board, district evangelist and president of the missionary board. He has occupied the pulpit of some of our strongest churches. He is in the prime of life and is one of the few ministers in our brotherhood who uses an automobile in his visiting. He has been a reader of "The Christian-Evangelist" ever since it has been under the editorial management of J. H. Garrison, and finds it a great help in his life's work. He is at present laboring in the rich and fertile fields of Oneida. The church has had many vicissitudes, but under the care of a consecrated membership it has become a great light in that part of the state. Brother Harris has a son in Los Angeles, who is a rising young preacher, and he is strongly tempted himself to try the orange groves of that sunlit state.

(41) H. R. Murphy entered the ministry from the membership of the First Christian Church of St. Louis, in 1903, working at Holden, Mo., until January, 1905, when he accepted a call to Kansas to minister to the churches at Soldier and Havensville. After two years both these churches were able to employ a minister for full time, so Brother Murphy accepted a call to the church at Clay Center, where the membership was more than doubled before he left to take his present charge last July at Effingham. The call came to him on the strength of his good work. This church is getting into line for all good things.







(42) W. M. Bobbitt went to Kansas in 1871, settling on a farm not far from Fredonia. He did a good deal of evangelistic work and was located at one or two points for short periods, until 1896 he moved to Emporia and is now preaching half time at Reid, and fourth time at Toronto and Big Sandy. In ten months he has had 58 additions—41 of them by confession and baptism, which shows that although approaching his seventieth year, he is still a good servant of the Master.

(43) Albert Nichols is located at Winfield, Kan., where the church worshiped for eleven years in a small wooden building. A brick building subsequently erected was destroyed by fire in 1895, the walls partially standing. It was immediately repaired, but the work has grown so much since Brother Nichols has been there that plans will be formulated for a new building. There were 159 names on the church roll in 1903, but since that time 429 have been received into the fellowship, leaving a present membership of 458. During these five years nearly $12,000 has been raised in all departments of the church. Brother Nichols was born in Kentucky and is a product of Drake University. He enters his sixth year more useful to the local church than at any other time. His influence is extending among all the religious bodies.

(44) W. W. Blanchard had for his grandmother Martha Lee, a descendant of Whitehorse Harry Lee. He is related to the Harlan family. In early life he taught a country school in Kansas, and later entered Oskaloosa College. Taking to the teaching work again, he completed a three years' normal course at Fairfield College and has since labored in Kansas, doing three years of service at Stockton, where 81 were received into the fellowship. He has served the Courtland Church one year.

(45) B. A. Channer has been actively engaged in the ministry since 1900. He is a graduate of the College of the Bible, in Northwestern University and of the Cedarvale Seminary. He served the church at Caldwell, Kan., for three years, going to Jewel, where he is now in the last half of his fifth year of service. During that period a debt of $600 has been paid off, and a handsome parsonage built. The work is now in a thriving condition, and George E. Lyon is soon to lead them in a protracted meeting. Bro. Channer has been president of the Seventh District for five years.

(46) T. S. Lunbeck was for two years pastor of the Highland Church of Christ, Kansas, having come there from Michigan. In that period there were 21 additions to the congregation and five others baptized who joined churches nearer to their homes. Since last January he has been pastor of the church at Delavan, but would like to take half time work after January 1, 1909, with two churches easily accessible, one to the other.

(47) Charles W. Yard, pastor at Tyro, Kan., began preaching at Oskaloosa, Ia., in 1871, under the instruction of B. W. Johnson, to whom he has ever felt greatly indebted. After marriage he located on a claim in Butler county, Kansas, preaching in a private house. The next year in the new schoolhouse, a church was constituted, and for seven or eight years Brother Yard ministered without remuneration, and preached in the region round about. His first stated salary was at the rate of $200 per year at four points. In 1882 he left the farm, locating at Douglas, and for twenty-six years now has been continuously in the work in Eastern Kansas. Only one month in a period of fifteen years was he without a pastorate. He has done some evangelistic work, organized four churches, and received about one thousand people into the church.

(48) I. A. Wilson is nearing the close of his fifth year at Valley Falls, Kan. It was seventeen years ago, at Bonner Springs, that he obeyed the gospel, and three years later decided to enter the ministry. Since that time he has worked constantly in the First District of Kansas, save as he has been called elsewhere to hold evangelistic meetings. He has had financial inducements to leave his present work, which he took when it was practically disorganized. Today it is the foremost among the five Protestant churches of the town, and we have the leading Bible school. Brother Wilson has had a constant struggle with adversity. In early manhood he became totally blind, through sickness, but this does not overcome his resolution to live a life of usefulness. Completing the course in both the Ohio and Kansas State Schools for the blind, after graduation from the Fulton and True Blood School of Oratory, he became widely known as a reader and lecturer. He feels his life really began with his ordination to the ministry. He has tried to be content to labor in the more needy and difficult fields, and his strongest point in evangelistic work is the strengthening and raising of the spiritual conditions. His wife is his constant companion, and in evangelistic work is his personal helper, and to her he attributes much of his success.

(49) J. M. Plummer, an Iowa boy, was educated to be a Methodist preacher, but uniting with the church of Christ he went to Oklahoma in the opening days, organizing a number of churches there. In 1906 he became pastor at Howard, Kan., and was later at Elk City, where he still lives, though now serving churches at Lafontaine and Havana.

(50) Z. S. Hastings is one of the pioneer preachers of Kansas. There was but one Christian Church building in the state when he went there in 1867. Born in Indiana, he had a long educational career. At Hiram he sat under Burnett, Milligan, Errett and Hinsdale. He was two years a member of the Kansas legislature, and has preached 47 years. He has married nearly 400 couples, and preached about the same number of funerals. He was married to Miss Rosetta Butler in 1870, and is now at Effingham on the superannuated list.

(51) O. L. Sumner commenced preaching about 1870, but not actively until nine or ten years later, when he evangelized in Central Kansas. He organized the church and built the house at Pleasanton, following with pastorates at Iola, Rogers, Ark., and Chillicothe, Mo.—later engaged in evangelistic work. He returned to Kansas last January taking charge at Grenola, and in September at Elk City. He is still able to conduct a good evangelistic meeting for a lengthy period, but can not do five days hard work at the carpenter's trade as he did from 1879 to 1889, and then drive five to twenty-five miles to preach Saturday night and Sunday, and begin his carpentering on Monday.

(52) Oliver Cook has lived in Kansas since he was nine years old. From the farm he went to Garfield University and afterwards to Kansas and Kentucky Universities. His preaching developed from Sunday-school work in a country schoolhouse, where he made talks to the people. His regular work has all been in Kansas. He has been a pastor except for two years in evangelistic work under the State Board. He has specialized in Sunday-school work. He is in his fourth year at Columbus.

"Kansas for Christ."

Descriptive of Front Page Group.

(1) O. L. Cook, who recently took charge of the work at Hutchinson, Kan., is an honor graduate of Oberlin College. He taught school for a year in Abilene, and was then county evangelist of Dickerson county, and later state evangelist. Following this he had successful pastorates at Valley Falls and Holton. After this he served as state evangelist both for Kansas and Ohio. He has been connected with the building of over twenty churches, and has organized many new congregations. The church to which he now ministers is one of the best in the state, having a membership of nearly 750. It is in the process of erecting a new building. Some of our well known preachers have ministered to it in the past, among them Dean Everest, D. Y. Donaldson and Elmer Ward Cole, the last minister.

(2) Christian Church, Leavenworth.

(3) Christian Church, Smith Center.

(4) Wallace C. Payne holds the Bible chair at the Kansas University, under the direction of the Christian Woman's Board of Missions. He is well known to the brotherhood. The new building is 112x50 feet, and is called Myers Hall. Last year the university enrolled over two thousand students, and there were 250 in our classes. Four young men are in preparation for the ministry. The outlook for the present year is unusually favorable.

(5) W. T. McLain is a Kansan by birth and was ordained in the Bonner Springs Church. He has been successful in evangelistic work, has served as president of the State Ministerial Institute, is now a member of the state board, and left every church where he has been better than when he found it. During his pastorate at Manhattan, where he is now in his third year, there have been 142 additions. This church was organized in 1867. For it Knowles Shaw held three meetings. D. R. Lucas and O. L. Cook also evangelized with it. It has had as its leaders some of the strongest preachers of the past. The present membership is about 225. The problem for some years has been a new building. Manhattan has the largest agricultural college in the world, with an enrollment of over two thousand. The basement story of the design shown in our illustration is about completed. The total cost of the building will be about $18,000. This congregation is united and happy. H. E. Wilhite will hold for them a meeting in January.

(6) F. E. Blanchard received his earliest religious impressions at the Big Cedar Church in Van Buren Co., Iowa. In early manhood he followed the profession of teaching, and farming during the summer months; but the call of the ministry took him to Drake University to better fit himself for that work. He preached at Lacona, Swan, Carlysle, and New Virginia, establishing the work at the last place, and erected a building. Subsequent pastorates were at Barnard, Pickering, Palestine and Salem, Mo., after which he went to Wyoming and built up the cause at Sheridan, erecting a $5,000 building. For three years he has been at Smith Center, where there have been 208 additions during his ministry, including 49 at a country point, but not including meetings he has held at points outside his own field. He has had excellent success in evangelistic work. He is president of the Ministerial Institute which meets at Manhattan next April, and is one of the pastors chosen by Beiderwolf to assist in the forward movement. The present membership of his congregation is about 200 and there is a Bible school attendance of over 140. The church is missionary. Originally it met in a hall, and for ten years in the courthouse. The call is now for a better and larger building than the frame structure that has been used since 1897.

(7) Christian Church, Larned.

(8) E. W. Allen is in his third year with the Central Church at Wichita, Kan. There is a membership of one thousand, making this the largest and strongest church in the state. Charles R. Scoville has just been in a meeting there, which will doubtless add materially to the membership. Dr. L. F. Jaccard, of Bolenge, Africa, is the living link missionary, and this church leads the others of the state in benevolences. In the good old days of Garfield University it was supplied with such pastors and preachers as A. I. Hobbs, President Everest, John Atwater and W. B. Hendrix. The handsome new building, begun under the ministry of A. E. Dubber, was dedicated three years ago during the pastorate of C. F. Stevens. Brother Allen held a seven-years' pastorate at Fort Wayne, Ind., and his trip to Palestine and postgraduate work at Chicago have fitted him for the best work of his life with this congregation.

(9) Christian Church, Tescot.

(10) C. L. Milton is minister of the church at Lawrence, the seat of the State University of Kansas. This congregation was organized just 25 years ago. In the last four years the membership has more than doubled, so that from fifth or sixth place, the congregation in point of numbers is now second. It is erecting a house of worship, which, with lot, will cost about $38,000, and the dedication is fixed for early in December. Financially the church has never been strong, and an appeal has been made for aid in building a representative house of worship where the 2,000 university students are located. At least 200 of them come from homes connected with the Christian Church. The method of support is entirely by free will offerings. Brother Milton was born in Anderson Co., Ky., studied at Eminence College and Kentucky Uni-

(Continued on Page 1303.)

Our Budget

—Off for New Orleans.

—It must be a harmonious convention.

—We must have the spirit of union if we preach union.

—There may be differences of opinion, but we are brothers.

—The books have closed. Now we go forward to the greatest year in our history.

—For the first time since we have run a "Christian-Evangelist" Special, the Editor will not be aboard. For many years he and his wife have attended our national conventions, and their's will be the keenest disappointment that they can not be at New Orleans.

—We are glad to report that Brother Garrison is making progress, though it be slow and painful. On other pages his message is to be found. While he will not be able to do his full quota of work, perhaps, for some weeks, he has been able to write more for this issue of the paper and hopes to gradually get back into full harness again.

—"Kansas for Christ and Christ for Kansas" is the watchword of hundreds of beating hearts in that great western empire, as they survey the record of fifty years and look forward to the gathering of their hosts in the Jubilee convention at Topeka, October 22-28. This is to be held at the Auditorium.

—In honor of this event "The Christian-Evangelist" gives much space to Kansas work and workers this week. We are indebted to many correspondents, but especially to George E. Lyon and Myron E. Settle, who are at the head of the state mission and state Bible school work. These men are both thoroughly consecrated and keenly alive to the situation of to-day.

—It has been, of course, impossible for us to give anything like a complete sketch of the work in so great a state. We have tried, however, to make this issue of "The Christian-Evangelist" representative. Many workers are doing their share in the advancement of our cause in the state who receive no notice in this week's "Christian-Evangelist." This was simply due to limits of space. We are unable now to present the program, but can say that it is a good one. It should be noticed that Kansas is putting in its plea for the national convention in 1910.

✦ ✦ ✦

—Allen Wilson has just begun a meeting in Sheridan, Wyoming.

—A. M. Growden has accepted the work, we understand, at El Paso, Ill.

—K. F. Nance has taken the pastoral care of the North Street Christian church at Halifax, Nova Scotia.

—W. F. Turner and his Joplin church began a meeting last Lord's day with Evangelists Harlow-Kuhn-Hite.

—L. McCartney, who has been superintendent of the Teacher Training Association in Kentucky, is retiring from that position.

—E. J. Willis, who has been at Carlisle, Ky., nearly four years, has accepted a call to Kirksville, Mo., and begins work there October 11.

—William J. Lockhart goes to Beaumont, Texas, from New Orleans, and follows this meeting with one at Berkeley, Cal., assisting I. N. McCash.

—The Kentucky Sunday-School Association now reports thirteen classes, with 240 students enrolled, composed strictly of members of the Christian church.

—J. H. McQueary, of Lord's Cove, New Brunswick, Canada, has closed his work with that congregation, and intends to make a visit to the Philippine Islands.

—The sermon preached by J. H. Moon at Taylorstown, Pa., on September 27, was reproduced in the "Washington Record" on the following morning, and received favorable comment.

—H. T. Burgess has closed his first year's work at Texas, Ill. There were several hundred dollars raised above current expenses for missions, repairs, and every offering was more than trebled.

—J. Y. B. Wood, of St. Louis, was in Des Moines, Iowa, on Lord's day, singing in the morning service and giving a chalk talk, "Intemperance," at the Capitol Hill Church, where H. E. VanHorn ministers.

—Rufus A. Finnell is happy in his new field at Wheeling, W. Va., though he much disliked breaking the old ties at El Paso, Ill. He is located with the Island Church, and nothing but encouragement comes to him on every hand.

—A. M. Harral is back at his work at San Marcos, Texas. The church extension apportionment has been met, and the opening of the college increases the attendance. The Bible school is growing and every department of the work is in a healthful condition.

—Thomas Penn Ullom, who has been associated with Brother Scoville in his work, has planned to enter Yale University in order to further prepare himself for preaching the gospel. Brother Ullom writes: "I read your most excellent paper with pleasure and profit."

—T. S. Handsaker has closed his second pastorate at Corvallis, Ore., and has entered upon evangelistic work, being now engaged in the first meeting at Heppner, Ore. Since April 1, 1906, he had 169 additions to the membership at Corvallis—59 by confession and baptism. He will be assisted in the work by his wife, and their address will be 407 North Third street, Walla Walla, Wash.

—There never has been so favorable an attendance at Virginia Christian College as the present session. The new dormitory is going up, and the contract for the new college has just been let. M. M. Davis is expecting to visit the college in October, with a possible view of undertaking Bible work. P. B. Hall began work in September. Two students made the good confession on the first Lord's day of the session.

—Walter C. Gibbs is back from a four months' stay in Europe, and found the work at Lawrenceburg, Ky., where his place was filled by G. W. Campbell, now of Yale, in good condition. A surprise greeted him when he entered the parsonage, for the members of the congregation had been there leaving tokens of their appreciation and good will. Mrs. S. M. Lillard, one of the most faithful of the members, has presented the church with eight dozen new hymnals.

—Joseph C. Todd, whose acceptance of a call to Bloomington, Ind., we briefly recorded last week, was formerly of Marshall, Mo., but for several years has been preaching near New York City, while attending Union Seminary and Columbia University. Many of his friends will remember that he was recently bereaved of his father and sister in that terrible steamship accident on the Pacific coast. Brother Todd now has just the kind of a location he wishes, in a college town.

—J. J. Haley, who has been spending some time at Acampo, Cal., since relinquishing the work at Richmond, Va., will preach for the church at Eustis, Fla., during the winter. As many of our readers know, this is one of the most delightful places in that southern peninsula, and in the later years of his life was the home of W. K. Pendleton. The climate is said to be unexcelled, and many readers of "The Christian-Evangelist" who are thinking of a winter home where they will get preaching to make them think, will consider Eustis.

—F. E. Billington, who has done good work for Oregon in the capacity of corresponding secretary, but whose health compelled him to settle in a pastorate at Silverton, takes the opportunity to say, in asking for a change of address of "The Christian-Evangelist," how much he enjoys it. He makes special mention of its value to those unable to attend our great conventions and Congresses, by reason of the very adequate reports of these we give in our columns.

—L. S. Cupp closed the third year of his pastorate at Hyde Park, Kansas City, on September 30. During that period there have been 350 additions, and 70 last year. In addition to this, Brother Cupp had 106 additions in special meetings last year. The money raised for local church work in 1906-07 was $7,565, besides $410 for missionary contributions. This does not include money raised by the school, Endeavor and the C. W. B. M. The church paid off its debt last year. It is just about to begin a good revival with Evangelists Hamilton and Thomas.

—C. A. Watkins, who has resigned his work at East Palestine, Ohio, is ready to consider a call, but prefers to hold a few meetings before locating. He has preached in several Southern states while associated with another brotherhood, and finds the climate there more congenial to his health. He has had nineteen years of experience as a minister, and can furnish the best of references. He has been county superintendent of the Township Bible School Association of East Palestine. Some church in the South in need of a minister should correspond with him.

—Arthur N. Lindsay, who has had several calls to leave Clinton, Mo., has decided to remain there, though he does it at considerable financial sacrifice. The church clerk, on behalf of the congregation, expresses appreciation of this decision and commends highly Brother Lindsay, whose peculiar strength, he says, lies in his ability to reach the men in a community who, on account of many conditions, are farthest removed from Christ. The church at Clinton has been aroused to new activities, every department having taken on vigorous life with the main purpose of saving souls.

—Walter Scott Priest has begun his sixth year with the Broad Street Christian Church at Columbus, Ohio. In the five years of his service 36 have been baptized and 408 received by letter. The last year has been the best of all. The Bible school has grown from an enrollment of 150 to 438. The present average attendance is 273. The membership of the church is now between 800 and 900, and it recently erected a handsome new building. In these five years, also, two new congregations have been organized. The church property has been improved and the Cause has been greatly strengthened in the vicinity of Columbus.

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HOME TREATMENT can be administered
J. H. GARRISON, President
Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

—Weston, Mo., has a training class of 42 members.

—M. M. Ammunson has entered upon his studies at Yale College.

—Edward Owers preached for the East St. Louis church last Lord's day.

—The Bible schools at Windsor and Eldon, Mo., are in a contest, with the former in a slight lead.

—H. W. Hunter, state superintendent of Christian Endeavor for Missouri, has moved from Mt. Washington, to Paris, Mo.

—Herbert Yeuell will assist M. D. Clubb in a meeting at Pomona, Cal., October 25. This is one of our best Coast churches.

—W. R. Motley has entered upon the pastorate at Hampton, Va. Brother Motley did a good work prior to this at Newport News.

—President T. E. Cramblett, of Bethany College, is to dedicate the new $12,000 church at Bridgeport, Conn., October 18.

—G. H. Crawford's Bible school at Columbus, Ohio, has celebrated its promotion day in the Bible school, graduating a class of twenty-two.

—A paragraph in a recent issue indicated that one of our small colleges was considering the election of a principal. This matter has been deferred for a year.

—David H. Shields will remain for the present at Salina, Kan., declining the latest invitation to leave that work, which came from a prominent church in Illinois.

—W. A. Morrison, of Windsor, Mo., begins a meeting at Pleasant Green schoolhouse October 12. Brother Morrison represented the N. B. A. at St. Clair and Hickory county conventions.

—H. Maxwell Hall has accepted the position as state Bible school evangelist for Nebraska. He will put his whole force into it. He has had experience as city evangelist, and has recently engaged in newspaper work.

—Preston Bell Hall has relinquished his work at Kinston, N. C., to become associated with Virginia Christian College. The Kinston church desires a good preacher to begin on $1,200 a year. Address L. O. Mosley, clerk.

—O. P. Spiegel, who has been busy in evangelistic work in California, having been engaged by the Broadway Church at Los Angeles, is now making dates for general field work radiating from his permanent home in Birmingham, Ala. His address is Box 66.

—Bishop M. Hopkins, who for some time has been engaged in evangelistic work, located at Lyons, Kan., has accepted a call to Erick, Okla., and is now in the field. Brother Hopkins has held two successful pastorates prior to this—at Hope and Windom, Kan. At both places the work had gone down, but he revived it.

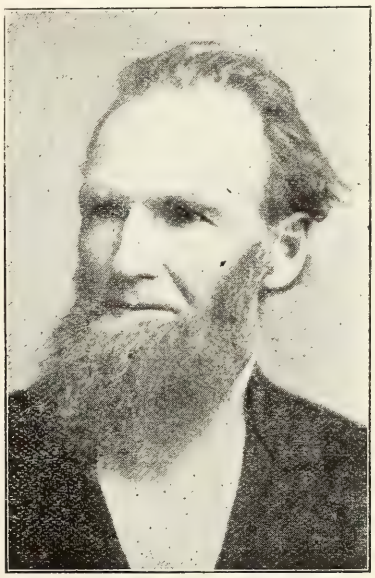
—William Garrison, of Pond Creek, Okla., writes that Brother Scoville, who is about to conclude a great meeting at Wichita, Kan., made a visit to Enid, which was a sort of a preliminary visit, and preached one night, and there were 50 additions, 12 of these confessions, and others who were disconnected with any church.

—John L. Brandt, assisted by his daughter, has begun a meeting with great promise at Guthrie, Okla. A correspondent writes that the Baptist minister urged his church to co-operate heartily, saying that it would not be long before the two bodies were one. We trust this prophet is not without honor in his own country.

—The Diamond Jubilee of the congregation at Lawrenceville, Ill., is to be celebrated October 23-25. A home-coming feature is to be combined with the jubilee. Among the speakers will be F. W. Burnham, William Oeschger, J. W. Kilborn and L. H. Stine. Entertainment will be provided gratis for all former members who will return.

—The Bible school at Old Orchard, Mo, has just won out in a contest with the school at Dover Place. The latter place had the largest attendance on any one Sunday, while Old Orchard had the largest collection. Increase in the school was as follows: Attendance, 9 per cent; offering, 420 per cent; school staying through services, 95 per cent. F. W. Pelsue is the superintendent and J. G. Engle the minister, and they are ready to give account of themselves to any other school.

—J. H. Bryan, the Bible school man of Missouri, has begun a month's campaign among the churches of Clay county, the county board paying his salary and expenses. In November Brother Bryan will make a similar canvass in Lincoln county; in May Shelby and historic Clark county speaks of wanting him for a month. Brother Hardin writes that other counties may take the hint, and if they want such a campaign let them write to him at once. He says: "If we can not make Missouri unanimous all at once, we propose to fight it out by counties."



Pardee Butler, an Apostle of Our Cause in Kansas.

—We regret that W. W. Phares was compelled recently to resign his work as corresponding secretary of Mississippi and pastor at Jackson. He has had a hard time with his illness, being unable to work since May. He hopes, however, to be in a condition to leave for Seattle, Wash., where he will rest a while before taking up other work. Brother Phares has seen the Mississippi state work grow in five years from an income of about $1,800 to one this year of about $5,000. Until five years ago we never had but one man employed in the state work, while this year there have been five. In nine months at the First Church there were 125 additions, most of them at regular services, and this was indicative of the work in general.

—F. D. Power, who has recently passed his thirty-third anniversary of his pastorate at Washington, D. C., has received a letter from the chief commissioner, or mayor of Washington, on the occasion, in which he says: "I have been hoping to see you to congratulate you upon your recent anniversary, but as the time is passing I write to say that I feel that no one has done more for the higher interests of the national capital in the present generation than yourself, and to express the wish that you may long continue in the pulpit which you have so nobly filled." This is a remarkable testimony, coming from the source it does, but we feel sure that it is abundantly justified by the facts. Of course, we join most heartily in our felicitations to our esteemed staff contributor on the splendid record he has made in our nation's capital. Long may he be spared to carry on the good work!

—The little paper of the 25th Street Christian Church, Baltimore, Md., has the following pertinent note from its pastor, L. B. Haskins:

"Now with the 'Men's League,' the 'Ladies' Aid' and the 'Christian Workers,' there is no excuse for an idle hand among the entire membership. It is the earnest desire of your minister to see every member of the congregation actually at work in one or more of these agencies. I do not feel like talking anything but work, and if any one wants to work, he or she can certainly find it. We want to be as busy as bees, with the sting extracted. 'If any will not work, neither let him eat.' We just simply want to impress everyone that the 25th St. Christian Church is no place for 'parasites.' We do not want to harbor drones. This half-way doing is not doing at all. A 'lukewarm' citizen has no footing in Christ's estimate."

—Mrs. Henrietta Taylor Carpenter, of Chicago, has announced the marriage of her daughter, Mary Adelaide, to William Bayard Craig, of Denver, Colo., which occurred on September 10. This announcement is one of unusual interest, not only to every member and friend of the Central Christian Church at Denver, but to a very large circle of friends all over the country. Brother Craig and his work are so well known that we need make no comment on this. Mrs. Craig is one of the noblest of women. She is a niece of General Drake, for whom the University was named, and a daughter of Dr. Carpenter, its first chancellor. C. M. Morris writes as follows in the weekly bulletin of the Denver church: "It seems fitting that the worthy daughter of a heroic father should be united to the second chancellor, the one that took the dreams of the pioneer educator and moulded them into a reality. Carpenter and Craig are names that are graven into every stone and brick in the vast group of buildings. Chancellor Carpenter, Chancellor Craig—the man who gathered the material and the one who skillfully fashioned. Perhaps but little less in importance and influence to this great institution of learning is the name of Mary Adelaide Carpenter—not a force that was much to the surface, but rather a quiet nature averse to notoriety, but filling, next to the president, probably the most important place in the life of the school. Every one of the thousands of women that have entered the doors of the university has felt the uplifting influence of the 'Dean of Women,' a position which she has occupied for nine years. For the past twelve years, as librarian, she has been in close touch with all departments of the school. The new Carnegie library, recently completed, was under her control, and the office furnishings entirely of her selection. She leaves this work to come to us as the wife of our pastor, and as such we bespeak for her a cordial welcome."

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CENTENNIAL ROLL OF TITHERS BY STATES.

Texas	253	Ont.	17
Ohio	236	Kentucky	11
Nebraska	162	Tennessee	9
Indiana	143	Virginia	8
Kansas	131	Wash., D. C.	6
Oregon	106	Florida	4
Missouri	96	N. Carolina	3
California	95	Arizona	2
Illinois	78	Colorado	2
Alabama	77	Georgia	2
W. Virginia	64	Idaho	2
Pennsylvania	54	Louisiana	2
New York	49	Montana	2
Iowa	48	S. Carolina	2
Oklahoma	39	Utah	2
Michigan	28	Delaware	1
Wisconsin	26	Maryland	1
Arkansas	24	Minnesota	1
Washington	20	S. Dakota	1

LEADING CHURCHES.

Bethany, Neb.	100
Mobile, 1st., Ala	77
McMinnville, Ore	66
Dallas, Tex.	58
Anderson, Ind.	42
Richmond, Cal.	40
Ft. Worth, Tex.	34
Lincoln, Neb.	33
Buffalo, N. Y	28
Longview, Tex.	27
Los Angeles, Cal.	26
Lima, Ohio	26
Pasadena, Cal.	24
Cleveland, Ohio	24
Topeka, Kan.	23
Wheeling, W. Va.	23
N. Waco, Tex.	22
St. Louis, Mo.	21
Joplin, Mo.	19
Springfield, Ohio	19
Toledo, Ohio	19
Milwaukee, Wis.	17
Central, Wichita, Kan.	16
Emporia, Kan.	15
Bethany, W. Va.	15
Huntington, Ind.	15
Kalamazoo, Mich.	14
Dublin, Tex.	14
Indianapolis, Ind.	13
Kilsyth, Ont.	13
Beaumont, Tex.	13
Halfway, Ore.	12
Tyler, Tex.	12
Pasadena, Cal.	11
Logansport, Ind.	11
South Bend, Ind.	11
Union City, Ind.	11
Independence, Kan.	11
Pittsburgh, Central, Pa.	11
Greenville, Tex.	11
Cameron, W. Va.	11
Seattle, Wash.	11

W. R. Warren, Centennial Secretary.
203 Bissell block, Pittsburg, Pa.

Changes.

Hull, Wm. C.—East Chatham to 167 Payne avenue, No. Tonawanda, N. Y.
Hunley, J. B.—Canon City, Colo., to Neosho, Mo.
King, V. L.—Bethany, W. Va., to Ripley O.
Law, O. J.—Eureka to Moline, Kan.
Luckey, J. Thomas W.—Burlington, Ind., to Traverse City, Mich.
Lyon, O. H.—Pond Creek to 1221 East Broadway, Enid, Okla.
Meloan, W. A.—Eureka Springs, Ark., to Oquawka, Ill.
Morgan F. M.—Tolucca to Minonk, Ill.
Richardson, W. F.—504 South Kentucky avenue, Roswell, N. M., to 1016 Lydia avenue, Kansas City, Mo.
Rothenberger, W. F.—2600 Lowell avenue, Chicago, Ill., to 4518 Franklin avenue, Cleveland, O.
Roulhac, J. H.—Union City, Tenn., to Larga, Fla.
Saunders, A. J.—University of Chicago, Chicago, Ill., to R. F. D. No. 1, Fowler, Ind.
Scott W. C.—Kansas City, Mo., to Colton, Cal.
Smith, A. G.—Enid to Hennessey, Okla.
Smith, George Thom—Danville to 45 Wright street, Champaign, Ill.
Smith, M. M.—Greenville to Lubbock, Texas.
Smith, O. Alvin—Gonzales to North Waco, Texas.
Stairs, W.—Waco, Texas, to 2400 Dana street, Berkeley, Cal.
Sumner, O. L.—Grenola to Elk City, Kan.
Sword, F. A.—Lanark to Polo, Ill.
Underwood, Charles E.—111 Dwight street to 623 Yale Station, New Haven, Conn.
Utterback, H. H.—708 North Eighth street, to 814 East Walnut, Estherville, Ia.
Vanmeter, M. C.—Williamstown, Mich., to Hiram, Ohio.
Vawter, J. M.—Jeffersonville to Sullivan, Ind.
Waggoner, J. G.—Ludington, Mich., to Canton, Illinois.
Watson, J. T.—Sinking Creek to Middletown, Va.
William, C. N.—Graham to Palmer, Texas.
Yeuell, Claris—Fort Payne, Ala., to Clarence, New York.

As We Go to Press.

Special to The Christian-Evangelist.

Missouri Valley, Iowa, October 4.—Fifty-three added in nineteen-day meeting; close to-morrow. The men reached and the hold Brother Hutchinson has on the community insures a great church.—William J. Lockhart, evangelist.

Special to The Christian-Evangelist.

Sheridan, Wyo., October 4.—Meeting week old, 29 additions; opera house crowded to-night; in small church through week; only one in ten of population professing Christians. C. A. Adams, pastor, has strong hold on people. H. K. Shields doing good work. —Allen Wilson.

Special to The Christian-Evangelist.

Owensboro, Ky., October 5.—Twenty-two added to-day—eighteen confessions; attendance large. Close my work here October 18. —R. H. Crossfield.

Special to The Christian-Evangelist.

Bonner Springs, Kan., October 5.—Twenty additions here first week; epidemic of scarlet fever against us.—Cooksey and Miller.

Special to The Christian-Evangelist.

Kansas City, Mo., October 4.—Centennial missionary offerings to-day of Independence Boulevard church $5,000; total missionary offerings of year, $9,000.—Geo. H. Combs.

Special to The Christian-Evangelist.

Yeoman, Ind., October 4.—L. L. Carpenter dedicated church at Yeoman to-day; great service, great giving; indebtedness all provided for; great rejoicing.—E. E. Rogers.

Special to The Christian-Evangelist.

Indianapolis, Ind., October 3.—Notwithstanding the hard times, the board of ministerial relief gains in its recepts over last year $3,253, an increase of more than 35 per cent.—A. L. Orcutt, president.

Special to The Christian-Evangelist.

Tuscola, Ill., October 5.—First week spent in getting church ready. Pastor Lundenmeyer is sick; 19 additions; we are to continue till we win.—Brooks Brothers.

Special to The Christian-Evangelist.

Wichita, Kan., Oct. 4.—In great meeting with Central Church; Brother Allen strong pastor; most excellent organization. Services in church last week on account of cold weather. Tabernacle packed this afternoon and night; 68 added, 515 to date. We raised $400 back indebtedness on church this morning, and they gave us a splendid thank-offering to-night; 362 at Sunday-school the last two Sundays. Many grand, noble souls in this Living-link church. Brother and Sister Ullom have entered Yale. G. P. Rockwell and wife, and Van Camp are with us. Close this week. Meet us at New Orleans.—Chas. Reign Scoville.

Special to The Christian-Evangelist.

Arcola, Ill, Oct. 4.—Sixty-three additions first eight days. Pastor John I. Gunn a fine helper; town of two thousand.—Fife and son, evangelists.

Special to The Christian-Evangelist.

Joplin, Mo., October 5.—Harlow begins third meeting at First Church; 450 at Bible school; many turned away last night. Alfred O. Kuhn, chorus director, and Miss Helm Hite, soloist, charmed all. Fine start.—W. F. Turner.

Special to The Christian-Evangelist.

Clearwater, Kan., October 5.—Ingle meeting week old; great audiences, great interest; fifteen confessions, one statement—four heads of families.—G. W. Carter.

Special to The Christian-Evangelist.

Guthrie, Okla., October 5.—In tabernacle meeting with Brother Noblett and faithful band. Byron L. Burdett, chorister; daughter personal worker. Despite bad weather and political excitement, 38 additions yesterday.—John L. Brandt.

Special to The Christian-Evangelist.

Mystic, Iowa, October 5.—Dedicated yesterday; $1,000 needed, raised $1,400; meeting continues; 58 additions.—Joel Brown and O. J. Marks.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

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SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

VACATION IMPRESSIONS OF AN EVANGELIST

We left the delightful people and closed at Prince Edward Island, Canada, as soon as our meeting closed at Charlottetown, and hurried home to be with mother and Lima friends. Brother Bilby and wife, who had charge of the music, stopped at Lubec, Me., for their vacation.

I have taken my vacation as usual in preaching, preaching, preaching. Ever since I entered the evangelistic field many of the churches of this district have work waiting for me on my "summer returns." This welcome, based on twelve years' of acquaintance, is a precious heritage. The money side of it is small, but the "bond of affection" is more precious than gold and silver.

For some of these churches I have held as many as nine protracted meetings. Where they happen to be without a settled minister, we keep at it until one is secured. If I were financially able I would give all my time to this kind of work.

My early ministry and this vacation work has brought me in close touch with the problems of the country church. Several things are virtually wrong with the pulpit supply of the country church; one is the insane demand for the same prerequisites in a man who gets $15 per week as is demanded of a man who earns $35 to $50 per week. Another is the jealousy which so often arises between congregations who must co-operate in order to have regular preaching at all. Another is the self-delegated popery of some elders, cliques in the church, morbid appetite for constant changes of preachers; and the preacher habit of making such churches a mere "practice ground," or "fill in place," until something better offers itself.

What is needed is a wise evangelist in every district, one who can supply and look after matters while the state secretary and pulpit supply committee are finding the kind of a man his recommendations suggest.

The state secretary is too busy a man to do the detail work required and our college presidents are too far away from the scene of action to always know just what is needed. A district evangelist in this way can do the work of a presiding elder, minus the ecclesiastical authority.

The churches are suffering from the lack of immediate relief. An ounce of wise action is worth more than tons of theorizing. We should have hundreds of men at work. Here is a chance for some of our wealthy brethren to immortalize their names by supporting a "coterie" of men competent to do this work.

In my early ministry I spent four years as settled minister with country churches in this vicinity, before taking up the work in Lima. During that time I received many calls at $1,000 salary, but stayed by the "stuff," getting $13 per Sunday. In that four years I saw three handsome church buildings completed and hundreds confess Christ. When I took the work at Grover Hill, Ohio, I had another call better than $1,000 a year. I wrote my spiritual advisor, J. V. Updike, "What shall I do?" He immediately replied, "Accept Grover Hill, and stay there for years." I did so. It stung my pride a little, for I had spent four years in one of the best colleges of Ohio. When the call came to take up the work in Lima, I realized the village church had made me efficient and sufficient for it. Without that training and experience, I never could have done the work required in the Lima venture. We built a handsome new brick church there, and in one meeting had 208 additions.

We have had a delightful fellowship with Homer Carpenter of the Wayne St. Church and Verl Wilson, one of my successors at the South Side Church. The Wayne Street people are preparing to build one of the best church edifices in the city. Brother Wilson is meeting wth splendid success in his work on the south side. Both are strong, aggressive men, and the cause in Lima never had a more hopeful outlook.

These vacation trips home have shown me there is more gratitude in the average congregation for the ex-minister than they get credit for. I am away from home most of the year in my evangelistic work, and when I return on vacation trips I find their hospitality unchanging and unstinted. I wouldn't exchange this deathless affection of my brethren and friends for all the sickly sentimentality of a "rush in and rush out" gallery applause.

There is also a sadness in this last vacation visit. The Lima cemetery holds the form of my dear father in the gospel, J. V. Updike. How precious his memory! He was the young preacher's friend. He used to kiss me as the son of his own flesh and blood. I hold in memory a package of his precious love letters, such as Paul wrote to Timothy. Yet I am only one of an army of young men who remember him in the same spirit. Geo. Sims, his son-in-law, who is doing such splendid work at Findlay, O., said to me, "Lima must always be a sacred spot to me, for its cemetery holds the 'dearest of the dear' to me."

I am just writing my singer, Brother Bilby, that I feel stronger for the work of the coming year because of this sacred fellowship. They have given me a stronger hold on God and a deeper love for his cause.

Clarence Dumont Mitchell.

Lima, O.

Columbia (Mo.) Items.

The enrollment of the University of Missouri for the present session exceeds that of last year for the same date by a little more than three hundred. This large excess is mainly due to the fact that Columbia and Boone County went "dry" at the recent local option election. The present outlook is very encouraging for the future of this great institution.

Christian College, for the education of young women, also opened very auspiciously. The attendance is about an average of what it has been for the last five years, and these five years show a larger attendance than any other successive five years during the history of the college. This is especially gratifying in view of the fact that the regular expenses at this college are greater than at any other female college in the state, and also that the requirements for the A. B. degree now call for four years of college work after finishing at the high school, instead of two, as formerly. When this change in the curriculum was made, it was estimated that the attendance would be greatly cut down, but Mrs. W. T. Moore, the President, contended that she was not working for immediate results, but with a view to the future of the college. The slight decrease felt at first has now been changed to increase, and the standing of the college placed upon a firm scholastic basis. Christian College was never in a better condition, and the only drawback is the continued illness of the President, though she is making such improvement as indicates her speedy return to health. For some time she has been seriously affected by acute rheumatism, and while this confines her mainly to her room, she has been able all the while to direct the great responsibilities of the college.

The Missouri Bible College is also reported to have about its usual attendance, with the prospect of considerable increase when the session has fairly been launched. This college is seeking a further endowment, and some satisfactory progress is being made in securing this much-needed help.

One of the most encouraging things, from a religious point of view, at Columbia, is the work being done at the churches. All the churches here seem to be in a prosperous condition. This is especially true of the Christian church, where Madison A. Hart is pastor. He has been here only a little while, but has shown himself to be a workman that needeth not be ashamed. On October 4 H. O. Breeden begins a protracted meeting with this church, and it is hoped that the result will be a spiritual uplift for all the people of this growing city.

North Carolina.

Atlantic Christian College, at Wilson, N. C., opened with more pupils registered than at any previous time. A number of young men are preparing for the ministry. President J. C. Caldwell, besides his numerous duties, has been preaching for a while for the Wilson church. W. S. Bullard, who was minister at Wilson, has taken the work at Bluefield, W. Va. It is a live church.——L. L. Carpenter dedicated the new church at Wilmington, N. C., on Sunday, August 29. It is a well arranged house, will seat over 500, and is one of the best located churches in the city. Judge J. A. Erwin is the able minister, and also the architect of the building.——H. C. Bowen, of Cincinnati, O., has returned to his native state. He is at Belhaven, where he began with a meeting of 23 days. There were 17 added. He has since held a meeting at Columbia.—— P. B. Hall has left Kinston to become teacher at Virginia Christian College, at Lynchburg. He did a good work at Kinston.——State Secretary W. G. Walker held a short meeting at Reidsville. We have no church there. One was added. It is hoped he will be a preacher.——Our Bible school at Winston-Salem reports 170 enrolled the last year; 33 on cradle roll makes 203. Our school had five graduates from the teacher training course. We expect to organize a new class. My work will close here not later than January, and sooner if my successor is secured.—— C. C. Jones, of Newbern, has had 40 additions since coming to the state four months ago, ten of these at Bayboro.

J. A. Hopkins.

CHRISTIAN UNION: A HISTORICAL STUDY.

By

J. H. Garrison.

I heartily wish this book could be generally circulated. It has not received the attention it deserves. If one of our wealthy men could be induced to order five thousand copies, or at least one thousand, and have these sent to the leading men and editors of the various religious denominations, both in this country and in England, I believe that no better investment for our cause could be made than this. Who will volunteer to purchase and distribute this great work on Christian Union? These copies could be published at the lowest possible price, and surely there is some one among us who would be willing to be responsible for at least a thousand copies, if not for five thousand, and the judicious distribution of these would probably do more good than any other way in which a reasonable amount of money could be expended.

W. T. MOORE.

As the retail price of the book is only one dollar, all of our own people who have not read the book should at least secure a copy to read and pass on to a religious neighbor.

Christian Publishing Company.

THE NEW CONGRESS

Three great religious bodies will soon meet in fraternal conference to discuss some of the problems of the age. Foremost among these problems to be discussed is the question of Christian Union. Such an announcement is sufficient within itself to create interest among all Disciples. I refer to the joint congress to be held in the Hyde Park Baptist Church, 56th street and Lexington avenue, Chicago, Nov. 10, 11, 12, of the present year. This is to be a congress of Baptists, Free Baptists and Disciples. Before entering upon a statement of the character and purpose of this meeting a bit of history may be in point. The latter part of last winter some of the leading ministers of the Baptist Church in New York City discussed with some of our ministers of that city the subject of a joint congress between the Baptists and Disciples. I have not all the facts of this preliminary conference, though they would be interesting as matters of history. It seems that this preliminary conference was the initial movement of the forthcoming meeting which I am about to write. The writer's relation to the matter merely grew out of the fact that he was elected secretary of the congress of the Disciples at Bloomington last spring. J. P. Lichtenberger, of New York City, gave my name to the secretary of the Baptist congress, and asked him to write me about the arrangements. The Baptist have had an annual congress for the past 25 years, which meets in November. Dr. Theo. A. K. Gessler, of Landing, N. J., the secretary of the Baptist congress wrote and asked me to take up the matter of holding such a joint meeting with the executive committee of our congress. I found every member of the committee enthusiastic and in favor of the matter. After lengthy correspondence and one meeting of our committee, the details of the program and speakers were arranged. The program speaks for itself, and will be published shortly. It is the custom of the Baptists to hold their congresses in the East and in the fall of the year. The congresses of the Disciples have been held in the middle West and in the spring. These facts necessitated some compromise in the matter, the Baptists yielding to the Disciples in the matter of place, and the Disciples yielding to the Baptists in question of time, though this arrangement called for a second congress of Disciples within the year. 1908. The committee, however, felt that the interests were of such vital importance that such a matter of mere detail should not be allowed to stand in the way.

As will be seen from the program, each of these three religious bodies has a representative in the discussion of every topic. The purpose of the meeting is identical with that of similar congresses among the Disciples and Baptists, save that in this instance the discussion has a larger range, taking in representatives of the three religious bodies. The meeting will have no legislative function, but will simply serve the purpose of a free discussion of the topics under consideration. It will be akin to the conference of Southern Baptists and Disciples held in Baltimore some months ago. It is reasonable to expect that these three days of discussion will mark an epoch in the movement of sentiment favorable to a closer union of these three religious bodies. Such a meeting will serve to help each of us to see the other's point of view, which is indispensable to our helping each other and approaching grounds of agreement. We anticipate that the discussions will reveal a surprisingly large number of points of agreement. It goes without saying that one of the most delightful features of the occasion will be the forming of personal acquaintances between the ministers of these three churches. The spirit manifested by the Baptists through their secretary, Dr. Gessler, leads us to believe that the spirit prompting the movement on their part was none other than the desire of a closer touch with the Disciples and Free Baptists, and a fraternal discussion of our common problems. Personally, I can not look upon the movement with any other than the warmest endorsement, and with a high expectancy as to the results; not that I entertain such a fancy as that union of these bodies will be immediately effected. It is, indeed, doubtful if such an event is desirable until there is a closer acquaintance and a better understanding of each other. These latter are, indeed, the most desirable results to be expected, and the only normal ones. It is not my purpose in this article to call attention, however, to the advantages of such a meeting; they are too apparent to need any argument. It is rather my purpose simply to announce and call attention to it. With the meeting only five weeks distant the announcement is, indeed, somewhat late, but the plans were not begun until the middle of the summer, and there have been many interruptions. I am not fearful of the outcome of the meeting, but I am exceedingly anxious that every minister of the Disciples brotherhood, for whom it is at all possible, should attend this joint congress. The meeting should be thoroughly representative of all three religious bodies. I have the faith that in fifty years from now this meeting will be looked upon as one of the history making events in the progress of Christian union. I should like to suggest some very practical things in regard to the matter. First, would it not be desirable that ministers of the Disciples everywhere should call attention of Baptist and Free Baptist ministers to this meeting and freely discuss its advantages with them. This will help to create warm fraternal relations locally. Second, write an article for your local daily about the matter and insert the program. This will help to create sentiment. Third, the meeting coming so close after our national convention, many ministers may feel that they are not able to stand the expense. I am quite confident that there are a few churches in which the following suggestion would not be received unfavorably. I mean that ministers should make this joint congress a matter of comment in your service, enlighten your congregations about the movement, tell them of its advantages, and tell them that you believe that both you and they should know about it; that it is of God, and then ask your congregation to make possible this larger knowledge of the subject by helping you to bear the expense of a trip to Chicago. It is natural to expect that the Disciples of Christ, who are so soon to celebrate a hundred years of our movement for Christian union, will gladly welcome this opportunity for a fraternal discussion with the two great religious bodies with whom we have so many points of agreement. Let us have a thoroughly representative attendance. We anticipate that this joint congress will be more largely attended than has been any single congress in the history of our brotherhood.

G. B. Van Arsdall.

Cedar Rapids, Iowa.

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By a Layman. TENTH EDITION SINCE JUNE, 1905

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Shame!

I am not a member of the Campbell Institute, nor have I ever read a copy of "The Scroll." I am simply one of the Lord's ministers, and I have been a constant reader of "The Christian-Evangelist" and the "Standard" for nearly a quarter of a century. The above is written that I may not be misunderstood. I am looking at a serious situation from a viewpoint that is partial only as it suggests the extension of our Savior's cause. I believe that both McGarvey and Willett are good men—that they both love the Lord and that the Lord loves them. But neither of these scholarly brethren have yet been lifted to the sunlit summits of infallibility. If there be a recording angel, I doubt not but that he has wept over both the Biblical Criticism page and the "Christian Century." But I imagine his tears over the mistakes of McGarvey and Willett have been as dewdrops compared with the rain that falls from his eyes as he reads the threats that have been made against our co-operative work. Let the critics—both high and low—stab each other to their heart's content; but woe unto him, whether conservative or liberal, who stabs at the throat of our missionary work.

No matter who the brethren selected to deliver addresses on our annual occasions, it is presumed that they will have sufficient good taste to refrain from riding their hobbies in our national circus. And if any should be so forgetful as to hold up the bone of contention, the unfortunate speech will receive its just reward and pass as a wail of wind. But their unwarrantable boycott on our missionary enterprises will cripple the Lord's work, in our hands, for a generation. The conservative and liberal handling of the Scriptures will continue after the youngest among us are gone, and it is childish for either side to resort to force. We be brethren. And, while it is our privilege to disagree over the questions that are being investigated by the scholarship of the world, no one has the right to lay violent hands upon the most precious thing to Christ or Christian—the evangelization of the world. This is something upon which the conservative and liberalist do not disagree, and why should it be made to suffer because we believe this man or that to be unsound? If every conservative in the brotherhood, or every liberalist, delivers an address at Pittsburg, I, for one, shall continue preaching the Gospel as I see it, and urging my people to contribute to the support of all our missionary organizations.

When reading this you may call me a "fogy," or, it may be, an "infidel"—no matter. You may say I'm crazy or on the fence, it matters not. I must raise my voice against this unholy threat that is rumbling through the land. Brethren, don't do wrong because you think others have gone wrong. Don't stab Christ by starting a boycott upon His business, simply because, from your viewpoint, others are misrepresenting him. Such a course is childish, it is unchristian, it's suicidal, it's a burning disgrace!

Geo. P. Rutledge.

Philadelphia.

Sunday-schools and Missions.

Despite the tight times, the Sunday-schools made a gain of $504.04 in their support of home missions last year. The campaign for the Centennial year is now thoroughly organized and national and state secretaries are throwing wonderful energy into the preparation for the day. No less than a half dozen states have announced a determination to realize the Centennial motto, "Every School in Line for 1909." Sunday-school superintendents everywhere are requested to fall into line.

Church Extension Receipts.

Comparative statement for the last seven days of September as compared with last year:

CHURCHES.	
For last year,	$14,377.22
For this year,	11,236.64
A falling off of	$3,140.58
INDIVIDUALS.	
For last year,	$7,205.25
For this year	2,776.41
A falling off of	$4,318.41

It will be noticed that there has been a total falling off in receipts as compared with last year, of $7,459.42. This can be accounted for by a bequest amounting to $6,655, which was received last year.

During the last week of September there was a falling off of only 19 in the number of contributing churches, as compared with last year. Nearly every church that sent an offering made one of the following excuses: Drought, short crops, hard times, September's heat, people not yet returned from their vacations, heavy rains and the presidential election.

It is hoped that the churches will continue to do their best with offerings in October. Many of our very best churches have not responded at all. They will certainly be heard from in October, because they are regular contributors.

The day that this is written, September 30, our books have closed, showing a falling behind in the total of our receipts from new sources of $5,016.11. This is not so bad for hard times. In the number of loans closed and the amount paid in closing these loans, we had the biggest year in our history. 87 loans were closed aggregating $170,325.

Remit to G. W. Muckley, Cor. Sec., 500 Water Works Building, Kansas City, Mo.

The Foreign Society.

The missionary year of the Foreign Society closed September 30.

It is well known that during practically the whole year the work was somewhat hindered by the financial depression and political agitation. However, the year has been one full of richest blessings, both at home and on the mission fields.

The churches, as churches, have taken no backward step. 3,457, a gain of 42, responded to the call. They gave $128,347, an increase over the previous year of $4,879. All will be glad also to learn of 24 new Living Link churches, the largest number in any one year in our history. The Christian Endeavor Societies, bequests, miscellaneous receipts, all show an increase. The number of personal offerings was almost doubled. There was a loss, however, in the amount received from this source. We regret to report a small loss in both the number and amount from the Sunday-schools.

The total number of offerings of all classes reached the splendid figures of 9,898, showing a gain in the number of offerings of 748, which is an unusual gain. This increase in different gifts indicates clearly an ever-increasing interest.

A heavy loss was sustained in annuity gifts. Only $7,700 was received from this source, a loss of $28,550. The financial depression made it impossible for a number of friends, who expected to give in this way, to command their funds. Last year we had some exceptionally large gifts on this plan.

The total receipts of the year amounted to $274,324, a loss of $31,210.

Notwithstanding this loss it is a pleasure to report the unprecedented month of September, when the regular receipts reached the splendid sum of $68,606, a gain of $5,450. It is a pleasure also to report this, the greatest month in the history of the Foreign Society.

This statement would not be complete without mentioning the important fact that twenty-four new missionaries were sent to the field, and that this is by far the largest number ever before sent out in any one year.

The faithfulness of the missionaries, the new stations opened, the great increase in the attendance in the schools and colleges, the expansion of the native evangelistic staff, the increased enlargement and efficiency of the medical work, together with the growing interest at home, all combine to make this the greatest all-around record our people have ever made in the regions beyond.

F. M. Rains and S. J. Corey;
Cincinnati, O. Secretaries.

Acorns from Oak Park.

The majority of the members of the Oak Park Christian Church spent their vacation in doing church work, and the happy and vigorous enthusiasm which pervades the whole church is the fruitage. Though young, we are making our presence felt. At the last Endeavor convention of this district our society carried off the banner and was awarded a splendid mission library for having present the largest representation. On the first Sunday in this month the church made its initial offering to Church Extension and raised its apportionment with 25 per cent additional. Last Lord's day we opened up the fall campaign with a Bible school rally and had 158 present. What do you think of that for a new school in a community of strangers in Chicago?

J. Crockett Mullins, pastor.

Shorthand Book for a Quarter!

We have secured for our young readers who wish to learn Shorthand a bargain lot of one hundred easy "LESSON BOOKS." Just the thing for beginners; suitable for home study. (Pitman System.) The price is a quarter, but without extra charge two Lesson Coupons are included with each book, each good for a practical and helpful lesson by mail. The lessons thus received will aid the student materially in getting a good start. Write for a copy today, enclosing 25c in stamps.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Cotter, Sept. 28.—Closing here after ten days of rainy weather, with about 30 added. Secured the best building lots in town for a church, and have raised the money to insure us the nicest church building in the place. Work on the building will begin at once.—D. F. Stanley, evangelist, Little Rock, Ark.

Hope, Sept. 24.—The writer went up to Prescott last Lord's day to assist in the ordination of deacons and elders. They had just closed a four-weeks' meeting, led by Percy G. Cross, resulting in additions every night. He left this church with a membership of 201 in a town of two thousand inhabitants. The church had been struggling along for the past year with Robert A. Highsmith, who had brought the membership up to 84, and gotten everything in good shape for a big meeting. Plans are now in the hands of a builder, money partly raised to build an up-to-date church, and a feeling of good will is manifested towards us on the part of the citizens of Prescott, which will insure us a permanent place in this beautiful city.—J. A. Sullivan.

Colorado.

Fort Morgan, Sept. 28.—Six additions since our last report—four by letter and two by obedience. Our Sunday-school rally yesterday was a success.—Z. Moore.

Holly, Sept. 25.—Over a week ago we came to Holly and began our meeting in a storeroom. An organization was effected with 38 members, five of whom are to be baptized. The meeting continues.—J. R. Robertson, evangelist; John F. Cox, singing evangelist.

Florida.

Ocala, Aug. 17.—For about three years the Ocala Church has been repeatedly asking me to return to this field. I have yielded to their request. Since coming here two have been added, the Sunday-school is growing, and the sisters are planning to start an auxiliary to the C. W. B. M.—W. H. Coleman.

Illinois.

Ingraham, Sept. 28.—Evangelist C. M. Smithson, assisted by Beatrice Kunce, of Red Key, Ind., song leader, closed a 24-days' meeting yesterday with 62 additions. This is the greatest revival in the history of the church for years. We recommend Brother Smithson to any congregation needing an evangelist. Address him at St. Elmo, Ill.—E. S. Thompson, minister.

Flanagan, Sept. 30.—John R. Golden, evangelist, and Charles E. McVay, of Benkelman, Neb., singer, closed a successful meeting. There were 11 additions—one by letter and 10 by baptism. Brother McVay had two large choruses. His song recital at the close of the meeting was well received. He is now singing at Fremont, Neb.

Alvin, Sept. 28.—Wife and I are beginning a promising meeting at this place. Already we are having very large audiences, and the interest is widening at every service. There have been 13 added within the last three days—nearly all adults, by confession and baptism. The church here will want a pastor at the close of the meeting. Prior to coming here we held a short but successful meeting for Frank W. Allen at Clifton Hill, Mo., and return for another with him at Bellflower, Mo., as soon as we are through here. Our permanent address is West Salem, Ill.—C. O. McFarland and wife.

Versailles, Sept. 24.—Just closed a meeting at Tulip, Mo., with 29 added—16 baptisms, two reclaimed and 11 by statement and letter. Will commence with home forces October 4.—B. S. Edwards.

Monmouth, Oct. 3.—William Thompson in second meeting this year with us; 151 to date. Send for Thompson for revival.—Delaney E. Hughes.

Indiana.

Auburn, Sept. 28.—Two added by letter at our services last night.—C. H. Earenfight.

Indianapolis, Sept. 28.—We had four additions at Williams Creek yesterday—two confessions and two by letter.—Charles O. Lee, minister.

Alexandria, Sept. 28.—We closed a two-weeks' meeting yesterday conducted by home forces, with 33 additions—all but nine by confession. This makes 95 added during our fourteen months of service here. The church and Sunday-school are entering vigorously into the work outlined for fall and winter, and we are hopeful of large results.—William Grant Smith.

Ladoga, Sept. 25.—Closed a very successful meeting at Calhoun, Ky., with 72 additions. All, save a very few, were adults, and by primary obedience. One night among a number of men who came forward was a banker, a lawyer, a physician, a merchant and a farmer. We begin at Tuscola, Ill., next Sunday.—W. T. Brooks.

Kansas.

Clearwater, Sept. 28.—Began a meeting here yesterday with fine prospects. Excellent interest and attention. George Carter is minister.—Ingle and Zimmerman, evangelists.

Manhattan, Sept. 28.—Eight added since last report.—W. T. McLain.

Holton, Sept. 28.—Begin at Ashland, Kan., Thursday evening. My permanent address in the future will be Holden, Kan. On account of a misunderstanding in date I have a place for a good meeting in November. I am expecting a good meeting with Brother Haughey. Correspondents address me at Ashland, Kan.—C. C. Atwood.

Erie, Sept. 21.—Mr. Koepsel is in a meeting at Sprague, Mo.—11 additions to date. He will begin at Hume, Mo., the first Sunday in October.—Mrs. Addie B. Koepsel.

Kentucky.

Louisville, Sept. 25.—W. S. Gamboe, Third Church, Louisville, was recently called to Watseka, his former charge, to conduct the funeral service of John Franklin, one of the oldest and most highly respected officers of the congregation. While there he also baptized one convert. Ellmore Sinclair is their present efficient minister.

Latonia, Sept. 28.—Two added here last Sunday.—H. C. Runyan.

Barbourville, Sept. 29.—I am holding a meeting for the combined churches of Artemus and Barbourville, assisted by Mabel Myers, of the Louisville Conservatory of Music. We are having great crowds.—T. M. Myers.

Lawrenceburg, Sept. 28.—Our meeting began yesterday with good interest and two added. L. W. Ogle, of Paris, Texas, is our song leader and with a chorus of forty has created good interest.—Walter C. Gibbs.

Missouri.

Mexico, Sept. 30.—Two confessions and baptisms since last report—one at Fortuna and one at Red Top, Boon county. I begin a meeting at Wheeling first Lord's day in October.—W. H. Hook.

St. Louis, Oct. 5.—Our new pastor, Earle Wilfley, is getting hold of the work at the First Church admirably. Nine additions yesterday, five by confession.—C.

Independence, Sept. 28.—I had one addition by baptism at Union Chapel; also one at Sheffield last Lord's day, where I dedicated the W. C. T. U. Mission Chapel.—George A. E. Troutman.

Farmington, Sept. 28.—Four additions during the month—three by letter and one by restoration. The Bible school is in a contest with the Christian Bible school at Fredericktown, with much interest aroused.—Edward Owers.

Smithton, Sept. 28.—Two additions at our regular appointment at Tipton yesterday, by confession and baptism.—A. Sterling.

Fairfax, Sept. 27.—Just closed a meeting with 12 additions—10 by confession and two by letter. The attendance at Sunday-school was greatly increased. Prof. F. F. Dawdy, of Topeka, Kan., led the chorus and conducted children's service each Saturday night. We go to Belle, Mo., next.—E. M. Romine.

Shelbyville, Sept. 26.—Just closed an 18-days' meeting at Warren, Mo., with home forces, resulting in 13 additions—10 by baptism, one from the Baptists and two by letter. The membership is nearly double what it was one year ago when I held my first meeting. I will continue with them for 1909. I will hold my own meeting at Pleona as soon as we get the house repaired. About $1,500 will be expended, and then we will have one of the best houses in that section.—R. B. Havener.

Jerico Springs, Sept. 25.—One more confession last Sunday night. I will close my work here the last of December, and then will be ready for other work, either evangelistic or pastoral. During my stay here more than 130 have been added to the church, besides the 15 in Brother Worder's meeting. The church here will need a good minister the first of January, 1909.

Swinton, Sept. 26.—Closed a two-weeks' meeting Wednesday night at Taskee, Mo., a litttle town, with 26 additions—23 baptisms and three from another body. J. H. Tiller, of Bloomfield, Mo., was our faithful evangelist. He preached the gospel. Such an interest was manifested that the house became inadequate. The Christian Church has the lead there. If they will only add to their faith the Christian graces that the world may see their good works they will one bright day reap a bountiful harvest.—I. M. Frye, pastor, Swinton, Mo.

Carterville, Sept. 20.—Just closed a series of meetings at Prosperity, a little mining camp. In four weeks there were 47 additions—all adults, and nearly all heads of families. They aim to perfect an organization there in the near future. A Bible school is to be organized next Lord's day. Prospects are bright for a good work in the future.—H. Thomas King.

Windsor, Oct. 1.—Report of Windsor Church for September is as follows: Seven additions—five confessions and two baptisms; and a public mortgage burning, which was indeed a day of joy. The mortgage, of about four years' standing, amounted to more than $500, principal and interest.

Bethany, Sept. 14.—Our work is moving forward all the time. Three additions last Sunday and two the Sunday before.—Andrew P. Johnson, minister.

Mississippi.

Utica, Sept. 28.—We are back in dear old Mississippi where I served so long as corresponding secretary. Wife and I are in a meeting here, this being the fourth I have held at this place. In one week 22 additions—16 men. J. M. Talley is the beloved pastor.—John A. Stevens.

Nebraska.

Hebron, Sept. 28.—Just closed a meeting at Liberty Ridge. This was an effort to evangelize among the Germans, resulting in five confessions. Some were denied by their parents the privilege of coming with us at this time. We hold our next meeting at Gross, Neb. Our permanent address will be Wakefield, Neb.—John L. Stine and Albert Miller.

Ohio.

Wadsworth, Sept. 27.—Two more young people from our Sunday-school made the good confession recently.—Charles E. Taylor.

Columbus, Sept. 27.—There have been 11 additions to the Fourth Avenue Church in the last three weeks—five by baptism, three by letter and three by statement. All but one of these were grown men and women.—G. H. Crawford.

Oklahoma.

Enid, Sept. 26.—Two baptisms at Hunter Sunday.—C. C. Taylor.

Oney, Sept. 26.—The meeting held in the Cash Grove here, by Beach and Beach, was a great success. There were 27 baptisms, 27 from other sources and two yet to be baptized. Brother Thomas had closed a ten-days' meeting two weeks before with 22 additions, making a total of 76. Brother Thomas is our district evangelist.—J. M. Chism.

Errick, Sept. 27.—Since coming to this field the work looks very encouraging. One addition by letter and one by confession, coming from another body. Will take up our fall work in teacher training this week.—Bishop M. Hopkins, minister.

Texas.

San Marcos, Sept. 30.—Six additions by letter during the month.—A. M. Harrol.

Lufkin, Sept. 26.—Closed the greatest meeting ever held in the small town of Alto, Texas, not so much from standpoint of numbers, but in hearing and in permanency of work. We organized a church and there were 46 accessions from all sources, as follows: By statement, 25; reclaimed, 12; from other bodies, 2; primary obedience, 7. We need preachers in East Texas that will go out and preach the old story in love, for the field is white unto harvest.—F. Douglas Wharton and wife.

Weimar, Sept. 29.—Our meeting closed here with 17 additions. Spicer and Douthit assisted us and left here beloved by exery one.—J. W. Gates.

Nocona, Sept. 30.—Since last report I have held very successful meetings at Paradise, Bowie, Montague and Chicago, Texas. I am now in a meeting here with fair prospects.—James Sharratt.

Bryan, Sept. 28.—One addition by statement yesterday. The Endeavor had fine services yesterday. All aboard for New Orleans! We are anticipating the greatest convention in the history of the brotherhod.—James A. Challenner.

Washington.

Seattle, Sept. 22.—The Seattle Christian Ministerial Association heard the following weekly reports at its meeting September 21: First Church (J. L. Garvin), two by letter; University Place (T. J. Shuey), five by letter; Ballard (A. L. Crim), two by letter; Queen Anne (J. L. Greenwell) raised $53 for church extension, and the first quarterly payment, $150, on the salary of its missionary, Mrs. A. F. Hensey, Bolenge, Africa.—F. Walden, president; J. L. Greenwell, secretary.

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"KANSAS FOR CHRIST."

(Continued from Page 1295.)

versity, taught school three or four years in Kansas, and has been in the ministry about 18 years with four pastorates—Elk City, McPherson, Ft. Scott and Lawrence. At the last two places he was fifteen years, during which time there were 1,200 additions.

(11) Christian Church, Utica.

(12) A. W. Henry spent his early days in Illinois in farming. After marriage he graduated in the Bible College of Eureka College, preaching while a student for Roanoke, and afterwards taking the pastorate at Clinton. For twenty years he preached for different churches in Nebraska, and evangelized, also, with good success, having from 250 to 275 additions in some of his meetings. While at Geneva there were 118. For two years he was corresponding secretary of Nebraska. Since 1905 he has been pastor at Oberlin, Kan. Beginning with this month he expects to evangelize in that state, Nebraska and Oklahoma.

(13) M. Lee Sorey, one of the go-ahead preachers of the West, recently at Kansas City, Kan., is now doing good work at Dodge City.

(14) Central Church, Kansas City.

(15) John Bezoni is a New Yorker by birth, but grew up amid the hardships and privations of frontier life in Missouri. Uniting with the Christian Church in 1869 he began preaching when a little less than seventeen years of age. Later he took some more school work, and for a time taught. His work in the ministry has been largely that of a nurse to weak and struggling churches, while he has held some fruitful meetings. His ability is that of teaching rather than an evangelist. For one year he was at Eagle Lake, Minn. He removed from Chamois, Mo., to his present field of work in April, and only two weeks after his location there experienced the greatest sorrow of his life in the loss of his wife.

(16) James R. Middleton is located at Lewis, Kan. He is a Missourian by birth and early education. Studying law he served one term as probate judge of Wright county, Mo., representing the same county in the state Legislature in 1895. He united with the Church of Christ at a serviee held by D. B. Warren and was ordained a minister at Hartville by M. F. Hooten, in 1902. Thence he removed to Kansas, and after a year's work with the church at Westmoreland, was called to the pastorate of the Lewis Christian Church at its dedication in 1904, and is now serving his fourth year. The church has grown in that time from thirty-five members to almost 200.

(17) The Christian Church at Paola is ministered to by W. S. Lowe. He went to Kansas in 1896, becoming minister of the important church at Manhattan. Subsequently called to the position as superintendent of Kansas missions, the work prospered under his term of office, the annual receipts being increased from a little over two thousand dollars to eight thousand dollars. Resigning this position he at once became minister at Paola, where he enjoys great popularity. The church there was organized in the courthouse in 1885. A modest frame house was dedicated two years later. Some good preachers labored here—among them J. C. McQuerry and B. T. Wharton. Brother Lowe is closing his second year. The church is united and prosperous, and fully organized. The present membership is 263. A men's Bible class on new movement lines has recently been organized.

(18) Christian Church, Hutchinson.

(19) Central Church, Wichita.

(20) Ellis Purlee, of Coffeyville, came to Kansas from Illinois about thirteen years ago, and has served as pastor at Potwin, Pawnee Rock, Stafford, and in his present field for the past seven and one-half years, during which time the church has grown from about 200 to more than 500 members. Both school and church are doing substantial work in the city, and ours has the second largest membership. The building is a frame structure about eleven years old, with a seating capacity of 600, and located on the best corner in the city. Things look bright for Bro. Purlee and his congregation. The baptistry here is kept filled all the time.

(21) Christian Church, Wellington.

(22) G. M. Weimar is a graduate of Oskaloosa College, and has been preaching about 20 years. He has held pastorates in Iowa, Oregon and Kansas, and was father of the revival work in Iola. At present he is in the difficult field at Larned, which, organized in 1876 with 20 members, now has 300. For years the services at this place were held in a hall, but a building was erected in 1885. During the past three years a handsome new home was built. Some who have been especially prominent in late years are R. J. C. Poitius, C. W. Smith, J. W. Stokes, and Brother Athey. Marked success has attended Brother Weimar's labors, his strong points being pastoral work, a knowledge of the Bible, and pulpit ability. He has had two thousand additions to his churches, seventeen hundred of them baptisms. The Larned church is the best in the southwest portion of the state.

(23) J. A. Longston, who will soon complete his eighth year at Independence, is among our most successful pastors. He began his work there with a membership of 200. This has been increased to about 500, and a live Bible school taxes the capacity of the building to its utmost. An up-to-date building is being erected, which will accommodate one thousand people. When all is thrown together the Bible school can take care of 500. There are twenty-three different rooms for class purposes. The cost of the building will be $23,000. The church was organized some time prior to 1873, and had at that time fourteen members. Peter Schick and J. D. McBrian and Brother Jacobs were the ministers. A reorganization took place in 1880. The old church was built in 1883, under the leadership of A. Maynard. In 1893 the church building was enlarged. Brother Longston is an Englishman by birth, but located in Kansas in 1884. He graduated from the Bible College at Lexington, preached for the church at Oswego, Kan., and in addition to pastoral duties, for several years edited the Kansas Christian Endeavor quarterly.

(24) Newton Hill has worked hard for thirty years in the Kansas ministry, but has not been much in the limelight. He was born in Terre Haute, Ind., in 1854, but from babyhood to manhood he was a resident of Charleston, Ill., and since the autumn of 1877 has been in Kansas. Formerly a member of the Presbyterian church he later served as a minister for ten years in the Church of God, uniting with the Christian Church under M. T. Howe, and being called in 1894 to Elk county, he served successively the churches of Moline, Grenola and Elk Falls. In 1900 he was compelled to seek other means of support, yet continued in the ministry, like hundreds of other ministers comforting the weary and heavy laden, and striving earnestly to win men to Christ. The congregation at Elk Falls is small, but there are a few earnest workers. Brother Hill has three children, all in the work of the church. He has been a reader of "The Christian-Evangelist" for sixteen years and prizes its weekly visits highly.

(25) L. T. Faulders hails from Illinois, receiving part of his education at Eureka College. He served the church at Cantrall for two years, returning to Eureka for further study. After graduation he served at Athens, Harristown and Sidell, lifting the debt at the latter place. Being persuaded to move to Arcola, he found a congregation of 153 members with an out-of-date building. Before the close of a second year a new church costing $16,000 was well under way. Brother Faulders remained a little over five years and raised the membership to 460. His present field is at Wellington, Kan., whither he went on his record, April 1, 1906. Here, too, was there need of a modern building, and in September of this year a beautiful church building was dedicated, as recently reported in "The Christian-Evangelist." A meeting led by the pastor resulted in 125 additions, making a total of 225 in his two and a half years' work. He has many invitations to evangelize elsewhere, and has always been successful, but the growing work at home now demands all his attention.

(26) Christian Church, Lewis.

(27) S. W. Nay, of the Central Church, Kansas City, Kan., was born in Illinois, taking his ministerial education at Eureka and Christian University. Fifteen years in the ministry, his most important pastorates have been at Hamilton, Ill., Leavenworth and Kansas City, Kan. At these two latter fields he has especially done good work. He had much to do with the building up of the Leavenworth church. While in Kansas City he has received over 700 into the membership, and through his efforts was erected the handsome building now used. There is here a membership of about 660, and a Bible school attendance of almost 300. This school is a living link in city missions. Besides bringing the work to its present happy condition out of chaos, Brother Nay had much to do with the affiliation of the city mission interests of Kansas City, Kan., and Kansas City, Mo. He is a very hard worker.

(28) David S. Shields is one of the best known Kansas ministers. He spent nine years of his early life in Missouri, and afterwards took a business college course. His avocation was as farmer and carpenter. He united with the Christian Church in 1891. Graduating in 1887 he accepted the pastorate at Salina, Kan., where he is now in his twelfth year of service. He is active in all city affairs, has made speeches all over the state on law enforcement, and served as mayor of his city for two years. He has been president of the state ministerial institute, and has held all kinds of political, temperance and religious offices. The Kansas Wesleyan University recently conferred upon him the degree of doctor of divinity for "notable service to the city."

(29) Christian Church, Manhattan.

(30) Guy B. Williamson has recently become assistant pastor and musical director in association with E. W. Allen, at Wichita. He has occupied this position in several strong churches and with his wife had been successful in special evangelistic work.

(31) V. E. Ridenour has achieved much success as singing evangelist, having been in this work for 16 years. He began under the State Board when W. Chenault was president, and his first meeting was with Sumner T. Martin at a place called Pardee, named after Pardee Butler. Brother Ridenour has assisted some of the most successful evangelists, and during his career has seen over ten thousand people added to the church.

(32) W. J. Dodge, who is minister of the church at Leavenworth, is a graduate of Drake and the College of the Bible. He has been preaching fourteen years, part of the time having been state secretary for South Dakota, and missionary evangelist under the Kentucky State Board. He has been in his present pastorate seventeen months, during which time there have been added to the church 91 persons by baptism, and almost as many by letter. His wife holds the peculiar honor of being the first woman to graduate from the College of the Bible. The Leavenworth congregation celebrated its jubilee anniversary last year. In its early history it was one of the strongest churches in the state, and had in its employ some of the most prominent preachers. In the eighties for several years the building was closed. S. W. Nay reorganized it in 1891. The congregation now numbers 425, and every department of the work flourishes. It occupies the oldest church building of our brotherhood in the state.

(33) Christian Church, Lawrence.

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KANSAS AND BIBLE SCHOOL WORK

A Review of the Past Year and a Preview of the Year to Come

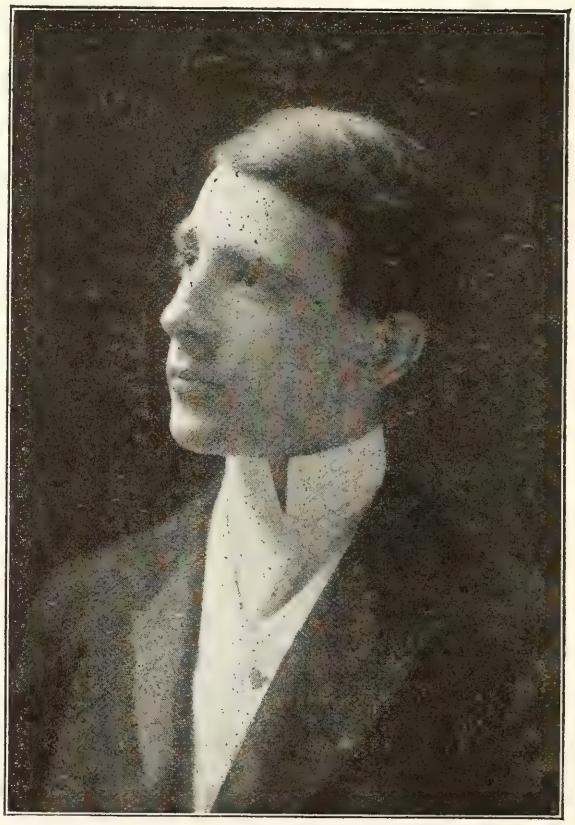
By Myron C. Settle

September 30 marks the close of the first year of Bible school work in Kansas under the direction of a paid worker for some years. The present incumbent of the office of Superintendent of Bible Schools began his official labors September 1, 1907, in the office of the Kansas Christian Missionary Society, in an effort to become familiar with the schools, their location, records, needs, etc. One month was thus spent, so that his field duties really began with the beginning of the missionary year, October 1. In the twelve months that have elapsed he is able to report himself used to the great good of the work and to the great glory of Him whose we are and whom we serve.

At the beginning of the year just closed there were 343 Bible schools on our records. To-day there are 362 schools. Some of these were organized or revived through the efforts of the state superintendent and the state evangelists, and some were "discovered." Our efforts have been centered not so much on the organization of new schools as on the improvement and conservation of what we already have. This, we believe, is a more lasting policy. There are places where we would like to see schools planted, but which, from the very nature of conditions, could not support a school permanently.

Perhaps the most encouraging feature of the work of the past year has been the success with which the teacher training movement has been attended. One year ago there were not more than three classes organized for the purpose of training the teacher, so far as we have been able to ascertain. These were studying some approved course and doing good work. But at our last state convention at Wichita steps were taken looking to the establishment of training classes in all the schools. At that convention pledges were taken from forty-eight schools, which totaled 1,842 students. Eighteen other individuals signified their intention of studying the course alone, making in all 1,855 pupils enrolled to take up this very important phase of Bible school work. That was the beginning, and from it the work of organizing training classes has gone on until to-day we are able to report 303 classes organized in the past year, with a total enrollment of 10,500. Kansas stands to-day second in the list of states having training classes. It is only fair to say that the great Sunflower State is first in point of number of classes in proportion to the number of schools in the state. Our aim in the future with regard to these classes will be to urge them to complete the course and take diplomas. We are fully aware of the fact that a class organized is not a class graduated. We, therefore, call upon all teachers of training classes in the state to urge in the strongest possible terms that the members of their classes finish the course. We are expecting not less than 5,000 graduates by May 1 of next year. At that time the State Sunday-school Convention will be held in Topeka, and at that convention we hope to be able to report one-half of our pledges graduated. The class of 1908-09 will be organized there and officers elected, and we want our classes to be represented in that class in a way that will cast only honor upon our work.

Another most encouraging feature of the past year's work has been the progress of the Adult Bible Class movement. It has been extremely difficult to say which of the two movements—this and teacher training—is the more important. If we could number among our Bible school members every adult of the congregation, the work of the Bible school in many communities would take on life such as was never before dreamed of.



Myron C. Settle, Superintendent of Kansas Bible Schools.

Among the many large and efficient classes of men and women in the state we would name the Shields class for young men (see cut and description on another page) and Howard C. Rash's class for young women, both of Salina; the Brotherhood of Christian Workers, Belleville (see article on another page); the Young Men's Bible class, Atchison, Mrs. Louise Rahrig, teacher; the "Live Cole" class, Abilene; the Philathea class of young women, Lawrence, George O. Foster, teacher; the Alpha Beta class of young men, Columbus, A. C. Boudreau, teacher; the Young Men's class, Hartford, P. E. Hawkins, teacher; the F. A. of A. class, White Cloud, A. D. Connelly, teacher; the Baraca class of young men, Independence, etc.

Bonner Springs, Farmington, Ottawa, Manhattan, Concordia, LaCrosse, Chanute, Parsons, Eureka, Osborne and El Dorado are among the many schools that have organized classes.

This movement is one which we are anxious to see pushed to the front in our beloved state. Any school can have an organized class of adults that wants one. And it beats the old-fashioned Bible class because it puts the responsibility for the success of the class upon the members of the class. They are "it" instead of the teacher being "it." The plan of organizing a class is so simple that we deem it unnecessary to take the space here to explain it, since it has appeared in these columns before so many times.

Space will not permit us to take notice at any great length of the work done in organizing cradle rolls, home departments, etc. Nor can we enter into details concerning those schools that have been helped to a wider vision of the Bible school, its purpose and scope. Suffice it to say that there are some schools in Kansas that are doing as good work as will be found in any large eastern city. Especially worthy of notice is the White Cloud school, which is introducing a high grade of hand work in several of the classes. This is a small school, but it has grown considerably since undertaking the better things. The Lyons Bible school is another splendid example of what a school can do when it puts itself in line with the best Bible school practice of the day.

What we want to see is more of this sort of willingness to take up with the newest and best methods. The improvement in this direction during the past year has been very satisfactory, but we are impatient to see it become more general. It can be so if we will make it so. We have the ability and the workers. Let's go to work and do things.

For the year just beginning we have very high hopes. Let no one think that because we are to be out of the state for a few short months that we will not hold a hand on the lines. We expect to exercise the same supervision of the work that we have all along been exercising. We shall not be able to visit the schools for a little while, but with that one exception we shall keep up the work just the same as usual. By far the best part of our work during the past year has been done entirely by correspondence. In these days of rapid mail service and telegraph and telephone service it is possible to do very, very much for the 362 schools of the state.

We would re-emphasize here the Centennial aim of our brotherhood, namely, "All the church in the Bible school and as many more." With this aim set up in our midst there would be something worth working for, something that would enlist the talent and energy of every Disciple of Christ. And with the Cradle Roll and Home Department and main school it is easily possible to get every member of the church in the Bible school and as many more. It is a striking fact that up to the present time not one Kansas Bible school has achieved the Centennial aim. And there is but one more year in which to do it. Brethren, let us get busy and see if we can not have three hundred to report when we go to Pittsburg, 1909.

Let us also push the training of our teachers to a satisfactory conclusion. To date 32 classes have graduated and taken diplomas. Thirty more are about to finish and take the examination. Let the many

classes that were compelled to "vacate" this past summer resume now and finish before next May. Let us show the brotherhood a splendid record of graduating classes. That's what counts.

Don't forget the splendid Jubilee convention, Ocober 22-28, at Topeka. This is our fiftieth year of organized effort, and we ought to mark the year with a convention that shall be epoch-making, both in its influence and results. The Recognition Service in honor of teacher training graduates will be worth your coming. And the feast of good things provided both for Bible school workers and workers in every other department of the church will be such as will tempt the palate of all.

Kansas Bible Schools and Home Missions.

Lord's day, November 22, is Children's Day for American Missions in the Bible schools of the brotherhood.

We are hoping that this day will be a record-breaker in the history of Kansas schools. We believe that it will be.

For years the Bible schools of our state have taken great pride in their offerings to missions. This is especially true of the offering to foreign missions on Children's Day, in June. We have some schools in the state that give very largely indeed to foreign missions. We have one school particularly in mind that is a most royal giver on this great day. It would put to shame many a big city school. It has surpassed its own record of previous years in its last offering. We withhold its name.

There are many such schools in Kansas. Large offerings are the rule rather than the exception. Our schools have certainly made a record for themselves in missionary giving. States with more than twice our numerical strength are giving only about one fourth to one-half more than we are giving.

But with all our giving one fact is strikingly evident in it all—that is, we are giving too one-sidedly. In Kansas last year *35 Bible schools gave $343.25 for home missions* while *265 schools gave $3992.35 for foreign missions.* And this is not just *one* year's record, but an investigation shows that our schools have been pursuing this scheme of giving for at least the last eight years.

Now this is manifestly not fair and right. We need to give American missions a "square deal." Not that we ought to give less to foreign missions, for we believe that we are not giving too much to that, but that we ought to give more largely to American missions. Think of it! Only $340 for American missions from Kansas Bible schools in a whole year. And that in "automobile" Kansas, where plenty is the never-failing rule. Do you know that if each one of the 30,000 members of our Bible schools would give only five cents per year we should have $1500 to give to American missions? Where is there one in all our great state that can not give that little? Even then we should be giving less than we now give to foreign missions.

November 22 is the day when we hope our Kansas Bible schools will "about face" and take a new tack. Brethren, this state of affairs has existed too long. We must make amends by increasing our offerings to home missions this year tenfold. And we can do it. Kansans can do anything they set out to do. What do you say, my brother? Will you see to it that your school is lined up next November? Thank you! I knew you would say "yes."

Myron C. Settle.

"Live Cole" Class of Abilene.

The "Live Cole" class of young men and the "Golden Rule" class of young ladies, both of the Abilene Bible school, recently closed a contest with a banquet to the young ladies. The classes have about twenty-five young men and thirty-five young women, and, when organized, numbered two and ten, respectively. The teacher of the "Live Coles," Brother C. A. Cole, writes: "We believe in the contest. It is scriptural, for the Bible teaches that it is right to '*strive* for the mastery,' if it be done lawfully. We have been able to conserve the material brought to us by the contest, with but very few exceptions. The class banquet given at the close of the contest may be used very profitably to this end."

On this occasion the young ladies were the guests at a two-course banquet, served by a younger class of girls as waitresses, and followed by appropriate toasts. Below we show a copy of the menu, with the toasts and the speakers, which was printed in the class colors, thus proving very acceptable mementoes of the occasion.

Brother Cole says of these classes: "They are the life of the school. Every adult class ought to organize, *now*. Get your certificate and go to work."

BANQUET

OF THE

"Live Coal" Bible Class

FOR THE

"Golden Rule" Bible Class

BOTH OF THE

CHRISTIAN CHURCH

MENU.

Veal Loaf with Brown Gravy
Mashed Potatoes
Scalloped Corn
Salad Sweet Pickles
Ice Cream Cakes
Roast Apples Iced Tea
Mint Wafers

Music ..... Phonograph
"Two Years Ago and New"—Miss Flora Snider
"In 1910" .....Frank Kraybill
Music
"Our Class and Others".....C. S. Springer
"Those Girls of Mine".....Mrs. W. T. Nichols
Unclaimed Treasures .....Harry Jensen
Music.
"The Live Coles, What Do They Need?"
.....Miss Almeda Brown
"How They Did It at Manhattan?".....
.....Miss Josephine Campbell

CLASS MOTTOES

MATTHEW 7:12 ROMANS 12:20

The Biggest Home Department in Kansas.

The Home Department is not a new feature of our school. It is an old feature, inaugurated many years ago. It has always been difficult for us to keep the right kind of superintendent of this department. Some months ago when the superintendent moved away we seemed to find it unusually difficult to elect a satisfactory successor. We finally made a plea before the whole school for volunteers with the statement that from the list of volunteers the teachers and officers would make a selection. We were very fortunate in having among the volunteers Mrs. M. A. Gray, who was elected to the position. The pastor, Brother Shields, gave her valuable assistance in helping her to select a corp of visitors and outline districts for them. The department was greatly enlarged in one week and now numbers 107.

The department is a help to the school in many ways. It is a help especially to the pastor and the church in the pastoral work done by the visitors. Of course the increased biblical study in the homes which it brings about is helpful to the homes, the church and the community.—Howard C. Rash, Supt. of School, Salina, Kan.

So far as we have been able to ascertain, this is the largest Home Department in the state. First Church, Lawrence, is second, with 102; Topeka, third, has 75; Emporia First, 75; Topeka First, 72; Abilene, 51; Kansas City Central, 50; Iola, 50; Eureka, 50; Belleville, 45; Columbus, 38; Chanute, 35; Lyons, 35, and others too numerous to mention.

Myron C. Settle.

Baraca Class of LaCrosse, Kan.

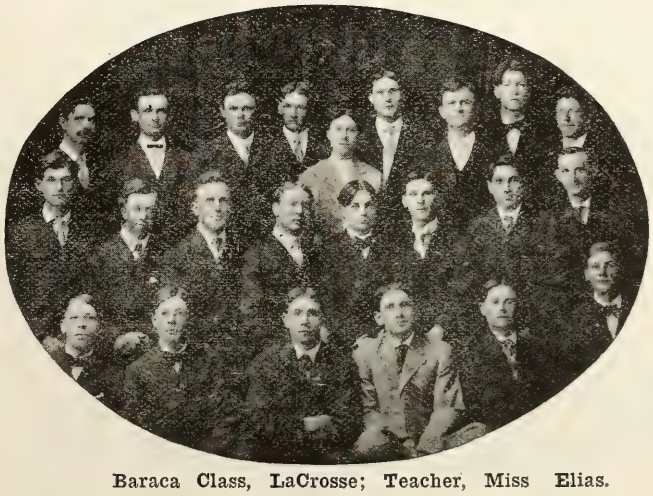
This class was organized in June, 1907, with a membership of three, and has steadily grown until the membership at present is thirty-five, The average attendance for the last three months has been twenty.

The class has fitted the church with the best electric lights of any of the churches, and at a recent meeting of the class it voted to clean up the church properly.

This is the largest class of young men in the county, and we are being watched from all sides. The teacher is one of our finest young ladies, and is a big influence for good with her young men. Altogether, we are very proud of this bunch of young men, and feel that it has a wonderful influence for good in our community, especially with the other young men of the locality.

By the Bible school Sup't.

Here is a live, wide-awake school, composed almost altogether of young people.



Baraca Class, LaCrosse; Teacher, Miss Elias.

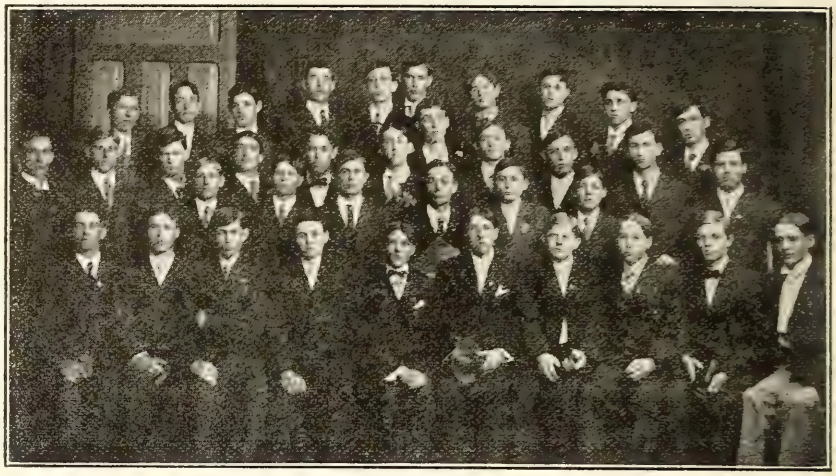
The superintendent of the school is only 21 years of age, but he is a hustler. Here is what he himself says of his school: "I wish you could see this school only once. It is certainly a nice thing to see so many young people doing the Master's work."

Kansas is proud of the LaCrosse school and congratulates it on having such a goodly lot of young people and such a live superintendent. M. C. S.

Parsons Teacher Training Class —"The Pride of Kansas."

The teacher training class of Parsons, Kan., was organized December 2, 1907, with a membership the first night of 302, which rapidly grew until the membership reached 725, and would have grown larger only that the membership was limited to 700. However, the last night members were taken into the class it ran 25 over the 700 mark, and these were accepted. The question has been asked by many how we did it. How did you get so many people to enter the class? How did you hold them after you had them? And how could you teach so many people? These are the questions which have been asked many times. In the first place, the pastor of the Christian church, J. M. Kersey, who was also the teacher of the class, had conducted a Bible class in Parsons for two winters previous to last winter, and all those who had attended knew he was a good teacher. This fact, coupled with the work done in the Bible school in the way of Bible question contests and getting all the Sunday-school workers interested, was how we got so many people to enter the class. And in the second place we held them by making the lessons interesting with an occasional contest; and, lastly, I will say it is easier to teach 700 people than it is to teach 17; that is, if you do it by drilling, which we think is the most successful way of teaching a training class. Drill, drill, drill, from start to finish, and the enthusiasm it will create will surprise you; and even if there are some in the audience who do not take part, they can not help but learn the lesson if it is but properly drilled. It certainly is an experience to hear 700 people repeating in concert the answers to the questions. If you don't think so, organize a class and try it.

The Parsons class expects to be busy again the first part of October, and the aim this year is to start out with a class of 1,000 people. Brethren, the Lord wants us to aim high in his work and then work until our aim is reached.



Baraca Class, Independence, Kan.

Young Men's Class, Hartford, Kan.

"The Pride of Kansas"—The great Teacher Training Class at Parsons.

The Shields Class of Salina.

David H. Shields, Teacher.

The "Shields' Bible Class" for young men was organized according to the International Standard in June, 1906, with a membership of six or seven. None but young men, sixteen years and up, were eligible to membership. Owing to the fact that the class has a large enrollment of college students, the attendance fluctuates very much from winter to summer. The highest enrollment was 130.

The greater part of the time the class has had to rent a room outside of the church for recitation, as there was no room in the church. The class has had the usual socials, banquets, contests, etc., and has used considerable printed matter. It has been a power for good in the Sunday-school and the church. Many of the men have come into the church from the class. In this class, the men are receiving a training for civic righteousness and work in the Kingdom of God.

The Shields Class at Salina, Kan.

The Shields' Bible class is made up of clerks, bookkeepers, teachers, stenographers, farmers, college students, as well as young men engaged in other lines of work. We have members scattered all over the state, all over the United States, and as far as the Philippine Islands.

The class stands for spirituality, philanthropy, sociability and general helpfulness. The teachings and influences of teacher and class, as they try to exemplify the life that Jesus Christ taught, help each member to get more out of life, himself, as well as fit him to help others. We are glad to know that with the scattering of our members, our influence reaches out into farther circles. A member never leaves our class without taking something new into his life, something that will help him perform the duties of life more nobly than ever before.—By the Secretary.

Brotherhood of Christian Workmen, Belleville, Kan.

The Brotherhood of Christian Workers.

Previous to February 11, 1906, there was no class in our Bible school for men of any age. But on that date the men of the "Old People's Bible Class" were placed in a class by themselves and started off with eight men. On June 6 the young men were taken out of the "Young People's Class," and thus the first young men's class started with four young men. This plan was continued for some time with some success, but not what we hoped, so we thought of the Adult Bible Class for men, but we had no place in which to meet and we knew that a separate room was indispensable.

When the church was built, the building committee had an excavation made under the auditorium which they thought would be large enough for a furnace when they were ready to install one. With this hole to begin with, we proposed that the men dig the dirt out and fix up a room there for their class room. This proposition took well with them, and they "got busy" and moved about 1,000 cubic feet of dirt, hauled the sand and put in a cement floor, lathed and plastered the walls and ceiling, put in the doors and windows and we had a room 24x30, and every bit of the work was donated by the men. However, the L. A. S. gave $30 and the Y. P. S. C. E. gave $25 on the material, the men paying the rest.

After we had talked the class up for some time we came to the date which we had set for the organization, and on that day we had 25 present. This was on October 6, 1907. We took for our motto 100 men in 100 days. Of course, we did not reach that mark, but we ran considerably over the 50 mark. The first work we did was to assist in the big revival meeting held by Fife and son, in which 125 persons were added to the church. Many of our men proved splendid personal workers and were the means of bringing many unto obedience to the Gospel.

In January last we had a banquet, to which we invited all of our friends who were not in some other Bible class, and

there were about 100 men to listen to the inspiring address of David H. Shields, of Salina. This so stirred and enthused them that they entered heartily into the cleaning up campaign in our city election last spring.

We have the diploma of recognition from the state organization as a regular organized Adult Bible Class.

In our constitution there are two peculiarities. The first provides for a class Home Department in which any man who can not attend the class on the Lord's day may belong, providing he will study the lesson each week and attend all of the monthly class meetings he can. In this class we have several splendid fellows—railroad men—who can not attend on account of Sunday work. The other peculiarity is the clause that provides for sick benefits for the members of the class—something on the order of the 22 club.

At the present time we have a regular membership of about 70 and a Home Department of about five or six.

On an average, half of the entire offering comes from our class. We have never run below 85 cents and have reached as high as $4.26, all of which goes into the school treasury. We have a treasury of our own, however, and at the present time there is over $200 in it.

The ages of our men vary from 16 to 78 years and, contrary to the supposition of some of the young men, feel big, and the old men feel young, and hence the friendliest feeling pervades the entire membership.

The city of Belleville has less than 2,500 population, and there are four other Sunday-schools in town, besides several out only three miles.

We take our name from our motto, which is II Tim. 2:15.

In closing I would like to hint to other schools that "What men have done men may do."—R. C. Harding, teacher of the class and pastor of the church.

The Big Kansas City (Kan.) Cradle Roll.

Mrs. C. F. Garwood, Superintendent.

Our Cradle Roll was organized January 1, 1907. I gave out application cards at the close of Sunday-school and asked all who accepted one to return it with a baby's name, and if they had no baby in their own home to hand it to a neighbor. As a result of this we had about 40 babies with which to start. The rest were not so easily secured, as we did that by personal calls. We appointed a committee of eight ladies to canvass the city, having divided it into districts, and started to work. Now we have 106 babies on our Cradle Roll. It is the personal call that has the best effect. I keep a record book of all the babies' names, addresses and birthdays. Birthday cards are addressed to the baby, and I find that mothers appreciate this kindly attention shown their little ones.

We send special invitations to mothers and babies on such days as Easter, Children's Day and Christmas. On one occasion we had a special program for them. One little girl from our Primary Department held a little white cradle with the babies' name-cards tied around it—the boys' cards being tied with pink ribbons and the girls' cards with blue—while she repeated a welcome verse. Twelve little girls sang "Christ was once a little baby, just like you and me."

Every Sunday morning in the Primary Department we have a sentence prayer and welcome song for the Cradle Roll babies.

The influence of this kind of work in arresting the attention of mothers of babies and the subsequent enlistment of their sympathy and co-operation can not be estimated. The Cradle Roll is a fixture in our Bible school.

Midweek Prayer-Meeting

By Charles Blanchard.

THE CHILDREN OF THE KINGDOM.

Topic October 14: Mark 10:13-16; Zech. 8:3-5.

"Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." The "whosoever nots" are fully as important in the Bible as the "whosoevers" of divine grace and mercy. There are some things that in the very nature of things can not be. Humility, meekness, faith, teachableness, willingness, are the conditions of entrance into the kingdom of God. The children of the kingdom are not slaves, but free. They enter the kingdom from choice and not from necessity; they are "free born." This is the glorious light and liberty of the children of God of which Paul speaks.

"Ye must be born again," the Master said. It is a moral and spiritual necessity. It is not a great mystery. It is a matter of simple intelligence, of mental and spiritual receptiveness. "Art thou a teacher in Israel and knowest not these things?" It is the question, asked in surprise, by the Master of Nicodemus. The new birth is the simple, sincere, supreme acceptance of the truth as it is in Jesus Christ. And this acceptance is in "the obedience of the faith," from the heart. The marvelous thing is that all are not willing to accept of the Christ, through whom we come into such a rich inheritance of "all spiritual blessings in heavenly places." For this inheritance is in him, and not apart from him, since he is the revelation of the Father, and "no man cometh unto the Father" save by him. This, too, because no one ever came to show us the Father excepting the Son of God, who came forth from the bosom of the Father and whom the Father sent into the world. If we are to become heirs of the kingdom, we must become the children of the Heavenly Father. We must be born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. "The acceptance of the declaration with all our heart is faith. Obedience from the heart to that form of doctrine delivered unto us (Rom. 6th chapter) is the consummation of the new birth of the Spirit. It is then we come into sonship. And as we become sons we also become servants. And "now, being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life." (Rom. 6:22).

According to the prophecy of Zechariah, the new dispensation is to be marked by a great zeal for the truth. "Jerusalem shall be called the city of truth; and the mountain of Jehovah of hosts the holy mountain." Another characteristic of the kingdom, as foretold by the prophet, is thus indicated: "There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof; . . . and they shall be my people and I will be their God in truth and in righteousness." These are the things that ye shall do: "Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in his heart against his neighbor; and love no false oath; for all these are things that I hate, saith Jehovah."

To be the children of the kingdom we must hate the things that God hates and love the things that he loves. To be a good hater may be a heavenly trait. Good lovers are perforce good haters. "Thus saith Jehovah of hosts: I am jealous of Zion with a great jealousy, and I am jealous for her with great wrath." O for a great jealousy of a godly sort for the Church of the living God—such a jealousy, such a righteous zeal, as will strip us of our pettiness, our pretense, our selfishness and our shams, and stir us up to right living and ardent loving, that we may be worthy to be called the children of God, in the midst of a crooked and perverse generation, among whom we ought to shine as lights in the world, holding forth the word of God. Then, indeed, would men take hold of us, as the prophet declared they would of the Jew, saying, "We will go with you, for we have heard that God is with you."

Pure Milk for Baby.

Sanitary milk production was first started by Gail Borden in the early 50s The best systems to-day are largely based on his methods, but none are so thorough and so rigidly enforced as the Borden System. For over fifty years the Eagle Brand Condensed Milk has proved its claim as the best food for infants.

SCHOOLS AND COLLEGES.

PASTOR'S COLLEGE

Champaign, Ill.

New road to the ministry. Especially for men and women of limited education and burning zeal. Only one year in college then training while preaching. Freshness, power, time, enthusiasm conserved. Catalogue ready.

BUTLER COLLEGE

INDIANAPOLIS, INDIANA,

Is a standard co-educational college. It maintains departments of Greek, Latin, German, French, English, Philosophy and Education, Sociology and Economics, History, Political Science, Mathematics, Astronomy, Biology, Geology and Botany, Chemistry. Also a school for Ministerial Education. Exceptional opportunities for young men to work their way through college. Best of advantages for ministerial students. Library facilities excellent. The faculty of well-trained men. Expenses moderate. Courses for training of teachers. Located in most pleasant residence suburb of Indianapolis. Fall term opens September 22nd. Send for catalogue.

The Home Department

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling plash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.

If life were always merry,
Our souls would seek relief
And rest from weary laughter
In the quiet arms of grief.
—*Henry Van Dyke.*

Opportunity.

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name?" asked the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings on his feet?"

"Because he is soon gone, and once gone, he can never be overtaken."

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At the agency: "Are you a cook and laundress?"

"Do Oi look like twins?"

⚙ ⚙

Suited Both Claimants.

A Nevada man having extensive mining claims in the gold-field region tells of a lucky "strike" that was made last year near Carson City, a strike that proved to be of such promise that a goodly sized camp immediately sprang up around it.

The two principal mine owners were, respectively, an Irishman and a Jew; and as a compliment to these leading citizens the camp decided to leave to them the bestowal of a suitable name upon the new community.

There followed many conferences between the two, each of which resulted in an argument. The Irishman stood out for a name that should suggest his native isle, while the Jew was just as insistent, on his part, for a name that should be suggestive of the chosen people. This deadlock continued so long that the rest of the camp grew restless, and finally insisted that there should be a compromise. So the new camp was called "Tipperuslem."

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Looking Up.

"How many fine rainbows we have had this season!" remarked one woman to another who had been summering in the same place. "Why, I haven't seen any!" was the reply. Individuals vary greatly in respect to this particular habit of observation. One knows whole families where the sunset is noticed and commented on almost as a matter of course, where special sunsets are remembered and compared for months, while others, with west windows equally favoring, only realize that it is "time to light up." A display of Northern Lights gives intense pleasure to some; others will not step out into the cold to look at it. No doubt the difference is largely one of early training. The children are fortunate whose father's or mother's taste inclines them to watch for the beauties of the sky. Astronomy is one of the slowest of the outdoor sciences in coming into popular favor, but it is one of the most ennobling, and it repays even superficial study. The constellations learned in childhood will look down with friendly eyes all through life.—Congregationalist.

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Don't Grip the Thorns.

A novice, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at the first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers and unreasonable words, are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness and complaint. He who is "canny" will learn to pull them aside with light touch, and for the most part avoid their sting. They are not worth taking seriously enough to bring torn hands or heart.

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Lord Bless My Pennies.

A little girl six years old was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee she hesitated a moment, and then added: "Lord bless my two pennies for Jesus' sake, Amen." After the child had gone to bed, her father asked his wife: "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply. Do you, dear young reader, pray, "God bless my pennies," when you give your mite to some ragged school child? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.

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THE SECRET OF THE LORD.

God sometimes shuts the door and shuts us in,
That he may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,
That so our feverish haste, or deep unrest,
Beneath his gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,
If 'tis His hand shall we not wait and see?
If worry lies without, and toil and sin,
God's word may wait within for you and me.

The Wrong Way to Do It.

Suppose some cold morning you should go ino a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he is doing, and he should reply: "Why, I am trying to remove the frost; but as fast as I get off one square, it comes onto another."

Would you not say: "Why, let your window alone, and kindle a fire in the stove, and the frost will come off."

Let the fire of love to God, kindled by prayer, burn in your heart, and the bad habits will soon melt away.

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"God Bless the Choir.

Under this head a precentor gathers up the following observations:

Many choirs receive more criticisms than prayers.

The choir-hater and the choir-worshiper are both at fault.

The church should show its appreciation of the choir, and deal liberally with it. Parsimony is most fatal to musical progress.

The choir should have a right conception of its place. It does not exist to exploit its own ability, but to lead the worship.

The choir should consider its audience. Music, to be effective, must be adapted to its hearers' capacities.

The choir should be willing to learn, and the minister should know what to teach it as to its duties.

There is no substitute for congregational singing. Its effect is electrical. A good choir seeks to develop it, and keeps in touch with the congregation.

The spirit of a choir should be devout and reverent.—Central Christian Advocate.

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The Battle of the Future.

The general was just about to give the order to charge, says the "Bohemian," when an aide rode up, his horse showing the effects of the tremendous strain he had been under. Hurriedly the aide saluted.

"General," he said, "I am sorry to inform you that the moving picture machine is out of order and the battle must be postponed."

With a muttered curse the commanding officer gave the order to cease firing.

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FOR LOSS OF APPETITE

Take Horsford's Acid Phosphate

Its use is especially recommended for restoration of appetite, strength and vitality.

OUR ADVERTISERS

are among the very best; they are carefully selected. They have bargains for you; read what they have to say. It will be to your advantage and ours for you to mention the fact that you saw their advertisement in The Christian-Evangelist.

The Presentation That Didn't Present

Wherein is related a Near-Tragic Episode in the life of a trusting young man

By Frank L. Stanton

All that evening I was in a fluttering state of preparation—for all that year I had been giving free space in the paper to what I thought was a worthy cause, and the president of the same had caused me no end of trouble. And this is just exactly how it all came about:

I was preparing to leave the paper for another in a distant town. I didn't tell my friend, the president, about it, but he came to the knowledge of it somehow; and then he came to me.

I was alone in the office when he entered. I recall now that it was a beautiful April morning, and the doors and windows of heaven and earth were wide. The president tip-toed toward me—a warning finger on his lips, and closed the earthly doors, and was in the act of going through the same performance with all the windows, when I rose and said—

No; I didn't say anything—but he said: "Sh!—Not a word, my dear boy—not a word. Are we alone?"

"I think we are," I said. "You seem to have shut us up pretty tight! What's the matter? Has anybody been murdered—or just about to be?"

He smiled a cunning, maniacal smile, and I—edged toward the door.

He caught me in the act, and said, reassuringly—though in a suspicious whisper:

"I was about to tell you here, but I won't. It is better that you see for yourself. Come!"

I came. And down the street we walked, and halted not until we ran against the town jewelry store, which we entered.

"Do you see that watch there," he said, "the one with the diamond glittering in the center of the case?"

"Impossible to miss it," I replied. "What of it?"

He told me on the way back to the office. He had heard, with sorrow, of my intended departure. I had been good to the Cause he represented, and he and the Cause were going to give me that watch for time-keeping purposes. He—they—had designed to take me by surprise, but that seemed a heartless thing to do, especially as I might wish to respond to the presentation speech, and incidentally bring his name into my remarks, and enlarge upon the work he had done for the Cause, and thereby help the Cause along; and then, too, this whole affair would show up well, under appropriate headlines, in the next issue of the paper!

"Go ahead, now," he concluded, "and fix you up a good speech, and get it by heart, so that you can deliver it offhand—with apologies for having been taken 'completely by surprise,' and knocked clean off your feet, as it were; and ring in a rhyme that will take in all the members of the Cause, and don't forget me! We'll be here at 8:30 sharp, Wednesday evening next. And now the cat's out o' the bag, go ahead and get ready!"

And that confidential disclosure was my reason for beginning this true story about being "in a fluttering state of preparation" on a certain evening.

For three solid days and dreamless nights I labored on my remarks-to-be when that watch should show up, accompanied by the diamond in the center of the case, and engraved with my name, "as a token of affection and esteem," etc., etc."

"Like a guilty thing," I stole into the secret woods, and spoke my speech before birds, the helpless trees and, occasionally, stray cattle—when they couldn't get away convenient; and I thought I had the speech down pretty fine when—

The fatal night came!

I don't think I lost a gesture on my way to the office, but, as I said in the beginning, I was in a flutter when I got there.

On this particular night I had on a white vest which had been purchased for the occasion on the installment plan, and the pearl buttons thereon glittered in the lamplight.

I consulted my Waterbury watch, and it registered 7 o'clock. The time didn't seem to hustle at all; it just dragged itself along. But 8 o'clock showed up at last!

The grand *finale* was at hand—only 30 minutes more, and then—

Footsteps. The presentation committee was at hand!—But no; only a tired printer, who had returned to the office to "throw in" the remaining forms of the last issue.

Then 8:30 came and went.

No committee!

The Waterbury and the office clock together registered 9.

No committee!

At 10:30 I began to get hungry and lonesome. I was about to jerk my coat and white vest off and go to work for my living, when—the door was opened, and the president came in.

He nodded to me—coldly, I thought, and left a little complimentary notice of himself and his work on the editor's desk. He hadn't done that previously—he always brought his little notices to *me*. I was the associate editor.

Not a single word about that expected watch, with the diamond—not a shadow of the presentation committee.

And he was in the act of leaving, too,—had got himself as far as the door, when I called to him: "What time is it?"

He stopped—started—came softly toward me.

"By Jove!" he exclaimed, "that reminds me! And I'm so sorry about it, too! But the fact is, my dear fellow—" he bent his head and whispered: "the committee decided it would be best not to give you a watch at all, and the money subscribed has been refunded to the subscribers. Lots of good men who have worked on this paper have left—without a watch; and the sense of the committee is that, to give *you* a watch would violate all precedent, and cause the departed ones to think unkindly of us. But you've got a watch anyway, haven't you?"

I don't know how I pulled through with my department that week; but the paper came out as usual on Saturday—but it didn't contain that little complimentary notice the president had written about himself, and laid so gently on the Editor's desk!

For three days and nights I held dark counsel with the editor as to just what should be done with a man like the president of that new Lost Cause.

He suggested killing, but upon reflection we decided that we couldn't afford to waste powder, and so we resolved to hire a man to sandbag him privately.

This also was given over, and we resolved to leave him to Time.

I afterwards sold my speech for two dollars, to a fellow who really got a gold watch—though I don't know whether it had a diamond in it or not. I guess he got through with the speech all right. But I never made any inquiries. I had lost all interest in it!—Uncle Remus's Home Magazine.

Smile it Down.

Every one who loves you
Loves to see you smile,
Loves to see you cheerful
And happy all the while.
Smiling comes so easy!
Do not wear a frown.
If you feel one rising,
Always smile it down.

J. D. Benedict, the superintendent of the Indian Territory schools, nodded toward a sturdy and grave young Indian girl.

"She is a maid," he said, "in the house of a friend of mine, and the other day she was left in charge of the children while her mistress went on a long visit.

"The mistress, on her return, said to the maid:

"How did the children behave during my absence, Caroline? Well, I hope."

"Beautifully, madam," Caroline answered. "And at the end they fought terribly together."

"Why did they fight?" the mother asked.

"To decide," Caroline said, "which was behaving the best."

13,000,000 Dyspeptics

Live In the United States and Canada Suffering Terribly Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from Dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

Why? There must be merit to them or they would not or could not be distancing competitors.

Ask any druggist to tell you of their popularity.

They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences or make up your mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

They are made up from fruit and vegetable essences and their tablet form of preparation preserves these qualities longer than fluid or powder modes of administering the same essences.

They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c for a package of Stuart's Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Albert's Victory

By Edith Bradley

In the early pioneer days of long ago, out in western Kansas, where the natural scenery is most enchanting, James Gordon located and took up a claim for a homestead. After preparing a rude house of sod and logs, he went back to Ohio and made due preparations for an early move in the spring to his western claim. It meant quite a little to the Gordons to give up their eastern friends and advantages and move so far west with their two children, a boy of twelve, and a girl, Elizabeth, ten years of age. Yet it had to be done, and done cheerfully, for Jim Gordon was a man of few words, and when he spoke, it was law. Mrs. Gordon was of a splendid family, ambitious, cultivated and a Christian. I am inclined to emphasize this last-mentioned fact, for it was that beautiful grace which won her friends everywhere. It was contrary to her wishes to make this change, chiefly on account of the children. How was their education to be obtained, and where could they look for religious privileges? Her heart seemed very, very sad as she parted from her old friends, and the goodbyes were not easily said. Not so with Jim Gordon. In his rough, kind-hearted way he said: "No time now for tears; you'll get used to it." So his wife, Mary Gordon, wiped her eyes with the corner of her apron, and with a grim smile made up her mind to face the music, and endure the hardships without a murmur.

Springtime was glorious with song-bird and glow of sunshine. Mary sang a snatch of an old song as she tried to make the rude hut look home-like and cosy. "I must be brave and do it for the children's sake," she said. Oh, the comfort in that thought! She forgot self entirely, the little people were so enchanted by the acres and acres of grass and flowers, the big blue sky and the cattle lowing in the meadow. Never a care, never a fear, and Jim toiled all day long, breaking the sod with a true and steady yoke of oxen, so tired when night came, that anything that offered shelter seemed like home, sweet home to him.

Thus he lived in his own little world, never seeing the weary or tired look which his wife could not hide. Day by day the field grew larger, and was soon ready to be planted. They all turned out to plant the corn, that it might be in and ready for the early rains. Thus the time passed and autumn was approaching. They were in that forerunner of the season that we call "Indian summer," when all things put on a hallowed, soft light, when the brook's murmur is echoed by the bees' song, and the trees put on tints of red and gold. All nature seems to respond to the Creator in soft and mellow tones of harmony. These were days of deep meditation for Mary Gordon. She often sought the Master in secret prayer for help to bear her burdens, to let her light shine, and for strength to overcome self. She always came out of these little talks with God all new, ready to smile or sing, and the children never guessed that she knew much of real heartaches. Their crops were good, cribs must be built to hold the grain, and every day seemed full of work and care. After the crops were gathered, Jim Gordon worked with energy to prepare timber and lumber for an addition to their present home, for he never wearied of planning to improve the little homestead. Mary was always busy with butter making, baking and raising chickens and turkeys. This was quite an industry at that time, as a buyer made a regular trip through their region every few weeks, buying all extra products in exchange for groceries and tinware.

A short time before Christmas little Elizabeth was taken very ill. Over at the mission there was a doctor, and when he came he found that the little sufferer had reached the dangerous stage of diphtheria. They did all they could, but in a short time they laid her little body to rest under the old oak tree where she had spent so many hours with her dolls and books. This was a severe blow to the family, and the father, especially, refused to be comforted. So far away from the real Comforter, he could not understand Mary's sweet submission, or why the hours spent under the old oak tree could be a help to her.

The minister came out to see them as often as he could, and, taking a great liking to Albert, loaned him books. Albert proved to be a great student, and looked forward to a time when he might go east to college. One day, just before sunset, his mother stepped out into the yard for a deep breath and to cool her brow, for it had been a hard day. As she looked up, she saw Albert coming out of the orchard with a water jug in his hand. A great, big fellow, he was the pride of his mother's heart. The troubled look on his face caused her to ask him,

"What is it now, son?"

"Well, he owes me a show to make a man of myself, and I am going to go, and without his consent, if I can't get it. I don't see how father found it out, but he knows that I wish to go to college, and he is down on it. He says I'd better put the money in stock. I have to leave you here, little mother, but I am going."

"God bless you, my boy! Settle the question by your own prayerful convictions and I am sure the way will be opened."

The water jug filled, Albert returned to the hay field. The mother started for the house, as she saw a team drive into the door yard. A man about forty years of age asked for shelter for himself and son, a boy about sixteen. They were traveling for the father's health from eastern Kansas to Colorado, overland. He was a minister of the gospel, named William Wood, and said that "Gordon" was a family name to him. Upon inquiry, they found they were own cousins to his wife, and that his boy's given name was Gordon. The brief conversation transformed the travelers from casual strangers into welcome kinsmen and guests. When Jim Gordon came in to supper and met the strangers, he eyed them with astonishment too great for words. "Well, I'm beat!" he ejaculated at last. "Glad to see you. You find this a land of heathen, nearly, don't you?"

"Well, not exactly," said the kind-hearted minister. "Nothing right here would indicate it, do you think so?"

"Well, don't know as I do, as that boy of mine has done little but talk college and the ministry for the past five months. You don't see anything like a preacher in him, do you?"

Albert sent an appealing look in the minister's direction which gained the victory for him. He actually asked him to go back home with him, since it was all in the family. His own son would enter college this year also, and no reason why he should not have a home with them and try a pull at college and see how it would go. "Well, I'm beat again!" declared Jim Gordon. "I don't seem to figure in the business around here. Told 'em I thought the money would be better spent in stock."

"I guess you will not be sorry when this young man comes out of college a winner," said the minister.

In a few days he and his son started on their journey with a promise to return in six weeks and take Albert with them. Mrs.

God's Almoners.

BY E. E. BROWN.

God's almoners are we,—
From out his store
He gives to thee, to me
(Now less, now more),
Some gift, some sacred trust
That we alone
Of all his children must
Bear swiftly on

To those who watch and pray
In bitter need,—
Doubting, while we delay,
If God doth heed,
Doubting because the hand
That holds the gift
Comes not to succor and
The burden lift.

God's almoners!—Untold
The honor given
To us that we should hold
The gifts of heaven
In sacred trust like this!
Then let it not,
The deed forgot,
Be ours the joy to miss.

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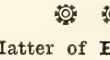
Gordon seemed to take on a new lease of life, and was never too tired nor too busy to help in the plans for the start to college. As for Albert, his quick step and merry whistle was something like an inspiration to the father. Gordon actually woke up and declared that there must be something in it, after all, for he never saw Mary more happy, and as for the boy—well, the mystery of it all was a problem too deep for him to solve at present, save that it did stir up his own mind not a little on the subject of religion.

The morning of Albert's departure is at hand. "Mother, dear, do not feel lonely. I shall work hard to meet your high ideal. Just pray for me." This kind of a parting made it so much easier for Mary, and she even smiled as she wiped away a stray tear. To his father Albert said: "Goodbye, father! Let little mother teach you how to live, while I am away. You have one lesson yet to learn, and she is a good teacher." Jim Gordon looked amazed, and said: "Well, I'm beat! You're right, my boy. Goodbye! Write to us often!"

Mrs. Wood was very kind and took pleasure in preparing a room for her cousin's son, and he was made to feel at home. He was a general favorite at college because of his sincerity and hearty good will for his fellow students. No one could excel him at foot-ball, and he was the pet of the team. The girls knew just whom to call upon when they needed a friend in the society, and no one could raise the college yell on the campus as full or as quickly. The first year soon passed. He spent the vacation selling stereopticon views for a big wholesale house, and cleared expenses and the next year's tuition, and also spent some time at home. The next year he earned a scholarship, and continued to prosper. Finally, when the close of his college course came, he stood first in his class, and was a general favorite with the faculty. He sent for his parents to attend the commencement. The mother came, and was received royally by him, and taken to all the sports and college functions with pride and careful attention. When he came out victorious in the Field Day exercises, the crowd stormed and his fellow-students rushed at him, crying, "Gordon! Gordon! What's the matter with Gordon!" He stepped to the front, took off his cap, and said: "Stand back, boys! My queen is first!" and he led to the front a little woman, neatly clad in gray. Three hearty cheers greeted her, followed by the repeated cry of "Gordon! Gordon!" and the accompanying college yell. Albert had won the victory.



That Matter of Eating, Again.

Dr. Harvey W. Wiley, the government food expert, has given out a few simple rules for eating and drinking in the heated term, which he says will offset the high temperatures. The rules are excellent, including the poetry, and are as follows:

Eat one-fourth less in summer than in winter.

Eat meat in moderation.

Banish all alcoholic beverages.

Eat most largely of cooked fruits and vegetables.

Drink nothing below 60 degrees in temperature, and drink sparingly.

Be careful to seek the society of cheerful friends.

Practice moderation in eating, drinking and open air exercise.

Don't fret.

Don't worry.

Full many a man, both young and old,
Has gone to his sarcophagus
By pouring water, icy cold,
A-down his hot esophagus.

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VOLUME XLV. NUMBER 42.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 15, 1908.

THE SOURCE OF JOY

IN Christ the principle of self-denial became conscious, voluntary, and delightful. He entered into the work of redemption with clearest knowledge, entire sympathy, absolute willingness and overflowing love. In all His doing and suffering for our salvation are freedom, readiness and joyfulness. His true disciples share His spirit of intelligent self-sacrifice: consciously, willingly, lovingly, they serve the world and one another. Self-immolation, which is unconscious in the brute, which dimly awakes to the knowledge of itself in reflective humanity, realizes itself lucidly and joyously in the light, love and liberty of Christ. "Lo, I come to do Thy will, O My God." "I delight to do Thy will, O My God." Such was the spirit and language of the Master in the hour of Gethsemane, in the presence of Calvary. The disciple must not rest until he attains something of the same conscious surrender and joy. Let us not ignorantly and murmuringly carry the cross with Simon, but with St. Paul "glory in the cross." Our Lord showed us that the highest joy of existence is in limiting and renouncing ourselves that we may help and save others.

—W. L. Watkinson, in "The Supreme Conquest."

The Christian-Evangelist

J. H. GARRISON, Editor
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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, OCTOBER 15, 1908. Number 42.

Current Events

The trade situation in England seems to be very bad. In large centers of population, hundreds of thousands of people are idle, and can get nothing to do. With winter approaching, the pinch of poverty is being felt. The situation is aggravated by the teaching of the Socialist party, which has produced a deep and widespread conviction of what is called "the right to work"; that is, that the local authorities must provide work for all who can work, and food and shelter and raiment for those who can not. This has led to a union of unemployed, as well as unemployable, in which the loafers and tramps may be counted, to force the city authorities and the government to carry out their program. Other cities have followed the example of Glasgow, where mobs have assailed the council chambers, and have tried in every way to harrass the better-to-do portion of the population. Just what the issue will be can not be foreseen. The British government has, in the past, been very sympathetic to those out of employment, and has, on occasions, provided governmental work to tide them over periods of distress. It is a satisfaction to know that the churches are alive to the situation, and are organizing their own agencies, to look after the members of their own folds, and to extend their assistance in any possible way that will be helpful. Of course, the churches will not get what is due them, in the way of thanks, but they are not working for the recommendation of men who have no belief in the program they present.

Churches and Unemployed.

Representatives of nineteen of the world's parliaments have been meeting at Berlin, to discuss anew the peace of the world, and how to maintain it by arbitration. The address of welcome was made by Prince von Bulow, who assured the delegates that Germany is thoroughly agreed to any measures establishing harmonious relations between the nations. "Those are real patriots," he said, "who attempt to prevent wars by endeavoring to overcome ignorance, which is always mischievous; bitterness, which is destructive; hatred, which is blind; and ambition, which is often misguided." A statement like that deserves the consideration of some of the hot-headed war advocates in our own country. Germany, with its immense army, has every reason to want peace, and despite the fact that suspicion has often attached to any statement of a specific nature coming from the emperor or his ministers, we believe that this is the real feeling of those in authority, in nearly all governments, at the present day. The situation in the Balkans, and the attitude of the Powers toward it, but emphasizes the fact that all civilized nations are in dread of any war on a large scale.

A Word for Peace.

The World's Sunday-School Association, which assembled in Rome, Italy, recommended that the third Sunday in October in each year be observed by evangelical churches everywhere as a day of prayer for Sunday-schools. Hence the invitation is to every child of God to contribute a link in the chain of prayer which is intended to circle the globe.

Sunday-school Prayer Day.

One of the staple arguments against temperance legislation is that it will cut down municipal receipts. Mr. H. C. Dungan, of Jackson, Ohio, recently wrote to Governor Wilson, of Kentucky, asking him in regard to the statement that the revenues of Kentucky have been seriously reduced by the cutting off of liquor licenses. The governor's secretary replied: "The decreasing of the treasury in Kentucky is not attributed to curtailed liquor license. The revenues have been increasing yearly in the state. It is the unusual expense in the construction of the $2,000,000 capitol and the heavy appropriations made by the legislature which has caused a deficit, the liquor license having had nothing whatever to do with it." This is one more testimony to hundreds of others that liquor does not mean prosperity to a community.

The Kentucky Revenue.

Some months ago effort was made by the liquor interests to get Mr. Trickett, assistant attorney general of Kansas, into trouble. He had been speaking and writing about the good effects of prohibition. So some bribery charges were trumped up and the report spread that he was found guilty. On the contrary, Governor Hoch instructed the attorney-general to institute a full investigation, and the case against Mr. Trickett has been dismissed as frivolous. It was an infamous conspiracy and shows to what length the evil forces of the liquor dealers will go.

Vindicated.

"Did you ever read the Bible?" This was the question asked by a Chicago judge of a girl brought into the Juvenile Court. "Never heard of it," answered the child, "but we got an almanac."

"How do you expect to go to heaven if you never read the Bible?" queried the court.

"Don't know anything about heaven," answered Lottie, "but pa promised to take us to Lincoln Park when he gets to work and gets car fare."

We can hardly realize such ignorance exists in American cities, yet this is no doubt one case in thousands. Another striking example is brought forth in another court case where a young man of 17 years was accused of malicious mischief.

When Thomas was called to the stand the Justice asked:

"Do you know what an oath means?"

"No," was the reply.

"Ever hear of heaven?"

"Nope."

"Were you never at Sunday-school?"

"No; never went to Sunday-school. Never was at church. Never went to school."

"Can you read or write?"

"Nope."

"This witness is not competent," said the Justice and Thomas was dismissed. Young Thomas was born near Butler and has had the usual advantages of an American boy.

Is any comment needed?

Astonishing Ignorance.

It appears that a decision was recently set aside for a very foolish reason. The members of a sheriff's jury received fifty cents a hearing instead of twenty-five, as the law prescribes, and on this ground the Appellate Division of the New York court ordered a new trial in an insanity case. This is the kind of technical triviality that brings the law into contempt. Had it any bearing on the decision, the public would not complain; but it is this kind of foolishness that impedes progress.

Trivial Technicalities.

Jerusalem has had another sensation. A motor car, the first ever seen in the Holy City, carrying a Boston gentleman, recently arrived from Mafia, Syria.

Editorial

An Illuminating Experience.

Few things are more valuable to young ministers than the experience of older men in the ministry, whose education, ability and character give assurance of their sincerity in dealing with the problems of the ministry. In his "Positive Preaching and the Modern Mind," Dr. P. T. Forsyth, addressing the ministerial students of Yale, gives the following bit of illuminating experience which we are sure in these critical times will prove helpful to many of our scholarly young men. He says:

"Might I venture here to speak of myself, and of more than thirty years given to progressive thought in connexion, for the most part, with a pulpit and the care of souls? Will you forgive me? I am addressing young men who have the ministry before them, as most of mine is behind, strewn, indeed, with mistakes, yet led up of the Spirit.

"There was a time when I was interested in the first degree with purely scientific criticism. Bred among academic scholarship of the classics and philosophy, I carried these habits to the Bible, and I found in the subject a new fascination, in proportion as the stakes were so much higher. But fortunately for me, I was not condemned to the mere scholar's cloistered life. I could not treat the matter as an academic quest. I was kept close to practical conditions. I was in a relation of life, duty, and responsibility for others. I could not contemplate conclusions without asking how they would affect these people, and my word to them, in doubt, death, grief, or repentance. I could not call on them to accept my verdict on points that come so near their souls. That is not our conception of the ministry. And there were people in the press and care of life. They could not give their minds to such critical questions. If they had had the time, they had not the training. I saw amateurs making the attempt, either in the pew or in the pulpit. And the result was a warning. Yet there were Christian matters which men must decide for themselves, trained or not. Therefore, these matters could not be the things which were at issue in historic criticism taken alone. Moreover, I looked beyond my immediate charge, and viewed the state of mind and faith in the Church at large—especially in those sections of it nearest to myself. And I became convinced that they were in no spiritual condition to have forced on them those questions in which scholars so delighted and differed. They were not entrenched in that reality of experience and that certainty of salvation which is the position of safety and command in all critical matters. It also pleased God, by the revelation of his holiness and grace, which the great theologians taught me to find in the Bible, to bring home to me my sin in a way that submerged all the school questions of weight, urgency, and poignancy. I was turned from a Christian to a believer, from a lover of love to an object of grace. And so, whereas I first thought that what the churches needed was enlightened instruction and liberal theology, I came to be sure that what they needed was evangelization, in something more than the conventional sense of that word. 'What we need is not the dechurching of Christianity, but the Christianizing of the Church.' For the sake of critical freedom, in the long run that is so. Religion without an experimental foundation in grace, readily feels panic in the presence of criticism, and is apt to do wild and unjust things in its terror. The churches are not, in the main, in the spiritual condition of certainty which enables them to be composed and fair to critical methods. They either expect too much from them, and then round upon them in disappointed anger when it is not forthcoming, or they expect so little from them that they despise them as only ignorance can. They run either to rationalism or to obscurantism. There was something to be done, I felt, before they could freely handle the work of the scholars on the central positions.

"And that something was to revive the faith of the churches in what made them churches; to turn them from the ill-found sentiment which had sapped faith; to reopen their eyes to the meaning of their own salvation; to rectify their Christian charity by more concern for Christian truth; to banish the amiable religiosity which had taken possession of them in the name of Christian love; and to restore some sense not only of love's severity, but of the unsparing moral mordancy in the cross and its judgment, which means salvation to the uttermost; to recreate an experience of redemption, both profound and poignant, which should enable them to deal reasonably, without extravagance and without panic, with the scholars' results as these came in. What was needed before we discussed the evidence for the resurrection was a revival of the sense of God's judgment-grace in the cross, a renewal of the sense of holiness, and so of sin, as the cross set forth the one and exposed the other in its light. We needed to restore their Christian footing to many in the churches who were far within the zone which criticism occupied. In a word, it seemed to me that what the critical movement called for was not a mere palliation of orthodoxy, in the shape of liberal views, but a new positivity of Gospel. It was not a new comprehensiveness, but a new concentration, a new evangelization, that was demanded by the situation."

Dr. Forsyth is eminently right. The chief trouble with Christians of to-day is not the lack of proper critical views of the Bible. It is much deeper. "For what is needed," as this writer truly says, "is no mere change of view, but a change and a deepening in the type of personal religion, amounting in cases to a new conversion. There is that amiss with the churches which free criticism can never cure, and no breadth or freshness of view amend. There is a lack of depth and height, an attenuation of experience, a slackness of grasp, a displacement of the center, a false realism, a dislocation of perspective, amid which the things that make Christianity permanently Christian are in danger of fading from power, if not from view." The deeper one has pondered over the condition of the Church to-day, the less disposed he will be to take issue with this conclusion of this able scholar and thinker.

We confess to similar experience in relation to our advocacy of Christian union. We have come to feel that back of any successful plea for the unity of believers there must be a closer personal union with Christ; a deeper experience of his saving grace and power. Here is where the church of to-day is lacking. It is too worldly, too carnal, too sectarian, too unspiritual and undevout, to enter into sympathy with Jesus' prayer for the oneness of his followers in order to the conversion of the world. This means that we must go back to primary, original and fundamental New Testament teaching concerning the rebirth of the soul in righteousness and true holiness. A really converted Church, in vital union with Jesus Christ, could readily be taught proper views about the Bible, and could easily be brought into unity and co-operation for the world's conversion. This, therefore, is the supreme need of the times.

Uniformitarianism and Miracle.

The modern view of miracle is not that it is impossible, but that it is improbable, since it breaks in upon the law of uniformity. It is contended that this law of uniformity prevails everywhere in nature, and consequently we have no right to suppose that it will be suspended even for a moment of time. But as a matter of fact this law is suspended very frequently, as is the case whenever we lift a hand or make a movement of any kind, and if man's will can do as much as this, is it not possible, and even probable, that God's will can do whatever he chooses without in any way interfering with other laws that may be in operation. We are constantly opposing the law of gravity. Indeed, the whole struggle of life is to some extent against certain laws which actually exist, and which we are seeking to overcome, and by which overcoming we gain the mastery in matters of the greatest importance. The law of uniformity is undoubtedly one side of the whole case, but there is another side equally important, viz., the law of catastrophism. With respect to this law Professor LeConte deposes as follows:

"Nearly all evolutionists have assumed and even insisted on uniformity, as the opposite of catastrophism, and of supernaturalism, and therefore as essential to the idea of evolution. They say that the constancy of the action of the forces of change necessitates the uniformity of the rate of change, but in fact this is not always, not even usually true; causes or forces are constant, but phenomena everywhere and in every department of nature are paroxysmal. The forces producing storms and lightning and earthquakes are or may be constant; yet the phenomena are in the highest degree paroxysmal. Whenever in nature we have a constant force and a strong resistance we find more or less paroxysmal action. Water running with great resistance in small pipes is checked, but soon accumulates additional force, which overcomes the resistance, only to be checked again, and so on, and so runs in pulses. Now the course of evolution of the whole earth may be likened to such a cur-

rent; there are forces of movement and forces of resistance—progressive forces and forces conservative. The progressive force is accumulative, the resisting force is constant. Thus, in all evolution of history, whether of the earth or of society, there are periods of comparative quiet during which the forces of change are gathering strength, and periods of revolution or rapid change during which these forces show themselves in conspicuous effects. Now, that there have been such periods of rapid revolutionary change in the history of the earth there can be no doubt. Here form the division lines between the great eras of the earth's history, and are always marked by extensive uniformity of the strata, showing the changes of physical geography above spoken of and by apparent sudden and sweeping change in life forms, showing the great change of climate and other physical conditions."

Now, this puts the whole matter in its true light, and at once makes a place for miracle, without which we would have only a half truth with respect to the operation of nature's laws. But it is, perhaps, better to say that no law of nature is really "suspended" by the introduction of miracle. A better view is the idea that the natural is, for the moment, carried into the sphere of the supernatural, or the supernatural is brought into the sphere of the natural. The vista is opened so that we can see across the line which separates one of these spheres from the other. But, however this may be, we can not deny the plain statements of scripture on the ground that these statements contradict the laws of nature, since it is abundantly evident that the laws of nature are not uniform, if by uniformity we mean that there are no "breaks" anywhere in the growth of nature. There is nothing clearer than that these "breaks" occur continually; and, furthermore, there is nothing clearer than that the introduction of man into the affairs of this world has produced innumerable and also radical changes, breaking up the uniformity of natural development and producing results which really contradict the law of uniformity at almost every step of human progress. Many of our scientists are constantly making the mistake of not reckoning with the human will as a factor in the problem of development. It is doubtless true that the law of uniformity must be reckoned with, for it evidently prevails through certain stages of development; but there are times when, and places where, this uniformity is broken, and where an exhausted force is reinforced by a power from without; and this reinforcement is only another name for miracle, such as the miracles of the Bible are represented to have been. From this point of view it is evident that miracle is not only reasonable, but is absolutely essential as a part of the great process of development in both natural and spiritual things, though we may some day call this miracle by some other name. W. T. M.

Notes and Comments

The article in this week's issue by the late Robert Moffett will be read with an added interest because it is, perhaps, the last article he ever wrote for the press. But the article is worthy of being read on its own merits. Everything relating to the early days of our religious movement has a value just at this time. As we are approaching our Centenary all these reminiscences by our old pioneer preachers will be read with more than an ordinary interest. Brother Moffett was well informed with respect to the principles and aims which that movement represents. He was in the front of the battle for many years, was a clear thinker, a good worker, and a wise general of our forces. The success of our cause in Ohio is much indebted to his fine leadership. There is nothing especially new in his article, yet it goes over a ground which is just now claiming the attention of all that love the cause we plead. It would be a valuable contribution to our literature, if some of our ablest men who have been in the movement almost from the beginning would write down their impressions of how they have been influenced by it. Anyway, personal reminiscences, with respect to their lives, would be of special value at this particular time. We will be glad to publish such reminiscences as far as we can find room for them.

We are glad to give considerable space this week, as we do each year at this time, to the subject of state missions. We invite attention to the articles which we print in this number on that subject. It is important to remember that whether we speak of state missions, or general home missions, or foreign missions, the work is one. These are but the names for certain convenient divisions of the work, but they are all one, and are mutually interdependent. Especially is it true that state missions is at the bottom of our co-operative work, and has much to do in the planting and keeping alive all the local congregations which furnish the sinews of war for our wider missionary operations. Too many churches have been neglecting the day set apart for the annual offering to state missions under the impression, doubtless, that this is less important than the offerings for the national missionary societies. It is to be hoped that such churches will consider how vitally related the work in the states is to our national and world-wide missionary interests. The day set apart is the first Lord's day in November, or any following Lord's day in November, if circumstances make the first Lord's day an inconvenient time.

It is encouraging to remember that in less than a month the presidential contest will be ended, and in spite of what the partisan newspapers are telling us, we shall be certain to have a distinguished, able and honorable citizen of the United States as President of the republic, who will dignify his office and seek to serve the best interests of the American people. It may make some difference in stock quotations and in the length of time in which prosperity will be resumed as to which of the leading candidates is elected, but let no one believe for a moment that the country is going to ruin if the election does not go the way he is going to vote. Let us try to be sensible and reasonable, even in these times of political excitement, and in a month from now we shall be able to look at these questions in a much calmer mood.

At this writing our great national missionary and benevolent organizations are in convention at New Orleans, giving an account of the work they have each accomplished during the year past, so far as such work can be tabulated, and planning for enlargement in their respective fields. These organizations are the practical expression of the organic unity of the brotherhood in its efforts to carry out Christ's commission to evangelize the world. They are entitled to the support and sympathy of all who believe in the principles of unity and co-operation, and who approve of the plea of our people for the restoration of New Testament Christianity. Those of us who are denied the privilege of meeting with our brethren in convention are remembering them, no doubt, in our prayers, that the spirit of wisdom and of liberality and of unity may mark their deliberations, and that larger plans may be formed for the work of the coming year.

No little interest is felt in the session of the convention at New Orleans, in which the conference between Baptists and our own people will take place. No one, of course, expects an immediate union between these two bodies of Christians, but there is an increasing number in each body who are ready for union, and the purpose is to cultivate the spirit of fraternity, and especially to remove misunderstandings which have grown up concerning each other's position. It is, of course, to be expected, that our own churches, committed as they are to the plea for Christian union, would be more favorable to union than the Baptists. But not a few of their leaders see, with great clearness, what tremendous advantages would come from the union of the two peoples on a true scriptural basis. But such a union will require time, patience and spiritual growth.

The Baptist Theological Seminary at Louisville has been a target for some small critics in that religious body for some time. "The Religious Herald," referring to this fact, says:

"Reactionaries can not hurt the seminary. Let President Mullins possess his soul in patience. The disturbers of denominational peace and the fomenters of denominational strife have had their day. They are no longer listened to except by small groups of incorrigibles. We are all too busy these days with the great affairs of Christ's kingdom to take any account of the scowling, complaining, querulous brethren. Texas Baptists have won their fight, Arkansas Baptists have won theirs, and a great state like Kentucky will not submit to the dominance of a body of reactionaries."

We congratulate our Baptist brethren.

Editor's Easy Chair.

The Easy Chair is glad to report encouraging progress on the part of its occupant. Last week we spoke of the affliction of imprisonment in one's room on these glorious October days. Since then the prison doors have been opened by the hand of increasing health, and we have been walking forth, under God's blue skies, enjoying the beautiful sunshine and bracing air. It seemed good to renew our acquaintance with the trees about our Rose Hill home, and to note the improvements in the neighborhood. We have even visited the barber shop for a shave, for we have had to resort to that custom since this illness, but hitherto we have had the barber to visit us. It has been six weeks to-day since the swelling on the face first appeared, but during the last week we have been decidedly on the upgrade. In five weeks there was a loss of twenty-five pounds in weight, or five pounds a week, which indicates something of the severity of the suffering we have passed through. With the returning tide of health we have had opportunity of looking over the piles of letters from loving and sympathetic friends in all parts of the country, and have read them with misty eyes. What have we ever done to entitle us to such expressions of brotherly love, appreciation and sympathy? It isn't anything we have done; it is what Christ has done for us all in bringing us into this blessed relationship which we sustain to each other in Him. Never have we felt so deeply the debt of gratitude we owe to Christ for bringing us into this tender relationship with himself and with each other. What are fame, or wealth, or earthly honors, compared to these enduring friendships and fraternal relationships which we have in Christ? O that we might be worthy of such love, such sympathy, and such generous appreciation, for all of which we give thanks to Him, who, by the strength and tenderness of His love, has drawn us into communion with Himself and with each other!

It is a strange experience with us to be writing these Easy Chair paragraphs in the quietness of our own home when our brethren, through their representatives, are gathered in national convention. It has been our delight to be in the midst of these conventions, meeting and greeting familiar friends and those whose faces we had not seen before, and to join with the great hosts in prayer and praise to Almighty God, and to participate in their deliberations for the advancement of the work. This privilege can not be ours now, but we submit without a murmur at the providence of God. We have the privilege, however, of praying for God's blessing to rest upon those who have gathered in convention, and this we do without ceasing. It is the first time in our history that we have gone so far South with one of our conventions, and while this will, no doubt, affect the attendance, we can not doubt that the same spirit of enthusiasm, of optimism, of loyalty to Christ, and of unity, will characterize this convention as it has others. We can imagine what a pleasure it will be to many brethren in the South, who have never before had the privilege of attending one of our national conventions, to catch the spirit of this great national convocation, and feel the thrill of coming victory as it seems to echo in all the songs and prayers and addresses and reports. Especially will it be inspiring to them to meet and hear the representatives from the foreign field tell of the wonderful works which God has wrought in these far-away lands. They will go home to their local work with a new sense of the dignity and value and strength of the Cause with which they are identified, and will labor henceforth with new heart and hope.

The year following the New Orleans convention will, perhaps, be the most important one in our history thus far. It will be our Centennial year. A score or more of great tasks and enterprises are to be pushed toward complete or partial realization during this missionary year. Missionary offerings are to be greatly enlarged, our educational and benevolent work advanced and better fortified. New church buildings are to be erected and old church debts paid. Our ministry is to be enlarged and our membership greatly increased. Pastorless churches are to find shepherds, and churchless preachers are to find useful fields of labor. The family altar, which has been allowed to fall into ruin in many cases, is to be re-erected, and family worship established. A new sense of our responsibility as a religious movement is to send us all to our knees in profoundest humility, seeking God's grace and strength, that we may be equal to the work which he has given us to do. All notes of discord and strife must be hushed that the melody of divine music may fill all hearts. The circulation of our religious journals are to be greatly increased, while these journals seek to become more worthy exponents of so holy and just a Cause. A revival of Bible study and of teacher training as a preparation for individual soul-winning must pervade all our churches and schools. Even a serious effort on the part of our members to realize these great aims will make the year historic, and will bring down God's blessing upon us in such a measure as we have never witnessed before. Once our divine Lord sees all our hearts bent on doing His work and carrying out His plans on the earth, seeking to make this movement of ours a worthy instrument for hastening the unity of His disciples and the conversion of the world, He will come to our aid with such divine re-enforcement, such plenitude of grace and truth and power, as will make us an irresistible force in the world.

Whatever the New Orleans convention can do to help in the consummation of these worthy aims will, no doubt, be done; but, after all, it remains for each local church, each minister of the gospel, and each individual member to determine the success or failure of our Centennial aims. Hence, it is of the utmost importance that this matter be taken up at once by local churches and individuals, and definite plans formed for accomplishing something worthy of our coming Centennial. If it is a shabby, unpainted, dilapidated church building that is to be repaired and made a decent place for the meeting of God's people, let the work be planned and executed vigorously. If it is an old church debt that has been hanging like a millstone about the neck of the church for many years, get it out of the way, even if it requires prayer and fasting. If there be local feuds, divisions in the church, get together in prayer and mutual confession and put these divisions out of the way. If a new and worthy house of God needs to be erected in your community, as an expression of your interest in this Centennial work, let it be done, though it cost many sacrifices. If your church has been neglectful of your missionary offerings, you ought to be ashamed to go to the Centennial without correcting that fault and making liberal offerings to all our missionary interests. If the members of your church are unacquainted with the great enterprises of the brotherhood because they are not patronizing our religious journals, see to it that some worthy representative paper is put into their hands where they may be quickened by coming in touch with the great forward movements of the brotherhood. Put new life into your prayer-meetings and Lord's day services by putting a deeper spirit of consecration into your worship. In a word, begin at once to plan for larger and better things than you have ever done for the kingdom of God, and see how God will bless you.

Remember, it is not going to Pittsburg that is going to celebrate worthily our Centennial. It is doing something to make our going to Pittsburg worth while that counts. If you are not a better Christian because of this Centennial year, if you have not made greater sacrifices in view of it, if your church has not undertaken and accomplished some worthy enterprise that has tested its faith and courage, there will be, we should think, but little pleasure in being present in the great triumphant throngs that will gather at our Centennial convention. Those who have undertaken and have striven and have sacrificed and have accomplished something for Christ and his Cause—these will strike the highest notes of praise at the Centennial and feel the deepest thrill of joy in the high and holy fellowship of that great gathering. We are saying these things because our Centennial year begins *now*, and now is the time for every member and every church to begin to plan and to execute something that shall be a worthy expression of appreciation of what this Centennial means. Immediately following the New Orleans convention, plans should be formed and forces mobilized for making the coming missionary year by far the greatest in our history. To fail to do this would show that some foundation work is needed to put us into sympathy with the great Cause whose Centennial we are to celebrate, and with our Centennial aims. The Easy Chair offers its hand, its head, and its heart to the making of this missionary year upon which we have now entered glorious in splendid deeds and worthy sacrifices in behalf of a great Cause.

The Union Movement By Robert Moffett

The Washington Christian Association, organized by Thomas Campbell in 1809, was intended to serve as a propaganda. It was specially stated that it was in no sense a church. While the "Declaration and Address" clearly indicated that their main purpose was to emphasize the possibility of Christian union by the restoration of the church to the model church planted and trained by the apostles, they did not intend to form new churches, but to support a ministry which would give special advocacy to this plan of union. To them it was so simple and reasonable, and the purpose so scriptural and desirable, that they were not at all prepared for the opposition that met them on all hands. They had a vision of all the denominations falling in line with this purpose and plan, and rejoicing in the union for which the Master prayed and toward which apostolic teaching led them. This union, of course, would be graduai, and largely by a coalescence.

I have never learned what became of that association, nor whether similar organizations were organized. However, two years later they organized the church at Brush Run. It was composed of immersed believers, and accepted an invitation to ally themselves with the Redstone Baptist Association, with an expressed understanding that they need bind themselves by no human creed. This gave the Campbells the rights and privileges of Christ's freemen. From all we can learn, they were not happy in this affiliation. It was, however, a time in life when every young man needs time for study. In May, 1823, the church was organized in Wellsburg, Va., and joined the Mahoning Association. Mr. Campbell had begun, the first of this year, the publication of the "Christian Baptist," which, in 1830, was changed into the "Millennial Harbinger." In 1830, by the editorials of the "Christian Baptist," and especially by the successful work of Walter Scott as evangelist for the Mahoning Association, the church had become so leavened with the new teaching and practice, that the association adjourned as such, and henceforth the churches were known as Churches of Christ, and the promoters of the reform as Disciples of Christ. In Kentucky, under the lead of B. W. Stone, the reformers were known as Christians, and had been in a union movement six years before Thomas Campbell published his "Declaration and Address."

There are few living now who remember the stirring times of seventy-five years ago. Even ten years later I was too young to set any value on the movement, but I can remember how the preachers made much of Christian union. We had preaching only as the traveling evangelist visited us, once or twice a year, and every one of them had a special sermon on Christian union. Gradually this subject has been dropped from the list, until now we seldom hear a sermon on this subject. It was common for sectarian preachers to justify divisions. They seldom do this at the present time. Our preachers found plenty of work in defending the New Testament plan of salvation. Sectarianism had led the people so far from the "ancient order" that it became a difficult task to bring them into harmony with New Testament teaching. Necessarily the themes discussed were suited to the times and circumstances. I can remember some of the themes handled in the decades beginning with 1840, such as "The Law and the Gospel," "The Right Division of the Word," "The Plan of Salvation," "The Inspired Word," "The Word, Quick and Powerful," "The Scheme of Redemption," "Faith, and How It Comes," "Man's Personal Responsibility," "What Shall I Do to Be Saved?" "The Subject, Mode and Design of Baptism," "Prayer," "The Great Commission," "The Atonement," "The Holy Spirit." Some of these and many others were old themes, but the Disciples handled them, not according to scholastic theology, but as they understood the Bible. "Thus saith the Lord" was the keynote of every sermon. It must not be forgotten that the proposition that the Disciples occupy apostolic ground, drew the fire of the opposition, and forced the leadership of each denomination to declare that they, too, stood on apostolic ground. In this opposition they were substantially united, and declared that the Disciples were Ishmaelites, with "their hands against every man, and every man's hand against them." And there was some truth in this, for a New Testament survey of almost every subject crossed the sectarian survey at one or more points. In fact, every preacher's view of Biblical theology gives color to his sermon, even when he handles subjects on which we are quite in agreement. The views of the scholastic were always in marked contrast with New Testament teaching. The Disciples came before the people with "Thus saith the Lord," and the sectarian preachers with "Thus saith the schools." Our preachers said, "Hear ye the word of the Lord, for faith comes by hearing and hearing by the word of God." Sectarians prayed the Lord to send his Spirit to give men faith as the direct gift of God. The Disciples told the people that conversion is a hearty turning to the Lord by faith, repentance and obedience; the sectarians said conversion is as great a miracle as raising Lazarus from the dead, and that obedience had nothing to do with the salvation of the sinner. The Disciples taught that the Gospel is the power of God unto salvation, because it reaches the mind and heart and will, and stirs men to action by facts, precepts, promises and warnings. The sectarians said man was so depraved that he could not think a good thought, nor do a good deed, only as moved by the work of the Holy Spirit. The Disciples taught that Jesus Christ is the all powerful King who must be obeyed in all things, and that condemnation will be the doom of all who wilfully disobey the gospel. Sectarians taught that "Doing is a deadly thing," and that if salvation depended on obedience God would be robbed of the glory of saving man. And so the contention went on, with much heat and not unfrequently with bitterness. Without exception, the denominations called us heretics, deceivers, water regenerationists, and nicknamed us Campbellites and Stoneites.

The reader will see how such a war illy prepared the people to consider the matter of union, and how such a contention could have no other effect than to build up another denomination as defined by our standard dictionaries. Our claim, that we were free from denominationalism because our churches were organized and trained according to the apostolic model, was nowhere admitted by thoughtful people outside our fold.

Fifty years have made significant changes. The speculative theology, which was the fruitful cause of all these divisions, is no longer preached—in fact, no longer held as bonds of church fellowship. The days of the old-fashioned revival and camp-meeting, with all the attendant extravagance of dream-telling and vision-seeing, are forever past. The work of the Holy Spirit in conversion is now seen from another angle. Nearly all these religious denominations have come more nearly to the ground occupied by our people from the beginning of the movement. The belief of all the dogmas of human creeds is no longer insisted on as necessary to church membership. "Christ for all the world, and all the world for Christ" is rapidly becoming the one creed of American Christendom. And the Disciples have changed the spirit of their preaching in giving greater prominence to providence, the Holy Spirit, prayer and organized missionary activity. Christian people of every name are tired of war and are praying for peace—the peace that comes from the closest possible union with Christ.

The greatest hindrance to union is not the fact that we do not see the apostolic church alike, but the deeper and more significant fact that we have not prayed and labored that His church "should be holy and without blemish." I have passed through much of this war. I have not found God's people all in one denominational fold. Christ's prayer for the union of his people is being answered, for they are coming closer together. A full union may not come your way nor my way, but it will come in God's own time and in his own way. Meanwhile let us welcome every opportunity of fellowship with true followers of Christ, and pray God to give us more and more the spirit of that charity which "suffers long and is kind, envieth not, vaunteth not itself, is not puffed up, and never faileth." Christ left his church apostles and prophets, pastors and teachers for the perfecting of the saints for the work of the ministry, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. But speaking the truth in love may grow up into him in all things."

But the church has not yet grown tall enough to be on this high plane of heavenly fellowship.

JONAH-GRAMS.

C. F. Ladd.

Don't be a Jonah.

✦ ✦ ✦

It's useless trying to get away from God.

✦ ✦ ✦

The "Dodger" always gets caught at last.

✦ ✦ ✦

No matter where you hide, God will find you.

✦ ✦ ✦

From the presence of God to the belly of a fish is "going some."

✦ ✦ ✦

Many a man goes to "Nineveh" by way of "Tarshish."

✦ ✦ ✦

You may refuse to do the will of God here, but—judgment is coming.

✦ ✦ ✦

The judgment is a serious proposition for many professing Christians. Are you ready?

✦ ✦ ✦

Some folks seem to think that when they "take ship" and "pay fare," that settles it.

Rock Falls, Ill.

Coming to Our Own at Last By William Durban

I have been young, but now I am old—a very familiar experience with those who wait but a short time on the quickly rolling years. How much I have seen in the way of startling changes! It is gratifying indeed to be able to recall any change that is absolutely for the better. Of some of these I will proceed to treat, because possibly thus some little encouragement may be ministered to minds disposed to pessimism. It seems only like yesterday, though it is over a quarter of a century ago, at least in this old country, we who are known as Disciples of Christ were absolutely an unknown quantity. When we really became in some degree recognized, it was for the most part only in order that amusement mingled with contempt might be expressed. And in ecclesiastical circles opportunities were eagerly seized of showing us that if any privileges were being granted or favors shown, the poor Disciples were made to understand that their place was in the rear. *Sero venientibus ossa,* as the old Romans said. The bones were for those that came late to the feast. Truly a change is coming over the prospect. We used to be regarded—and that by most excellent and estimable persons—as dissenters from dissenters. Now dissenters are usually extremely indignant with the state church folk who call them dissenters and snub them as such. Yet many of these aggrieved noncomformists have no patience with any of their fellow Christians who tend to dissent from themselves. I note that to-day, wherever we succeed in planting a Church of Christ, that church, if it is willing to respond to it, receives a cordial overture for fellowship. There may perhaps be still an occasional exhibition of denominational suspicion or of sectarian shyness, but the old sudden aloofness is rapidly becoming a thing of the past.

Despised Dissidents.

As I write these lines information comes to London from Berlin concerning certain unpleasant treatment of the great Baptist convention by the German ministers of public worship and education. These dignitaries, or at any rate others to represent them, were looked for to attend the meeting of the Baptist delegates from all lands. But they coldly absented themselves. And the Lutheran clergy were equally conspicuous by their absence. The German papers have not failed to animadvert on this fact, explaining that the state church clergy regard Baptists as a body of dissidents from exact spiritual truth. I have known some Baptists who uniformly greeted Disciples of Christ as dissidents—I know not exactly from what. The day will come when all such folly as this will be recognized as a very low grade of stultification. I am thankful to say that the day seems to be not far distant. But there may be hindrances. Before I specify these as possible, may I be permitted to make an analogy?

It seems to me that we have been performing a function very much like that of the wonderful Young Turks. Who until the recent stupendous upheaval in the Near East ever imagined the extent of the sapping and mining that was proceeding year after year ever since the faithful crisis of 1876? When Midhat Pasha proposed the famous constitution it was accepted by the Sultan and a parliament was convened, but all was soon undone, the Pasha was exiled and soon met his fate by strangling. Gloom followed gloom. Atrocities followed atrocities. Bulgaria bled almost to death. So did Armenia. So did Macedonia. What was there on the Oriental horizon to indicate anything but a future of desolation and despair? Nevertheless God was behind the whole scene, although the whole world saw only the Devil in front. Never has humanity received a more wonderful object lesson. Suddenly the people in that empire of oppression have come to their own.

Communities that Wait.

The history of progress and success among nations is precisely this of preliminary struggle and darkness, martyrdom and desolation, accompanied under the surface by a series of divinely inspired impulses that can not be suppressed but bring glorious victory at last. Bulgaria and Servia long since leaped into freedom. That thrilling emancipation was celebrated in the days of my youth. I watched the tremendous drama as I did the awful conflict in America between North and South, and as I saw the red episode of the Franco-German war. How much has happened since! But one thing always results. God sets the oppressed free. They come to their own.

In that beautiful but sad country just across the narrow sea on the west from England a lesser but significant drama is being at this moment enacted. The British government is persistently seeking to avoid granting home rule to Ireland, and is substituting well-meant subterfuges for the autonomy demanded day after day by the great majority of the Irish. Here comes in the eternal question of racial superstition. Popery in Ireland has created such determined opposition on the part of England, Scotland and Wales simply because the Protestants of Britain are convinced that home rule for Ireland would mean Rome Rule. This prejudice even Mr. Gladstone could not, with all his wonderful popularity, ever manage to overcome in the majority of the people. At the height of his power he brought in a bill for granting a National Catholic University for Ireland, and wrecked the government by doing so. But at length it seems to be dawning to some extent on the mind of large numbers of the British people that Home Rule for Ireland will have to be granted. Only it must be given by installments. Therefore Mr. Augustine Birrell has succeeded in passing a bill granting a Catholic University. His scheme is a very ingenious one, and he managed to conciliate all parties to a sufficient extent to carry it through. Ireland is coming to

(Continued on Page 1324.)

The Efficient Church By Louis S. Cupp

A certain factory discovered that its work was being done by one-third of its employees. The remaining two-thirds were living in idleness, void of any vital interest in the success of the factory. The owner did not discharge this large company of luxurious idlers, as many an employer would have done. He was a wise business man. He determined to set every man to work. He resolved to find a congenial task for each employee. He therefore sought to discover the special bent of each worker, and then set him to doing the thing he was best fitted to do. Each man was urged to the closest self-examination, to discover for himself, if possible, the kind of work he could do with the greatest happiness and efficiency. The owner foresaw that to accomplish such a desired result, it would be necessary to greatly enlarge the sphere of the factory's activity, and that, in time, it would become necessary to enlarge the factory itself. He did not, however, begin his enlargement with brick and stone; he began it in the hearts of the people.

This is a parable of the Kingdom. The factory is the church. The employees are the church members. The owner of the factory is Jesus Christ. Paul, as one of the overseers, expounds in the twelfth chapter of Romans the leading principles of the efficient church. The application of the parable to almost any church in Christendom would prove to be true to existing conditions.

In the efficient church everybody will pull; nobody will ride. Every member will do something, and the highest efficiency will be attained when each does the thing he is fitted to do best. God has endowed every man with a particular bent, which may be put to a religious use. Your particular bent is not merely the means of making a living, but the means of making a life.

There are some things all Christians can do. All can attend church. A part can attend all the time. All can attend part of the time. All can participate in the worship of song. All can read the Word of God and pray daily. All can give something every week for the support of the church at home and abroad. A father can not o to church or to heaven for his family. He can not do all their praying—why should he do all their paying?

As each member enlists himself in these elementary duties of Christians, he will gradually discover the particular work in which he is strongest. When found, let him devote himself with complete and reckless abandon to the special work which God has fitted him to do.

Christianity, thus viewed, becomes an unfolding process of self-discovery and self-development. No[illegible] Christians make this self-discovery, because they are not accustomed to yield to the inner promptings of the Spirit. The efficient church must hold itself responsive to the Spirit's pleadings. Each member must be "led by the Spirit." All personal plans and ambitions must be held subject to the Spirit's constant revision.

Selfishness is the greatest hindrance to efficiency. Submissiveness to the Spirit within the believer is the sure antidote for selfishness. The Spirit-guided man will discover his bent. He will develop remarkable efficiency, both as a man and as a Christian. Here is the secret of growth in the Christian life. A man grows by doing the things he is best fitted to do. There is room in the Christian service to allow free play for an infinite variety of talents. There will be no undue duplication of gifts. The Holy Spirit does not make mistakes. He will create in every church diversity of gifts sufficient for the performance of every needed service, if only he can gain the attention of Christians. He must, however, get a hearing. The number who will be thus equipped for special service will be indefinitely increased, as the members hold themselves responsive to the Spirit's voice. A very good rule for the beginner is, the thing you can do is the thing you ought to do.

If a church lacks workers it is due to self-seeking. It is because men and women love

their own ease better than the cause of Christ. They have become accustomed to pleasing themselves, rather than God. They have habitually refused to obey the voice of the Spirit and deafened their ears to duty's trumpet call. So long as they thus act their spiritual nature remains dwarfed and stunted, and their church languishes for want of efficient and sufficient workers. Their religious influence is a tiny rill, when it might be a mighty, rushing river.

The Spirit-led life is the secret of joy in the Christian service. The Spirit leads one to do the work God has best fitted him to do. Only he who does the work he loves and is fitted for can be happy in his work. The meager service which the selfish man renders is reluctant and painful. He shifts uneasily on burning desert sands, when he might rejoice beside flowing fountains.

Every man is a specialist, "Having gifts differing," or differing gifts, says Paul. If guidance is sought, Christ's Spirit will teach each man, not only concerning the thing he is best fitted to do in the church, but also concerning the thing he is best fitted to do in life. There is no distinction between sacred and secular to the Spirit-led man. Every day is a holy day. Every calling is a work of God. Whatsoever is not a work of God is criminal, and has no right for protection under the law. The Christian's business must not be divorced from his religion. Your business and your personality will attain their fullest development and acquire their subtlest influence for your own advancement only as you round out both with a full-orbed Christian character. You will grow in efficiency and influence only in proportion as you make your business a real service to the race. Let men learn from Christ that Christianity is simply the best way to live; that the Golden Rule is the only safe business rule.

It will most likely be revealed that the particular influence God wishes you Christian men and women to exert for Him is to be looked for in your daily work. In your business you have an influence all your own. In your office and your home you fill a place peculiar to yourself. There are no extra cogs in this wheel. There is no overlapping of duties. Each office and each business has just enough persons to do the work needed, and no more. The diversity of gifts needed for carrying on the world's work gives ample opportunity for each church member to stamp his work with distinctive Christian character. Put your spiritual trademark upon your work.

In the twelfth of Romans Paul gives a suggestive list of at least thirty different forms of activity in which Christians may profitably engage. This is not a catalog of gifts found in each believer, but a catalog of gifts found in each normal church of Christ. Each gift listed will become the dominant trait of some individual member. The catalog is by no means exhaustive. The individual types of spiritual activity will be as varied as the membership of the church. God makes a Christian, then breaks the mold. Find your special work, then do it with all your heart and soul.

In following the course suggested, two things will become apparent: First, there will be increased efficiency in the work chosen; second, there will be gradual enlargement of the sphere of your religious activity. By learning to do one thing well, you learn to do many things better. Increased responsibility always accompanies increased ability.

Let every church member begin to do something definite. Let us have no waste material in the church, no idlers or loafers, no careless company of hangers-on. Do not wait to be assigned something to do. Find something yourself and begin to-day. Every member listening to the Spirit's voice; giving something every week to the support of the church; praying and reading his Bible daily; exercising his particular gift every day in his own way to win friends for Christ. This will make the efficient church.

Hyde Park, Kansas City, Mo.

The First Centennial Offering By T. A. Abbott

On the very first day of November, being the first Lord's day in that month, and it having four more, for good measure—occurs the first of the Centennial offerings for missions. Is it not in keeping with the fitness of things that it should be for state missions, thus "beginning at Jerusalem"? It is the initial offering of a series in the interest of missions, which, we trust, shall be far and away beyond any thing our people have ever done for missions before. In a race a good start is everything, and we are hoping that this offering shall inject such impetus into the mission giving that we shall have strong grounds for believing that the most ambitious desire of the missionary secretaries may be more than realized.

It is but right that state missions should lead, because it lies at the very base of all missionary efforts. Heretofore this great interest has not been given its rightful place, but we believe that the people are coming more and more to see its great power and importance, and to rectify the mistake which will, if persisted in, assuredly bring us disaster.

It is quite easy of demonstration that in order that our other mission interests may have larger means for the carrying on of their work, there must be constantly increasing contributions from churches already existent, or there must be constantly added new organizations which shall become contributors to the mission treasuries, or both; and, say what you will, in order to either enlarge offerings from already existing churches, or to the increase of the number of churches by planting new ones, the State missionary organization is an indispensable factor.

Upon the vigor and activity of the State organization in the prosecution of its work depends the enlargement of the resources for every other mission interest among us. It would be, then, a shortsighted policy on the part of these other mission interests if they failed to give state missions their heartiest and most enthusiastic support.

In our strong states this is especially true. In the weaker states it is the province of the American Board to see to the enlargement and extension of the cause. This, in connection with the work in the great cities, is her especial field of labor. But in the stronger states, like Missouri, Illinois, Kentucky, Indiana, Ohio, etc., the state organization is the only one that can do this work economically and effectively.

Take it in the case of our own state. Here we have a vast number of churches, and among so many are hundreds that in their childhood, or weakness, must have the most careful nursing lest they perish. Let the state organization, by neglect or opposition, be put in such condition that it can not do this, and the larger portion of them must inevitably perish. Or, take the territory yet unoccupied. What of the two hundred towns and villages, and the hundreds of country places where we have no organization? Whose business is it to see that these places are taken for our King? There is absolutely no organization whose business it is to enter these places, except our State Missionary Society. Oppose it, weaken it, suffer its appeals to go by default, put it out of business, and instantly the work of enlargement ends and the work of shrinkage begins, and "a disappearing brotherhood" will become an accomplished fact.

Is it not time, then, that we were giving this great interest its rightful place? Is it not just that we ask that its claims be recognized in the most generous way? Is it not right that we ask that in this Centennial year every church shall come with an offering? And, in view of what the Lord has done for us, that we make this a thank offering for state missions and double anything we have ever done before? What will this great brotherhood say? Let the answer come in the greatness of your offering.

Kansas City.

PRAYER.

By Thomas Curtis Clark.

The prayer of faith can never fail,
Although not answered as we will;
The prayer of pride doth not avail,
Though what it asks He doth fulfill.

✣ ✣ ✣

Prayer is a reaching toward God's Light,
Not that our words can make Him wise;
It is a clearing of the sight,
That we may see with unveiled eyes.

A FOOD LESSON

That the Teacher Won't Forget.

Teaching school is sometimes very arduous work. If the teacher is not robust and in good health, she can't do her best for her scholars or for her own satisfaction.

When it becomes a question of proper food for brain work, as in school teaching, many teachers have found Grape-Nuts ideal.

"I have been for many years a teacher, and several months ago found myself in such a condition that I feared I should have to give up work," writes a N. Y. teacher.

"So nervous was I, that dizziness and spells of fainting were frequent and my head and stomach gave me much trouble.

"Several physicians who treated me gave me only temporary relief and the old ails returned.

"About three months ago I dropped all medicine and began eating Grape-Nuts morning and night. Now, my head is clear, pain in stomach entirely gone, and I have gained in flesh. I am not only continuing in school but have engaged to teach another year.

"I owe my restored health, a brighter outlook on life, and relief from doctor bills, to Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

To Evangelize the State By W. A. Baldwin

No ministry is more important, no work more directly productive of results, than what we call state missions. It brings immediate returns to gladden the hearts of the workers, and lays a foundation for the future. The day of large things is upon us, and in no field more so than in this great work. Not a state in the union is wholly covered by our call for unity. The major part of our towns are without the voice that pleads for the New Testament basis of fellowship in Christ. Even in our most populous states this is true. To make the plea fully effective, it should be made universal. Every village and city and community should be made to hear it. And why not? If the fathers could cover so much territory in a generation when they were but a handful, how much more are we able to reach every place in all our country when we consider our great numbers and our splendid equipment? Then, we have the money—plenty of it in the hands of our brethren. And if our gold and our silver be cankered, it will prove a blight upon our lives, and this will check the progress of the whole movement. The Lord has never blessed the ungenerous and the stingy. He may permit us to grow into a smug and comfortable denomination, but our work will be caught up by more willing hands and carried on by swifter feet, and told by lips that still burn with holy zeal for the great gospel of salvation.

There are two ways in which state missions operate, generally. New fields are sought out and opened by evangelists employed by the societies. Then they are fostered till they can become self-supporting. Such churches are made the especial charge of the state boards. Then there are churches that for various reasons have become weak and unable to carry on the work in their communities. The state societies help to employ a pastor for them, paying a regular stipend into the treasury of the church for that purpose. We have many churches in Nebraska now strong and effective and growing, that a very few years ago were not having services, or were thinking of closing their doors. Surely this work of making strength where weakness flourished, of lending a helping hand when most needed, of being a big brother to the distressed churches in the fullest sense—this is surely a great work demanding the heartiest prayers and the largest giving.

But this is not all. The secretary of the society becomes the pastor-at-large for all the state. His time and thought are mostly given to the things making for the well-being of the churches. Some of the strongest may never call upon, but in the western part of Nebraska there is, perhaps, not a dozen that have not in some way conferred with the secretary concerning matters entirely local. But the discouraged and distressed from within and without; the helpless and the dying, appeal to him again and again, and within the limits of the means put in his hands, and the strength and wisdom he has, he renders the assistance fully and freely. His help to churches in securing preachers and to preachers in securing places of labor suitable to them, is invaluable.

But why more argument? The mighty advances made by our states in their organized work the last decade speaks for the work as nothing else can do. Our little organization in Nebraska brought over seven hundred into the churches the last missionary year. We are trying to nearly double our offerings the current year, in order to do greater things.

There should not be a church in all the land that does not take an offering for this vastly important work.

Bethany, Neb.

THE CALL OF THE STATES

East Washington.

The outlook for a splendid work this year in East Washington is most excellent, in spite of the fact that this is campaign year. A number of the churches are preparing for special efforts in evangelistic work this winter. Garfield has secured the services of S. M. Martin; Walla Walla and Waitsburg have secured John L. Brandt; Dayton has secured Victor Dorris. Other engagements are being made. Other good evangelistic fields are open. Those churches that have not made engagements should do so at once. I will here suggest the names of our own evangelists, tried men: T. S. Handsaker and wife, 407 N. 3d street, Walla Walla, Wash.; S. W. Jackson and wife, Castle Rock, Wash.; W. T. Adams, Wenatchee, Wash. We also have several good evangelistic pastors. Write some of these men at once, if you need an evangelist. Brother Adams is "living link" for the churches on the upper Columbia. His time will probably be fully taken in that region.

We are hopeful that arrangements are about to be made for the most of our pastorless churches to have regular preaching. The trouble during the past year has been with the churches. We have a number of good men, who can be secured at reasonable salaries, but the churches have been apathetic. This is too bad. I am very glad to announce that Ed Bright, of Payette, Ida., is now located at Ritzville, and we have reason to believe that he is the right man in the right place. I also report that O. J. Gist, of Coeur d'Alene, Ida., is located at Colville, and that B. H. Gwinn, lately from Illinois, I believe, is located at Goldendale, as the result of the splendid evangelistic work done there by S. W. Jackson and wife, this summer. If any of our churches wish to be put in communication with a good man at a salary of from $900 to $1,200, let them write me at once.

The Pomeroy church expects to move into its splendid new building October 11. A. A. Doak, our state worker, is doing a fine work at Colfax. He reports the largest Sunday-school for years, and also a number of additions to the church. Steps have been taken to organize a new church at Malden. The work is under the direction of the state secretary at present. Malden is the new town on the Milwaukee railroad. We have about forty Disciples in the community, and the prospect is bright for a good church there. Seventeen fields, in all, have asked help of the state board. These fields are ripe for a good harvest, but we lack both men and money. Wenatchee church is making good progress this summer, a number of additions being reported. The new churches at Pasco and Kennewick are struggling under their heavy obligations in the new work there. They are waiting for a loan to finish their buildings. These are two of our most important new fields. Are there not a number of brethren, blessed in store of God, who will open their hearts and pocket books toward these two churches? Send them five or ten dollars—twenty-five would be even better—addressed to the Corresponding Secretary, J. A. Pine, Dayton, Wash. Many other items of interest to the several congregations should be mentioned, but they must be passed by.

Brethren in East Washington: There is before us at the present time one great, absorbing, imperative need—the financial support of the state work. It takes money to win souls and build churches and extend the Kingdom, just as it does to do anything else. The Lord recognized this in sending out his disciples to preach the gospel. We must all preach the gospel, and it never will be preached properly until we all *do* preach it. You who are not going in person must sustain the bodily needs of those who do go. You must give the tithe of the Lord's material blessings to you. With all the magnificent prospect before us, and the splendid corps of workers now ready for a forward movement, we are at present several hundred dollars behind. Shall we dismiss these men, and cancel our plans? I do not believe you will consent to that. We have a number of men in the state who would be greatly blessed, spiritually, in giving hundreds of dollars to this work. There are many more who should give from $10 to $25. We must have such contributions as these before we can adequately finance the Lord's work in East Washington.

The convention at Walla Walla established the first Lord's day in November as

A POLICEMAN'S LOT
May Be a Happy One After All.

An Ill. Ex. Chief of Police found an easy and safe way out of his ills caused by coffee. He says:

"I suffered intensely from heart trouble and nervousness for five years, and though treated by some of the best physicians in this city, did not get permanent relief until I changed from coffee to Postum.

"A friend of my family was visiting at our house, and seeing my condition insisted that coffee was at the bottom of my trouble. I confess I was skeptical, but promised to try Postum in place of coffee.

"It was nearly three weeks before I noticed much of any change, as my case was a bad one. Then I saw that my nervousness was gradually disappearing. A little later I was able to sleep a part of the night on my left side, something I had been unable to do for 5 years at least.

"I kept on using Postum, and the result is, so far as heart trouble and nervousness are concerned, I am a well man.

"The best proof is that I am writing this with my own hand, a thing I was unable to do for several years prior to the change from coffee to Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

state missionary day, when all who have not already made their contribution should do so for the evangelization of East Washington. Now is your time, brethren, to come to the rescue of this great work. You need not wait until the first of November. Send the money direct to the Corresponding Secretary, J. A. Pine, Dayton, Wash.

We here and now make a most earnest call upon all the Sunday-school superintendents and teachers to plan a splendid home missionary rally for the last Lord's day before Thanksgiving and encourage a large offering from the Sunday-schools for home missions, the half of which will come back to the state work. J. A. Pine, Cor. Sec.

Illinois.

The following summaries will perhaps do the most in the least space to give some idea of the utility of state and district missionary service to the reader:

SUMMARY FOR THE YEAR ENDING 1908.

Men in the service	35
Churches visited	264
Days' service	4,068
Meetings held	30
Sermons delivered	2,006
Conversions	658
Other additions	315
Total additions	973
Churches aided:	
By appropriations	14
By meetings	30
Total churches aided	44
District conventions held	8
Missionary rallies conducted	75
Dedications by the field secretary	7
Money raised at dedications	$7,615 00
Received for state and district missions	11,398 84
Total number of contributing churches	357

Living Link Churches: Carthage, W. W. Denham, minister; First Church, Springfield, F. W. Burnham, minister; First Church, Bloomington, Edgar D. Jones, minister; Arcola, John I. Gunn, minister; Tazewell county, J. W. Street, Milo Nethercutt, A. G. Huff and J. C. Lappin, ministers; Central Church, Peoria, Harry F. Burns, minister.

Missions and Missionaries: Moline, Robert E. Henry; Stuart street, Springfield, C. C. Sinclair; Freeport, F. W. Emerson; Howett street, Peoria, William Price; Redmon, L. Hadaway; Havana, O. C. Bolman; Aurora, ——; Polo, F. A. Sword; Streator, C. D. Hougham; Pontiac, Allen T. Shaw; Minonk, ——; Findlay, J. J. Bare; Villa Grove, R. L. Cartwright; Cavanna, Roley Nay.

J. Fred Jones, field secretary; W. D. Deweese, office secretary; D. R. Bebout, Seventh District evangelist; J. H. Beard, Eighth District evangelist.. Clarence L. Depew, state Bible school superintendent.

MISSIONARY FUNDS.

Receipts from 282 churches and 20 individuals in direct offerings	$ 5,630 09
Interest on permanent fund	1,145 73
Receipts in the field (state)	522 21
From the First District	523 82
From the Seventh District	747 69
From the Eighth District	428 52
From 26 Endeavor societies	219 58
From 225 Bible schools	1,235 58
From the American Christian Missionary Society	334 00
From subscriptions to News	541 72
Total	$11,398 84

SUMMARY FOR THIRTEEN YEARS.

Men in the service	535
Days' service	30,514
Meetings held	695
Sermons delivered	22,133
Conversions	10,694
Other additions	6,658
Total additions	17,352
Churches organized	84
Churches aided	595
Dedications by the field secretary	30
Money from all sources for state and district missionary work	$113,212 50

It is to be hoped that our ambition to have twenty-five Living Link churches for this year may be realized. It will enable us to support twenty-five ministers at that many missionary points. Then, it is worth much to a congregation that links with us to know when they meet that they are also preaching to another church in another town.

We need to push the project of an evangelist in each district in order that many perishing churches may be saved by kindly aid and friendly advice.

The offerings for state and district missions should be large because the opportunities are great. J. Fred Jones,
Bloomington. Field Sec.

Florida State Missions.

Having written a short article on conditions in Florida, I now add a few words on our needs.

Most of all, we need an awakening of the scattered Disciples and weak churches to a sense of their responsibility and a knowledge of their power. In explaining the parable of the wheat and the tares, the Savior said, "The field is the world, and the good seed, these are the sons of the kingdom." When the winds carry the downy seed of the thistle over the fields, the thistle springs up, wherever the seed rests. So, wherever the disciples are dispersed over the world, the kingdom of heaven should spring up. When scattered disciples fulfill their mission, subtraction will become addition, and division will be multiplication.

Scattered Disciples and weak churches too often underrate their power. They are apt to think that they can do little, or nothing. But their very isolation is an excellent opportunity. They can do a greater work now than when they were members of large, flourishing congregations. Then not so much depended upon them; now, all depends upon them. Will there be any stars in their crowns? If they rise to the occasion, their stars will be many. "When I am weak, then am I strong." Was this true of Paul, and is it not of you and me? O, that the isolated Disciples and weak churches would awake to a sense of their responsibility and a knowledge of their power. A little band of Christians, even if poor in goods, yet rich in faith, and all helping, can work wonders.

Another of our needs is that the Disciples should be so thoroughly grounded in apostolic teaching and practice that they will never give it up, but make a heroic struggle to build it up.

We need preachers who will come here to stay, who will be patient with meager results and meager support, who are willing to make heavy sacrifices for Christ's sake. We need more liberal, regular giving, the entire membership helping—we certainly need this.

We need a liberal offering from every church, and every disciple in the state, early in November, so we can report it at our state convention at Tampa, November 12-15. It will be sacredly used in helping weak churches and isolated brethren and sisters. T. A. Cox, Cor. Sec.

Michigan.

The most of Michigan is pioneer ground for the Disciples of Christ.. Although we entered this state over fifty years ago, yet the progress has been slow, for reasons that can not be fully understood. In my judgment very much of our slow growth has been from the lack of plan and management. Some churches have been started within a few years that demonstrate what can be done in Michigan. Traverse City is scarcely ten years old and yet they number more than five hundred members, with a Bible school of nearly four hundred—the largest in the state. The Woodward Avenue Church in Detroit is the most costly and beautiful plant that we have among the younger churches; but it is paid for—at a cost of $27,000—and a growing church is the result. The "Soo" is scarcely one year old, and yet they have purchased a fine church and engaged one of our best preachers, H. E. Rossell, and have 200 members. Fifth Avenue, Grand Rapids, is yet a young church. W. A. Bellamy, the efficient pastor, is leading them in a noble work. Some institutional features have been introduced into this church and it brings good returns, they think.

Last year the state board began their work in Muskegon. A chapel was built and a church was organized. This was the first movement of this kind we have made for some time. I mean the selecting of a point, the purchasing of a site and the taking of the initiative on the part of the board. It has its dangers, but it saves much time, where it can be done. It saves burdening the young work with debt. It makes a good introduction to the city where we go. The danger lies largely in giving the new church the idea that some one else will do their work for them. This must be avoided as far as possible.

A fine opportunity is before us in this state. Bay City, Lansing, Jackson, Detroit, Grand Rapids, Marquette, Houghton and other cities are open to the Disciples. We must enter these points and take possession in the name of the King. We are hoping and praying that our people of means will learn to give liberally to Michigan. Some have done well in this regard; others are considering the matter. We should be able to enter these cities with some degree of dignity and strength. Let us prepare for it and study the problem more closely. The starting of churches in our cities with efficiency and success is a question that we have scarcely touched in Michigan.

The outlook for the year is good. Let every Disciple in Michigan remember Michigan day, November 1. Send an offering to F. P. Arthur, Cor. Sec.
Grand Rapids, Mich.

New England.

There has been substantial progress in the New England states during the past year. It has been chiefly in the form of church building. The church at Springfield, Mass., completed and dedicated a fine building in one of the best locations in that thriving city. A new work has also been started in Springfield, as a mission, in the old church, which the present church left when it moved into the new building.

At Bridgeport, Conn., a new building has been started, and the work of building is rapidly progressing. The church at West Rupert, Vt., has nearly completed a new house of worship, which will be the best church building in that place. In the church at Brockton, Mass., improvements have been made which substantially increase the accommodations for the work.

One of the important works started during the year has been in the city of Providence, R. I. We have had a small church in Manton, a suburb of Providence, for many years, but its location was not good. Now that work has been started in the city, it is very important that a large amount of aid be given so that it may go along rapidly. Nothing succeeds like success. Aid given at the right time is what counts. Now is the time in Providence.

It is encouraging to be able to report that all of our churches that are able to support pastors are supplied with able and efficient men, who are likely to stay with their churches for some time.

R. H. Bolton.

Southern California.

We rejoice that the inspiration pertaining to men that do things belongs to the fellowship of Disciples in southern California and Arizona. During the year ending July 31 they organized three new churches —Tucson, Oceanside and Japanese, Los Angeles. Three were brought to self-support —Anaheim, Imperial and Rialto. Our 12,000 in this off year for finance again raised and expended in the maintenance of mission churches in our state an average of one dollar per member. This money was expended in 32 places, mostly to sustain pastors.

These missionaries added to the Church 350 by baptism and enrolled 525 otherwise, making a total increase of 875. In southern California and Arizona the Disciples have 67 regularly organized congregations, with a membership of 12,000. Of these 67 churches, all but three were served by pastors located on the field, and giving full time service.

We challenge Christendom—even the sections under episcopal rule—to show a better record in this respect! To those 67 churches 1,336 were added by baptism and 2,263 otherwise. These churches raised for foreign missions $8,000, for home missions $12,000, and for other enterprises outside of local work $2,000, which approximates an average of $2 per member for work away from home.

They raised for local work, including property, $160,000, which is an average of $15.33 per member. This makes a grand total average of $15.33 per member from these churches for the various enterprises of the kingdom.

The average for the whole brotherhood, figured by the official statistics, was a little less than $5.66 per member. So in the Grand March at the Centennial Review, southern California expects to march at the head of the procession and carry the banner! Grant K. Lewis, Sec.

Long Beach, Cal.

South Idaho Christian Missionary Society.

Since the organization of the work in South Idaho we have never entered upon a year that promised so much for our cause as the present. Amidst the rapidly settling districts as well as from some of the older settled places doors are swinging open to us and we are invited, yea, urged, to enter. Many of these fields must be entered now or it will be very difficult to get a start there after awhile. In many promising new towns we are offered church lots if we will put up buildings on them. Other churches are availing themselves of the opportunity. It will be expensive to buy our way into these little cities after a while. We have tried this, to our sorrow.

During the last two and one-half years one-half of our churches in Idaho have been organized, three have procured church houses, one is being built, and three churches have been helped by the board to become self-supporting. In some of these new churches the situation is critical. They must have help from our board or will go backward, or close up entirely. With some of these only a little help from the board for one or two years would put them on a self-supporting basis, while with others it must take a long pull of several years.

This year we must raise at least $1,500 from our churches in Idaho. We have carefully gone over the field and do not see where we can get along with a dollar less. The committee, with these facts before them, at our last convention, made the apportionment among the churches. We are now dependent upon the churches to act in the matter, and either raise the apportionment themselves during October and November, or invite the Secretary to come and hold a missionary rally and take the pledges. Brethren of Idaho, you must attend to this matter in its time, or other collections of the year will crowd it out. We were compelled to close last year in debt, and but little has been paid in since the convention. All expressed a readiness to do their best at the convention. But now complete the doing, also, that as there was a readiness of will, so there may be the completion also of your ability.

Frank E. Jones.
Cor. Sec'y So. Idaho.

Wisconsin.

Wisconsin is a needy field. No section of our country is in greater need of the pure gospel.

Our contention for unity and freedom appeals to a people who see weak, struggling churches on every hand; but the population is so mixed, being so largely foreign, and their moving about from one lumbering or manufacturing town to another makes it difficult to crystallize the sentiment we make; or if we do, some have soon moved on to some place where we have no church.

We have, for forty years, been baptizing 100 to 300 persons a year, and yet there can not be found more than 2,000 Disciples in the state. These conditions make it necessary to do much preaching that appears to be lost. The work of the preacher is largely seed-sowing, and the seed is carried here and there with little opportunity given for watering and cultivating. I look for a rich harvest after awhile. We have the seed, but not enough sowers nor the money to hire them. I have thought it would be a good plan to inaugurate a seed-sowing campaign next summer. My plan is, let one of our strong churches having a strong preacher adopt one of the large cities of this state as its mission, sent its preacher with a singer and means sufficient to rent a hall and preach "liberty and union" for two weeks. We'll furnish you as many cities as you want. Write me, churches, that you will do this.

The First Church, Milwaukee, Claire L. Waite, minister, entertained the state convention September 18-21. The fellowship was sweet, the hospitality lavish, the addresses inspiring and heart-searching. We had with us Secretaries Mohorter, Warren, Denton and C. C. Smith. Mrs. Effie Cunningham was there in the interest of the C. W. B. M., and Brother Emerson of Freeport gave us a stirring sermon. J. H. Bullock, of Footville, stirred the convention to a better interest in the Bible school and "Teacher Training;" J. S. Stone told of his work with the mixed congregation at Chippewa Falls, English and Scandinavian, and L. L. Mann, pastor of the union church at Waupun, preached Christian union. The Milwaukee and Ladysmith churches reported the best evangelistic meetings. The Milwaukee church swarmed during the year, the new swarm settling in another part of the city, and working under the direction of R. A. Nourse, a business man of the city.

J. C. Thurman, of Green Bay, presided over the sessions of the W. C. M. A. with dignity and dispatch. Mettie Monroe, Ida Towne and Mrs. E. W. Tucker, familiar figures at our conventions for twenty years piloted the sessions of the C. W. B. M. They are pushing the Centennial interests, and urging better organization of children. Richland Center takes us next year.

H. F. Barstow, Cor. Sec.

The Russian Work in New York

Our Russian work here is taking on interesting phases. Besides three young men just sent to Kimberlin Heights, we hope to get several more off to our more advanced colleges. Our two native preachers are at work and baptisms are frequent. H. Norton, who has been in charge of this work for the Baptists, as pastor of the Emmanuel Church, is in a fair way of getting the use of that church building for a term of years, as the Baptist committee is inclined to hand over to us this Russian work, building and all. They can not do anything with it, and recognize that we can. Brother Norton's salary ceased October 1. The Baptist committee paid it until that time. It would simply be a calamity to let him seek work elsewhere. He can handle this work as no one else can. There are three other places at our disposal for housing settlement work without expenses. He thinks he can get all the money he needs for carrying on this work here, as it appeals to people of means. The urgent point is money to pay the salaries of these three preachers. We ought not to ask Brother Norton to take less than $1,500 per year here where expenses are so high. As it is he spends everything, aside from a bare living, on the work. The Russian preachers work and maintain themselves, after a fashion, but they ought to be paid a moderate salary besides. The treasury of the A. C. M. S. is in debt and it is doubtful if they will take on any new work. What is done must be done quickly. The way this question is opening up to our people providentially is almost startling. Everything is provided that is needed, except a little liberality on our part to keep Brother Norton at work.

J. L. Darsie.
2206 Beverley Road, Brooklyn, N. Y.

[It surely ought not to be a difficult thing, in the face of this providential opening, to secure the necessary funds to keep Brother Norton at work. We trust Brother Darsie will keep this matter before the brotherhood. Editor.]

Coming to Our Own at Last.

(Continued from Page 1320.)

its own. I have no sympathy with priest rule, but I have long understood that the very way to propagate the abuse is to deny to the people the right of self-government.

I have traveled far in my topic, but I intended, when I started my thesis, to take a great sweep. We Disciples of Christ must not take short views. The way to success for churches as for nations is to take long views. The conditions of victory are identical in every sphere. If our principles are right they will triumph, though many of us may go down in seeming defeat. Let none be discouraged. The way to victory has always been through darkness. Even when nothing seems to be doing, and when we imagine that no advance whatever is being made, mighty processes are in operation. In the dark night all nature is quietly at work, though not a sound may be heard and not a movement perceived. We awaken in the morning and find countless millions of flowers and of verdant blades spangled with drops of dew, each flashing with a sunbeam caught and clasped in its bosom.

Our Budget

—Our representatives are in council at New Orleans. Let us not forget to pray for them.

—May the Spirit of Christ pervade all their deliberations and make this convention a foretaste of what we hope to have at Pittsburg next year!

—This is a State Mission number, and we invite attention to the call which the states are making to the churches for their liberality in the November offering.

—In the absence of his able assistant, the Editor, who is glad to report himself daily improving, is editing the paper from his residence to the best of his ability.

—Quite a good delegation of St. Louis members left on Wednesday for New Orleans on The Christian-Evangelist Special, which, we have learned, landed its delegation there safely and on time.

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—A new church is being erected at Ninnekah, Okla.

—Lewis A. Pier has taken the work at Los Gatos, Cal.

—W. E. Pitcher has taken the work at Port Orchard, Wash.

—E. M. Smith has entered upon his work at Decatur, Ill., for the First Church.

—L. H. Harbord has been elected county evangelist for Audrain county, Missouri.

—The church at Tulsa, Okla., has in prospect a new building of fine proportions.

—J. F. Matthews is located at Sherwood, Texas, and the outlook is reported very good.

—H. R. Walling is giving two months of service to the church at Tecumseh, Okla., and may remain longer.

—S. G. Inman and family are now settled at C. P. Diaz, which is across the river from Eagle Pass, Texas.

—W. O. Stevens has been in a meeting at Rockdale, Texas, and used a full page ad. in the local paper to advertise it.

—H. W. Hunter has been employed by the board of Monroe county, Missouri, to conduct a campaign of mission education.

—J. W. Vandewalker, of Fall River, Mo., is gripping things. He was recently at Mine La Motte, and had 40 additions.

—In another column we report the dedication of a new church at Findlay, O. Brother Sims has done a wonderful work there.

—M. J. Nickerson is to return to Memphis, Mo., to take charge of the work there, which will be happy news to many people.

—At the recent convention of the Second District Michigan, a resolution was passed to consider the engagement of an evangelist.

—We regret to note the death of the wife of J. D. Greer, of Laddonia, Mo. She was taken off in the full glory of her womanhood.

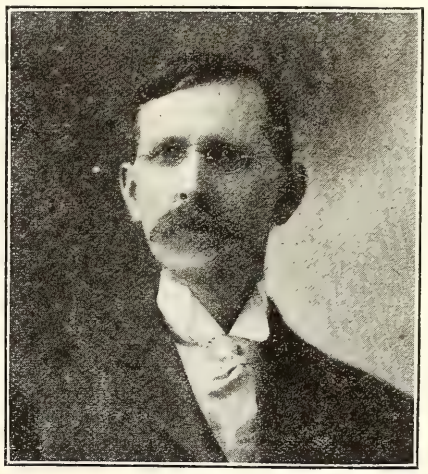
—Charles E. Smith, who has recently gone to Marion, O., had 50 additions during his ministry in Altoona, Pa., and 17 added in other places.

—Our Ohio correspondent reported just after we had gone to press last week that in seven days twenty-two Ohio counties had "voted dry," and that 674 saloons had been closed. Up to that time there had not been a defeat of the temperance forces, who had won out by healthy majorities.

—J. W. Gill and wife, of Wichita, journeyed with the Scoville party on the occasion of their recent visit to the University of Oklahoma at Enid.

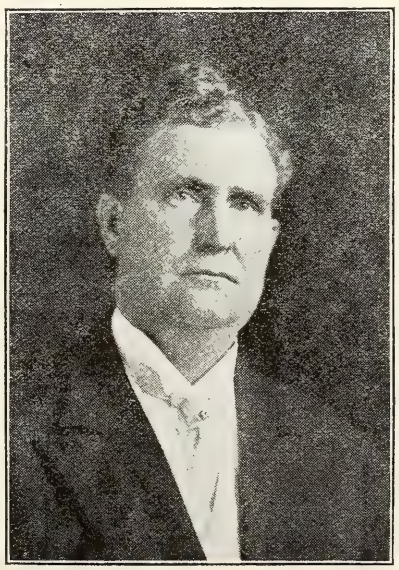
—Monterey mission now includes five schools with an enrollment of 361. The ministerial class of Christian Institute has in it this fall six young men.

—Benjamin D. Gillespie has just entered upon the pastorate at Stafford, Kan. He has been two years in the state, and comes directly from Cherry Vale. He finished the



Bible course in Lexington, Ky., in the class of 1901, and preached for several years in Oklahoma.

—Brother Harbord has left a pastorate in Lewis county, Mo., to enter the field as evangelist. He is a graduate in vocal music, and received five years of Biblical instruction at Christian University, one year under Dr. Clinton Lockhart and the other under Dr. Dungan. He has been a



preacher and pastor for thirteen years, during which time he has received 1,200 into the church by primary obedience. He has prepared, at great expense, charts, banners, mottoes, etc., for his special work. Those desiring to make inquiry in regard to his standing or ability, may refer to our different national societies, newspapers, Prof. Carl Johann, of Christian University, or to any of the churches of Lewis county, Mo., for which he was secretary for five years. He may be addressed at 3016 Euclid avenue, Kansas City.

—George L. Snively, of Greenville, Ill., is to dedicate the new Christian Church at Beaver Falls, Pa., October 25. J. W. Darby is the minister.

—W. A. Merrill, who recently began work with the church at Lancaster, Tex., writes that he "does not want to miss an issue of The Christian-Evangelist."

—R. J. Bennett has left the church at Natrona, Pa., accepting work with that at Mitchell, Ind. He is to attend the State University at Bloomington this winter.

—T. Ellmore Lucey, of the Coombs-Lucey-Beyer Co., represented that evangelistic team at the New Orleans convention, he going down on "The Christian-Evangelist Special."

—A. J. White, 300 South Irving avenue, Chicago, Ill., and singer, may be had for evangelistic meetings. Brother White has been successful in this work and has held some great meetings.

—The church at Henderson, Ia., is to be ministered to by John J. Schuler, of Sidley. He has been in the Baptist ministry and recently associated with J. E. Cresmer, in Nebraska.

—The church at Winterset, Ia., gets a Baptist minister in the person of R. E. House, who has united with us. S. D. Harlan resigned at Winterset, to enter the evangelistic field.

—J. C. Mason has just completed a most successful summer's work in the Panhandle country. Brother Mason is a great state secretary, and is doing a fine work for a great state.

—Secretary F. M. Rains will dedicate new churches as follows: Chester, Neb., October 18; Mount Healthy, O., October 25; Indian Creek, Ky., November 1; Robinson, Ill., November 29.

—Frank Coop, of Southport, England, is already planning to attend the Centennial convention at Pittsburg in October, 1909. No doubt a large number of the brethren will be here from that land.

—In renewing his subscription B. W. Bass, of Oregon, writes: "We look forward to the coming of The Christian-Evangelist each week. It is a newsy, good paper, edited in a Christlike spirit."

—Last week the Foreign Society received $600 from G. H. Watters, of Pomona, Cal., who supports Mrs. E. R. Moon in Africa. She goes out at once to that distant field to join Dr. Royal J. Dye and others in the work.

—Last week the Foreign Christian Missionary Society received $500 from a sister in West Virginia, on the annuity plan. She requests that this money be used in Japan under the direction of Mrs. Nina Stevens.

—The churches, as churches, acquitted themselves most creditably during the month of September in their contributions for foreign missions. They gave $29,062 in that month, a gain over the corresponding month last year of $9,163.

—The work moves along well at Roseburg, Ore., under the ministry of B. W. Bass. At present the church building is being enlarged and repaired. S. M. Martin was to lead a meeting beginning October 11. There has been one confession recently.

—Z. T. Sweeney will dedicate the first church in the entire state of New Jersey on November 29. It is located in East Orange, a residence suburb of New York City. The entire building will be completed. It will seat comfortably 1,200. The entire cost equipped will be about $50,000. All Disciples in reach are invited to come and help us enjoy this great occasion.—L. N. D. Wells, pastor.

—Judging from the preliminary reports of the New Orleans convention by our Assistant Editor, and copies of the New Orleans papers which have come to us containing reports of same, we should say that the New Orleans convention was having a most auspicious beginning. Look for full reports in the two following issues of The Christian-Evangelist.

—D. P. Gribben reports that of the nineteen Bible schools of Greater Kansas City, every school is taking the teacher training work, and there are eighteen organized classes. This gives a present enrollment of over 1,000. The rally cry is for 2,000 by November 15.

—We understand that the congregation at Austin, to which George A. Campbell ministers, has decided to continue for a full year its worship with the Congregational Church. Since the burning of its own building these two congregations have effected this co-operation.

—The Lindenwall Church at Hamilton, O., was crowded at both services on October 4 to listen to the farewell messages of W. Edward William, the minister. There was one baptism, and one confession. Brother William is open for work in some responsible field.

—The church at Fitzgerald, Ga., invites correspondence from all Christians who are dissatisfied with their present environments, or who find a change desirable on account of health or business. All letters answered. Address the pastor, E. Everett Hollingworth, 403 N. Main St.

—The work has advanced at Benton Harbor, Mich., under the preaching of H. H. Halley, of Kalamazoo. The church is now expecting T. W. Bellingham to open with a meeting November 1, and continue as pastor. Brother Bellingham has been doing good work at Fremont.

—W. O. Harp has entered upon his service of ministration to the Lenox Avenue Church, New York. Both he and his wife became ill soon after reaching the state, due to the change of climate from the warm Southland to the disagreeable weather New York experienced at the time of their arrival there.

—Chas. C. Chapman, Fullerton, Cal., has just given $600 to the Foreign Society for the support of a missionary on the foreign field. It will be remembered that last year he gave $5,000 for a hospital in Nantungchow, China. He is a successful business man and is always liberal in every good word and work.

—A Sunday-school board of eight or nine members with George W. Brewster, of Healdsburg, as president, and Mrs. L. Y. Taft, of Alameda, as secretary, has been instituted. At the time of the last convention there were 32 organized teacher training classes in Northern California, with a total enrollment of 833.

—W. H. Coleman has closed his work at Tampa, Fla., where in less than eighteen months of a pastorate 50 names were added to the church roll—most of them at regular services. The church debt was reduced, the Sunday-school attendance increased, a Junior Endeavor of 20 members was organized, and at both state conventions the Tampa C. W. B. M. auxiliary stood highest on the roll of honor.

—The following request explains itself: "Please announce in your next issue that the date of the annual convention of Western Pennsylvaia Christian Missionary Society, which meets regularly September 29-30 and October 1, has been changed on account of the Pittsburg Sesqui-Centennial, and will meet at Turtle Creek, October 20, 21, 22.—J. A. Joyce, Corresponding Secretary, Pittsburg, Pa., October 6, 1908.

New Orleans Convention.

Special to The Christian-Evangelist.

New Orleans, October 10.—The convention began on Friday night, with a public session of the Christian Woman's Board of Missions, but the annual board meeting of the women, as well as that of the Foreign Society, was held during the day. At the former the usual business was transacted and plans perfected for presentation to the general meeting, while at the latter the chief matter of consideration, after the approval of the excellent reports, was the appointment of a committee of five to take into consideration, with the committee that was expected to be appointed by the Home Society, the question of securing a permanent home that shall be owned by the societies.

At the public meeting of the women, held in the First M. E. Church South, by courtesy of that congregation, the address of welcome was made by Mrs. J. J. Zigler, who gave a truly Southern greeting. This was responded to by the acting president, Mrs. Atwater. The address of the evening was given by W. J. Menzies, of India. Saturday morning and afternoon were also devoted to C. W. B. M. interests. The reports showed that the women had surpassed all their previous reports, and could claim the prize over any of the men's organizations. Their grand total of receipts this year was $295,630. The total disbursements were over $306,000. Nearly every other part of their work shows advance. The watchwords for the year are to be: "Womanhood Enlisted and Equipped; 85,000 Women; The Race Redeemed; $265,000; The Christ Crowned; $75,000 for the Centennial." Reference was made, of course, to the serious loss to the work of Mrs. Moses. Her picture adorned the platform.

The address of the morning was by C. H. Winders, and after that came that most delightful hour when the missionaries were introduced. Mrs. Atwater was elected president and Mrs. Harlan vice-president.

The meeting of the directors of the American Christian Missionary Society was held on Saturday afternoon, and some business of importance came up in the report of the board. The change of the constitution was one matter, and the discussion was so prolonged that an adjourned meeting was held after the Young People's session in the evening. As the matter has to come before the general society for action, we defer any report until the general convention has passed upon the recommendations of the board. The publication committee asked for extension of time.

The spirit of the convention is fine. The attendance is in the neighborhood of 3,000, with more to come. New Orleans is hospitable.

Thirty pulpits were open to our preachers Sunday, men like George Combs, Smither, McLellan, Dr. Dye and A. R. Moore representing us, while W. F. Richardson and Cephas Shelburne spoke at Atheneum Hall at the great communion service there. The offering for ministerial relief was over $1,000, and President R. A. Long offered to double it, making this the largest offering ever made on such an occasion. Great enthusiasm and heartfelt praise.—Paul Moore.

—We regret to learn of the death of Mrs. S. C. Toof, of Memphis, Tenn., in the seventy-second year of her age. We tender our sympathies to the bereaved family and friends and withhold fuller notice until next week.

—During the Centennial year the Foreign Society hopes to found two new Bible colleges; one at Vigan, Province of Luzon, Philippine Islands, and the other at Bolenge, Upper Congo, Africa. These two enterprises will involve an outlay of between $40,000 and $50,000. An effort will be made to raise this money in special personal gifts. It is proposed to make an effort to get 100 friends to give at least $500 each.

—November 22 is children's day for home missions. For years this day has been growing in favor with the Bible schools and with the present scheme of co-operation between the state superintendents and George B. Ranshaw of the home board, there are bright prospects that this year the schools will give home missions the emphasis long deserved but never before accorded to this important and fundamental interest.

—James Siders, clerk of the church in Presho, S. D., is anxious to have members of the Christian churches come into that region to help build up our cause in Lyman county, especially in Presho, where we have lately erected a church. He speaks of the opportunity to secure lands at reasonable prices, and mentions the opening of the Trip county reservation, registration for which began October 6 and continues to the 17th.

—Dean L. Bond, minister of Howell Church, Atlanta, Ga., has been preaching a series of sermons on "The Grave; What Then?" and the attendance has filled the house. There have been additions every Lord's day during the past month. He writes that although called for another year he can make arrangements for revival meetings during the winter, and will be assisted by Mrs. Bond, who is a splendid singer and personal worker.

—J. A. W. Brown is one of the good workers of Kansas, but is not included in our special number. His home is at Moline, but he does evangelistic work. He organized the Mount Olive Christian Church last spring with 75 members. A church building is now in process of erection. It is to be located about eight miles from Moline. William White, one of the old soldiers of the cross, is helping to push the work to completion.

—Sumner T. Martin, who entered upon the work at Santa Barbara, Cal., August 19, had 17 added by letter during the month following, and one baptism. The attendance at Bible school and other societies is growing. For church extension $35 was contributed. A teacher training class has been started, and a fine Gideon club, an organized class for men. Brother Martin is preaching a series of sermons preparatory to the evangelistic campaign which begins November 8.

—The Union Avenue Christian Church of St. Louis recently had the pleasure of listening to Judge Estelle, of Omaha, Neb., who spoke out of his experiences of boyhood and girlhood life. Judge Estelle has made a special study of the conditions that lead to criminality, or wrongdoing in the young, and the cases he cited illustrative of his points that young life needs only careful and kindly guidance to prevent much of it becoming criminal, were such as brought tears to many eyes. The judge is a most forceful and interesting speaker, and his message will do good wherever it is delivered. It is entirely appropriate for the Lord's house.

—Edwin D. Hamner writes in the "Christian Courier:": "I recently inserted an advertisement in The Christian-Evangelist with the idea of attracting attention to Bay City, and thus, perhaps, building up the church here. As a result of that advertisement I received a great host of answers, which would seem to indicate that a multitude of people have their eyes on Texas. One lady who came with her family and located here told me that the train out of St. Louis was loaded with people coming to Texas."

—D. C. Tremaine has given up the evangelistic portion of his state work, retaining only the position of corresponding secretary of New York. This is due chiefly to feeling the burden of absence from his family. During the past three years while he has been in the state work the offerings for state missions have doubled, and the recent unanimous reelection to office attests the faith of the New York brethren in Brother Tremaine's work. We believe, however, he has a desire to locate in the pastorate again. His address is Williamsville, N. Y.

—The First Christian Church, Quincy, Ill., recently held its annual meeting, and the reports among the various departments of the church were encouraging, both in a financial way and in the work accomplished. The report from the Chapel at Twenty-fifth and High street is, also, gratifying. Elders and deacons were elected, and the outlook for the coming year is said to be better than for some time past. A fund has already been started for the new church building. At the close of the meeting refreshments were served by the ladies.

—J. W. Baker, who has done such a fine work in Southwest Missouri, has left Neosho, where the new building was recently dedicated, and has become superintendent of missions of Western Washington under the state and home boards. He is delighted with the prospect in this great field. His address is now 613 South Ainsworth avenue, Tacoma, Wash. We hope to publish shortly some account of Brother Baker's recent work, which is well worth the attention of the brotherhood. The new pastor at Neosho is J. B. Hunley, and a meeting has been in process led by H. O. Breeden.

—John T. Owens has just returned to Guthrie, Okla., from his old home in Milburn, Ky., where he held a two-weeks' meeting in the same church in which he confessed Christ at the age of 16, and where he preached his first sermon 37 years ago. A reunion and basket meeting was held. John R. Farrell, now of Alamo, Tenn., a former pastor, was also present, and delivered a fine sermon in the evening. This meeting resulted in 27 additions—20 of them being confessions. Brother Owens also preached at Bardwell, where he baptized a prominent banker of that town.

—C. W. Cauble has just been installed as pastor of the Sixth Christian Church, of Indianapolis. A. B. Philputt and Prof. Jabez Hall took part in the installation, which was a success. In some ways Brother Cauble has a great opportunity in his new field. The membership is about 600, we believe, but a new building enterprise is one of the questions that has to be faced. Brother Cauble is one of our thoughtful young men who keeps a level head. He is an Indiana man, born in Salem. He is a graduate of the Bible College at Lexington, and of the Indiana State University, while he has, also, had special work in the Harvard Divinity School. For four years he has been pastor at Greencastle, Ind., resigning that work to make a trip abroad, taking in the Holy Land. He enters at once into a revival meeting.

—Mead Irwin Dutt, who is working under the American Christian Missionary Society, of East Las Vegas, New Mexico, reports an increase of four in the membership during September. Brother Dutt had the pleasure of bringing his own brother to Christ. The Meadow City Bible class for men has an enrollment of 15, most of whom are railroad men. The Bible school prospers. A church home is needed, and it will be some time before a building can be attempted. Brother Dutt is to conduct the Bible readings in the city Y. M. C. A. during the coming year, all of which indicates that our cause is growing in favor.

—Our native evangelists from the far Bosira River, 250 miles from Bolenge, Africa, send reports of remarkable interest. At one place where they have but recently gone, they report 700 people who are turning from the old life of sin earnestly seeking to know the truth concerning Christ. This is the point where the proposed station is to be opened by our Northern California churches. They have pledged $10,000 as a special Centennial offering for this new work. While our California brethren have been planning for this great work the Lord has been opening up the way for its accomplishment. As encouraging reports likewise come from Mbala Lunzi, on the great Momboyo River, where the Southern California brethren are to put another $10,000 into a station. This is surely the nick of time for us on the Congo.

—We regret to record the death of David Walk, one of the older preachers of the church, and who has occupied some prominent pulpits. He was recently present at the diamond jubilee anniversary of the Central Christian Church, Indianapolis, and spoke on that occasion. For a period he was pastor at Kokomo, Ind., and it was there that he died and was buried. Had he lived until next December he would have reached his seventy-fifth year. He was a man of considerable power in the ministry, but very largly crippled his influence in religious work for a time by taking up business matters. Later, however, he gave his attention to the circulation of a book on the Bible, and achieved some considerable success. In another column will be found some fuller details from the pen of Brother Edwards, of Kokomo. Brother Walk was one of the early stalwarts, who are now few in numbers among us.

—E. W. Elliott began his ministry at Selma, Ala., last November, after having been in North Central Kentucky all his life as a preacher, and where as a people we are strongly entrenched. The work under him is growing at Selma, and the men and women who are bringing it to pass, he says, are worthy followers of the Master. In response to a question of the Editor, Brother Elliott writes: "We are overshadowed by the other religious bodies. There is no particular opposition to us that I can discover, but we are politely ignored. It will require time and faithful preaching and Christlike living on the part of our people to break down the walls that hedge us about. The congregation of 150 members here has done faithful self-sacrificing work. They own a modern well-appointed house, and have it paid for except what they owe the church extension board. So far as I am able to learn the conditions that obtain here obtain in the regions round about. We are 'on the firing line;' we are doing 'pioneer work' under vastly changed conditions from the pioneers of seventy-five years ago. But we have faith in our religious position and its future triumph, and our true men and women in the Southland may live to see our cause strongly established. If they do not, others will."

—In spite of the newspaper reports concerning the case of B. Q. Denham, formerly of New York City, but now of Pleasant Hill, Mo., we have declined to make any statement of the case until the trial of the divorce case in which he was corespondent had taken place. Now that the case has been tried, and he has been pronounced guilty of leading a young wife astray, and bringing about a divorce between herself and her husband, she herself confessing her crime, there remains nothing for us to do but to publish this regrettable fact, that the brethren and churches may act accordingly. We have a note from Brother Denham, together with a statement, denying the charge against him, and saying that he could not defend himself against a wealthy plaintiff. But we can not go behind the decision of the judge on the testimony offered and the confession of the wife. The case is an awful warning to all ministers of the gospel to guard their conduct in this and all other respects that they may not bring into disrepute the holy cause which they represent.

The West Texas Convention.

This meeting will be held at Odessa, October 26. Baxter Golightly has been doing excellent work in this district, the territory of which reaches from Abilene to El Paso, and from Sanderson to Sierra Blanco. It is supposed that the ubiquitous and indefatigable champion saloon buster, Arthur W. Jones, is taking a few days rest while he holds some meetings in the south end of the district. This is a district of magnificent distances, but that fact makes it all the more important that we get together. Let the brethren see that every church in the district is represented. In our West Texas work we have been intimately and helpfully associated with C. A. White, of Claude; S. T. Shore, of Hereford; E. M. Haile, president of Hereford Christian College, and last but not least, L. H. Humphreys, of Memphis. These men are helping to make the one time Panhandle desert to blossom as a rose. Polk C. Webb closed a meeting at Allenreed with good results. E. D. Strom is holding down a homestead while he preaches acceptably to the brethren at Texline and other mission points. Jewell Howard, the bishop of Amarillo, and all his people, are elated over the recent accession of 125 new members. Brother Howard spent a few days with us and rendered valuable aid in the meeting at Claude. H. M. Bandy, the beloved wherever known, and Emanuel Dubbs, the pioneer Panhandle preacher, gave us the pleasure and helpfulness of their presence for some days at Memphis. R. W. Officer, at one time one of our most popular and successful evangelists, but now partially lost on a four-section ranch thirty miles from the railway, heard us one night at Memphis. Brother Officer held a meeting twenty-six years ago with the church at Prescott, Ark., where I was then ministering, and we were glad to renew acquaintance after more than a quarter of a century. Brother Officer has probably given undue importance to some of the theories propagated usually by adventists, but still loves the old gospel, is fresh and vigorous for one of his age, and we hope will do many years good service yet in our Master's cause. L. G. Ament has been called another year at Dalhart, where he is held in high esteem. Robert C. Edmonson, of Claude, will enter T. C. U. to prepare himself for the ministry.

J. C. Mason.

Wisconsin State Convention

The Wisconsin state convention was held in Milwaukee September 18-21. It can not be called a great convention in the sense of there having been a large attendance, for we are a feeble folk in these parts, but it is not out of place to say that those who made up the convention were as good as the best among us.

J. C. Thurman, General Auditor of the Green Bay & Western R. R. a former Missourian, and superintendent of the Sunday-school at Hannibal, was president of the convention. He is a very active business man and a very active churchman as well. H. F. Barstow, of Grand Rapids, has been corresponding secretary for several years, and under him the work of the state has gone on to a strong organization.

Among those who were present to take a part on the program were: J. H. Mohorter, of the National Benevolent Association, C. C. Smith, of Cincinnati, Effie Cunningham of the C. W. B. M., W. R. Warren, who claims that the hub of the universe will be Pittsburg in 1909, W. F. Shaw, returned missionary from China and H. A. Denton of the Home Missionary Society.

The work for the past year did not present as much progress in membership growth as in some former years, but in organization considerable progress has been made. More money was raised for mission work, and all plans for the future seem to center around a few points where the work is important, and where it is necessary for the Church to go forward with help from the state board, or else surrender.

One thing is made a special feature in the Wisconsin convention, and that is what the brethren are pleased to call the "Fellowship of the Convention." It was a little new to me, but appeared wonderfully fitting. A great many of the Disciples of Wisconsin never hear one of our preachers except at a state convention. It is the only opportunity of the year to join with each other around the Table of the Lord.

It was a great delight for the Milwaukee brethren to entertain the convention, and they did it well. It was also a great pleasure to have present C. C. Smith, who had the honor of organizing the first church in Milwaukee. Out of this organization has come the Second Church, only recently organized. Claire L. Waite is the pastor of the First Church, and is much loved for his work's sake.

R. L. Wilson.

Milwaukee, Wis.

West Virginia Convention

The West Virginia convention was held in Clarksburg, September 15-18. W. M. Long was our genial host. He had gone on ahead of us a couple of years ago to organize a congregation, and under his efficient leadership they had just completed the erection of a building surpassed by none in the state among our people.

Our state convention includes the Ministerial, C. W. B. M., Bible school, Christian Endeavor and missionary interests. The opening session was in charge of the Ministerial Association, with G. W. Ogden as chairman. Crayton S. Brooks, of New Castle, Pa., and E. A. Cole, of Washington, Pa., were to have had the whole evening. Neither of these could be present in time for the opening, but G. W. Muckley, who was on the program for a later day, was there, and ready to take one man's place, or two men's places, or, if necessary, hold the whole convention, and with "Bogus" and his "ten-finger exercise," and his splendid recital of Church Extension facts, he succeeded, as usual, in making his audience believe that Church Extension is the greatest of all our missionary enterprises. Brother Brooks arrived in time to close this session with his address on "The Dynamics of a Single Sentence." It was a masterly address in which he showed how the "Great Commission" has acted as a mighty dynamo to revolutionize the world.

Wednesday morning Brother Brooks conducted the Bible school conference, taking the place of Brother Shields, who had not yet arrived. Then followed the president's address, in which Brother Ogden in his sweet-spirited and clever way developed the thought that we are not bound by the "silences of the Scriptures." D. R. Moss followed with a strong address on "How to Win Men to the Church." C. H. Bass warmed our hearts with a splendid address on "Shepherding the Flock." Here Brother Brooks lifted the convention another notch with his address on "The Place and Power of Men in the Church." He himself certainly has a power over men, and does not fail to point out their place and power in the church.

Wednesday afternoon the C. W. B. M. took up the gavel and its president, Mrs. Wynne, of Bethany, was *magistra ceremoniarum* for a day and a night. The principal speakers were Mrs. Ida Harrison, of Kentucky, and Mrs. Gerould, of Cleveland, O. Mrs. Harrison, with her scholarly addresses, never fails to captivate her audiences. Mrs. Gerould delighted her hearers with stories of India's homes. Our West Virginia women who were on the program all reached a high mark in their papers and addresses. They are to be congratulated on the splendid work they have done during the past year. Thursday afternoon the State Missionary Society took up the reins, with Richie Ware as president. And from this time on, an incessant fire was kept up on missions, state, home and foreign. "Christian Education in its Relation to State Missions," was discussed by Prof. Philip Johnson, of Bethany. An address more polished and convincing will not be heard this year, even at New Orleans.

Following this came one of the best things of the whole convention in an address on "Closer Union Between the Baptists and Disciples," by Dr. D. B. Purinton, president of West Virginia University. He traced the history of the church through five periods—Regulation, Reformation, Restoration, Reclamation and Redintegration, and thus showed that the four phases of the present age are: 1. A feeling of Christian Unity; 2. A move toward federation of churches; 3. A feeling in favor of organic union; 4. A feeling that there must be a redintegration of certain communions. He laid down the three distinctive features of the Baptist Church—1. Insistence on supremacy of God's Word. 2. The sacred regard for religious individualism. 3. A peculiar regard for the ordinances of the Church—and then showed that these are even distinctive features of our own people. "Church unity is in the air," he said, "Christians everywhere feel that we must come together in a solid phalanx." Brother Brooks responded to this address in a few well-chosen remarks. This was a most valuable part of our program, especially since we were in a city where our people and the Baptists are on such friendly terms. Following this was a soul-stirring address on home missions by Brother Ranshaw. At the close of his address he presented to Brother Fields, pastor of First Church, of Wheeling, the honor flag to be given to his Bible school for having outrun all the other schools of the state in the home missionary campaign.

Thursday night the convention was carried up to the mountain top by President Ware's able address on "The Macedonian Call," and Prof. W. B. Taylor's masterly presentation of the theme, "The Places in Our Plea Needing Emphasis." He spoke of, 1. The Sonship of Jesus. 2. Absolute Personal Loyalty to the Cause of Christ; 3. The Idea of the Kingdom of God; 4. The Spirit of Conquest; 5. The Apostolic Idea of Teaching; 6. The Ministry and Power of the Holy Spirit, as phases of our plea that should receive greater emphasis to-day.

Friday morning we had a helpful Bible school conference, with Brother Fields as leader, followed by Brother Cole with an inspiring address on "A Bible School Vision." The remainder of the morning was taken up with the business session.

The reports showed the best year's work in the history of the society, but much land yet to be taken. Five evangelists reported 280 additions by baptism and 389 otherwise. Brother Yoho, corresponding secretary, reported $2,481 raised the past year and a deficit of nearly $300. Enough was pledged by the delegates to start us into the new year clear of debt. J. W. Yoho's work as corresponding secretary was highly commended by the convention, and our people regret that he does not find it possible to continue in this office. His successor has not yet been chosen.

Time would fail to tell how well Brother Cole filled Brother McLean's place on the program; how Brothers Steed, Biadle, Finnell and Cave, all new men in our state, and Johnston, one of our district evangelists, handled the Endeavor, the Bible school and prohibition problems; how Brother Warren talked to us about the Centennial and Brother Cole closed the convention with an address on "Men in the Bible School." But these were just the men needed to lead the convention up to a splendid climax in closing.

Then down from the mountain top for another year of service.

W. E. Pierce, Rec. Sec.

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Kentucky State Convention

The week of September 21-24 was made memorable for our Kentucky people by one of the best conventions in our long history of seventy-six years. We met at Hopkinsville, as previously announced. The L. & N. R. R. gave us a special train from Louisville, and we went down on it, nearly two hundred strong. A special car was run from Paris to Louisville and also one from Cincinnati to Louisville. Passengers on these cars made no change during the entire trip. A large number of our representative preachers and business men were with us and a goodly company of our splendid women. Others who came from central and eastern Kentucky joined with the large representation from the southern and western part of the state to make a well-attended convention.

Monday night was occupied by a splendid historical address by Harry D. Smith, coupled with a most gracious word of welcome. He gave us the history of the South Kentucky S. S. and Missionary Association and much of the history of the Hopkinsville church, so intimately associated with the work of the Association. H. C. Garrison, of Danville, responded to the address of welcome and discussed our future work as a united force for missionary work under the title, "Greater Kentucky." We were glad to have him speak for us. Jos. W. Hagin, of Covington, Chairman of the Committee on Future Work, then presented that part of the committee's report relating to the merging of the two organizations into the Kentucky Christian Missionary Convention. This was heartily and unanimously adopted. Horace Kingsbury, of Harrodsburg, presided over the session of the evening with dignity and ease. Upon the adoption of the basis of union he called the State Secretary, H. W. Elliott, of northern Kentucky, and W. J. Hudspeth, evangelist of southern Kentucky to the platform, and pronounced a very fitting marriage ceremony for the two organizations, declaring, in the immortal words of Henry Clay, that henceforth there should be no north, or south, or east, or west, but just Kentucky. The congregation sang "Blest be the tie that binds," and sang it as if they meant it. Robert N. Simpson gave us a fitting invitation to Lexington for 1909, urging that we all attend the great Centennial convention, September 20-24, in the Blue Grass City.

A half hour's social session was delightfully spent, and then every one of us went to the best home in Hopkinsville. Tuesday was occupied by the C. W. B. M., and others will tell of the splendid meeting of that day.

Wednesday was the day of the sessions of the Kentucky Christian Missionary Convention. President J. W. McGarvey gave us a Bible reading on "Missions in Acts." This was one of his characteristic studies, and left us feeling that he had given us the whole story as Luke gives it. The address of the president, Carey E. Morgan, followed, and was one of the most inspiring and uplifting ever heard in one of our conventions. The demand for its publication was unanimous and spontaneous, and it will appear in the forthcoming minutes.

The president announced the committees, and we had the "Annual Report of the Board" by the Secretary, H. W. Elliott. This indicated that we had 42 men at work during the past year, all or part of the time. They added 1916 to our numbers and accomplished many other things that are causes for rejoicing. Over $30,000 was raised for state work, including money raised by men in the field for self support and local work. In spite of the difficulties in the financial world of both general and local character, we made a creditable advance both in the amount given by the churches and the number contributing. Over $91,000 was given for organized missionary work during the past year. We were glad to have with us A. I. Myhr, of Tennessee, and J. Fred Jones, of Illinois, Corresponding Secretaries of their respective states, and to have our people see and know them. H. C. Kendrick, of Georgetown, delighted us with an address on "Our New Kentucky Home," that will be of help to our work.

The afternoon was almost entirely consumed by the reports of committees and discussions of the same. The committee on future work has urged the raising of at least $15,000 for the evangelistic fund for our Centennial year and the holding of a meeting by every church during the year. Other good features of this excellent report will appear in the minutes. Harry D Smith was elected president of the next convention, and he was also selected by the Committee at Hopkinsville, as the member of our Executive Committee. This is the only change in the membership of our board. Bruce W. Trimble, who is recording secretary, and has for years been doing most efficient work, is out, that Brother Smith may be in his stead. Pres. C. L. Loos, W. C. Morro, Robt. N. Simpson, Prof. B. C. Deweese, of Lexington, Geo. W. Kemper, of Midway, and Carey E. Morgan, of Paris, constitute, with H. D. Smith, an executive committee that will with unselfish devotion serve the Kentucky brotherhood freely in this great year upon which we are entering.

The state secretary introduced some of the men from the firing line who were present to us the claims of the Christian and many wished that more time had been given to this feature.

The night session began with devotional services led by Will Sweeney, of Evansville, Ind., a son of J. S. Sweeney. The convention voted greetings to be conveyed to Brother Sweeney by president Morgan and Will Sweeney. Miss Chambers and her charges were given a short period to present to us the claims of the Christian Church Widows' and Orphans' Home of Kentucky. Four little girls sang some songs and a short speech was made by the matron of the Home, Miss Chambers. A good deal of enthusiasm was aroused and an offering taken. The people wanted to spend all the evening session, apparently, talking about the Home.

As a fitting climax for a great convention day, W. N. Briney, of Louisville, presided over an educational session. An Educational Association was formed, planning to hold annual meetings with the other conventions. Prof. W. C. Morro gave a most helpful discussion of the education of our ministerial supply, and R. H. Crossfield, president of Transylvania University, gave us a good address on "The Education of a Christian." This closed a convention of far more than ordinary interest to the work in Kentucky.

Thursday was brim full of good things pertaining to the Bible school interests of Kentucky. No doubt another will furnish the readers of this paper with some adequate account of the splendid reports of Robt. M. Hopkins and the work done by the board of the Kentucky Bible School Association. We sincerely hope that these great meetings may put us in good trim for the larger work of the new year.

Sulphur, Ky. H. W. Elliott, Sec.

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An Appeal From the Congo

In sending this remarkable letter Dr. Dye writes:

"Letters just from the Congo give us much encouragement. The work for which Northern and Southern California's money is to be used is opening up now even before we have entered. There 700 men and women have given up the old life, and are begging for instruction, before we have even established a station. Have we exaggerated the opportunity? Is it going to produce encouraging enough results? I beg of you to push this Centennial work of the Pacific coast states."

Extract from two letters from Dr. Widdowson to Dr. Dye:

Bolenge, July 13, 1908.

I believe in my last letter I told you that Iso Timothy went to Bonyeka for a five-months' stretch as an evangelist. We have six or seven others up there with him. You remember Bonyeka, it is about 250 miles from Bolenge. We have had evangelists located there since Mr. Hensey's and my trip in January of this year. The people of Bonyeka and vicinity have accepted the teaching with great gladness. Iso now reports 700 earnest seekers as being on his book. They are crying for us to come to them to open a station there and it is one of the richest fields, as far as I have seen, that ever I have seen. They will not let a Catholic catechist land.

The director of the S. A. B. and the director of the A. P. I (Congo trading companies) have asked us to do their medical work from now on. We should ask for another station in this district at once. Every month of delay will mean a harder struggle later.

We received the following telegram from Brother McLean to-day: "Proceed with Longa." We consider from this that you of the homeland have had a favorable reply from the government in Belgium. You may be sure we will proceed as soon as we can.

The last time the evangelists came in, the last of June, twenty-nine were baptized and fifty-six evangelists and teachers sent out.

In my last letter I told you about the way the new work is opening up at and about Bonyeka. Around Bonyeka I saw more people than I have even seen in any one section of Congo, large towns and plenty of them. These people are waiting and depending on us for the gospel. The Catholics have not yet reached there and the people do not want them. Shall we not, as Hensey has said, "for the third time plant the banner of Christ in Congo, at or near Bonyeka"?

I, for one, am heartily in favor of asking for another station in this section, and that soon. Every one here is heartily in favor of this new move.

Efoloko is doing a splendid work at Mbala Lunzi (This is the new station proposed for Southern California) and there is a very richly populated district in and on this river (Momboyo, tributary of the Bosira), which we have not yet reached, nor have the Catholics.

Brother Eldred is going to make a trip up the Momboyo in a short time and will try to reach farther towns than we have yet reached. Brother Hensey is leaving in a few days for Bonyeka and that section.

I am just coming to what I really want to say. It is this: We must have a steamer if our work is going to extend.

Beyond Bonyeka, on the Bosira W'onene (this is the station proposed for Northern California), and Mbala Lunzi, on the Momboyo, are hundreds of miles of navigable river, not counting many navigable branches to each of these.

We need a steamer. We can and will win these people to Christ, but much of the traveling must be on the natural highways, the rivers. This steamer question is no small deal. It is going to take money and lots of it. What is important now is that we get before the people in general the great need for a steamer that we may further extend the work which our Father has so richly blessed. Now is the time to press it home. May they catch a vision of the teeming thousands living on navigable rivers without Christ or hope. Yours as ever in his work,

Widdowson.

That Gladstone Proposition.

Our church foundations are complete, the material is mostly on the ground and framed, and we hope soon to be in occupation. We are fully a year ahead of time. When we took up this work we had no thought of building before next fall. But growth has been so rapid, demand so strong and liberality so unexpected that we deemed it unwise to defer building longer. Indeed, it is certain that, had we not undertaken the work another church would have taken our opportunity.

We are praying for the Lord to send us leaders, teachers, helpers generally, and he is. Can not some good singer, organist, helper in any way, come to our relief, get a choice home among a splendid people at the doors of the metropolis of the great West? A. H. Mulkey.

Park Place, Ore.

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Hints for Children's Day.

A number of suggestive and helpful leaflets pertaining to the proper observance of children's day for home missions have been issued by the American Christian Missionary Society. A very lively campaign is being waged with the high aim of enlisting every school in the support of state and national home missions. State superintendents are pushing the schools along this line with an enthusiasm suggestive of the late teacher training campaign. Of one thing there seems little doubt. More Bible schools will observe children's day in November than ever lined up in a single year for home missions.

The Federal Council.

The opening session of the Federal Council of Churches of Christ in America will be held in Philadelphia, Pa., on the evening of Thursday, December 2, at 8 o'clock. The council will continue in session until the afternoon of Tuesday, December 8. The meeting will be one of national interest and historic importance.

This federal council will be composed of delegates regularly appointed and representing churches having an aggregate membership of over fifteen millions.

The executive committee of arrangements recognize the fact that many pastors and members of the thirty denominational bodies in the fellowship of this council will wish to attend its sessions. Provision will be made for the entertainment of delegates only. The local committee, however, will be prepared to aid visitors in securing accommodations in hotels and private families at reduced rates. Any letters in regard to reduced railway rates and matters local to Philadelphia should be sent to Rev. William H. Roberts, D. D., Witherspoon building, Philadelphia.

Letters regarding the program and matters connected with the official work of the council may be sent to Rev. E. B. Sanford, D. D., 81 Bible House, New York City.

Pastors are earnestly requested to keep a notice of this meeting on their regular church bulletins.

In behalf of the executive committee of arrangements,

William H. Roberts, Chairman.
E. B. Sanford, Secretary.

P. S. To the Members of the Press Committee:

It is the hope of the committee that you will kindly see that the date and place of the meeting of the council is given in your issue up to December 1.

Arizona Letter.

The Lord's work is not in vain in Arizona. Five churches, all with resident ministers and all planting the Cause surely, in this wonderfully prosperous and healthy region, where Satan has squatted on every claim. God has greatly blessed us in Bisbee. Property repairs to the value of $300 have been made; twenty-eight additions, mainly by letter or statement, have been received; Bible school is doubled in average attendance, and Rally day brought out about 250. The teacher training class numbers about fifty, with some graduates soon to receive diplomas. A drill-down contest is scheduled at Douglas and at Bisbee this month. Our revival with home forces is set for November. It is surprising with what intense interest people out here watch the political and religious developments. Out here, where the conflict is strenuous against sin, denominational differences are less exalted and the power of the cross is emphasized more, while I fail to find any sympathy with so-called higher criticism in any of the churches. Yours in his name.

Bisbee, Ariz. W. E. Spicer.

Kansas Jubilee Convention, Topeka, October 22-28.

THURSDAY EVENING—C. W. B. M. PERIOD.

Mrs. S. L. Wilson, president, presiding.

Praise service, Mrs. W. C. Payne; greetings, Mrs. C. W. Cooper; address, Mrs. Ida W. Harrison; address: Our Schools and the Negro Problem, C. C. Smith; appointment of committees; announcements.

Friday Morning—Conference, Mrs. O. J. Law; praise service; business session; secretary's report; junior superintendent's report; home department report; literature department report; B. N. and E. department report. Report of committees: Centennial, future work and nominating; "living links;" address, W. G. Menzies.

Friday Afternoon—Address, Mrs. Ida W. Harrison, Lexington, Ky.; Helen E. Moses memorial.

JUNIOR SESSION.

Miss Louie M. Bagley, superintendent, presiding.

Song, congregation; scripture lesson, four Juniors; prayer; solo, Ralph Gabriel, North Topeka; recitation, a Junior; address, Mrs. I. A. Wilson, Valley Falls; solo, Mabel Iren Ridenour, Topeka; address, Mrs. W. G. Menzies, Rath, India; reception.

BIBLE SCHOOL PERIOD.

Mr. I. W. Gill, state Bible school president, presiding.

Friday Evening—Praise service, J. A. Longston, Independence; recognition service, for teacher training graduates, by J. H. Engle. At this service a teacher training alumni will be organized and officers elected. Address, "What of the Future?" Herbert H. Moninger.

Saturday Morning—Praise service; Bible school president's address; music; business; symposium (Speakers limited to ten minutes). 1. Model Bible School Equipment. George O. Foster. 2. The Organized Adult Bible Class, "Boosting the Work with Men," R. C. Harding. 3. Teacher Training, "How to make a success of Teacher Training Class," Clifton E. Rash. Address, "The Tomorrow of Childhood," Rev. W. A. Elliott, Ottawa, president Kansas State Sunday-school Association; music; address, Herbert H. Moninger.

Saturday Afternoon—F. E. Mallory, presiding. Devotional, Z. E. Bates; Oklahoma University, O. L. Smith, Enid, Okla.; Cotner University, Chancellor W. P. Aylesworth, Bethany, Neb.; seeing Topeka.

Saturday Evening—W. A. Parker, presiding. Educational Association—The proposed University annex.

Sunday Morning—Preaching in all offered pulpits.

Sunday Afternoon—Communion service; C. W. B. M. hour of prayer; Endeavor prayer-meeting; address, "Our Plea." J. H. O. Smith.

PIONEER PERIOD.

F. E. Mallory, president, presiding.

Monday Morning—Devotions, O. L. Sumner; the beginning, Joe Bauserman; "The Day of Small Things," John Bain; "Difficulties Overcome," John Bull; "The Early Conventions," A. C. Easter; "My Father," Mrs. Z. T. Hastings (daughter of Pardee Butler); "Kansas," recitation, Miss Inez Butler, (granddaughter of Pardee Butler); music; "The Evangelists who Preached," I. D. McBrian; "The Pastors Who Served," C. W. Yard; "Why We Succeeded," W. M. Robbitt, Emporia; "The Last Revival in the First Church," O. L. Adams, state evangelist; "The By Gone Days," T. W. Cottingham, Bolckow, Mo.; "Jubilee Address," W. S. Lowe.

Monday Afternoon—Devotions, W. M. Berkley; president's address, F. E. Mallory. Reports: Superintendent, secretary, treasurer and auditor; state of the cause: Eastern, Homer Foltz; central, W. L. Harris; western, A. L. Drummond; music; introduction new pastors; the eight thousand, G. W. Kitchen; living link evangelists and stations, S. W. Nay; Kansas forward movement, W. R. McElroy; "After the Union Meeting," David H. Shields.

Monday Evening—Devotions, W. J. Dodge; "Possibilities of Churches of Christ in Kansas," Charles A. Finch; "Kansas," Henry J. Allen.

Tuesday Morning—Devotions, Nelson Gardner, Kensington; introduction of new ministers; "The Potency of State Organizations." T. J. O'Conner; "The Church a Missionary Society," O. L. Cook; report of future work committee, J. N. Haymaker; "The Day of Destiny," Geo. E. Lyon; "The Infallible Proof;" music; convention business continued; Kansas day—(a) Observe the Day, John Zimmerman; (b) The Reflex of Missions, F. E. Blanchard; (c) Kansas Prosperity a World Resource, W. H. Scrivner.

CHRISTIAN ENDEAVOR PERIOD.

O. N. Roth, president, presiding.

Tuesday Afternoon—Devotional, H. Campbell Clarke; president's report and address, O. N. Roth; organization: Duties and latent powers, E. E. Denney; the Christian Endeavor and missions. M. Lee Sorey; the tenth legion, W. M. Maysfield; Endeavor living link, B. E. Youtz; open conference, Christian Endeavor, strength and weakness, C. A. Cole; the call to the young man, J. N. Haymaker.

Tuesday Evening—Praise service; address, Herman P. Williams, Philippine Islands; address, W. R. Warren.

Wednesday Morning—F. E. Mallory, presiding. Devotions, J. S. Clements; society of friendless, E. A. Fredenhagen; ministerial relief, O. T. Donaldson; benevolent association, J. H. Mohorter; church extension, G. W. Muckley; American missions, George B. Ranshaw; foreign missions, Herman P. Williams, Philippine Islands; adjournment.

CHILDREN'S DAY

FOR

HOME MISSIONS

NOVEMBER 22nd, 1908.

Every school in the brotherhood has been addressed by letter and requested to observe the day in accordance with the plans set forth from year to year by our National conventions.

Don't let your school fail to fall into line. This is a crucial year. The offering made in November will constitute the record for the Centennial year.

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Y. M. C. A. BLDG.
CINCINNATI, OHIO.

Tennessee Convention, Chattanooga, Tenn., October 26-29.

Monday Evening—Devotions, S. A. Morton; welcome address by the mayor; sermon, J. J. Castlebury.

Tuesday Morning—Devotions, R. P. Meeks; Sunday-school conference, led by Prof. J. E. Crouch; Sunday-school address, Ira M. Boswell; appointment of committees.

Tuesday Afternoon—Devotions, R. L. Mobley; educational address, "The Permanent Value of Education for the future Progress of our Plea," President F. D. Kershner; educational conference, led by President F. D. Kershner.

Tuesday Evening—Devotions, E. S. Smith; report of board; address, E. S. Baker.

Wednesday Morning—Devotions, W. T. Wells; business men's conference, led by Hon. M. H. Meeks; address, Hon. I. L. Pendleton; address, Judge C. E. Snodgrass; sermon, R. Lin Cave.

Wednesday Afternoon—Devotions, R. H. Jones; report of committees; address, President R. H. Crossfield.

Wednesday Evening—Devotions, T. J. Belcher; address, W. H. Shaffer.

Thursday Morning—Devotions, J. A. Houston; unfinished business; church extension, H. K. Pendleton; American missions, H. A. Denton.

Thursday Morning—"Our Centennial," W. R. Warren.

Thursday Afternoon and Evening—C. W. B. M. session.

NEWS FROM MANY FIELDS.

Success in a New Town.

For the first revival meeting of the Christian Church of Blanchard, Okla., W. H. Kindred, state evangelist, of Enid, Okla., was selected. During the third week of the meeting L. S. Cutler, choir leader, became partially ill and Brother Kindred secured the services of C. C. Gardner and his wife. Then Brother Kindred received word of his wife's illness and at once departed. Brother Nichols, of Chickasha, Okla., recently from Alliance, O., conducted the meeting to its close. The church feels very grateful to Brother Gardner for his good work during the two days we were without a preacher, and for his and his wife's labors while with us. A large tabernacle was erected. The audience did not seem to tire. We had ten additions the last night, but Brother Nichols could stay no longer. We closed with fifty-two charter members, and are grateful to those good people of Chickasha who donated $20 for the services of Brother and Sister Gardner in our meeting. Blanchard, Okla., is a new town on the Oklahoma Central railroad, and has about 700 inhabitants. We will build a church house at once and Brother Kindred has promised to dedicate it and hold a two-weeks' meeting. L. S. Cutler.

Yeuell at Fostoria, O.

The Western reserve is known for conservatism. This is true of Fostoria to a marked degree. The Church of Christ is about ten years old and has been self-sustaining for a little over two years. Denominationalism is intrenched and of a character that causes it to look with contempt upon a body of people who would be known as simply Christians. The Catholics, Methodists and Presbyterians are particularly strong and have large costly buildings. The Baptist church is much older than our own, but much weaker. When we determined upon a campaign for souls people smiled and predicted failure. It was preposterous to think of a church of 150 members undertaking a campaign which ten churches unitedly would not touch.

As soon as the evangelist was secured a religious census of the city was taken. A large tabernacle used as an armory and rink, was rented because of the central location. It was cleaned, painted inside and out in white. A chorus platform seating 150 was erected, comfortable seats made for the auditorium, electric fans installed, ten 100-candle power incandescent lights placed within, two pianos rented and the building tastefully decorated. When the evangelist arrived he suggested a baptistry, which was at once installed, and hundreds for the first time saw spiritual baptisms. The baptistry was used every night. The members of the board pledged $500 before the meeting began and every one of them was a working man. At every service months beforehand something was said about the approaching meeting. Prayer-meetings emphasized it. An effort was made to follow the directions of the evangelist in every particular.

Herbert Yeuell was secured as evangelist. As the last week of the meeting drew near he was received with ovations the moment he stepped within the building, and that, too, by people who were first angry when they heard the truth. The last night of the meeting he was presented with a purse of gold. A large crowd appeared at the station and sang the Glory Song as the train bore him away.

In the twenty-six days of invitation 127 responded. This is the largest meeting ever held in Northwestern Ohio by one congregation, and none was ever so widely noticed. From distances of many miles the people came. The big building was full the first day and interest grew to the close of the meeting. The special meetings for men and women were the largest ever assembled under one roof in Fostoria. V. G. Hostetter.

Ohio.

The subject of miracles has been discussed from several Ohio pulpits of late. We presume in all cases the question was settled right. The conclusion of the Bedford pulpit was that "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know," is true.—Kile Brooks repented of his resignation at Massillon and will stay longer.—J. J. Cole of Washington C. H., Ohio, took the work at Clarksburg, Tenn. It is reported that Grant Waller of Galion will succeed him at Washington C. H.—October 4 was Ohio Fellowship day. As far as possible the preachers throughout the state exchanged pulpits and preached on Ohio missions. All this preparatory to the offering for Ohio missions, November 1. It was the privilege of the Ohio man to preach at Aetna Road, Cleveland, in exchange with F. D. Butchart, who is bachelor bishop of that diocese. While a student, my third attempt at preaching was made at what was then the Aetna Street chapel. After a lapse of several years I thought it safe to go back, as the people had forgotten both the sermon and the preacher by this time.—We are all rejoicing in the splendid meeting at Fostoria. This has been a conservative field, but Herbert Yeuell proved to be the man equal to the demands. We congratulate all concerned.—Those disciples in the Cleveland districts enjoyed their quarterly fellowship meeting at Crawford Road, October 5. J. G. Slayter, of Pittsburg, made the address on "The Adult Bible school Class." J. O. Shelburne and singer Knight began a meeting at Newton Falls, Sept. 27. The outlook is hopeful for a good meeting.—M. J. Grable began a meeting at North Eaton, October 4. Brother Grable has several meetings booked for the fall and winter.—We extend a cordial welcome to Robert Pegrum, who has come from New England to North Fairfield.—The saints at North Royalton are in a meeting, being assisted by W. B. Slater, of Greenwich. September 27 was the opening day.—H. B. McCormick, a recent graduate of Hiram, is now with the church at Lexington and began a meeting with home forces, September 27.—Chester Sprague, of East Liberty, must leave our climate again for the winter, and will take the work at St. Petersburg, Fla., where W. A. Harp has recently been.—Harry Miller has resigned at Chardon. He has spent some six or seven years on Chardon hill and "made good."—October 4 marked the opening of another house of worship in Columbus. This one is located in the south part of the city. Secretary Miller, assisted by the Columbus preachers, performed. There is also talk of a new mission on the north side, near the State University. All right, the more the better. There is no city in the world where this scribe is more delighted to see the Disciples grow.—George Taubman and singer, Gardner, are storming the sinners at Chillicothe. W. D. Neal is pastor there. This has proved one of the hardest fields in Ohio in years past. I pray for success this time.—No less than thirty counties in Ohio are in local option campaigns now, and elections coming before this is in print. Of course our brethren are on the firing line. C. O. Reynard is general secretary of the Trumbull county fight. The Second Church at Warren heartily granted him his time. Why not? The saloon is the greatest enemy of the church. —O. C. Larason, of Newark, one of our good and faithful church elders, and a man eminently worthy and capable, is a candidate for clerk of the Supreme Court on one of the state tickets this fall. All Disciples will honor a worthy man and the cause we love by voting for him. C. A. F.

Kansas, Second District.

So far as known to the writer all the churches of the second district, with few exceptions, are doing aggressive work, being supplied with a splendid class of preachers. Our attention is now being directed toward Topeka, whither the tribes will go up October 22, to attend the Jubilee Convention, which will be the largest and most significant gathering of Disciples ever assembled on Kansas soil.—The missionary rally of the Paola church was a decided success. It covered five days. H. A. Denton, loved by all, spoke for American missions; S. W. Nay, the popular and successful pastor of the Central, Kansas City, Kan., represented Church Extension; C. A. Finch, the orator of Kansas, and pastor of the First Church, Topeka, represented the foreign work, and Geo. E. Lyon, of Topeka, superintendent of Kansas missions, was with us Saturday and Sunday in the interests of Kansas, making the appeal on Sunday morning. His strong sermons and genial manner made a good impression on our people. The church enjoyed the rally.—Our men's organized Bible class is doing splendid work for the time they have been organized. The class is a valuable factor in our Bible school.—We have had six confessions within the month, not reported. W. S. Lowe.

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Shreveport Meeting.

Evangelist W. E. Harlow closed a four-weeks' meeting here. A fine attendance and fifty-one additions to the church are the facts which indicate the extent of the seed sowing and the harvest. The latter part of the meeting was interfered with by the equinoctial weather conditions or the results would have been larger. Of Brother Harlow's preaching it is hardly necessary to speak, as he is so well known to the brotherhood. It was exceedingly strong with facts and logic; much stronger than its appeal to the emotions and sensibilities of the heart. His familiarity with the scriptures is a remarkable feature about his preaching, and early establishes confidence in the mind of his hearers as to his ability, and this confidence constantly increases.

One of the notable things about the Harlow meeting in Shreveport was the splendid music throughout. Professor Miller is unusually strong as a chorus director, is far more than an ordinary soloist and with it all has a most charming personality. Miss Helen Ruth Hite, of Chicago, who canceled her engagement with the Chicago Concert Company, in order to give her great talent to the work of soul winning, was the leading soloist and, although this was her first meeting, she completely won the hearts of all by her sweet voice and unaffected manner. Her solos were all heart summonses. She is destined to become a power in evangelism.

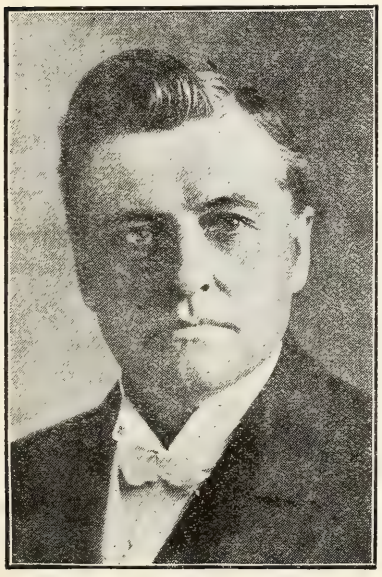
Brother Miller was compelled, on account of an engagement with Evangelist Cooksey, to leave in the midst of the Shreveport meeting. He was succeeded in his work here by Alfred O. Kuhn, minister and singing evangelist. Brother Kuhn was born and reared in Newark, N. J. He received his education in vocal and instrumental music in New York City. Coming West, he traveled with and led the music for a union evangelist for several months, finally locating in Chicago, where he attended the Moody Institute with a view of entering the Presbyterian ministry. After leaving Chicago he was for one year pastor of a Presbyterian church in Minnesota. This last summer he came South to do evangelistic work with a friend he had met at the Moody Institute. At Alexandria, La., he preached in the Christian church, and, after inquiring of its principles, became very much interested. Brother Betcher, our Alexandria minister, had an extended talk with him. He came on here and after a further talk with the writer at once decided to obey his Lord in Christian baptism and cast his lot with those who stand for the simple New Testament faith as we teach it.

Alfred O. Kuhn.

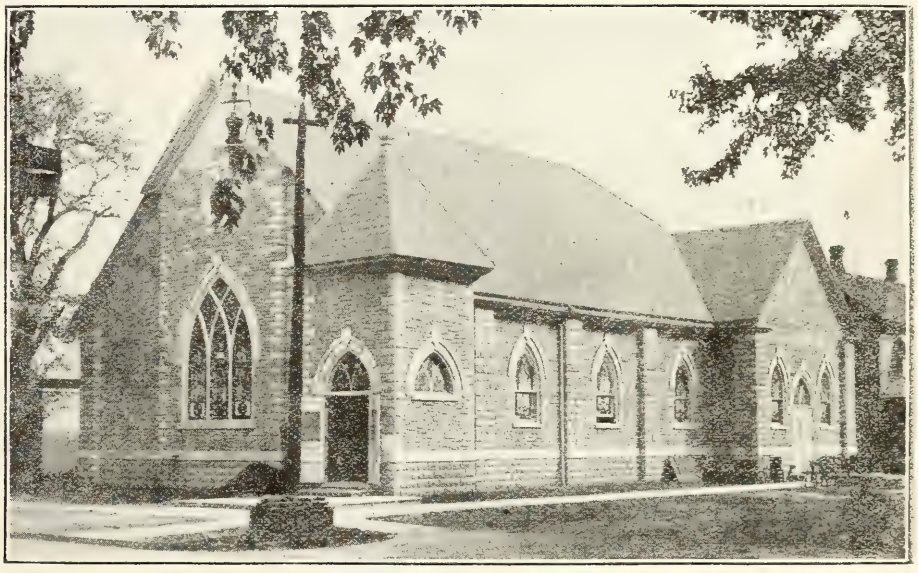
This he did one week before the Harlow meeting began. He is just 27 years old, is cultivated and accomplished, giving promise of a life of great usefulness. He has a fine voice and with his previous experience, Brother Harlow readily recognized his value in the evangelistic work, and Brother Kuhn perceived the advantage to be derived from becoming better acquainted with doctrinal principles through being associated with such a strong preacher. So the union was consummated.

With Alfred O. Kuhn and Miss Hite Brother Harlow has a very strong team of singers, undoubtedly one of the very best in the brotherhood, although they are both recent recruits.

Claude L. Jones.



Geo. H. Sims, Pastor.



New Christian Church, Findlay, O.

NEW CHURCH AT FINDLAY, OHIO

A beautiful new Christian Church building has been dedicated at Findlay, O., under circumstances reflecting credit on all concerned, especially Pastor Sims. About $6,000 was needed, and the greater part of this was raised by F. M. Rains. "The Jeffersonian," the local paper, in a lengthy account, says:

"The story of the building of the church is an example of perseverance and determined effort on the part of Rev. Sims and the members of the congregation. When Mr. Sims came to Findlay last winter, he found a little band holding service in a store building on South Main street, with no church, or means of getting one, in sight. Immediately the new minister went to work. First the congregation was built up, and then the canvass for the building was started. At first few were optimistic, and the minister and his work met opposition, but gradually they, single-handed, beat down the walls of opposition, and in the face of the financial depression, secured enough money to warrant undertaking the building of the church.

"Mr. Sims, the pastor, has held a number of important charges and has been the means of building up many small congregations, just as he is doing in this city. The last charge he held was at Lima, O., on the South Side, where he had phenomenal success."

The church building is located near the center of the city. G. H. Sims, the minister, writes:

"It is constructed of cement blocks, with rock-faced pilasters and a body of broken-ashler pattern, the window sills and caps, as well as the water table, being of smooth-faced work like cut stone. Altogether the effect is that of a fine stone building, for which it has frequently been taken. Its beauty, simplicity and modest elegance are not fully apparent from the picture. It must be seen to be appreciated. The interior is in keeping, both architecturally and as to convenience and decoration. Brother Rains, who has dedicated hundreds of churches and may speak with the authority of experience, tersely said of it, 'It's a gem.'

"Brother Rains needs no commendation from us, yet we wish to say he is a master hand in this line of work. We were greatly pleased with his financial efforts, but, above all, his addresses were mountain peaks of thought, force and inspiration.

"The Central is rejoicing in the Lord. Why should they not be happy? Eight months ago there was no church building, and not a dollar in sight; now there is a splendid $10,000 corner. The church will begin a meeting soon, held by the pastor, assisted by his wife. The aim will be to double the membership."

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Oct. 5.—Two additions at our regular morning service yesterday. Fine congregations morning and evening. For balmy air and golden sunshine come to the Ozarks.—J. W. Ellis.

California.

Ukiah, Sept. 30.—Sixteen persons made the good confession last Sunday morning. There will be others.—Otha Wilkison.

Los Angeles, Sept. 23.—One hundred and forty added here to date in 29 days. Will close the 27th. Go next to Roseburg, Ore.—S. M. Martin, 4117 Burke avenue, Seattle, Wash.

Colorado.

Fort Morgan, Sept. 28.—Six since our last report—four by letter and two by obedience. Our Sunday-school rally yesterday was a success.—Z. Moore.

Holly, Oct. 4.—Our meeting closed here. Church organized with 40 members. A Bible school was also organized. Six confessions.—J. R. Robertson and J. F. Fox, Garden City, Kan.

Idaho.

Boise, Oct. 1.—We just closed our second meeting with the church at Battle Ground, Wash., where Brother Ames is the pastor. There were six baptisms and five excellent Christians took membership. Some good people heard the gospel for the first time and were attracted by it, and we hope it will result in bringing them finally to Christ. This was out of our field of labor, but we had promised them before. Our work in South Idaho prospers.—Frank E. Jones, Corresponding Secretary, South Idaho.

Illinois.

Sidney, Oct. 6.—The Church of Christ in Catlin, Ill., is prospering under the ministry of W. O. S. Cliffe. There have been five more added since the last report. The church is preparing for a revival campaign to begin November 8, during which time we desire to add many more to the saved, and free the organization from an old debt.

Flanagan, Sept. 29.—Evangelists John R. Golden, of Gibson City, Ill., and Charles E. McVay, of Benkelman, Neb., closed a three and a half-weeks' meeting here to-night, the immediate results of which were ten confessions, and one by letter. The preaching was clear and convincing. Brother McVay is an efficient soloist and chorus leader. This splendid church in the midst of a foreign population has been greatly encouraged and inspired for future work.—R. E. Thomas, pastor.

Pearl, Oct. 6.—I am in a fine meeting here, one week old, with two additions. My home address is Aurora, Mo., L. B. 904.—M. L. Anthony, evangelist.

Sciota, Oct. 6.—A three-weeks' meeting closed September 27, resulting in 22 additions—nine by baptism. H. G. Bennett did the preaching and did it well.—C. B. Dabney.

Barnett, Oct. 7.—We have had six confessions in our meeting, which is four days old. We go to Auburn next. Write me here or at Lanark, Ill., my permanent address.—F. A. Sword, evangelist.

Indiana.

Indianapolis, Oct. 1.—Harry H. Martindale, a junior at Butler College, held his first meeting with the Sugar Creek church, in Hancock county. In eighteen days there were 24 confessions. The church will start on a better working basis, and bids fair to become one of the good country churches. Brother Martindale preaches for them half time. He has just entered the ministry.—Clay Trusty.

Winslow, Oct. 5.—The following is an account of meetings held in Pike county, Indiana: Last January Brother Godwin held a 15-days' meeting at Traylor Chapel (union) Church, which resulted in six additions—five by baptism and one from the General Baptists. August 2, at Brother Godwin's regular monthly preaching at Flat Creek (union), two were added by baptism. On August 9 six more made the good confession and were baptized—one from the Methodists. Brother Godwin began a series of meetings August 23, at the Vincent schoolhouse, resulting in 20 additions. The converts ranged in age from 17 to 67 years, six of whom were heads of families. There is not a young person in the neighborhood but what belongs to some church. We have prayer-meeting every Thursday night, Sunday-school and communion service each Lord's day, and preaching once a month.—Harland Osgathorp.

Iowa.

Oelwein, Oct. 22.—Just home from Garwin, where I held a short meeting resulting in 22 accessions, nearly all by primary obedience. The church was greatly blessed spiritually, and has a larger vision for the future. F. V. Kerns, the pastor, was no small factor in the success of the meeting. Mrs. VanKirk, leader of song, did her part nobly.—C. L. McKim.

Mystic, Oct. 2.—I am in a great meeting here with Evangelist Joel Brown, of Des Moines. Forty-eight additions to date. Will dedicate church next Sunday. I go to Mayetta, Kan., Oct. 8, to begin a meeting with N. Rolla Davis. After November 1 I will be with W. A. Roush at the Morris Street Church, Indianapolis, Ind.—O. J. Marks, Canton, Mo., singing evangelist.

Kansas.

Kansas City, Oct. 4.—Two added to-day by confession and baptism at Grandview Church, and three by letter and statement at Quindaro Boulevard. Organized at Quindaro Boulevard with 48 adult members.—William M. Mayfield.

Benedict, Oct. 6.—Three added to the church last Lord's day by confession. We organized a Christian Endeavor Sunday evening with 175 present. Everything moving along nicely.—W. M. Pysher, pastor.

Piedmont, Oct. 1.—I just closed a fine meeting here, where we had no church, no minister and no preaching of the plea. We held the meeting outdoors, resulting in organizing a church of 60 members, a Christian Endeavor, a training class and a Sunday-school. A lot on which to build was secured. I am now in Valparaiso, Neb., and begin a meeting in the newly dedicated church at Blackwell, Okla., October 11.—Richard Martin.

Wichita, Oct. 6.—We had 65 added here last Sunday and 518 to date.—Charles Reign Scoville.

Salina, Oct. 7.—Ninety additions to the church at regular services from September 30, 1907, to September 30, 1908. The church raised $450 last Sunday for building expenses, putting up a tabernacle for Wilhite meetings.—David H. Shields.

Cedar Point, September 27.—I. M. Cockrill closed a three-weeks' meeting at Wonsevu, Kan., with 22 additions—16 by baptism and six reclaimed. Plans are being formulated for the building of a church house. Brother Cockrill is a good worker and did a great work.—Elder William B. Goad.

Kentucky.

Barbourville, Oct. 6.—T. M. Myers, of Kansas City, assisted by Mabel Myers, of Louisville, is now holding a meeting here. One Baptist preacher and many others have joined the church here—of the combined churches of Barbourville and Artemus. Miss.—Miss Myers.

Carlisle, Oct. 8.—W. E. Ellis, of Cynthiana, Ky., assisted me in a two-weeks' meeting during the latter part of August. Twenty-eight men were added to the church and much good done along many lines. During the first part of September I assisted H. M. Polgrove in a meeting, resulting in ten additions, one of them being 73 years of age.—E. I. Willis.

Madisonville, Oct. 3.—I immersed a woman 74 years old, September 30.—S. M. Bernard.

Massachusetts.

Everett, Oct. 4.—Two confessions—a man and wife—at the evening service of the Union Christian Church.—A. T. June, minister.

Mississippi.

Utica, Oct. 6.—Meeting closed yesterday with 26 additions, 20 of whom were men. John A. Stevens and wife, the evangelists, who conducted the meeting, left on noon train for New Orleans. Our church was greatly strengthened.—John M. Tally, pastor.

Missouri.

Kirksville, Oct. 8.—We closed our meeting of nineteen days at Amoret, Bates county, Missouri, with 71 additions—48 baptisms. Some were from the Methodists, Baptists, Dunkards, Presbyterians and United Brethren, some reclaimed and some took membership who had been members.—J. W. Davis.

Denver, Oct. 2.—A. N. Cooper, of Grant City, Mo., has just closed a three-weeks' meeting at this place, with 11 additions—10 by baptism. The church has been greatly strengthened aside from the visible results.—E. M. Henton.

Kansas City, Oct. 2.—We have just closed a two-weeks' meeting at East Lynne, with 10 additions—five baptisms, two from the Baptists and three by statement, making nine baptisms since last report.—W. H. Embrey.

St. Joseph, Oct. 3.—Four additions last Sunday. I begin a meeting with home forces October 11. Prospect good.—J. T. Shreve, King Hill Christian Church.

Nashville, Oct. 2.—We are in a splendid meeting here with E. H. Simmons, four days old, with four additions—three confessions. Traded dates with Avola on account of the sickness of the minister, C. B. Wait, and others.—E. H. Williamson and wife, evangelists.

Rosendale, Oct. 5.—Closed a meeting at Bethel, Andrew county, Missouri, with 20 additions—19 confessions. I have removed from Randolph, Mo., to Oswego, Kan., where all correspondents may address me.—T. W. Cottingham.

College Mound, Oct. 8.—Brother Wright is to begin a series of meetings at Hebron the second Lord's day in this month. Brother Haynes, the Presbyterian minister, is to preach on Saturday night.—Mrs. F. W. Allen.

Nebraska.

Fremont, Oct. 6.—We are beginning a successful revival meeting at this place. The pastor, I. H. Fuller, is doing the preaching. The object of the present meeting is not simply to add new members to the church, but to teach those already in the church the way of the Lord more perfectly. A $6,000 Y. M. C. A. building was recently completed here. There is also a normal school with 1,200 students enrolled.—Charles E. McVay, song evangelist.

Oklahoma.

Elk City, Oct. 6.—I am just beginning work here as minister. There were two additions by letter at the first service. Prospects are good.—J. M. Blalock.

Pauls Valley, Sept. 28.—Six aded at Lexington, Okla., at regular services last Lord's day—three by baptism and three by statement.—J. E. Couch.

Enid, Oct. 5.—The First Church does well. One addition September 13, three September 20, four September 27, 56 September 28, at the Scoville meeting, and eight October 4. We have started a mission at the University, reorganized the Christian Endeavor and paid $1,500 on church debts within the last three months. Eight other additions not reported. Oklahoma Christian University has 200 students.—Randolph Cook, minister.

Oklahoma City, Oct. 7.—There were 83 additions at Crescent, Okla., in a meeting begun by James Cage, the pastor, and I was with them for the latter part of the meeting. Brother Cage always does good work.—Oscar Ingold, 1031 East Tenth street, Oklahoma City.

Frederick, Oct. 4.—Closed a goood meeting at Gregg, Okla., with 33 additions—14 by baptism, eight from the Baptists, four from the Methodists, four reclaimed and three by statement. Two men 60 years old made the good confession. We raised $875 for a church. Brother Winters did the singing. He is a fine singer and a good worker. We go to Harting, Okla., next. We would

Christmas

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Does not Color the Hair

AYER'S HAIR VIGOR

like to hear from churches wanting a meeting.—Charles P. Murphy, evangelist, Frederick, Okla.

Texas.

Texarkana, Oct. 2.—The Central Church here closed a three-weks' meeting last Sunday night with 57 added, nearly all adults. Wilhite and Adams, of Lawrence, Kan., were the evangelists and drew the largest audiences upon an average the city ever experienced. We feel greatly strengthened by the meeting and the prayers and good wishes of all the members are that hese evangelists will go on in the great work and accomplish much for the Master's cause.—Nathaniel Jacks, pastor.

Utah.

Salt Lake City, Oct. 4.—One baptism by the pastor, Dr. Albert Buxton.

Washington.

Seattle, Sept. 30.—The Seattle Christian Ministerial Association heard the following reports from the services of the preceding Lord's day at its meeting Monday, September 28: First Church (J. L. Garvin), four by letter; Ballard (A. L. Crim), continued large audiences; Green Lake, B. F. Paul announced his resignation of that work; Queen Anne (J. L. Greenwell), one by statement and one from the Baptists. J. L. Garvin addressed the meeting on "The Bible in the Public Schools."—Freeman Walden, president; J. L. Greenwell, secretary.

Colfax, Oct. 5.—A. A. Doak and his flock are rejoicing. On September 27, they held an all day meeting, with L. P. Schooling, of Pullman, Wash., preaching fine sermons morning and evening. A platform meeting was held in the afternoon. There were five accessions—one by baptism—bringing the total up to 22 additions in two Lord's days. This is the fourth month of Brother Doak's ministry here.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

St. Louis, October 13.—Wilhite and Gates began at Fourth Church yesterday with packed house and great interest. We are expecting a great meeting. Wilhite is a great gospel preacher and Prof. Gates unexcelled as a chorus leader and soloist.—E. T. McFarland.

Special to THE CHRISTIAN-EVANGELIST.

New Orleans, La., October 12.—Convention in its glory to-day. President R. A. Long a Napoleon in the work. Through his generosity ministerial relief raised over $2,000 yesterday. Nominations will be made to-morrow. New constitution adopted for a year, but not yet voted on by convention. About two thousand five hundred in attendance. We are looking for the president's address to raise enthusiasm.—James Small.

Special to THE CHRISTIAN-EVANGELIST.

Tuscola, Ill., October 12.—Fifty-two additions; good crowds yesterday; will continue week or two longer. The men are doing aggressive work. Brother Lindenmeyer is about recovered from his severe illness. Two of his little daughters made the good confession yesterday and will be baptized together to-night.—Brooks Brothers and Tapp.

Special to THE CHRISTIAN-EVANGELIST.

Giltner, Neb., October 12.—Meeting one week old; six added; almost rained out; pastor sick with fever; compelled to move to larger quarters; hard field. Greatest meeting ever held here; had only 15 added in four weeks.—J. T. Adams, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Cameron, Mo., October 11.—Seven additions to-day, 15 to date; splendid audiences. Prospects fair but field well gleaned by Yeuell and Brant in last two meetings. Minister Bricker doing a strong work; we continue.—Roland A. Nichols and Lewis.

Special to THE CHRISTIAN-EVANGELIST.

Bonner Springs, Kan., October 12.—Forty additions at close of second week; continuing. Odds have been against us, as quarantine for scarlet fever has not yet been lifted. Moomaw good pastor.—Cooksey and Miller.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., October 12.—Scoville meeting closed Sunday with 601 additions, making Central Church the largest Protestant church in Wichita, and largest Christian church in Kansas.—E. W. Allen.

Changes.

Adams, W. T.—Corona, Cal., to Brewster, Wash.
Ammunson, M. M.—St. Thomas, Ont., to 622 Yale Station, New Haven, Conn.
Appleman, F. J.—Lubec, Me., to 1600 Fifth avenue, Upper Troy, N. Y.
Assiter, G. F.—Rogersville, Pa., to Sheridan, Ind.
Aten, A. P.—Enid, Okla., to Claremore, Okla.
Baird, E. C.—Hope, New Mexico, to Utica, Kans.
Bennett, H. G.—Bushnell to Sciota, Ill.
Bennett, R. J.—Brackenridge, Pa., to Mitchell, Ind.
Boren, Frank E.—Saratoga to College City, Cal.
Billington, F. E.—Albany to East Silverton, Ore.
Bartley, W. C.—Willow Springs to 416 East Main street, Jefferson City, Mo.
Baker, J. W.—Neosho, Mo., to 613 South Ainsworth avenue, Tacoma, Wash.
Carter, J. I.—Ladysmith, Wis., to Willington, O.
Clark, Pleasant—Weaubleau to Elkton, Mo.
Charlton, Frank M.—Conyers, Ga., to Siloam Springs, Ark.
Crutcher, James N.—524 Shukert building, Kansas City, to Grandview, Mo.
Calkins, Hugh S.—Owens Sound to Rodney, Ont.
Dinger, J. E.—Alliance, O., to Chickasha, Okla.
Duffy, George F.—Wheatland to Winters, Cal.
Dunning, M. S.—Tulsa, Okla., to Sweetwater, Texas.
Dodd, J. H.—Columbus, to Shelbyville, O., 1033 Franklin avenue.
Flagg, Frank—Decatur to Lawrence, Mich.
Fenstermacher, E. J.—326 Elm street, Poplar Bluff, Mo., to South Eleventh street, Bowling Green, Ky.
Finnell, Rufus A.—El Paso, Ill., to 118 Zane avenue, Wheeling, W. Va.
Field, Wilford—Dieterich, Ill.,to Effingham, Ill.
Francis, E. E.—Port Orchard to Toppenish, Wash., R. F. D. No. 1.
Growden, A. M.—Siloam Springs, Ark., to El Paso, Ill.
Hedges, W. H.—Sanitarium, Battle Creek, Mich., to Covington, Ind.
Harris, Ellis B.—Dayton, Wash., to Athema, Ore., box 243.
Handsaker, T. S.—Corvallis, Ore., to 407 North Third street, Walla Walla, Wash.
Holton, J. A.—Longview, Texas, to Glouster, O.
Hollingworth, E. Everett—Conyers to 403 North Main street, Fitzgerald, Ga.
Harris, T. J.—Jacksboro, Texas, to Binger, Okla.
Harris, L. Brooks—Starbuck, Wash., to 988 Twenty-third street, Des Moines, Ia.
Harris, D. F.—Phillipsburg, Pa., to Leipsic, O.
Horne, John McD.—Ballston, Va., to 2701 Dean avenue, Des Moines, Ia.
Hovis, Victor M.—Alfalfa, Wash., to 626 Alder street, Eugene, Ore.
Hopkins, Bishop M.—Lyons, Kan., to Erick, Okla.
Hopkins, Bishop M.—Mound Valley to Lyons, Kans.
Holloway, W. E.—Brunswick to Holmesville, O.
Jennings, O. W.—St Louis, Mo., to Oskaloosa, Ia., P. O. box 478.
Lumley, F. E.—St. Thomas, Ont., Canada, to 622 Yale Station, New Haven, Conn.
Lobingier, J. L. Los Angeles, to postoffice box 616, Santa Monica, Cal.
Luckey—Burlington, Ind., to Traverse City, Mich.
Lyon, S. L.—North Ridgwith to 227 North Professor street, Oberlin, O.
Lucas, J. P.—Colorado Springs, Colo., to Tingley, Iowa.
Martin, Walter L.—340 South State street, Los Angeles, to San Diego, Cal., University Heights.
Marlow, C. W.—Coleta, to Stanford, Ill.
Mason, I. C., corresponding secretary—Claude to 280 Station A., Dallas, Texas.
Marshall, Frank H.—General delivery, Enid, to 1011 East Main street, Enid, Okla.
Maldoon, George A.—114 Fayette street, Washington, to Big Run, Jefferson county, Pa.
Merrill, W. A.—551 First avenue, Dallas, to Lancaster, Texas.
Manley, D. N.—Atoka, Okla., to Scott City, Kans.
McKee, John—North Fairfield, O., to Irvington street, Indianapolis, Ind.
Nicoson, M. T.—Keokuk, Ia., to Memphis, Mo.
Nichols, Roland A.—Waterloo, Ia., to Cameron, Mo.
Parsons, Phil. A.—Hamilton, Ill., to Plainville, N. J.
Pearson, T. W.—Nebo, Ill., to Canton, Mo.
Pickel, W. U.—Grenfell to Saltcoats, Sask., Canada, box 47.
Pitcher, W. E.—Buckley, to Port Orchard, Wash.
Pier, Lewis A.—Los Angeles to Los Gatos, Cal.
Quiggan, George R.—Thomaston, Conn., to 724 Yale Postoffice, New Haven, Conn.
Reiter, A. F.—Bluffton, O., to Enid, Okla.
Reynolds, J. C.—Athens, W. Va., to Lynchburg, Ohio.
Redd, E. B.—Columbus, Mo., to Flora, Ill.
Roe, W. M.—Verdon, S. D., to Highmore, Hyde county, S. D.
Sapp, F. B.—Aberdeen, S. D., to Fargo, N. D., lock box 194.
Sellards, D. F.—Gravity, Ia., to Lordsburg, New Mexico.
Sheffer, W. H.—Linden Street Christian Church to 498 Pontotoc avenue, Memphis, Tenn.
Sharpe, E. O.—Sabinal to Lockhart, Texas.
Stevens, E. S.—Claremont to Coachella, Cal.
Smith, E. M.—Centralia, Mo., to 961 North Union street, Decatur Ill.
Smith, Sam I.—Duenweg, to 2115 Moffitt avenue, Joplin, Mo.
Taylor, W. B.—Moberly, to Mexico, Mo.
Tomes, O. E.—207 North Rural street, Indianapolis, Ind., to 109 North Fourteenth street, Ann Arbor, Mich.
Ullom, Thomas Penn.—Antioch, O., to 18 Lynwood place, New Haven, Conn.
Umphres, John W.—Calhoun to Canton, Mo.
Waite, Claire L.—Chicago, Ill., to 433 Grove street, Milwaukee, Wis.
Wilson, R. L.—Maplewood, Mo., to 210 Stephenson building, Milwaukee, Wis.
Wickizer, D. A.—Kirksville, Mo., to 404 South Boulder, Tulsa, Okla.
Walling, H. R.—Garber to Tecumseh, Okla.
Waugh, John—Bishopville, S. C., to 111 Spring street, Atlanta, Ga.
Wallace, Alden R.—Ozark to Winona, Mo.
Watson, J. T.—Middletown, Va., to 413 N. Upper street, Lexington, Ky.
Wilson, J. E.—Nebraska City to Bethany, Neb.
Zerby, Guy L.—Concord to Eureka, Ill.

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ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

The Bible School's Greatest Problem.

REV. DR. FRANKLIN M'ELFRESH ELECTED INTERNATIONAL TEACHER TRAINING SUPERINTENDENT.

There are more than a million Sunday-school teachers in the United States and Canada. In the wide outreach of their influence in Bible study, they come in contact with 15,000,000 members of the Sunday-schools of the International field. "More and more our church leaders recognize that teacher training is the Sunday-school's greatest problem. Never were they so united in the determination to find its solution. Upon the result of their labors in this direction depends the largest success of all Sunday-school work."

In its work of helpful service for the individual Sunday-school, the International Sunday-School Association maintains a Teacher Training Department, for the instruction and inspiration of the teachers in methods and work of teaching. In the development of its plans, it has established standards for two courses of study for teachers—one known as "First" and the other as "Advanced." International diplomas are given to those completing these studies.

At the triennial convention of the International Sunday-School Association, 48 associations represented 6,704 teacher training classes, 79,086 students and 10,016 graduates. The largest number of students enrolled during the triennium in any single association was in Pennsylvania, which enrolled 14,268. Several denominations are now doing teacher training work, whose enrollments are equal to those of the International Association, and at the present time 61 state or provincial Sunday-school associations have either especially appointed teacher training superintendents, or teacher training committees, to supervise this department of work.

During the past triennium the Teacher Training Department has been ably conducted by Mr. W. C. Pearce, of Chicago, who has been known as the International Teacher Training Superintendent. For more than a year he has had, in addition to this work, the duties of the establishment of the Adult Department, which has grown with remarkable rapidity and strength. At the recent International Sunday-School Convention at Louisville, Ky., Mr. Pearce was re-elected Adult Department superintendent, to give his entire time to that work.

The duty of recommending a suitable person as Teacher Training superintendent developed upon a special committee of which Prof. H. M. Hamill, D. D., of Nashville, Tenn., superintendent of Training work of the Methodist Episcopal Church, South, and chairman of the International Committee on Education, was chairman. In his absence, on account of illness, from the session of the central committee at Louisville, the report of the special committee was presented by W. A. Eudaly, Esq., of Cincinnati, who recommended for the committee the name of Rev. Franklin McElfresh, A. M., D. D., Ph. D. (Ohio Wesleyan), Columbus, Ohio, and he was unanimously elected superintendent of the Teacher Training Department of the International Sunday-School Association for the ensuing triennium.

Dr. McElfresh is now closing his sixth year as district superintendent of the Zanesville district Ohio conference of the M. E. Church. He is a "Buckeye" by birth and education, and graduate of the Ohio Wesleyan University, Delaware, Ohio. Post-graduate work in this institution earned for him the degree of Ph. D., and the university later conferred upon him the honorary degree D. D. Activity in literary work, and a close and continued identification with educational and college life, have made him the educational leader of his own conference, and have compelled for him recognition as one of the strong educational pastors of Methodism. He is a member of a college fraternity chapter at Delaware with Bishop Anderson and Dr. Charles E. Jefferson, of New York City.

Dr. McElfresh's interest in Christianity has been kingdom-wide, and his fraternal relations with all denominations have won for him their respect and love. He is a vigorous manly man in middle life, a man of culture and fine social qualities, a strong, original, thoughtful and pleasing platform speaker, with a rich voice of unusual forensic quality. He is equal to any demand that may be made upon him in presenting the educational side of Sunday-school work before colleges, seminaries and conventions, and educational and ministerial gatherings.

Dr. McElfresh has been a Sunday-school pastor interested in Sunday-School and young people's work, and his churches have always been crowded with young life. He has always been active in organized Sunday-School work, particularly in its educational and spiritual side. His pastorates have included the country churches in his early ministry, and for a number of years the strongest city churches in the Ohio Conference. His presiding eldership has revealed his strength as an organizer and has given him a long-desired opportunity for a close study of the country church and the country Sunday-school. These investigations have resulted in a series of articles and addresses on these subjects that are unique and strong.

Dr. McElfresh is a man of devotion and piety, and keeps close to the spiritual side of the work. He comes to his work with the enthusiastic approval of Bishops McDowel, Bashford, Moore, Anderson, Walden and others. His family consists of a wife and daughter in early young womanhood. During the summer months Dr. McElfresh will acquaint himself with his new duties as opportunity offers, will close his term as District Superintendent and will officially assume his new office October 1.

Examinations—Their Importance and Methods of Conducting Them.

The importance of examinations in our particular line is first, to the student; second, to the teacher; third, to the state or provincial superintendent. It is also of importance to the institution.

First—To the student: Because it stimulates his search after knowledge by providing definitely for recall of subject at certain time and under certain conditions. It also prompts to classification and orderly placing of subject matter, which serves to strengthen impressions during the study period. Because of looking forward to something definite in way of results, the present moment for the student is pregnant with energy and power. Further, because it gives the active mind opportunity for exercise and concentrated effort, and forces the slow, sluggish brain to action necessary for its development. The written examination gives the slower, deeper thinker and reasoner a chance to even up with his classmate of more brilliant and ready speech in the classroom. Some one has said: "A good question is the half of knowledge." If the questions are "good" and right, they give opportunity to develop logical thinking.

Second—To the teacher: Because it proves his work. In the language of a high school boy: "It shows one just about how much really sticks." I can never forget the sensation which came to me when some years ago I examined the papers of my first class in domestic science. I took up the first paper, and as I proceeded my heart began to beat faster and the perspiration started. At the end, with a feeling of despair, I laid the paper down, and said: "What have I been teaching this class, or have I taught nothing at all?" With dread I lifted the second paper. Every answer was magnificently perfect, and I can still recall the tremendous sense of relief that came to me. It tests integrity and reveals characteristics of pupils valuable for the reflection of the thoughtful teacher. It may reveal to the teacher just where his own work is strong and where it is weak. Frequently, where a teacher's knowledge is most perfect, his teaching lacks. One of our best teachers in Minnesota, a member of our state committee, said to me: "After all, Miss Emery, we gather from our subject for future use in teaching, just about what we can hang upon the ten pegs you give us in examinations."

Third.—It gives the state or provincial superintendent an equipoise in the matter of test questions for his particular field. It may prove for him the strong or weak points in text books. It serves to broaden and stimulate the mind of one who might make out examination questions from various text books covering one subject. The grading of papers from different classes shows the relative strength of the teachers in the field, and gives opportunity to strengthen and counsel the weaker ones. And let us not forget, also, the word of cheer, approval and appreciation for the strong teachers.

Methods.—From the approved list let each class select the text book of their denomination. Let the test questions be a fair test, suitable to the capacity of your students in general. Examinations, with us, are held under four classes of leadership: First, those conducted by state superintendent; second, those conducted by

official examiner; third, those conducted by teacher holding certificate of graduation; fourth, those conducted by teacher holding no certificate of graduation. Certain rules apply to all four classes during examination period.

Everything in readiness. Quiet, well ventilated, well lighted room. Comfortable seats and writing tables. Paper, pencil, knife, scratch book at hand. Printed questions before each student. Seats far enough apart so that the scratching of pen or pencil will not annoy nervous ones. In our work conditions are peculiar. Classes are taught and examinations given where the teacher or examiner has never taken the teacher training course, but who must study with the class they teach. They are at the same time the most competent persons in the locality to conduct the examination which must include their own, as well as the class. In such cases we send the examination questions in a large envelope marked "Examination." They are previously instructed to open such envelope in the presence of the class, distribute the questions and write with the class. At close of examination period they are to gather papers and place in sealed package in presence of class, and forward to state superintendent. Papers are marked and graded by the state superintendent, state teacher training committee, or appointed examiner, who must be a full course graduate. In the First Standard Course we give three examinations. Until 1908 in Bible lessons, I drew the line sharply between Old and New Testament, which called for some readjustment of the order of text books. I did this to clear up the haziness between Old Testament geography and New Testament geography, which, through my own teaching, I discovered existed in the minds of most Bible students. Our first examination included Old Testament history, Jewish institutions of worship and Old Testament geography. The second included the New Testament with much more geography. The third examination included the laws of teaching and methods of work.

In the Advanced Course I have been obliged to feel my way as carefully as possible, holding students back rather than urging them forward. I have examined on nearly all of the approved text books of the course. Because of a desire to ascertain just what my people needed in the way of text books, especially in the Bible section of the Advanced Course, I have welcomed the willingness of students to try different text books, though the handling of so many has added much to my labors. The written examinations from so broad a field shows what the Sunday-school has, or has not done, in the past years, by way of storing in the mind of the pupil for definite and exact recall in the teaching process, simple Bible facts. It shows the class of teachers who can successfully handle Bible questions not included in text books.—From an address delivered by Miss Louise A. Emery at the Teacher Training Conference, Williams Bay, Wis., Aug. 27, 28, 1908.

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Add Another for Pennsylvania.

In your issue of August 20, in the list of adult classes organized under the plan of the International Sunday-School Association, only four are mentioned in Pennsylvania. There should be added to this a fifth, the Young Ladies' Centennial class, Bellevue. It had members sign the charter on April 16. 1908; has now an enrollment of 45. We haye our certificate and wear the buttons belonging to the International Adult classes. To those not familiar with said button, will say it is a small round button with a white center and a red border, the white standing for purity and the red representing the blood of Christ. In this Bible school are two other organized classes, larger, but not organized under the international association.

Lucie L. Promberger.

Bellevue, Pa.

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A Great Class.

A new adult class of forty-five members is reported from Gurnee, Ill. This is a remarkable class for the community, a small village of Northern Illinois. The enrollment of such a class in so small a school emphasizes the fact that wherever you desire to have a great adult class all you need to do is to go after it, whether in city, village or country.

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Adult Bible Classes in Illinois.

A special effort will be made during the coming year to get all adult classes—those whose members are 16 years of age or older—to organize according to the minimum standard of organization established by the International Sunday-School Association, and enroll with the association through its Adult Department secretary, Mr. George W. Miller, of Paris. Ill,, and receive the International Certificate of Recognition.

This department is divided into three divisions: (1) Men's classes; (2) Women's classes; (3) Mixed classes.

The class shall have the following officers: Teacher, president, vice-president, secretary and treasurer. It shall also have at least three standing committees, as follows: Membership, devotional and social. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.

The class shall consist of members who are 16 years of age or over.

This standard represents the minimum of organization rather than the maximum. In establishing it the adult department committee endeavored to consider the needs and conditions in the average Sunday-school, and to voice the practice existing throughout the international field.

Any Bible class meeting this standard, upon application to Mr. Miller and furnishing the names and addresses of class teacher and president, will receive an international certificate of recognition, on payment of 25 cents.

Our motto is: 10,000 men and 10,000 women in 1,000 classes in Illinois, which come up to this standard and are enrolled with Mr. Miller.

Clarence L. Depew,
State Bible School Superintendent Illinois Christian Missionary Society, Jacksonville, Ill.

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Bible School Rally in St. Louis.

On Bible Study day, September 27, J. H. Bryan spoke in the forenoon at the Fourth Church, St. Louis, and I spoke at the same hour at Compton Heights, at the united services of Bible school and church. In the afternoon during a rally of all the churches in St. Louis, at Compton Heights Church, at which J. H. Hardin, J. H. Bryan, Earl Wilfley and others made addresses on teacher training, the adult Bible class movement, etc., etc., there was a good attendance of representatives of all our churches in the city, but on account of the continuous rain some were not represented. During the hour following the churches indicated their purpose to enlist teacher training classes with the numbers here given:Compton Heights, 100; Clifton Heights, 40; Fourth Church, 100; First Church, 50; Hamilton Avenue, 40, with encouraging indications from other points that they will be in line. It was a happy day closing with an address at night by Bryan at Compton Heights, Hardin at night at the Fourth Church. There were many evidences of increasing interest in the minds of our St. Louis brethren on the subject of our Bible school work. During the afternoon rally the St. Louis Officers' and Teachers' Union, which I organized two years ago, was resuscitated, with every indication that it will live and thrive from this on. It will soon be unanimous in St. Louis.

J. H. Hardin, State Superintendent.
311 Century Building, Kansas City, Mo.

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Official Board at Sunday-school.

I believe that the place to begin in this adult movement is among the elders and deacons of our congregations. It is hard to do much along any church line without the support and influence of the official board. The easiest way to reach "all the church" is, first of all, have the official board on the front bench at Bible school. When "all the church" is brought into the Sunday-school, it will be comparatively easy to reach "as many more."

Up here in Iowa we are enlisting the elders and deacons in Bible school attendance and effort. Burlington Church of Christ informs me that they have about 25 on the official board, and all are in the Bible school. Official boards of the following churches grace the Bible schools regularly: Goldfield, Clarion, Lohrville, Whiting, Norwalk, Walnut City, Prairie City, Exline, Kinross, Packwood, Brighton, Delta, Batavia and Eddyville. Fourteen in all! Not very many for our great state. If there are any others, I know them not. This is an honored list. I want to proclaim all such from the housetop. In working for the adults, let us not forget the elders and deacons. Some great churches are waking up on this, and now electing to official position only those who are enthusiastic Bible school men. The Bible school is the teaching service of the church, and all who are "apt to teach" should be at the post of duty.

C. L. Organ, State Supt.

Des Moines, Iowa.

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C. A. Cole, minister at Abilene, Kan., reports the graduation of nine teacher training pupils on August 9. J. H. Engle, the state secretary of the international association, gave the address. Brother Cole hopes to be able to organize a large union class for the coming season.

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Midweek Prayer-Meeting

By Charles Blanchard.

BEARING ONE ANOTHER'S BURDENS.

Topic October 21: Gal. 6:1-5; Rom. 15:1-3; Phil. 2:1-4.

"We that are strong ought to bear the infirmities of the weak and not to please ourselves." Here we have the heart of the matter, stated by the great apostle. And we have his example and that of the Master whom he served with such abandon of self that he could say, without unseemly boasting: "For me to live is Christ and to die is gain." For indeed he accounted not his life dear unto himself, that he might finish his course with joy and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.

The logic of Paul, and that which moved him in his matchless ministry, is thus stated: "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell upon me." To please our neighbor for his good to edifying rules out a lot of things, pleasant and otherwise. To "edify" is to build up. Sometimes it requires a good deal of tact to please our neighbor while at the same time we are endeavoring to build him up in righteousness and Christian faith and character. It is a wonderful gift to be able to please without forgetting the things that profit and that make for abiding peace and real enrichment in life and service.

Among the hardest burdens which we have to bear are the "faults" of others. I suppose we all have enough of our own; but this fact does not make it any easier to bear with the mistakes of others. Our own sins and shortcomings ought to make us patient with others—but ordinarily they do not. We are frequently the more impatient of the very faults in others which we ourselves are guilty of. We confess it humbly; but that does not help matters. The apostle recognized this in saying "Brethren, if a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Perhaps most of our impatience comes of thinking of ourselves more highly than we ought to think. Sometimes we may really not think as highly of ourselves as we should, and so fail of the possibilities of the best that is in us. It is a great thing to see ourselves and our neighbors at the best. The rarest trait of the love that never faileth is in this ability to see the best and brightest in those about us, while keeping ourselves at our best.

To bear one another's burdens is to fulfill the law of Christ. And this is done in fulfilling the royal law—in loving our neighbor as ourself. Yet, that every man shall bear his own burden is the rule of service. Christ bore his own cross, and only when he could no longer carry it was it laid on Simon the Cyrenean. But while bearing his own cross, he "suffered without the gate, bearing our reproaches." So should we also go without the gate, suffering, if need be, for the sake of others, while bravely bearing our own burden.

"Look not every man on his own things, but every man also on the things of others." We are to "do our own business," but not to the other fellow's undoing. This is Christian socialism—better called service. For all true socialism is found and exemplified in mutual service for each other's good.

Ministerial Exchange.

Two churches conveniently located needing a minister who is an excellent Sunday-school worker, address, Minister, R. R. No. 1, Shaw, Kan.

F. M. O'Neal and wife will be ready for further engagements October 1, as singers. Address F. M. O'Neal, 896 Turner street, Springfield, Mo.

I have December open for meetings and would be pleased to hear from any churches desiring meetings during that month.—William Thompson, evangelist, Ridgefarm, Ill. (Home address.)

I can hold a couple of meetings this fall and winter. I have many years of successful evangelistic experience.—E. W. Brickert, Martinsville, Ind.

C. L. Merrill, box 176, DeWitt, Mo., has open dates as singing evangelist for October, November and December. Terms reasonable.

I am giving my lectures on what I saw in Bible lands, illustrated by a fine double stereopticon. I am also looking for a location to preach in Oklahoma. Permanent address 915 West Grand avenue, Oklahoma City, Okla.

I am here again in Blackfoot, Idaho, investigating the land question with a view to locating a colony of our people and building a Christian church. I think it a land of opportunities, and whether or not I succeed in locating a colony and building a church, I shall buy a piece of land here on which to live when I am too old to preach. I want a singer to help me in two meetings in Northwest Missouri during October and November. Write me at Carthage, Mo., my home. I have an open date for a meeting after November.—S. J. Vance, evangelist.

I can hold a meeting for some church during this season.—J. W. Kilborn, minister-evangelist, Mt. Carmel, Ill.

I began September 20 with Victor Dorris at Chico, Cal., where Brother Lobdell is pastor. My time is taken up until January, 1908. Would like to make engagements for spring work beginning with January.—A. W. Shaffer, 643 Locust street, Walla Walla, Wash.

The Central Christian Church at Walla Walla desires to be put into correspondence with a young man with a view of engaging him as assistant pastor. He must also be a competent leader of music, and be ready to take charge of the choir. The church also desires to engage a good man to represent it as its living link evangelist in the East Washington field, under the A. C. M. S. and East Washington Society. No greater or more fruitful or pleasant field in the nation than East Washington. A good place for the right man.—S. G. Fisher.

J. Wade Seniff, singing evangelist of Pittsfield, Ill., has one or more open dates yet for meetings.

The church at Sandoval, Ill., desires to secure the services of a capable minister for full time. They can pay $600 per year and furnish parsonage.—Robert Bellamy, clerk.

Wynn Stout, Walkers, Mo., would like to correspond with churches in the states of the Middle West needing ministers.

I can make arrangements for meetings after January 1. Address me Euclid avenue, or write to our state missionary board, 311 Century building, Kansas City, Mo.—C. L. Harbord, evangelist.

H. Mahon, who has been preaching for the First Church at Indiana, Pa., for two years, is open for engagements either as evangelist or regular minister. Write him. He will go anywhere to preach the old Jerusalem gospel. M. F. Mahon, his daughter, is a fine soloist.—W. Lovelace.

In answer to the many inquiries I have received concerning my "Vision of a Christian Colony" in Southern Idaho, let me say that I am unprepared to answer until I finish my present investigations, at which time I will endeavor to answer them fully. I regard this a land of wonderful possibilities and great opportunities for the man of limited means. I am attending the county fair here this week and am well pleased with the fine exhibits of fruit, grains, vegetables and livestock. I have an open date for a meeting in January and should be pleased to correspond with churches in need of an evangelist. Address me at my home, Carthage, Mo.—S. J. Vance, evangelist.

I will have time for one meeting this winter or fall. Any church desiring my services will please address me as follows: C. H. Earenfight, 108 East Fourteenth street, Auburn, Ind.

I will be available after November 1 for evangelistic meetings. Correspondence may be addressed to T. S. Lumbeck, Dalavan, Kan.

James Sharratt, general evangelist, 2038 Penn avenue, Kansas City, Mo., will be glad to hear from churches anywhere in the states needing meetings, either with or without singer. He will make terms within the reach of all. He has October and November vacant, and will be glad to arrange dates with churches for 1909 and for tent meetings.

I would like to hold a couple of meetings this fall and winter. I have evangelized for some years and have never as yet had a failure in a meeting. The Lord has always richly blessed our efforts.—E. W. Brickert, Martinsville, Ind.

Having regained my health, I will re-enter the evangelistic field, after a vacation of more than a year. I have open dates for December, January and February. I have spent three years in the field. Mayme Eisenbarger, musical director, Bethany, Mo.

Churches or evangelists wishing to secure an experienced song leader, soloist, both vocal and on the trombone, and personal worker for November or December, address A. L. Haley, Butler, Ind.

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Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

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A large number of our churches are now using the individual communion sets, and we can supply them at various prices and in several styles.

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MARRIAGE.

ALSPAGH-MOHN.—At the home of the bride's grandfather, at Cowgill, Mo., September 16, 1908, Arthur B. Alspagh and Olive L. Mohn, both of Cowgill, Mo., William L. Stahl, officiating.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ALLINGHAM.

Mrs. Margaret Jane Allingham, born near Monmouth, Ill., December 7, 1835, died in Halsey, Ore., August 14, 1908. She moved to Halsey in 1852, and the following year was united in marriage to David W. Allingham, a union lasting 55 years. She leaves her husband, over 80 years of age, and eight children, one sister and many friends. Hers was an every-day kind of heroism. If ever there was a Christian woman that had a loving heart, a sweet spirit, a patient nature and charming manner, it was Sister Allingham. Christlike qualities of service and sacrifice were enshrined in her life. W. T. Matlock conducted the services to her memory, assisted by the writer.—C. R. Moore.

BURROWS.

At Crestline, Kan., J. R. Burrows, died August 25, 1908, aged 70 years and 11 months.

T. G. Hicks.

GREENWELL.

H. D. Greenwell was born in Kentucky June 4, 1845; was married to Ellen Mobley, January 28, 1869, and died near Mt. Sterling, Ill., September 13, 1908. His wife and three children survive him. He was baptized in his early manhood and has been an active Christian. He has been a reader of The Christian-Evangelist from its beginning. Brother Greenwell was a man "of honest report, full of the holy spirit and wisdom." A loving husband, an indulgent parent, an accommodating neighbor, an upright citizen, and a generous supporter of the Church of Christ. He rests now from his labors. His active life came to an abrupt end, as he was sick only a few hours. May God comfort the family. He was my friend and as such I lay this flower upon his grave.

T. W. Cottingham.

FRAZIER.

One of our noblest spirits has entered into rest. Dora C. Durham was born in Clay county, Illinois, March 23, 1846. Losing her father at the age of two years the family moved to Vermont, Ill., thence in her young womanhood to Abingdon, where she attended college, along with such men as J. H. Garrison, J. H. Smart, J. M. Morris, T. H. Goodnight and J. T. Toof. She carried with her through life the splendid culture which a truly Christian college gives. On October 23, 1867, she was married to T. L. Frazier. They became the parents of three children, one of whom, Arlington, died in infancy; the daughter is Mrs. C. L. Whitnah, Los Angeles, Cal.; the son Mr. C. W. Frazier, a lawyer of Peoria. Both children are devoted Christians. Her brothers are Judge Durham, of Irvington, Cal., and S. W. Durham, of Long Beach, Cal.; and half brother, D. E. Hughes, our minister at Monmouth, Ill. Sister Frazier obeyed the gospel at the age of 14 under the ministry of Elder Grissom. She lived in most active service for the Master, was interested and helpful in all departments of church work. She was a noble pattern and example of spiritual purity, devotion and consecration. Her evening time of six years of affliction was a holy inspiration. As her last evening shadows gathered she hummed,

"Jesus lover of my soul,
Let me to thy bosom fly,"

and said, "Good-by, the Lord will take care of me." She fell asleep September, 1908.

Canton, Ill. J. G. Waggoner.

McCAULEY.

Mrs. Georgia Kuntz McCauley was born October 9, 1881, at Strasburg, Va. After a lingering illness of more than six months she passed to her reward August 26, 1908. One child preceded her to the better land and one is left to the tender care of a loving father. Sister McCauley was a faithful member of the Christian Church here and will be greatly missed, both in the home and religious circles. Funeral services by the writer, assisted by Brother Stickley, August 29.

Carnegie, Pa. Norman W. Philips.

MOORE.

Mrs. Susan D. Medley Moore fell asleep August 4, 1908, at Kirksville, Mo. She was born in Roanoke, Va., January 6, 1836, and married to Harvey Moore September, 1858. The following year they moved to Polk county, Mo., later to Macon county; then in 1882 to Kirksville, where they have since resided. To them three children were born—William, who was killed in a railroad accident some twenty years ago; Miss Emma, of Kirksville, and Eugene, of Colorado Springs, who is trainmaster for the Santa Fe railroad. She was a faithful member of the Christian Church, and her delight was in the services of the sanctuary until debarred by feeble health. She remembered her Creator in the days of her youth, and adorned her life with the Christian graces. Gentleness and charity ever marked her Christian way, and her presence was a sweet benediction among her people. Let us mourn not as those who have no hope, for she has only gone before to possess the place prepared for her. The funeral services were held at the family residence, conducted by Mrs. Wickizer. Nannie A. Hogue.

PUGH.

At the home of her parents, near Lahoma, Okla., on August 29, 1908, Selma B. Pugh, aged 3 years. Funeral services were conducted by the writer. A large number of friends followed the remains.—W. S. Rehorn, Enid.

RAGAN.

Mary A. Self was born near Lexington, Ky., June 9, 1821, and entered into rest September 22, 1908, at the home of her son-in-law and daughter, William and Mary E. Elliott, of Virginia, Ill. At the age of 18 she was married to William Ragan at Jacksonville, Ill. Shortly after her marriage she united with the Christian Church and throughout her whole life has adorned the gospel of Christ. The remains were laid to rest at Virginia, Ill., in the presence of a great number of friends and relatives.

Virginia, Ill. Ben N. Mitchell.

RAMY.

Died at her home in Salida, Colo., September 21, 1908, our dear old Sister Mary Mildred Ramy, aged 65 years, 4 months and 8 days. She was the wife of one of our pioneer preachers, T. W. Ramy, who died in Salida several years ago. She has been a great sufferer, but bore it so patiently. She leaves eight children—five sons and three daughters—two sisters and three brothers, besides a host of friends, to mourn her death. The funeral services were held at the church in Salida, where she had worshiped so long. The services were largely attended. May her godly life be as a divine benediction and her mantle of love fall with a double portion on those she leaves behind.

Salida, Colo. W. B. Crewdson.

WALK.

David Walk, well known as a minister of our brotherhood, fell asleep Tuesday, September 15, 1908. For some time he had ben troubled with the affliction that took him away, but only recently had it rendered him inactive. Bright's disease was reported as the immediate cause of his demise. About a year ago our brother came from Chicago with the family of his son, Charles, and their advent in Kokomo was sad indeed. They brought with them for burial his little grandson and namesake, David Walk, Jr., who had been run over by a street car. The family then located in the town of Galveston, about seven miles from Kokomo. Brother Walk had ceased preaching and was selling a work on the Bible and met with good success in the undertaking. A short time since our brother was visiting in Indianapolis among old friends, where he was for a time pastor of the Central Christian Church. Recently that church celebrated its seventy-fifth anniversary and Brother Walk spoke on that occasion. Shortly after he was compelled to go to the hospital and there he heard the summons. He passed away at the home in Galveston. He was pastor of the Main Street Christian Church, Kokomo, Ind., from 1891 to 1894. Many of his former friends and parishioners made the journey to pay a last tribute of respect to one who had loved to preach plainly and forcefully and logically the doctrines of the abiding word. On Thursday, September 17, occurred the last rites for the departed. In a strange town, where we had no church, but were kindly donated the use of the Methodist Episcopal church, the writer conducted the service. The interment was in the beautiful cemetery at Galveston. It seemed to add to our sadness that the burial was in a community where his voice was never heard ringing out the sweetest message ever told. The "Old Guard" remember Brother Walk as laboring with them, when all of them were in the vigor and prime of life and eloquently pleading a return to apostolic doctrine and practice. On December 9, next, Brother Walk would have reached his seventy-fifth year. His devotion to the cause he espoused, his appreciation of the truth, his loyalty to Christ, fillled the soul of the man to overflowing, and bursting its temporal confines that soul went to receive the crown of life and to the realm where was room for infinite growth. So we laid him to rest, the grand veteran of a holy and eternal cause. Few are left for us to compliment and honor. Shall not we who have received the results and inheritance of their labors, cheer the hearts of these surviving veterans by saying that there shall be no faltering, no compromise, no questionable pact of peace, now that our standing among all religious bodies demonstrates the strength of the glorious old plea. Sister Walk, I am sure, will have the deepest sympathy of all who knew her and her beloved husband.

E. Richard Edwards.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

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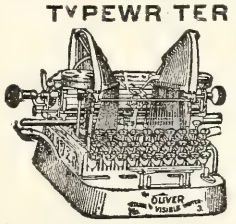

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St. Louis, Mo.

The Home Department

Strange "Cant's."

You can't cure him with a hammer,
You can't weigh a gram with a grammar,
Mend socks with a socket,
Build docks with a docket,
Nor gather up clams with a clamor.

You can't pick locks with a pickle,
You can't cure the sick with a sickle,
Pluck figs with a figment,
Drive pigs with a pigment,
Nor make your watch tick with a ticket.

You can't make a mate of your mater,
You can't get a crate with a crater,
Catch moles with a molar,
Bake rolls with a roller,
But you can get a wait from a waiter.

You can't raise crops with a cropper,
You can't shave your chops with a chopper,
Bake nags with a nagger,
Shoot stags with a stagger.
Nor pop to a girl with a popper.
—Boston Transcript.

Only a Cent.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn, where Dick and Joe were playing with two tame pigeons.

"Boys," he said, "my workshop ought to be swept up every morning. Which of you will undertake to do it?" I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe.

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it.

One day Uncle Harris took Dick and Joe to town. While he went to buy some lumber, they went to a toy store.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't a cent," said Dick.

"I have fifty cents," said Joe.

"How did you get fifty cents?" said Dick.

"By sweeping the shop," answered Joe. —Sunday Afternoon.

"Do you play any instrument, Mr. Jimp?"

"Yes, I'm a cornetist."

"And your sister?"

"She's a pianist."

"Does your mother play?"

"She's a zitherist."

"And your father?"

"He's a pessimist."—Tit-Bits.

The Easy-Chair.

We once heard of a dear old saint, living all alone in a humble cottage in an out of the way place, some distance from the busy town, with very few neighbors about her, and they quite poor.

She was too feeble to work, but God had put it into the hearts of some of His children to look after her and minister to her necessities, that she did not come to want. Her stopping place (for it could hardly be called a home) was scantily furnished; a bed, a chair, a table, a stool, a cupboard, and a stove were all she had.

Upon being asked, "Do you never murmur at your lot?" she replied: "Satan does tempt me to murmur sometimes when things are bare."

"And what do you do then?"

"Why, I just ask the Lord to put me in the easy-chair to keep me quiet."

Her visitor looked about in vain for anything like an easy-chair. "I don't think I quite understand you."

"No, you don't see it," she said; "but it is always close by, and when He sets me in it I just rest and say to Satan: 'Now you be quiet.' My easy-chair is Romans viii. 28: 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.'"

The visitor learned a lesson from the dear old lady, and many times since has tried the easy-chair and found it a great comfort. Reader, have you this easy-chair in your home as a part of your furniture? —Word and Work.

"Be pitiful, for every man is fighting a hard battle."—Ian MacLaren.

Effect Of Cigarette Smoking.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition."

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech" said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

A Real Surprise Party.

"Where are you goin', ma?" asked the youngest of the five children.

"I'm going to a surprise party, my dear," answered the mother.

"Are we all goin', too?"

"No, dear. You weren't invited."

"Say, ma, then don't you think they'd be lots more surprised if you did take us all?"—Everybody's Magazine.

Be Strong.

Stand to your work and be strong,
Halting not in your ways;
Stand to your work and be wise,
Certain of sword and pain.
Ye—who are neither children nor gods,
But men in a world of men.
—Kipling.

About Children's Clothes.

It does not always follow that the well-dressed children have an unusual amount of money spent upon their clothes, for if the mother has learned the art of making their clothes, and of making good use of old material, she can keep them prettily and even stylishly dressed on a very small income. When making a new dress for a small girl it is best to make the waist, skirt and sleeves several inches longer than necessary, then the belt can be set up on the waist, a wide tuck can be taken underneath the trimming on the sleeves and in the hem of the skirt before it is turned down, and these allowances can be let out as required. When the small girl has outgrown her dress and you would like to make it do duty for another season, cut the skirt apart and insert a two or three inch piece of some material to suit the goods, then put in a vest back and front and make cuffs of the same material. A little dress altered in this way did not have the appearance at all of being pieced out, and it was prettier than when new. Some little percal dresses that were still good but outgrown and faded, were pieced out to make them large enough, then they were boiled in strong suds to remove the remaining color and then boiled in a strong solution of dark blue diamond dye for cotton, and they were as serviceable as new dresses; some boy's faded waists were renewed in the same way. It is a praiseworthy economy to reuse an article so long as it can be made serviceable, and children never object to wearing old garments made over if they are made up pretty and stylish. In nearly every home there are partly worn dresses or other garments hanging in closests or wardrobes that could be made into beautiful little dresses, jackets or waists, and the mother shows her good sense, industry and economy in fashioning these dainty little garments. The old material is put to good use and the children will be happier and better for being prettily and becomingly dressed.

A. M. H.

Ten Things.

For which no one has ever yet been sorry. These are:

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to a talebearer.
10. For disbelieving most of the ill-reports.

Quenches Thirst

HORSFORD'S ACID PHOSPHATE

It makes a refreshing, cooling beverage, and wholesome tonic—superior to lemonade.

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666---The Number of the Beast

By Esma G. Denby

A Temperance Story.

The crash had come at last. The firm of Randolph & Fryar had gone to the wall. But it had been an honest failure. Dollar for dollar had been paid and not a creditor had suffered.

What caused the failure? Only a few asked the question. The people in general knew that the distillery at 666 Lucas street had forced Randolph & Fryar into bankruptcy.

How and why had it been done? It was the election year; and it was also, as we all remember, the year of the great financial panic. A mighty wave of anti-saloon sentiment had swept over the city. The battle had been a fiercely fought one, and both Randolph and Fryar had thrown themselves into the thickest of the fight. They had thus incurred the displeasure and suffered the vengeance of the saloon men.

For seven years the firm had done a thriving grocery business in the lower east end of the city. This was the portion of the city populated by the poorer class of people who, for the most part, dwelt in small, mean houses which they rented from the same corporation that owned and operated the distillery.

"One month's rent free to every man of family who for six months will not patronize Randolph & Fryar." The distillery men had passed the word among their tenants. One month of free rent meant a great deal to most of the men. They were poor, and they failed to realize how much poorer the drink was making them.

The distillery company could well afford to donate one month's rent to its tenants if by so doing it could crush Randolph & Fryar— and silence them. Besides, it had recently established a grocery in opposition to the business of its too enthusiastic neighbors, and to this its tenants were invited to transfer their custom. The greater part of the renters accepted the invitation with alacrity. A few of them did not. They remembered sickness and "hard times" when Randolph & Fryar tided them over anxious crises. It had always been the policy of the firm to extend credit to the worthy poor whom they knew to be in adverse circumstances. And it was comparatively seldom that their trust had been betrayed.

The grocery establishment of the distillers also had its "credit system." They made great promises of "leniency to those in straitened circumstances because of the recent financial stringency." But they took care that the store should 'pay" in all respects, also that it should make up for the deficit in the rent income caused by the donation of one month's rent.

So what with their loss of custom, the financial stringency, and the refusal of all the banks to make loans it would have taken a strong firm indeed to rise out of the circumstances in which Randolph & Fryar found themselves involved. But they had not one word to retract; they had no apology to make to the men whose nefarious business they had assailed.

It was little more than a week after the failure had become generally known that both men were offered positions, at good salaries, with a leading wholesale company in the city. Randolph accepted; Fryar did not. Since the failure he had been doing some serious thinking. Just in the dawn of manhood he had felt himself called to the gospel ministry. But he quenched the Spirit. Though he had refused to yield to the call, he had even been a strictly moral man, a nominal Christian. He had been a generous contributor to various benevolences and an earnest worker for the temperance cause. But he had been humbled by his failure, as so many of us are by a great sorrow or affliction, and led nearer to the pitying All-Father.

On the very night before the offer had come from the wholesale firm Fryar had bowed on contrite knees and dedicated his life to the work he had so long refused. The next morning the offer came as a subtle and strong temptation. But he resisted it; he overcame.

One month from the day of the failure he preached his first sermon in the pulpit of an old collegemate. In another month he was in charge of his first pastorate, a little church among the lumber camps in the mountainous section of our own country.

The saloon men won the election in Bennington. The business at 666 Lucas street flourished apace, and the opponents of temperance flaunted their victory in the face of the defeated and were more insolent than before. But those over whom they so insolently triumphed were not in despair. So close had the contest been that the victory had been decided by but three votes. The years that would elapse before the next election, those enlisted on the side of righteousness told themselves, were years in which to work and hope and pray. Then the victory would be theirs, and permanently.

Allen Fryar had been shepherd over his little flock in the mountains for five years, when one day he received the following letter from his former collegemate:

"My Dear Fryar: The battle is on again in Bennington. We need in this campaign men who are fearless and bold in the cause of righteousness. Such a man you have proved yourself to be. Can you not come to help us? All the arguments that it has so long been the custom to use against this evil have become trite here. The people are no longer interested in them. Can you not, out of your new life and your new experience, bring us some new thought?

"Yours in the Master's service,
"James Randolph."

He read the letter through slowly. Something new! What was there new that could be said on the subject in Bennington? Had not every possible argument been used there, every possible sacrifice been made?

He tossed the letter aside impatiently, and taking up his Bible began to read. By chance—or shall we say by special providence?—his Bible opened itself at the thirteenth chapter of Revelation. He read the chapter to the close and shut the book. Then a sudden thought flashed into his mind. "And his number is six hundred, three score, and six." "The number of the beast in Bennington!" he exclaimed. "Seven heads and ten horns! I should say it has, and more. I'll tell Jim I'll come." And he went to his desk for pen and paper. It was an unusually warm morning in midsummer, but the congregation at St. Paul's M. E. Church in Bennington was more alert than was its wont on such a sultry morning. An air of suppressed excitement pervaded the building and vibrated like an electric current from pew to pew, so that the later comers were affected as much as the earlier. There was a strange minister in the pulpit. But this was not what caused the excitement. There was something stranger still—and that was in the pulpit, too.

In front of the minister and slightly to his left was an easel blackboard on which appeared a very curious picture. It was the picture of an animal, but it was one that had never been seen inside the covers of a natural history or any known country. A few in the congregation thought the beast represented one of the monsters of Grecian or Egyptian mythology. But in this they were mistaken.

"I wonder where he left the rest of his menagerie," whispered mischievous Ralph Ellis to the young girl sitting beside him.

"Hush," she whispered back reverently. "I believe it is one of the beasts of Revelation."

Several children were seen to cling fearfully to their mothers' skirts, and one little miss whispered loud enough to be heard halfway to the pulpit, "Mother, let's not go up front, I'm scared. It's uglier than the hippopotamus down at the zoo."

Allen Fryar, previous to entering the mercantile business, had been a cartoonist on the staff of a prominent Eastern daily, and his pencil had won him no inconsiderable notoriety. But for twelve years that pencil had lain idle, until that night when his friend's letter came. Then when that sudden inspiration came all the old cunning seemed to flash back into his fingers, and he had drawn the beast that so excited this congregation.

After the hymn and the prayer Fryar rose in the pulpit and read in clear, full voice: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and up-

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If You Are A Sufferer Send For a Free Trial Package Today.

"I had piles for 20 years. I was so bad for months at a time as to be unable to walk. Having a friend who lost his life by an operation, I desisted from ever having that experiment tried on me.

"I tried the sample of Pyramid Pile Cure you sent me, and then bought a 50 cent box. The results were immediate and surprising to me, I assure you.

"Its speedy action also makes it extremely favorable for impatient people. I am yours sincerely, George H. Bartlett, Mattapan, Mass."

The moment you begin to use Pyramid Pile Cure, your piles begin to leave you, and itching and pain begin to disappear. It heals all sores, ulcers and irritated parts. It is put up in the form of suppositories and is easy to use.

A trial treatment will be sent you at once by mail in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 153 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

on his heads the name of blasphemy. And the beast which I saw was very like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and great authority."

Pretty Dora Norton looked up at Ralph Ellis and smiled. The beast was from the Revelation. It had seven heads and ten horns; she had counted.

The minister read on; he was finishing the seventh verse, "and power was given him over the kindreds, and tongues and nations."

Excitement still swayed the congregation. Was this noble-looking minister a fanatic? What practical lesson could he draw from this strange chapter that would apply to the daily lives of modern Christians?

But Allen, unheeding the hundreds of curious eyes upon him, read on. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six."

He closed the Bible, and stepping to the blackboard began, "I have used the beast here described as a type of the liquor traffic. My text is the latter clause of the last verse, 'And his number is six hundred, threescore and six.' This beast, whose power and seat and authority are given him by the dragon, yea, by the devil himself, this beast whose power is over all kindreds and tongues and nations, whose number is six hundred, sixty-six [Fryar spoke the number with deep emphasis], rules to-day over the fair city of Bennington."

People leaned forward in their seats, and the silence grew tense. This minister, youthful as he was, was daring to beard the lion in his den.

But I can not here give all of that memorable sermon. It will serve my purpose if I quote from it only a few of the most striking passages.

"You will note that on each of the seven heads I have written a name. They are the names of seven classes of people responsible for this iniquitous traffic. I have written there not only the names of the distiller, the barkeeper, and the drunkard, but also those of the politician, the voter, the social leader, and the Christian. Yes, the Christian, the man who claims to be enlisted under the banner of Jehovah, and who, through idleness or cowardice, refuses to join in battle against this beast. The society leader who gathers young men and women around her table and places in their hands the sparkling cut-glass goblet filled with this enchanting and exhilarating poison is more responsible to God for the rum wrecked souls going out into eternity than are the keepers of the lowest dives in our city. You shudder and look at me aghast. Why have I said this? Because men do not go to these low dens till their souls are already steeped in sin. Man will not engage in a vice while it appears hideous to him. If you would teach a man to sin, you must make that sin appear inviting; it must be attractive to him. The devil knows this.

* * *

"On the horns of the beast I have written the names of ten evils arising from this traffic. They are these: poverty, disease, suicide, prostitution, divorce, insanity, idiocy, crime, death, hereditary alcoholism. We are told that fifty per cent of pauperism, twenty per cent of all disease, are caused by alcoholic drinks. An eminent physician investigating fifty-seven cases of suicide found twenty caused by drink—a little more than thirty-five per cent. More than fifty per cent of unchastity, a large per cent of divorce are caused by this beast, whose power and seat and authority are given him by the dragon. A congressman investigating 527 cases of wife-beating in his district found 520 caused by drink. Statisticians tell us that thirty-five per cent of idiocy, fifty per cent of insanity are due to alcoholic drinks. Different authorities estimate drink as causing from fifty to ninety per cent of all crime. We are told that drink gives us seven thousand murders yearly; that fifty per cent of railroad accidents, steamboat, trolley car and automobile disasters are due to the mistakes and mental confusion of drinkers; that ten per cent of all deaths are due to drink, or that this seven-headed, ten-horned monster is slaying one man in every four minutes.

* * *

"'And he causeth all . . . to receive a mark in their right hand, or their foreheads.' All the servants of the beast bear his mark. How easy it is to distinguish the drunkard. His hand has lost its strength and skill. No employer who wants a skilled workman will employ him. The mark of the beast is on his right hand. He has lost his power to think clearly. He is of no value to the world as a thinker. The mark of the beast is set in his forehead. My brothers, shall this beast destroy your homes and devour your sons and daughters, or will you arise and girding on all the armor of Christ unite your strength in putting the monster from your midst?"

About a month later the following paragraph appeared in the Bennington Herald:

THE MONSTER SLAIN.

THE SEVEN-HEADED BEAST RULES NO MORE.

"There is great rejoicing to-day among the champions of temperance. Yesterday for the first time in its history Bennington voted "dry." The victory was won under the leadership of Allen Fryar, a young minister from the home mission field; and we believe the happy result of the election is largely due to his efforts. He has the sincere gratitude of our citizens, and is returning to his work followed by the prayers of the many friends he has made during his stay among us."—The Cumberland Presbyterian.

A Swarm of B's.

They give honey, but never sting .....
Be an Assured Christian, 2 Tim. 1:12.
Be a Bible Christian, Ps. 119:111, 112.
Be a Constant Christian, 1 Tim. 4:12.
Be a Duty-loving Christian, Eccl. 12:13.
Be an Enterprising Christian, Eccl. 9:10.
Be a Forgiving Christian, Eph. 4:32.
Be a Generous Christian, 2 Cor. 9:6, 7.
Be a Hopeful Christian, Rom. 8:24.
Be an Intelligent Christian, Prov. 4:7-9.
Be a Just Christian, Phil. 4:8.
Be a Kind Christian, 1 Cor. 13:4.
Be a Loving Christian, 1 Cor. 13.
Be a Merciful Christian, Matt. 5:7.
Be a Need-supplying Christian, 2 Cor. 9:8.
Be an Overcoming Christian, Rev. 3:21.
Be a Prayerful Christian, Matt. 6:6.
Be a Quickened Christian, Ps. 119:25-32.
Be a Reverent Christian, Eccl. 5:1, 2.
Be a Self-sacrificing Christian, Phil. 2:5-8.
Be a Thankful Christian, Phil. 4:6.
Be a Uniform Christian, 2 Peter 1:5-8.
Be a Victorious Christian, Rom. 8:37-39.
Be a Working Christian, 2 Tim. 2:15.
Be an Xcellent Christian, Gal. 2:20.
Be a Yielded Christian, Rom. 6:13.
Be a Zealous Christian, Gal. 4:18.

—The Union Presbyterian.

Gold Mottoes.

A vain man's motto—win gold and wear it.

A generous man's motto—win gold, and share it.

A miser's motto—win gold, and spare it.

A profligate's motto—win gold, and spend it.

A broker's motto—win gold, and lend it.

A fool's motto—win gold, and end it.

A gambler's motto—win gold, and lose it.

A wise man's motto—win gold, and use it.

Bad Breath and Sour Stomach

Stopped At Once With Pure Willow Charcoal, the Greatest Gas Absorber Known.

There is no necessity to suffer the humiliation, chagrin and discomfort of bad breath, biliousness, sour stomach, gastritis, sluggish liver, etc., when a little lozenge of charcoal will cleanse the stomach and make it pure and sweet.

Do not drug yourself when a simple little natural charcoal made from fragrant willow branches, sweetened with honey, will add tone to your stomach, liver and intestines, rapidly absorb gas and stop foul odors of all kinds.

Charcoal will absorb one hundred times its own volume in gas. A box full of charcoal placed in a bedroom will keep the air of such a room pure and sweet.

A little charcoal lozenge dissolved on the tongue after meals will also keep the stomach fresh and clean. Charcoal is justly called the scrubbing brush for the stomach. The old monks of medieval times cured bad cases of stomach trouble, cast out devils from the system of man by feeding such a man charcoal.

Scientific men of to-day believe in the great strength of charcoal for the cure of human ills. Too much of it can not harm one. The system craves it just like an animal needs and craves salt every so often. Charcoal goes into the stomach gently and is welcome; it settles down through the action of the stomach, and filters through all the food, absorbing gas, aiding digestion and giving tone to the juices, so that when the food goes into the intestines, and there meets other digestive fluids, the charcoal holds the impurities and thus keeps them from the blood.

Stuart's Charcoal Lozenges are made from pure willow. They are prepared fragrant by the use of honey and sweetened so they please the taste and are easily dissolved.

They have an enormous sale, thus stamping them with the approval of the public. Every druggist sells them, 25 cents per box. Go to your druggist to-day and buy a box; then after your next meal take two or three of them and judge for yourself of their merit.

Several taken at bed time will prove to you in the morning that they have been at work all night, for your bad breath will not be so bad after all.

Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

I have changed my mind (a right I reserve for any moment), and, instead of devoting the page this week to letters from Kansas, I will give you news from about fifteen different states, in their contribution to Drusie's shower. You will observe that we have here several new states. But before we enter into the downpour, and while you are getting your umbrellas raised or borrowed, sit with me on the porch with Felix, and we will read Charlie's account of his vacation. I am obliged to condense our orphan's account of his trip, for people who send me money must have their gifts printed, and we must not keep them waiting too long.

Orphan Charlie, St. Louis: "My vacation is over and I am back at school, studying hard. You ask for an account of my trip. First, I had the usual excitement of hurrying to catch the train. It generally takes about an hour to get from here to the depot, purchase the ticket, and get information, etc. I was bustling around to get the train, when an agent for an artificial limb company stopped me, and handed me his card. I assured him I didn't want to buy a limb at present,—that I was in a hurry to catch the train; but he continued to talk, and I had to just go on, and leave him talking. I don't know how long he stood there, but he wasn't there when I came back from my vacation. When I got on the train all seats were occupied except some in the smoker, and all the way from St. Louis to Springfield I heard nothing but politics. The train was an hour-and-a-half late, and that put me in Carthage at about midnight. While I was gone to get my baggage, the hack pulled out and left me. There was no one there to meet me, and I didn't know what to do.

"The depot is about three times as far from town as the one at Bentonville, so I couldn't walk there, carrying my suit case in the dark. I lay down on one of the seats, but there were iron bars that made those seats very uncomfortable, unless you sit in them. It was a little risky, sleeping in a depot, but I just couldn't help it, for I was almost worn out with the long journey. For about four hours, there I lay, listening to a man snore, and fighting mosquitoes. The hack came down to meet the 3:43 train, and this time, you may be sure, I was ready to take it. There were three young ladies already inside, and as I was bashful, I rode on the box with the driver. At the hotel, the clerk was asleep, and we had to knock till I fear we roused most everybody in that house. But at last I got a room for the rest of the night. If I were writing a novel, this would be the end of this chapter." (And if it were a novel, you wouldn't have ridden on the box.)

"After breakfast I telephoned out to Mrs. Henslee (the lady with whom my sister is staying) and she brought her buggy for me. We had managed to keep my coming secret from Bessie, and you may be sure she was surprised and glad to see me. She has grown a good deal, and so have I. I enjoyed every day with Bessie, and was sorry when the time came to go—August 18, my 17th birthday. I spent a few days in Carthage with the friend who helped to find me a home after my mother's death. Her name is Mrs. Clara C. Orr. She and Mr. A. Hughes, of Wichita, Kans., are the ones who found me this home in St. Louis—for which I am very thankful. While at Carthage I visited my mother's grave. Some day, when I get to earning money for myself, I intend to erect a small monument over her grave." (The remainder of Charlie's account will follow in our next. Whenever that monument is erected, I want the privilege of helping, be it ever so little.)

Mrs. W. H. C. Wood, Cordell, Okla.: "I have always heard that late dampness is beneficial, so I send a few drops to swell the heavy dews now prevailing. We have a small society here called the Willing Workers. I told them the story of Drusie and Charlie and yourself. All made a contribution; 30 cents is from three little boys for Charlie." (Speaking of Cordell,—there are two young people at college there, whose mother, Mrs. W. D. Hockaday, of Granite, Okla., sends $1 for Drusie's shower.)

Manie Bayless, Mulkeytown, Ill.: "I wish I could send more than this—20 cents—for Drusie's shower. I am very glad so many are responding. I am, as in the past, always anxious to read the Av. S. page; never miss a number. God bless Drusie, Charlie, and all friends of the Av. S."

Mrs. L. H. Richardson, Havensville, Kans.: "I am glad I proposed the 10-cent shower for Drusie. You mustn't think that your hint, when you asked, 'What's the matter with Kansas?' stirred us up; for we were intending to come in on the home stretch, anyway. I have been very sick for seven months, and unable to do much, but here is a little shower, with names below." The names follow, and are duly recorded. I note that three boys, Evan, Lair and Earl, give 10 cents each, while Mr. and Mrs. Richardson contribute 65 cents to make the amount an even $2. All this was sent August 10th. Before I left Mulkeytown, Ill., I should have stated that I have received the 2nd quarterly report of Ada Rogers from that town of the interesting name.

Speaking of towns with interesting names, can any be more poetic than that of Very Coryell, who sends 10 cents from Arkansas City, Kansas?

I am in a hurry to get out of Kansas, but must note that Alma and Anna Mountjoy, of Columbus, send four dimes for Drusie's shower; that they "are not members of the Av. S., but enjoy reading the letters," and that they would like to hear oftener from Lean Beamer. "She is our old friend, but doesn't write to us very often," they say. The reader may remember that it is Lena Beamer who has a cat named Tinker Bell that catches so many rats that the race is about to be extinct at Smithfield, Mo.

Mrs. Fred Grimes, Cripple Creek, Colo.: "I enjoy reading the Av. S. letters very much, though not a member, and inclose 10 cents for Drusie's shower."

A Friend, Buffalo, N. Y.: "I have always enjoyed reading the Av. S. letters, and want to add a few drops—25 cents—to that shower for Drusie. You will agree that it is better late than never."

A Friend, Tucson, Ariz.: "20 cents for Drusie, the dear little missionary."

Last week I told you how proud I was of our Av. S. baby's picture—the baby of her who was once Bertha Beesley; so proud that I didn't care much about cats. This week I am celebrating over the first quarterly report of Clarissa Edith Jacobs of

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Kalona, Ia. Edith isn't old enough to read, but her first quarterly report is splendid. Here is what her mother has to say about it: "Of course our little girl is not able to read for herself, yet, but she listens to the history and poetry, and we talk about the reading. I read the Scripture, and she repeats the words after me. The quotations, she memorizes. She is very proud of the work" (and we are very proud of her.) "We began having lessons at home, September 7th. It seemed unwise to send her to school just yet. We enjoy 'playing school,' and she is learning fast. We are greatly interested in the news about Charlie. We rejoice to hear the continued patter of raindrops for Drusie. May many others be moved by the Spirit to add their contributions."

Also, here is a note printed by Edith's own independent hand—"Dear Mr. Ellis. I have three cats. One is yellow." Who can estimate the future usefulness and culture of a girl that starts so early, with so wise a mother to train her? And who knows but what that yellow cat may one day rival Felix in fame and wisdom?

Mrs. Dan Dick sends $1 for the shower from Fairbury, Nebr., and Mrs. G. W. Ellenburger, of Peru, Nebr., sends 10 drops.

Mrs. Laura B. Ballenger, Los Angeles, Calif.: "We had intended sending our mite for Drusie's shower sooner, but did not get to do it. But as it's well to have a sprinkle after the good shower is past. we send it now. Our family of five, my husband, myself, Louis, Inith and Donovan (age two years) send a dime each. I mean to send Drusie a serge dress if you have not already done so: if you have, there are many other things I can send that would be pleasant and useful. Best wishes to all the Av. S., also Felix." (I don't know whether that dress goods I sent Drusie was serge, or nun's-veiling, I am not very strong on these technicalities. Anyway, what she needs most is something to wear in cold weather. Drusie hadn't moved to her present permanent address when I sent that drygoods, so I'm rather afraid it was lost or reached somebody else. I am expecting to hear from her about it. I sent her $15 last month, and $13 this month. I stopped to ask my mother about that package I sent Drusie, and she says it was serge, it was not nun's-veiling. Mrs. Ballenger sends me a beautiful picture-card of the First Christian Church at Los Angeles; also San Gabriel Mission, So. California.)

Miss C. T. Lemley, Salt Lake City.: "I see in looking over the contributions for 'Drusie's Shower' that Utah is not represented. This will never do, so here is $1 from the employes at 108 Main St., given cheerfully to help on the good work for the Master." (From the letter head, I find that this is sent from the Franklin Caterers Co., where they have ice cream. soda, and candies, as well as dollars for missionaries.)

Emma F. S. Kelso, White Cloud, Mich.: "My name is Emma Frances. I am fifty years old. I like the letters and the stories of the Av. S. very much. I want to make it rain more dollars in Arkansas for Drusie; enclosed find $2 to help support her in China. May the Lord help and bless her in every way, is my prayer."

Mrs. A. B. Brown, of Portland, Ore., sends a picture-card of the lighthouse at Tillamook Rock near Seaside, Ore. A lonely and picturesque spot it appears, in which I would like to locate a hero of a story, and make him there do valiant service in my place. Mrs. Brown says: "I sent some drops for Drusie's shower, but as we had a heavy rain the same day (August 12th), my drops must have kept in Oregon." Perhaps they were evaporated in the fierce glare of that light house; or perhaps the letter containing them is still to be printed?

Mary S. Hord, Grayson, Mo.: "Last Sunday a Sunday-school pupil, Grace Bland, gave me a dime to send to the shower. I put it with another to send today, but they looked so lonesome, I began soliciting, and got dimes from J. T. Wingate, Mesdames M. L. Hord, I. B Baker, Con Grayson, also a dime from Anna B. Hord. Here comes Mrs. Jeff Baker with 50 cents." (Well, whatever you do, don't stop her!) 'August is past; but these belated drops ($1.20) will wash off the dust, and freshen up things a little" (interest in our missionary, for instance). "Many good wishes for the Av. S." Mary S. Hord's letterhead reads, "Christian Woman's Board of Missions in Missouri." Yes, she's the one whose name you see so often connected with C. W. B. M. affairs.

Mrs. Mary Cunningham, of Bentonville, Ark., hands me 25 cents for the shower, just on the eve of her departure for the winter in Kansas. She is going there on account of friends, and as you can very well understand, not on account of weather. Here comes a long-distance dime from Mary Kildare, Burden, N. H. To the time of writing, thirty-seven states have contributed to make Drusie's shower a success. When the last contribution has been printed, we will announce the grand total of raindrops. I wish we could sent our missionary $15 every month.

Bentonville, Ark.

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CHRISTIAN PUBLISHING CO.

VOLUME XLV. NUMBER 43.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 22, 1908.

SUMMARY OF GENERAL OFFERINGS

American Christian Missionary Society	$123,755
Foreign Christian Missionary Society	274,324
C. W. B. M. - - - - - -	295,630
Church Extension - - - -	51,493
State Missions - - - - -	261,091
District and Miscellaneous Missions	50,000
Educational Buildings and Endowments	311,984
National Benevolent Association -	122,302
Ministerial Relief - - - - -	12,550
Kentucky Widows' and Orphans' Home	10,000
Total - - - - - -	$1,513,129
Gain over Membership reported last year - - - - - - - -	47,564
Present Membership - - - - -	1,330,980

The Christian-Evangelist.

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

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To Our Subscribers:

Dear Friends,-

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May we count on you to do your part in this work of extending the influence, and increasing the circulation of The Christian-Evangelist?

Sincerely,

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Volume XLV. ST. LOUIS, OCTOBER 22, 1908. Number 43

Current Events

Another Warning.

One would suppose that recent experiences in the stock exchange would make the small investor exceedingly careful how he plays at the "get-rich-quick" game. It is usually the men of limited means who are the largest losers in the stock manipulations, but especially are they the ones who suffer when there is any great failure of a large brokerage company. Only a few weeks ago there was a New York concern that played hocus-pocus with the market, ruining its own members and thousands of small investors. Then comes a prominent concern in Chicago which, when called upon for assets of its million and a quarter capitalization, could show nothing but a lot of worthless securities. "Easy come and easy go" seems to be the motto of many of these people. At least it is "easy go" often when the money is not their own.

Dealing with the Idle.

Any plan that will force the idle negro to do his share of the world's work is worth heeding. Hence, one turns with interest to what Charlotte Perkins Gilman has to say in the "American Journal of Sociology." Her suggestion is that the whole body of our negro population that is in a degenerate condition shall be organized into a great industrial army controlled by the state and under strict military discipline. According to her idea this army should have uniforms, decorations, titles, ceremonies, and a careful system of grading membership to be a sign of honor and advancement. She would place enough on farms to provide for the entire body, while the farms themselves should be schools of efficiency. Others should be placed in shops and mills to clothe the rest and provide other articles of necessity. But the main occupation of the great organization would be in the construction of better roads. It is an interesting plan, but the working out of it is the problem that will have to be considered. There are probably just as many worthless white people who ought to be organized into a similar army, yet how are we to do this? We put the criminal on the rock pile, but as yet, we believe, there is no general law of the country that can lay hold of the shiftless man who is not actually committing some crime other than being lazy. Mrs. Gilman's plan is, however, a philanthropic one, and she argues that with kind, but firm treatment, good living, reasonable hours, and the absence of the strain of personal initiative a great amount of useful work and betterment for the negro could be performed. She would not keep him always in subjection. But as fast as the individuals prove their capacity to work under their own initiative they should, she says, be graduated with honor, so that the institution has not only a compulsory side, but gives opportunity for freedom in the other direction.

A Danger of The Fleet.

We are sorry to notice that a wave of militarism has spread over Australia closely following upon the visit of the United States fleet to that country. It appears that the authorities have already appropriated over $6,000,000 for a navy, and expect to add to the equipment later on. We remember that the Australians are a patriotic people, and at the time of the trouble in South Africa sent regiments of their own troops to the aid of their motherland in the terrific contest it had to wage with the Boers. But there seems no occasion why Australia should burden itself with the attempt to create a navy when it is almost the last country in the world that is likely to be drawn into any conflict. We sincerely hope that the advent of the fleet on the coast of Japan, which has just been welcomed in most royal fashion, shall not add in any degree to the martial ideas of those little warriors of the eastern hemisphere.

Internal Betterment.

The Lakes to the Gulf Deep Waterways Association met recently at Chicago to consider ways and means by which several great states of our Union may have the advantage of water transportation extended to them. The importance of the meeting can not be measured, for its purpose is to add 20,000 miles to the coast line of our country, and to bring the great Mississippi Valley into direct contact with the markets of the world. It is contemplated that if the plans can be carried out, ocean vessels of moderate tonnage will be able to reach Chicago and other cities adjacent to the Great Lakes. Then, too, the problem of waste waters and flood ravages will, for a considerable extent of country, be more easily settled. No other expenditure by the nation will be so wise as the sum that shall be applied to the purpose of a great water highway through the center of the nation, and the question of a few men of-war is of the slightest significance compared with this internal improvement.

Effects of the Panic.

It was to be expected that the small dealer would be the one who would be affected by the financial crisis. Records of commercial agencies show that 8 per cent of the failures since the panic conditions began had a capital of $5,000 or less, and that 11 per cent were capitalized at from $5,000 to $20,000. This would indicate that small dealers are on the wane, and shows to what an extent the idea of co-operation and union has attained. The failures for nine months are greater than in any corresponding period since 1893. For the first nine months of this year failures numbered 10,691, with liabilities aggregating $244,835,000, being an increase of 55 per cent in the number, and 110 per cent in the total liabilities as compared with the first nine months of 1907.

Agriculture and Ships.

Mr. James J. Hill, of the Great Northern Railway, recently spoke some timely words at the opening of an agricultural school at Crookston, Minn. He deplored the tendency to increase the number of our battleships, and suggested that we take the cost of just one of these, which is about $5,000,000, and with this money build one thousand schools of agriculture. Will any sane man deny that at this juncture in our history Mr. Hill's suggestion is better for the nation than the building of another great war vessel? Apart altogether from the question as to whether additions to our navy are now needed, Mr. Hill's reasons are weighty ones. We quote his closing words: "With the present rate of increase in population, the country will ere long not be able to take care of its own people unless the farmers study the science of agriculture, and learn how to raise more bushels to the acre than they are able to do at present. Crops, during the last few years, have been steadily decreasing in the yield per acre, while the population is steadily gaining. This presents an interesting and important question that will not be settled unless we can, in some way, make our farming yield better results."

Editorial

A Great Convention.

The New Orleans convention has gone into history. From every point of view it will be memorable, and in some respects it will be counted the best convention ever held by the Disciples of Christ. Two or three things marked it as standing alone. In the first place, the local management of the convention was above praise. There was not a hitch in this management, from the beginning to the end. Considering the small representation of our brotherhood in New Orleans, the local interest in the convention was remarkable, though this may be partly accounted for by another unique feature. The entire press of the city gave the convention a most hospitable reception. We have never had such full, admirable and sympathetic reports. Of course, this fact helps to account for the universal local interest. The attendance at the sessions was not so large as at some of our conventions, but it was large enough, and was always orderly and sympathetic with the speakers, and with the proceedings of the convention. The communion service on Lord's day was a real benediction.

Perhaps we have never held a convention where there was so little to criticize unfavorably. A few things could have been changed for the better, but even in these respects it is probable that the best possible arrangement was made. The program committee did not manage as many wished. For instance, no one seemed to know exactly what would be done during the latter part of the convention, and it was unfortunate that the arrangement to meet the Baptist delegation made everything uncertain, until the very last. But in the end this went off to the satisfaction of every one who remained. Unfortunately, a large portion of the convention had gone before this delegation was introduced. The convention speeches were for the most part worthy of the occasion. This was especially true of two or three of the speeches. We will not attempt a comparison, but feel justified in saying that the address of I. J. Spencer was especially helpful, as it discussed a question of the greatest importance. As we expect to print this address we need not now say anything further about it.

The formation of a preachers' national association was a conspicuous feature of the convention. This was done at the noon hour, after the convention adjourned; but, considering the unanimity with which this was done, and the large number of preachers who attended the conference, it is worth while to mention it as one of the great things done during the convention. While we are not disposed to criticize anything, where everything was so worthy of the occasion, still it may not be amiss to mention the fact that not a few expressed a wish that our program committee would give a greater opportunity to hear new men, rather than those that have been on the program frequently within the last few years. Of course, there were some new men, but we have now a large brotherhood, and a ministry which compares favorably with the ministry of any other religious body. Indeed, for freshness, vigor of thought, adaptation to the needs of the age in which we live, there are very many among the ministry of the Disciples who will compare favorably with any other ministry of the present day. We have not many scholars, from an academic point of view, yet some of our men take high rank even here. But there is a vast difference between an educated man and a scholarly man. A man may be highly educated without being especially scholarly. Most of our able preachers are evidently well educated, but some of them are not scholarly. We have been too busy with the problems lying immediately around us, to give very much attention to academic training; but our preachers, in the main, have had a training even more valuable than this. We were never prouder of them than during the New Orleans convention, and there were many in attendance who would have made as creditable addresses as any on the program.

The best thing about the convention was the spirit of brotherly love which prevailed everywhere. Of course, there were a few contrary undercurrents, but these never came to the surface, and finally disappeared entirely. Undoubtedly the convention made a deep impression on all who attended, and the impression made upon the citizens of New Orleans must have a lasting effect, and result in a much better understanding of our plea, throughout the South. It can be truly said that it was well that the convention was held in New Orleans.

A Summary of Proceedings at New Orleans.

We are ever nearing a wonderful point of time. The New Orleans convention entered us on the last lap of the one hundred years' course that leads up to Pittsburg in 1909. The significance of the moment grows upon us the more we ponder it. "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil."

In this issue of The Christian-Evangelist we give in some fullness a report of the women's part of the convention and in outline a statement of the year's work of some of the boards. A special convention number of this paper will be published next week containing a more detailed and illustrated report of the other sessions. Here we sketch some of the most important proceedings.

There were no frictions on the convention floor and not very serious differences of opinion in the board meetings or in the lobbies. We would not be a brotherhood of which the world would have to take account if there were not varieties of thought and differences of judgment. But we are in the happy position of having the representative feeling of the mass of our brotherhood express itself in committees and board meetings. So that when a question has been thoughtfully discussed in these and action taken, this will generally be approved by the larger meeting in convention assembled. There was no railroading at New Orleans. No steam roller crushed opposition. There were no locked doors at New Orleans; the matters coming to the notice of the convention were speedily acted upon with practical unanimity.

Yet there were occasions when vitriol might have flowed. But men seemed to prefer to live on the sunny side of God's providences, and to be anxious not to put their brothers in bondage as they faced the work of to-day. With a hand gripping the ninety-ninth rung of the ladder they wanted past victories to increase our strength, and past defeats to be danger-signals to prevent failure, and as the Christian churches all over the land make one mighty sweep upward toward the crowning summit of one hundred years of history, the spirit seemed to be to raise aloft for the whole brotherhood—not merely the outside religious forces—the old watchword: "In Faith, Unity; in Opinion and Methods, Liberty; in all things Charity."

The Centennial committee's report was approved. It, together with the statistical report, presented the figures published on our front page and stated that the Centennial aims are being splendidly realized. It called for special emphasis to be placed this year upon the primacy of prayer, the necessity of church papers in every home, a great Bible school advance, a thousand recruits to our ministry and the realization of two millions of dollars for our institutions and organizations. The time for the Centennial was given as October 11-17, with the Saturday as Centennial day. An outline of subjects for addresses was mentioned, but the names of speakers were not presented. The committee's report is not complete but may be expected shortly. Some expected there might be contention here. The general feeling of the brethren seemed to be, however, that, whatever personal desires with regard to any individuals might be, neither will the brotherhood tolerate dictation to the committee, nor are the missionary societies bound up by any action of this general committee.

Last year at Norfolk the center of interest was the fight made upon the Foreign Society on the score of "tainted money." That issue was buried by the brotherhood within the sound of the sea. All was peace and harmony this year, and with a gain of nearly $5,000, it would seem that the churches have answered once and for all that spirit which would allow personal feelings to handicap brotherhood work. The reports were great, and the watch-

word for this year is $400,000 to be put into the foreign field.

It was in the Home Society that there was a little rift within the lute at New Orleans. A new constitution had to be adopted, a new calendar of dates was to be considered, and there were a few uncertainties in the committee's report. These three matters led to a prolonged session of the board of directors of the A. C. M. S. It will be remembered that constitution and calendar were subjects of consideration at Norfolk; that a new constitution was adopted, and that the calendar committee was given another year to revise its report. At New Orleans the calendar committee was treated in a rather cavalier fashion, it seems to us, and a new committee arranged for, to be constituted of three representatives from each society other than the states, which are each to have one member.

The new constitution adopted at Norfolk for a year was found to be not in harmony with the laws of the state of Ohio. This may have been the chief reason for this action, but the fact that all the state secretaries were strongly in favor of the proposed revision this year, while seven or eight of them representing the strongest states were as a unit opposed to certain clauses in last year's draft, would indicate also another reason. There was a great deal of confusion about the proposed revision, and the majority present would no doubt have tabled the motion to adopt had it not been emphasized that business could not be conducted without a constitution. This was a point of law that no one present seemed able to settle, but it led to the adoption of the proposed revision after it had been revised. In the end the basis of membership was not made exclusively a monetary one; the board of church extension was separated from the Home Society, and the states do not have to divide offerings. The chief point of confusion was upon the powers of the board of trustees, which is to consist of twelve members. The constitution provides for a delegate convention, every church in the brotherhood, whether contributing or not, having the privilege of representation. This makes the body democratic and was a wise amendment. One objection of weight was that the constitution does not provide for the meeting of the board of directors preliminary to the general convention. But it was finally adopted for one year on the distinct understanding that the report should be made to the directors as usual, who should act in an advisory capacity as heretofore. A committee was appointed for the purpose of taking into consideration amendments.

The other matter of discussion has already been indicated. It caused some feeling, more because of what was not said than what was said. One paragraph of the report of the board asked that two associate secretaries be elected and that one of them should be superintendent of evangelism. After much discussion this was vetoed, so far as any changes in the present secretarial staff were concerned, but the evangelistic board was retained as a committee on evangelism. The whole discussion was unparliamentary, and led to endless confusion. The publication committee, whose chairman was not present, asked for further time. Its chairman, C. S. Medbury, was elected president of the convention for 1909. J. W. Perry, a prominent St. Louis business man, was elected president of the National Benevolent Association. Mrs. Atwater takes the position formerly held by Mrs. Atkinson and Mrs. Moses, while Mrs. Ida Harrison was elected vice-president of the C. W. B. M. Other chief officers are as last year.

The Christian-Evangelist and the Centennial.

It has not been our custom in recent years to publish extensive programs of what The Christian-Evangelist is to contain the coming year. A religious paper that deals with new issues as they arise, and with new developments, can not know a year ahead all the topics that it will need to treat. The exceptional character of the coming year, as the year of our Centennial celebration, will justify a statement of some of the leading lines of thought which will receive attention in The Christian-Evangelist. We hope to give considerable space to the history and progress of the movement whose Centennial we are to celebrate, and of the men to whom, under God, we are indebted for the Reformation for which we plead. An effort will be made to give our readers the point of view of the men who inaugurated this movement, and to set forth the spirit and aims which animated them. Among other writers who will give attention to this historical feature, the Editor hopes to run a serial entitled, "The Story of a Century," which will begin about the beginning of the year, and will trace the origin and development of our religious movement up to the present time.

Our Centennial aims will all receive emphasis, and practical suggestions will be given by our ablest writers as regards the best method of carrying them out.

By a restudy of the first principles of the gospel, it is hoped to stress the importance of thorough foundation work in dealing with human souls, to the end that we may produce a deeper personal experience in religion, and lay the foundation for a higher Christian culture in our churches.

Besides these features, which will be specially appropriate to the Centennial year, it is in our thought to develop some new features that will be of interest, and profit as well, to the various classes of our readers. These will appear as we are ready for them. It is believed that with the blessing of God and the generous co-operation of the best minds and hearts among us, the coming volume of The Christian-Evangelist will be one of great value to our Cause. In view of this fact we feel justified in soliciting the assistance of all our friends in extending our circulation in every state of the Union.

Notes and Comments

We have received a number of copies of the New Orleans daily papers containing full and very accurate reports of the proceedings of our national missionary convention in session in that city. It is highly creditable to these daily papers and to their constituency that they believe their readers would be interested in the proceedings of a great missionary convention, and would devote so liberal a part of their space to reports of the same. We have found it otherwise in many cities where our conventions have been held. They have often given scant space to these conventions, and have taken little pains to have these reports accurate. We are glad to pay this tribute to the daily papers of New Orleans, for their reports have been read with interest by readers thousands of miles from the scene of the convention. The amount of space given by the daily press to religious topics is a very good indication of the degree of Christian civilization which has been attained by the communities in which these papers circulate and, measured by this standard, the people of the South are highly complimented by the New Orleans daily papers.

If we are to accept, as authentic, the information which comes through one of our contemporaries that claims great prosperity because of its present reactionary policy, those of our religious journals which stand for the original free spirit of the movement, with its open-mindedness to truth, its fraternity toward all who love and honor Christ, and its readiness to adapt its old message to the new conditions of the age, are in a bad way. If this were the case, the situation might well cause alarm. If the papers among us which represent the freedom and breadth of our movement have come into disfavor because of this attitude, and those which represent a reactionary spirit are the popular favorites, we have indeed fallen upon evil times. We hope it may console our contemporary, as it will please our friends, to know that The Christian-Evangelist and the Christian Publishing Company are now closing the largest year's business in the long history of the company, and that, too, in the face of the monetary depression which has prevailed throughout the year. This is a showing for which we are duly grateful. Moreover the present tide of new subscribers pouring into the office gives no indication of any loss of confidence in, or affection for, The Christian-Evangelist. Indeed our friends seem to be waking up to the fact that their personal, active interest in extending the paper's circulation in their respective communities, has not been commensurate with their estimate of its value to our cause, and are seeking to make amends. We trust that our other journals sharing the aims and spirit of The Christian-Evangelist are meeting with like encouragement.

Editor's Easy Chair.

The physician seemed surprised on the occasion of his last call to find us in a condition that required no further professional visits. There had doubtless been curative influences at work not known to his *materia medica*. It would be strange, indeed, if the prayers of God's people, when they are in harmony with God's will and purpose, possessed no healing value. When we lose faith in the value of prayer, even in its relation to sickness, we have gone far away from the simple faith of the New Testament, and the teaching of Christ and his apostles. For our part, we prefer to dwell in the spirit of faith that prevails throughout God's blessed Volume, and which enables one to commit himself wholly—body, soul and spirit—to the divine care, believing that "He careth for us." In any event, the physician, pointing to a scar on his face, said he had, at one time, been confined to his room with the same trouble for six months, and that he regarded us as exceedingly fortunate in being confined for only that number of weeks. For the past few days we have been spending a few hours each day at the office, at the old familiar desk. It was good to receive the hearty greetings and congratulations of the employees of the company in all departments of the business, and to feel that we were able to take our place, partially at least, in this large body of workers.

To-day, we feel very much as we imagine a bird would feel whose nest had been destroyed. A telephone message at an early hour this morning notified us that a fire had broken out in the editorial office of The Christian-Evangelist during the night, and had wrecked the first editorial office, besides doing considerable damage in the office of the Assistant Editor. On arriving at the company's building we found it even so. The office furniture was destroyed, including two bookcases filled with most valuable books, two roller-top desks, a large number of manuscripts, besides tables, typewriter and office fixtures. Of course, the room itself was badly damaged. The prompt response of the fire department was all that prevented a very serious conflagration. Of course, the loss is covered by insurance, and the damages will soon be repaired, except the loss of books and manuscripts, but meanwhile the Editor is a refugee from his accustomed place of work. The charred and blackened skeleton of the Editor's "Easy Chair" was left as a reminder of its past service. This incident recalls a very destructive fire in the early history of the company in this city, in which a large printing office was completely wrecked, and the loss only partially covered by insurance. As this was more than a third of a century ago, we have been fortunate during all this interval in having escaped the ravages of the devouring flame. Fortunately, the mechanical and business departments of the company will go on without any loss of time. The Editors will find a place to do their work, and The Christian-Evangelist will make its weekly visits without diminution in size or quality.

How lavishly and willingly the trees are giving up their leaves these autumn days! They seem to be saying to them, "Go now, as Mother Earth is calling you, and the winds are ready to waft you to her kindly bosom. You came to us in the fair, young springtime, and have been our ornament during the summer, besides performing the useful function of lungs, by which we have been able to breathe in life from the atmosphere. But now, having fulfilled your mission in this sphere, go hence to whatever destiny awaits you." And so the limbs are growing barer every day, and the earth is putting on her autumn carpet of variegated leaves.

"Heaped in the hollows and the groves
The withered leaves lie dead;
They rustle to the eddying gusts
And to the rabbit's tread."

Like the leaves of the trees, we hold our places awhile in the spheres of life in which we may be placed, and, having fulfilled our mission, or failing to do so, we pass on to whatever destiny may await us. "We all do fade as a leaf." But as the leaf, having ministered to the tree, falls to the earth, and by enriching the soil continues to minister to other life, may it be our aim to live such lives while here in the body, that, going hence, we may, both by our living and by our dying, minister to other lives that shall come after us.

One lesson has been impressed upon us anew during these days of affliction through which we have passed, although it is one to which we have often called the attention of our readers. It is the duty of appreciating, at their true value, and thus enjoying, as we seldom do, the common blessings of life. Who of us in the enjoyment of health and strength, with the ability to perform our daily tasks and meet our responsibilities, appreciates the blessing of health? We come to take it for granted as something to which we are entitled, and not until we are deprived of it do we realize how priceless a blessing it is. It is so with our homes, with our family relationships, with our friends, with our church privileges, with social order, the stability of government, and all that goes to make life worth living. Unless we are deprived occasionally of these blessings we are sure to underestimate them, and to count them as cheap and common things. And yet the secret of happiness is in appreciating, at their true value, those things which God has given us, and especially our relationship to him as his children, and his fatherly love and care for us. It is not in the multitude of our possessions, but in our appreciation and use of those things which we have, that we are to find happiness and contentment. Read the Beatitudes with this truth in mind if you would find the key to the life of blessedness.

Here is a man, for instance, that complains that he does not possess that Christian joy and peace which he feels that a Christian has a right to expect—and that describes the condition of a great many church members—perhaps the most of us. Now, suppose that we had, in the first place, a realizing sense of our sins—their heinous character and the fact that they shut us out forever from the presence and favor of a holy and just God. Then out of the blackness of this night of guilt, suppose there should come to us an adequate view of God's love in Christ, stooping down to save us from sin by the agony and humiliation of the cross, offering us free pardon if we would accept him as Savior and Lord. Would there be, then, any lack of Christian joy, peace and love in our hearts? Certainly not. We could then sing understandingly,

"Jesus all the day long,
Is my joy and my song,
O that all his salvation might know."

But these are real facts which none of us would question. Whence, then, our lack of joy and enthusiasm? We do not appreciate them at their true significance and value. We have allowed them to become commonplace. Faith is the realizing faculty which alone can bring us to such a realization of our sins and of our salvation through Christ, as to make all material blessings dwindle into comparative insignificance.

The breath which comes to us through divers reports from the New Orleans convention, some of which are contained in this issue, is fragrant with the sweet odor of the gospel, and of the blessed fruit of the Spirit. The men and women who attend our national conventions, and who are the staunch supporters of our great missionary, educational and benevolent interests, are the hope of our cause. If the spirit which breathes in these convention addresses and in the sentiments which are expressed in social conversation by those who attend, were universal among us, how magnificently the work would go forward! But we know that there is another spirit manifesting itself which tends to disintegration and weakness. This spirit must be exorcised if we are to go forward unitedly to the accomplishment of our great mission. In these sober October days, so conducive to seriousness of thought, there is a great deal of sober thinking going on among the most thoughtful people among us, and among the rank and file of honest Disciples who are beginning to sense the situation, and who are anxious about the future of our movement. But let no one be discouraged or downcast. We have passed through similar experiences in the past, and in the long run truth always wins its battle. So will it be in this case. This movement, conceived in the spirit of the broadest Christian charity and unity, is not going to be strangled by men of narrow vision who would hamper and circumscribe its freedom and breadth.

Report of the Annual Convention at New Orleans

Christian Woman's Board of Missions.

By Virginia Hearne.

After an all-day board meeting the Christian Woman's Board of Missions held its first open meeting in the First Methodist Episcopal Church, South, on Friday evening, October 9. This beautiful church, which was loaned our women with gracious hospitality, was filled to the standing point on this first evening. Mrs. Anna R. Atwater, acting president, presided over the meeting with a quiet strength which called forth words of praise. Mr. Hackleman led the audience in singing, "I am here on business for my king," and Mrs. John Zigler, state president of Louisiana, read the thirteenth chapter of First Corinthians and lead in an earnest prayer that heaven and earth might be bound together in our work. Then she spoke a sparkling welcome to the battle-scarred of both home and foreign fields, and expressed her exultation at this greatest blessing that had ever come to New Orleans. She spoke of Louisiana as a home-foreign field, and reminded us that opportunity was obligation. Mrs. Atwater responded with an urgent appeal that all should take as much away from New Orleans as possible, and that each should give of his very best to these people. She expressed the gratitude of the convention for the welcome given with "the holiday in the eye." She drew attention also to framed pictures of Mrs. Moses and Mrs. Burgess hanging on the pulpit. The India workers had sent a beautiful covered frame for the picture of Mrs. Moses.

Mrs. Atwater then introduced the speaker of the evening, W. G. Menzies, of Rath, India, who gave us a stirring address on "A Branch of the Vine." Mr. Menzies had sailed for India six years ago that night, and Mrs Atwater aptly introduced him as "one who knows." Mr Menzies spoke of India as rich, yet poor, having rajahs and paupers, as having many gods, but no God, as religious without a religion. In the town where he lived, Rath, with its 14,000 inhabitants, they were at first met with great suspicion. The people thought they had either been sent to vaccinate them or to spread the plague, and so closed their doors. When told that the missionaries had come to tell them about Jesus they replied that they had more gods now than they could feed. For the first two years effort was concentrated on villages round about, and gradually doors were opened. At a marriage feast, inquiries were made as to the two little books carried by Mr. Menzies. They were a Bible and hymn book. They were presented to the inquirers and later he came to be a Christian, though he had worshiped idols for thirty-five years. A Brahmin came who had watched the lives of the Christians. When he had been baptized his caste was broken, and he shook hands with the missionaries. When he returned home his father threw his shoe at him to signify that he had become an outcast. When one of the boys from the mission school went to be baptized his mother followed, imploring, "Don't do it, don't do it," and when the ceremony was over she wept bitterly, exclaiming, "My boy is dead, my boy is dead!" Another boy was implored, commanded by his father to deny his new faith, and would not. In the night a heavy hand was laid upon him and he was spirited away to a solitary hut, where thirty-five men passed in turn before him and threatened his life unless he made denial. Four watchers were left to guard, but they fell into a heavy sleep and the boy walked out. The father sought him again. Three hundred people watched the boy preach to his father, while the father was imploring him to return to heathenism. At last the sheriff inquired the boy's age, then commanded the father to loose him.

There are now forty-five Christians. Last year with a salary averaging $3 per month they gave nearly $200 for missionary work—to save India's widows, to save India's children. Widows under 30 years of age have only two ways of earning a living, and both are ways of horror. The physical suffering is so terrible that it wrings one's very heart. In that whole province of 300,000 people there is not one physician.

When Jesus was moved with compassion he did something. If your talents be small, dedicate even your small things. David's sling slew Goliath, the alabaster box of ointment has perfumed the earth, the widow's two mites will never be forgotten. What is that thou hast in thy hand?

Mr. Menzies told of his visit to the prison where the little Scotch lassie had heard the distant sound of the bagpipes of the relief party coming and had called out, "Dinna ye hear it? Dinna ye hear it?" So he brought us the story of India and left it ringing in our ears, with the cry, "Dinna ye hear it? Dinna ye hear it?"

The session was closed with a word of prayer from Brother McLean.

Saturday Morning.

The session Saturday morning was opened by a devotional service led by Mrs.

CHRISTIAN WOMAN'S BOARD. Prominent in the front row are Mrs. Atwater, the new president, in the center; Mrs. Harlan, Mrs. Atkinson and Mrs. Ida Harrison.

L. G. Bantz, of Missouri, Miss Una Dell Berry singing for us beautifully.

Then Mrs. Atwater told us in joyful, sorrowful words of the work of the year—sorrowful because of the passing of our great leader, thankful because of the year's work that was just finished. She told how we had passed our year's aim in offerings—that more than $102,000 had already been paid in on the Centennial fund, and that we now had more than 56,000 members. She told us that earthquake-stricken Jamaica had raised more than $5,000 for its own support, and that it had sent more than $700 for India's famine fund. Then she told of the building projects, of the great training school that was going up in Indianapolis, of the church that had been built in Porto Rico, of the Helen E. Moses home for boys, of the industrial school in the Kentucky mountains, at Hazel Green, of the hospital at Mahoba and the chapels at Jhansi and Kulpahar. It had been a great year—great as the tangible results had been, the intangible ones had been even greater. We have come into a mighty heritage. What are we going to do with our expansion?

Mrs. M. E. Harlan then read the report and recommendations from the national board, this being followed by other reports from the several departments.

It was recommended that the Jamaica industrial school should be built, that three new missionaries should be sent out to India; that Miss Daisy Drake be permitted to return to India; that Mexico be added to as the work developed; that an evangelist be sent to Porto Rico; that a girls' dormitory be built there; that building be begun in South America, and a native worker employed till another can be sent.

Nebraska was the banner Junior state.

The Netz sisters sang beautifully "The Bird with a Broken Pinion" and "Homeland," when they were recalled.

Then C. H. Winders, Indianapolis, spoke on, "While He Was Yet Young." The full address will be found on another page. Mr. Winders spoke of the strong sentiment of to-day that a child should be given a trained mind in a strong body, and said that this thought should be added to by the insistence of the church for religious culture. So Jesus grew—in wisdom, in stature and in favor with God and man.

A telegram of greeting was read from Mrs. Pearre and one sent to Mrs. Gray in her loneliness.

Then the missionaries were introduced while the audience stood before them. Each of them gave us a few words. Mrs. Menzies said she always thought of India standing alone, physically afflicted, pleading for aid, while Christians at home said, "Wait till we broaden our fields and sit at ease in Zion." How long, O Lord, how long shall we wait? Mr. Menzies told of how during the Indian meeting the forces were brought together to take Delhi—they went single file, to be shot down and down and down, till at last the gates fell. Our dear brother Wharton had laid down his life in the love of the trail. He said, "Help us. We can only expect of you what you expect of us."

Miss Zonetta Vance, of Deoghur, said that 100,000 pilgrims visited Deoghur each year. She told of one old man who traveled 14 miles, prostrating himself full length, drawing a line with his finger, then rising to again measure his length. It took a whole day thus to go two miles, and this he did seeking peace, only to find at the end a licentious stone god.

Mrs. Fulton spoke of the orphanage work in Porto Rico, and Mrs. Ford drew a word picture of a pathetic 4-year-old girl who was being trained by her grandmother to beg, of her bearing yet on her child's face a dreadful scar where a drunken American sailor burnt her with his cigar as he forcibly kissed her baby lips.

Mr. Pearn spoke of Jamaica's gratitude for speedy help in their time of sore trial, and of their recognition through this that a great nation was standing back of this. The earthquake was a terrific blow, but it had brought blessing with it, for the natives were provoked to demonstrate that they, too, were constrained by the love of Christ.

Jasper Moses said that he had been studying South America and especially the Argentine Republic, with its city of a million and a half inhabitants, splendid streets, and the largest newspaper plant in the world. He said that nowhere else had the Christian Woman's Board of Missions shown more splendid audacity.

Mr. Fuller told of his new work in Monterey, and the whitening harvest there. He spoke of the splendid work that had been done by the American Bible Society, and said that as a result a whole town had sent word to ask that one should be sent to baptize them. He reminded us that unless fruit be picked when it is ripe the work of the season will be lost. Mrs. Fuller said: "If about 100 of you would answer these pleas for help maybe you would fall in love with hard work, too, and the churches would be kept so busy caring for you they would have no time for heresy hunting." She introduced Miss Bertha Westrup, who said in hesitating English that she wished she could tell us the story of every one of their church members. She told of the Endeavor prayer-meetings and of their having the largest Junior in the world. She told of lack of room, and of how it made her heart ache to have to turn children away. She said she had to turn her head away when she told them no. She tied a Mexican sash about her and sang for us the national song of Mexico. We who heard will never forget.

The afternoon session was opened with a song service, after which Mrs. Reba B. Smith, of California, led in devotional hour. She led our thoughts to the last days of Jesus. Then we were stirred by messages from our home fields.

Mr. Lehman spoke appreciatively of the many kindnesses received from all over the country. He said that the work among the negroes represented the real test of preaching the gospel to all people. He said there were 10,000,000 negroes in America, which represented one-tenth of our entire population. If not given help they may destroy, negatively, but are not dangerous from a positive standpoint. They must be taught to do humble things honorably. One of our boys, during a fever period, got work picking cotton on the plantation of a man who was deeply opposed to our school. Stock got out and he brought them and mended the gate without being told. The man set him to similar work all over the plantation. When the season was over the master met Mr. Lehman and told him he wished to congratulate him. "Yes," said Mr. Lehman, "we escaped the fever." "No," said the man, "I don't mean that; I mean on your work in training negroes."

Mrs. Lehman told of her early desires to go to India or Japan, but that God had called her to Africa—Africa in America.

C. C. Smith said that they had started with $130 and now had more than $100,000 worth of equipment to show forth the labors of his wards. There is no equal of this in all Christian work. "Not one," said he, "of all our graduates has ever been arrested; not one of our girls has ever gone astray, and God alone knows the temptations of the black girl."

W. F. Smith, of Morehead, Ky., said that sooner or later all mountain streams and roads got mixed. Everything stops when it rains, and will do so until those poor people learn how to build bridges by the thousands. When it rains, the physician can not reach the sick child, the sinner can not get to the preacher nor the child to school. A man told recently that one son had come from New York City for a funeral, but that the other one, who had gone squirrel hunting, couldn't get home in time. It is not Kentucky that needs schools, but the mountains everywhere. The boys and girls are just like your boys and girls. Their only hope is in Christian boarding schools. We have 511 students in Morehead.

George Reynolds, of Monroe, La., said he was the latest edition of the board. He spoke of Louisiana as a land of gilded steeples without a righteous people. We have fourteen churches in the state, half of which support themselves.

Then the Netz sisters sang for us and Mr. Warren, our Centennial man, came forward to respond to an encore for the Netz sisters, and as a postscript to the C. W. B. M. Mr. Warren's postscript was certainly an inspiring one, and may be read in another column. When it was finished, the workers nodded significantly to each other, that they would have that doubled membership even yet. His closing words furnished us with our motto for the year.

Mrs. Atwater said: "Our good brethren know how to point our foibles; but, better still, our possibilities."

Mrs. John Zigler, state president of Louisiana, presented the report of the nominating committee, which was enthusiastically accepted by the convention. Mrs. Anna R.

MEXICAN DIET

Not Conducive to American Energy.

"After about thirteen years in Mexico, where I was on a Mexican diet into which coffee and greasy food enter largely, I found that everything I ate distressed me," writes a man from our neighboring republic.

"Nervous break-down with pain in the heart caused me to give up mental work. After trying various stomach remedies without benefit, I found relief, at last, by eating Grape-Nuts and cream.

"I could digest Grape-Nuts, and the heart and nervous symptoms soon improved to such an extent that I could do some brain work and a fair day's manual labor.

"When away from home I got out of sorts from eating wrong food, but at home a few days on Grape-Nuts puts me right again.

"I once worked 10 consecutive hours on a dyke without much fatigue, by having a small box of Grape-Nuts in my pocket and eating a little dry, whenever I felt faint. I can now teach all day without fatigue, after a breakfast of Grape-Nuts and cream, stewed fruit, toast and Postum.

"That old dull feeling, when I tried to live on my former diet, has disappeared and the delightful sensation of being fully nourished is present now. And the smile on our 18 months old boy at a sight of a Grape-Nuts package is worth seeing." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Atwater was made president and Mrs. Ida W. Harrison, of Kentucky, vice-president. All other officers were retained with grateful appreciation for their past service. (The story was told by one that her small boy had said he thought God must have known he needed a kindergarten teacher, so he has made Miss A. "Now," said she, "God must have known we should need a secretary, so he made Mrs. Harlan.")

After the acceptance of the report from the nominating committee, W. F. Richardson, of Kansas City, led in prayer and then addressed the new officers. He said that he had no new charge to give, for they had every one been proved. Our society was not a home nor a foreign society, but a world-wide, world-redeeming society. Mr. Richardson charged that the work be published everywhere by voice, and pen, and leaflet—every way, to every people, in every land. They were to realize this by making their women a great host, till in the end they were to have for their aim, "every woman enlisted." He suggested that the three Mary's should be taken for an example—Mary, the virgin mother, who had confidently folded her hands and replied, "Behold thy hand-maiden"; Mary of Bethany, who brought her love with its token, the alabaster box, and Mary Magdalene, who no sooner heard, than she was swift to carry the message.

Mrs. Brunk, of North California, then read the report of the Committee on Watchword and Aims. They had made use of Mr. Warren's closing words, adding only the woman's touch. Is it not inspiring?

"Womanhood enlisted and equipped; 85,000 Women; the race redeemed; $265,000 regular offering; the Christ crowned; $75,000 Centennial."

Then Mrs. Atwater introduced Mrs. Atkinson as one who had stood by from the beginning. Speaking in steady, thrilling words, Mrs. Atkinson gave us a closing message which you will read for yourself. She reminded us that Jesus Christ had rolled the whole world upon the shoulders of eleven men. Speaking of our departed leader, she paid loving tribute to her as a true, gentle, generous sister. She said that we often feel we just must have her counsel, but that when God takes his own he shuts the door; and yet, said Mrs. Atkinson, Helen E. Moses still lives in a multitude of lives.

After sweet-voiced Miss Berry had sung for us yet once again, Mrs. Atwater said: "Suppose, friends, that our 56,000 members could stand with clasped hands with one unfaltering purpose." With a few words, giving us a vision of our possibilities, she spoke the last benediction.

On Sunday afternoon the hour of prayer was conducted by the state secretaries of Texas. The thought of the hour was Pippa's song: "God's in his heaven, all's well with the world." Dr. Dye told the story of the men who called to them, "We will tell God on you if you pass us by." C. C. Smith prayed with us for Africa. Mrs. Menzies took our thoughts to sad India, and Dr. Butchart told us that China was responding to the teaching of the missionary, even while he was not yet a Christian. Miss Vance prayed for India and China, and Jasper Moses for Mexico. Miss Bertha Westrup sang "Nearer, my God, to Thee" in Spanish. Mrs. Ford plead for Mexico and Mr. Pearn for Porto Rico, Mrs. Fullen praying for all the islands of the sea. Mr. Fuller dismissed the audience.

Several most helpful conferences were held, the best of which was undoubtedly the banquet council on Tuesday evening. Mrs. Maud D. Ferris, President of Michigan, was the gracious hostess. The table was arranged as a cross, the executive board sitting at the top. A definite program had been planned, allowing ten speakers three minutes each, with space for remarks. Miss Mary Lyons, of Ohio, compared our national board with the boards made by hand to be wrought into a temple. Mrs. Craig read a brilliant paper on preparation for C. W. B. M. day. In fact, every talk was fine and to the point. Mrs. Harrison, the one new member of the board, was presented by our hostess with a cluster of lilies of the valley bound together with our royal purple gauze, as a token of our love for her.

Mrs. Menzies was persuaded to give a talk to the women on the women of India, and so profoundly did she stir their hearts that in a few moments $1,076 was gladly offered for sad India's sake. In this meeting Mrs. Menzies told of the awful fate of India's widows, 27,000,000 in number. She told the story with trembling lips, and added: "And yet I have told you little of the horror of it. Things have been told me that I simply can not repeat."

Our Greater Centennial Aim

By W. R. Warren

Originally the Christian Woman's Board of Missions undertook to celebrate the Centennial by inducing one hundred thousand women who are not members of auxiliaries to give $100,000, to be invested in new mission stations, and by doubling its membership. At Norfolk last year it was found that $167,000 had already been pledged, and so the financial aim was advanced to $200,000. The state of Indiana alone will probably reach the whole original aim of $100,000, although, of course, it will not come from 100,000 women. For the Centennial year the aim stands at $75,000, and the membership increased to eighty-five thousand.

In view of the magnificent record of the trying year just closed, no one can doubt that the money will be raised. For the first time in our history the C. W. B. M. has raised more money within a year than any of our missionary organizations, not excepting the entire group of state societies. Not only will the distinctive Centennial Aim of seventy-five thousand be brought in, but the advance aim for total receipts, $340,000, will undoubtedly be consecrated to the Lord's service.

The greater, as well as the more difficult aim, is to augment the membership to eighty-five thousand. This means a vast increase in the number of auxiliaries and circles, as well as numerous additions to the membership of existing organizations. That there is room for growth is manifest when we consider that only one in two of the missionary churches has an auxiliary or circle and that only one in ten of the women who belong to our churches belongs to either an auxiliary or a circle.

It is not because this is the great Centennial Aim that it is being pressed this year, but it is a Centennial Aim because it ought to be pressed every year. It recognizes four great needs: First, The Lord needs the whole heart of every Christian and the Christianity of the whole world. Loyalty to him impels us to double the membership. "The love of Christ constraineth us." The C. W. B. M. is mutually educational, as well as aggressively missionary.

Second. After nineteen centuries, the

W. R. Warren.

world lies in sin. Those for whom Christ died are still dying without Christ. Every hour of this convention, and every feature of it, bears in upon us the imperative character of the world's need.

Third. The women of the auxiliary need those who are not members, and your auxiliary needs other auxiliaries in your county. You can not know how much you need them, because you never had them. You need them as the school needs students, as the store needs customers, as the manufacturer needs raw material, as the army needs recruits, as the heart needs friends. Think of your dearest friend of to-day, and of how impossible it would be for you to live without her, and then recall the time when you did not feel the need because you were ignorant of her existence. But equally priceless to you are other friends who have not yet come into your life.

Fourth. The supreme need with which we are concerned is the other woman's need of you and of your organization. Of course she is unconscious of her need. It is your business to make her aware. On the skill, persistence and success with which you do this depends the realization of our greater aim and our higher mission in the world. You who are gathered in this convention appreciate all of these things as commonplaces; it is your business to make them living realities in the hearts of your sisters at home. Let it become a passion with every officer and every member of every auxiliary or circle to seek out one by one new members for her sisterhood.

There are some unexpected and unnatural obstacles in the way. Some auxiliaries are content with their present small membership. They have a congenial and delightful company. They are fearful, perhaps unconsciously, but no less really, that new members might not fit into the society. They are unwilling to risk sacrificing its charm. In many instances this exclusiveness may be not only an indefinite dread of the unknown, but a positive contempt for the well known. A certain woman is not wanted in the auxiliary, because it is a notorious fact that her table linen is machine-hemmed. One of the best of God's women remarked one day to her pastor, "I don't think ours ever will be a large church." It was more than manifest that she was hoping it never would be a large church. Of course, this, or any other sort of spirit

ual or social selfishness must be overcome before the auxiliaries will grow.

You remember how the good bishop's servant reported that the man at the door who wished to enter refused to give his name, and was told: "This is the Lord's house, and he who enters here need not have a name, but only a need." In this spirit we must go out and seek those who will be helped by belonging to the auxiliary. We must tell them kindly and tactfully, convincingly and attractively, that they will be helped and how they can help others through the auxiliary. Above all things, we must not patronize them or talk to them in a superior way of the advantages which we can offer. It is not we who are better than they, and so able to help them, but it is the Christian Woman's Board of Missions, with all its advantages, its sisterhood and its service that is infinitely better than anything which they have enjoyed.

Too often, in soliciting members, special emphasis is laid upon the monthly dues, as if their payment were the chief feature of membership. As a matter of fact we know it is only one of the incidents of our association. It is only a part of the year's offering; it is a very small part of the year's work. It is a necessary part, which must not be neglected, but as far as possible one which should be observed as a privilege and as an expression of appreciation and love. The fifteen cents per month should be paid, not grudgingly and of necessity, but cheerfully, not only because the Lord loveth a cheerful giver, but because the cheerful giver will love the Lord and delight in all departments of his service.

One woman who had caught the vision of greater things in her auxiliary went to the telephone and secured sixteen new members in one afternoon. When asked whether she laid the chief emphasis upon the dues and the society's need of the money, she answered in astonishment, "No, indeed! I simply told them of what delightful meetings we had, what inspiring reports were coming from the fields and how all of us who belonged felt greatly strengthened and helped in every phase of our lives." Another won a friend who had long resisted every appeal by simply lending her two missionary books. This Centennial year every auxiliary ought to have its circulating library. If women only knew what was being done, and how it was being done, they would rejoice to have a share in the achievements.

In addition to the thorough organization that will assign to every state its quota of the new auxiliaries and additional members, it will be well to introduce generally the plan of contest that has been used so successfully in some places. Let there be a contest between states of equal strength. Let auxiliaries and counties enter into contest. The contest idea has been so thoroughly exploited that it needs only to be mentioned. The C. W. B. M. is too wise to be frightened out of its use by the fact that it has sometimes been abused.

Of course all invitations to meetings and all arguments in favor of missions will fail, if attendance at the meetings does not reinforce the invitation and the argument. Improve your meetings. There are only twelve meetings in the year. There is time to make every one of them fresh, attractive and helpful. The least auxiliary can make every one of its meetings so fascinating that its fame will spread throughout the community, and women will earnestly seek the privilege of attending and belonging.

In a certain state the annual C. W. B. M. convention was poorly attended. The fact was mourned, the women were exhorted and scolded, the brethren were entreated and urged, but all to no avail. Then the order was changed, the program was carefully prepared and made to include at least one feature of such distinction as would grace a national program. Now the house is always full when the women of that state have their session in the convention. Really the women who attend the state convention are the same that attend the national convention, and deserve just as well at the hands of those who speak and those who plan.

Just as certainly the women who attend your auxiliary meetings deserve the very best that can be brought to them, and every monthly meeting should have as careful and conscientious preparation as even the great Centennial program with which the entire C. W. B. M. will celebrate the century's close. In everything else, in our marvelous modern life, everybody is demanding the best and the place where the best is offered can not be successfully hidden. Make your auxiliary the most sought-after organization in your town.

That which we call the century plant really requires only thirty or forty years to come to maturity. Throughout all those years it is gathering in and organizing the resources of the earth. At last it lifts a great stem that towers above the top of the house, and, like a giant candelabrum, holds out toward heaven its luminous blossoms of gold. The Christian Woman's Board of Missions has been growing inconspicuously for thirty-four years. The time of blossoming has come in this Centennial year. We shall see it rising up in glorious power and beauty with realization that crowns all the years of toil and sacrifice and patience so splendidly that every heart of the eighty-five thousand will join simultaneously with those who are gathered at Pittsburg in songs of ecstatic thanksgiving. Even the angels about the throne of God will join in the Hallelujah chorus. For womanhood is being enlisted and equipped to redeem the race and crown the Christ.

While He Was Yet Young

An Address Delivered at the C. W. B. M. Session of the New Orleans Convention.

By C. H. Winders

The sentence, of which my subject is only a part, reads as follows: "While he was yet young he began to seek after the God of David, his father." These words were spoken concerning King Josiah, the youngest and one of the very greatest of Judah's kings: "Like unto him was no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might according to the law of Moses, neither after him arose any like him." Josiah was a great king because he was a great man. We shall some time learn that what we are to others depends upon what we ourselves are. That the chief business of the teacher of youth is not to help the boy or girl to know, or to do, but to be. Emerson has said, "Goodness outshines genius as the sun makes the electric light cast a shadow." Josiah was a great man, and therefore a great king, because he was a great boy. "The child shows the man as the morning shows the day." But he was a great child, and therefore a great man, and therefore a great king, because while he was yet young he began to seek after the God of David, his father. A boy worshiping the true God, inspired by a great purpose, giving his life to a great work, means, in a few years, a great man, and that means a great statesman, or teacher, or minister, or missionary, or king. The secret then of the splendid reign of this good king is in the scripture here used, "While he was yet young, he began to seek

C. H. Winders.

after the Lord God of David, his father." But are we not justified in going one step further and concluding that this young king began his early quest for God, and thus, at this early age, laid the foundation of his future greatness, because he came under the influence of those who themselves knew God and therefore knew how to help this boy to find him? If the life of Josiah teaches anything regarding the comparative importance of the forces of heredity and environment in the development of life, it clearly teaches that environment is, by all odds, the more important factor. This son of a wicked and idolatrous father, and the grandson of a yet more infamous grandfather, from the very beginning of his reign as a boy king, turns to God with all his heart. The most reasonable explanation seems to be that this young life was trained by a devout mother, the meaning of whose name is "The beloved of God," and perhaps also felt the personal touch of a good grandmother, whose name seems to indicate that she was the "Honored of God"; that, like Timothy, the unfeigned faith in him dwelt first in his grandmother and his mother. I know that names are often improperly given, but in this case they must have meaning to explain the character of this young king. I have not come to tell how, nor what, nor when to teach the child; all this can be better learned from those who have made a special study of this theme. I shall feel satisfied if I can help you even in a very small measure to gain a larger appreciation of the importance of this period of childhood and youth. The state, of which this child is soon to be a citizen, is more and more coming to rec-

ognize that the use made of this period of life almost certainly determines the character of that citizen. First, it sought only to provide schools where every child, whether rich or poor, might at the expense of the state receive an education; but now in many states it not only makes an education possible, it also makes it compulsory. But the state has taken, or is taking, another step. Interested that the child shall not only have a trained mind, but a trained mind in a strong body, the child is being taken from mine and factory during these early years and given the freedom and fresh air required by his expanding body. This period is no less important to the Church of Christ than to the state. What the child is to be to the church as a man he must begin to be as a child, and it is not only folly, it is a sin to neglect the boys and girls who are in a few years to constitute the Church of Christ. It is a sin against the nation, against the Church, against God; but most of all, a sin against the child itself. By every one who loves God and his fellowman, therefore, this period of life must be regarded as of supreme importance, chiefly because it means so much to the child, whose whole life, both for time and eternity, most certainly will depend upon the use made of his childhood. "While He Was Yet Young." Is it not significant that we are so often given a glimpse, and frequently indeed more than a glimpse of the early life of those great Old Testament characters?

Joseph, the boy, is a prophecy of Joseph the prime minister of Egypt. David's courage and strength and devotion took root in the days when he was a shepherd lad. It was to the child Samuel that God revealed himself, and the good king, Josiah, began to seek after the God of David, his father, while he was but a child.

"While He Was Yet Young." Youth hath her victories, in every department of life, no less renowned than age; and these are due not so much to genius as to the early discovery of one's self, and his powers, and the concentration of his efforts upon some worthy undertaking. Painters and sculptors like Raphael and Rubens and Angelo and Canova; inventors like Pascal and Whitney and Stephenson and Watt and Edison; musicians like Schubert and Mozart and Mendelssohn; poets like Gray and Moore and Coleridge and Johnson and Poe and Bryant and Burns; reformers, ministers and missionaries like Wilberforce and Garrison, like Calvin, the Wesleys and Campbell, like Robert Hall and Charles H. Spurgeon, like Henry Martyn, John Williams, Robert Moffett, John Mackay, and Count Zinzendorf; and time would fail me to tell of the authors and architects, explorers and discoverers, financiers and statesmen, who while they were yet young achieved such results that the world will never willingly let their names perish from history, and this they did chiefly because there was no wasted youth, because early in life, assisted often by wise counsel, they found themselves and their work. I wish this were the whole story, but it is not. Horace Mann once drew a picture of a boy over whom both angels and demons were hovering. They who get the boy, said he, will in all probability get the man.

While ninety per cent of those who constitute the present membership of the Protestant churches became members before they were twenty-five years of age, it is also true that in a single city where twenty-six thousand arrests were made in one year more than half of them were under twenty years of age. Recent statistics show that out of 82,500 prisoners in the United States one half are under thirty years of age, one-third under twenty-five, and one-eighth under twenty, and that means that those who constitute the one-eighth were regarded as hardened criminals, or they would not have been sent to the penitentiary. But these conditions are not normal. They are due to the wrong influence exerted upon the boy during the impressionable age. The child is susceptible to these influences, but he is not less susceptible, but more, to good influences.

What are the qualities in the child which Jesus so highly commended when he said, "Except ye turn and become as little children, ye shall in no wise enter the Kingdom of Heaven"? Whatever else they are, they include the qualities of a pure heart and a teachable disposition. And by teachableness is meant openmindedness, humility and trustful love. What a pity as we grow to manhood and womanhood's estate we do not keep possession of these qualities of childhood! How far removed we are from the purity of those childhood days, and in consequence removed also from God, until we have almost lost sight of him and see him only as we should when we look through the eyes of some innocent child, who teaches us anew that only the pure in heart shall see God. And in the place of openmindedness, humility and trustful love have come prejudice, pride, skepticism and cynicism, until the words of Richard Realf find a sad response in all our hearts.

This sweet child which hath climbed upon my knee,
This amber-haired, four-summered little maid,
With her unconscious beauty troubleth me,
With her low prattle maketh me afraid.
Ah, darling, when you cling and nestle so
You hurt me, tho' you do not see me cry
For the dear babe I killed so long ago.
I tremble at the touch of your caress,
I am not worthy of your innocent faith;
I who with whetted knives of worldliness
Did put my own child-heartedness to death,
Beside whose grave I pace forever more,
Like desolation on a shipwrecked shore.
There is no little child within me now.

"There is no little child within me now." If we have slain that child within, let the desolation, the darkness, the hopelessness of that heart be a warning, lest by our carelessness or neglect, if not by our cruelty, we be the means of another death. But Jesus says we can and must return and recover these qualities of childhood. But this is hard. And why did we ever lose them? Surely this was not necessary. And may we not save others from this loss? The Christian world has been slow in coming to an appreciation of Jesus' teaching concerning the value of childhood. "They were bringing to him little children that he might touch them, and the disciples rebuked them, but when Jesus saw it he was moved with indignation and said unto them: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." To receive one such child was to receive him. Than to offend one such it were better to have a millstone about one's neck and to be cast into the sea. One little child was like the hundredth sheep that the shepherd seeks on the mountain. The teaching of Jesus concerning childhood was a new note, clear, strong and beautiful, falling upon the ears of the world. No wonder all three of the Synoptic Gospels record these interesting incidents. No wonder the favorite address of the epistles of the beloved disciple John was "Little children," "My little children," and this may also explain the fact that the favorite figure in the catacombs was the Good Shepherd with a lamb in his arms.

But this young king teaches us another lesson. Not only did he begin at an early age to seek God, but he continued to seek after him. During the eighth year of his reign, he began to seek after the Lord God of David, his father, and in his twelfth year, when yet but a youth, he began to cleanse the nation of its idolatry.

In our work with children we need to guard against two errors. The one the natural offspring of the doctrine of depravity, which seems to teach that all children must grow up in sin, must experience a spiritual upheaval, and become children of God through some violent experience. We are not in great danger of coming under the influence of this error. The Jews taught that every child is a child of God, and needed only to recognize the relation and love and obey the Father.

Martin Luther's old teacher, contrary to the prevailing custom, went before his pupils with uncovered head. His associates remonstrated with him, telling him his students would lose respect for him if he continued to do so. "I can not do otherwise," said he. "Here are the men of the future—the statesmen, the merchants, the men of affairs." But Jesus said, "Here are the children of God; here are the associates of saints and angels; here are the heirs of immortality."

But the other error is not less serious, nor less prevalent. It is that of forcing the child into an experience that is unnatural, or that of asking him to confess to a feeling or a conviction which he is too young or too immature to have experienced. The methods often adopted to secure converts from the ranks of the young are not only crude and unnatural, but positively injurious. You might as well attempt to force open the petals of the bud to hasten the blossom as to force the religious feelings and convictions of a

NOT A MIRACLE

Just Plain Cause and Effect.

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find complete relief in changing from coffee to Postum is well worth recording.

"I used to be great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time. The spells caught me sometimes two or three times a day.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

"There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

child by requiring him to do and say what has no meaning to him. The religious life of a child should grow as the physical and intellectual must grow. Even the Child Jesus grew, and he grew not only in stature, but in wisdom and in favor with God and man. This is the threefold development that every child should experience. We are impressed with the reticence of the evangelists concerning the long period of the life of Jesus from infancy to manhood. But we are more profoundly impressed with the character of the brief record that is given of this period. Aside from the account of the visit to the temple, the following statements are all we have: "The child grew, and waxed strong, filled with wisdom, and the grace of God was upon him." And this other: "And he went down with them and came to Nazareth and was subject to them, and Jesus advanced in wisdom and in stature and in favor with God and man." The Apocryphal Gospels are full of the sayings and doings of the child Jesus. They attribute all sorts of meaningless marvels to him. But the inspired record tells us only that he grew, just like every healthy, normal child should grow. What wisdom is that simple statement—"He increased in stature"! His muscles grew stronger, his body grew larger. He was gradually becoming a man in stature. That rejoices our hearts. We would not have him little always. And yet they seem some time to grow all too rapidly. Yesterday we were carrying them in our arms. To-day we pronounce a blessing upon them and bid them good-bye, and we then remember how little we have done for them. Yesterday they were in our Primary Class and our Junior Endeavor. To-day they are gone from both, and not into the higher grades, not into more advanced religious work, but adrift in the world, and that because as they grew in stature they did not grow in wisdom and in favor with God and man. But the Child Jesus advanced in wisdom. Not simply in knowledge. That is important. But wisdom means more than knowledge. Wisdom is of the heart rather than of the head. Solomon prayed for a wise and understanding heart. It is moral rather than intellectual discernment and strength. It was this wisdom which astonished the Doctors of the Law when Jesus was but twelve years of age. Not his knowledge of the letter; not what he had learned at the feet of the Rabbis. It was this deeper insight; this power of discernment. It is one of the peculiarities of Jesus' teaching which grips and holds us. "Moses said, Thou shalt not kill, but I say unto you, that he that hateth his brother without a cause is a murderer." "It has been said, Love thy neighbor and hate thine enemies, but I say unto you, love your enemies." But are we not all familiar with Jesus' use of this power with which he breathed into the Old Testament the breath of new life? This wisdom does not always accompany a brilliant intellect, or grow with the increase of scholarly attainment. It is possessed only by those of a pure heart, an humble spirit, a teachable disposition and a will to do—qualities which belong in a pre-eminent degree to childhood. No wonder Jesus said, "Except ye turn and become as little children ye can not enter the kingdom of heaven." Why may there not with the growth of mind and body be a corresponding growth in moral and spiritual discernment, an increasing sensitiveness to sin? Why should the soul be stained and the moral vision blurred by evil any more than that the body should be rendered ineffective by disease or accident, or the mind less vigorous by neglect or abuse? "Poor boy," says a sympathetic observer, as he points to a cripple carrying a withered arm, "entering upon life handicapped." "What a pity!" says another, as he speaks of one whose mind is not clear and strong. Perhaps no one is responsible for these defects. But there is a greater sorrow than either of these, and for this some one is responsible. Yonder goes one with a strong body and clear brain, but with blunted moral sensibilities, with imperfect moral vision. He sees men as trees walking. He calls good evil and evil good. This is the poor soul who is most of all to be pitied. It may be he should also be condemned; and yet another may be more responsible than he for his condition. Can such things be prevented? Not absolutely, not in every case. Life is so complex; a great many forces other than those furnished by the home and the church enter into these young lives, and something depends, of course, upon the material. Do the best we can, we sometimes fail. But nowhere will investment of time yield such large returns as here. We have seen every possible educational opportunity furnished young men, and yet to no purpose, and here and there we have seen one make his way up without the help of the college. Is a college training then worth while? The great and growing army of college men and women testify at least to our faith in the value of the college. Only recently I saw these interesting statistics. When our population was three million, we had four colleges and one hundred graduates annually. Now we have eighty million population, five hundred colleges, eighteen thousand graduates annually, and our schools growing at a rapid rate. We have not lost faith in education, because of the failure of some students. But what of our investment in the moral and religious training of children? Has it paid? When did it ever fail to pay? The growth in church membership in the United States during the 19th century from 7 per cent of the population to 30 per cent of the population was due more largely to the Sunday-school than to any other factor. When have the children ever failed us when we have called upon them? What of the $300,000 given to missions through the Junior Endeavor? What of the $800,000 given through the Foreign Society? What of the thousands given through the Home and State Society? What of the hundreds of thousands through the Sunday-school to the church and benevolent causes? What of the thousands through other channels for worthy purposes? That they have not given more is not their fault. The children put us to shame by their generosity—by their unselfishness. But they have given more than money. They have given their pure, young hearts, and clean, young lives to Jesus Christ and his church. Under the direction of Junior superintendents and Sunday-school teachers thousands and thousands, while yet young, not only began to seek after God, but like Josiah, the boy king, they found him and have continued to serve him. But they have done at least one thing more. They have taught their teachers many a valuable lesson. It has not all been giving upon your part, dear teachers and superintendents. You have received more abundantly than you have given, for the Master said: "Whoso receiveth one such child in my name, receiveth me." God has met you again and again in the little child until you may

CLOSING ADDRESS

By MRS. N. E. ATKINSON

The closing hour has come. Separate as we must, go back to our places at home or aoroad, nigh or far-off, the convention at New Orleans will not soon be forgotten. We shall not soon forget the hearty welcome we have received and the gracious thought for our comfort while we have been here. Friends of New Orleans, you have made us captive by your kindness. I do not say this as a mere graceful ceremony of acknowledgement, but as an expression of our appreciation of what you have done for us. We shall gratefully remember the Christian courtesy that has granted us the use of this beautiful house for the sessions of our convention. We have long admired the missionary zeal of the people who worship here, and if it should be that because of swifter feet or intenser purpose they should carry the gospel faster and farther than we, still would we admire and be glad. We shall not soon forget the new friends we have found here, and as we have met in our conferences and planned for the larger and better things we hope to accomplish, we have felt the strengthening power of fellowship in Christian service. Surely this fellowship will bring to us all larger love, higher purposes and fuller consecration. The spirit of this convention has been, for the past year, thankfulness; for the future, confident courage. In our annual report we have touched the shore of every land to which our missionaries have gone. As we have gathered up the reports of their work for the year, we have been thankful for the sure tokens of advance. For the seed sown so wisely we have received the hundredfold. We have been made thankful for the faithfulness and untiring zeal of those who have represented us in other lands, and for the strong towers of religious influence these patient, heroic toilers are rearing here and there in our schools and orphanages and native churches. We look forward confidently to the day when, through these, many habitations of cruelty shall be changed into sweet, Christian homes, musical with the prattle of merry children and the lullabys of happy mother love. Our home secretary tells us of extended territory and added organizations and increased circulation of missionary literature, for which we are most thankful. But some have toiled hard, have plowed deep into barren fields about them, have sown faithfully the good seed, and yet have seen no harvest. Because of what they have tried to do, these, also, share in our gratitude. Indeed, we are thankful for the warm beating hearts in this land and everywhere, who, some in one way, some in another, have lighted beacons that shall show the way to the Father's house. In our thankfulness we do not forget the purposes fulfilled, the prayers answered, the fresh young lives consecrated to the service of the Master, and, more than all else, the continual presence of him who has promised to be with us always. These things have kept hands and hearts at home strong and hopeful for the tasks that have come to us.

And now we turn from the past and ask, What of the future? For a time we have been on the mountain top. The Master has been with us, and we have felt ourselves encompassed about by a "great cloud of witnesses," men and women who have been called home in the midst of the conflict, but who can never lose their interest in all that concerns humanity. But it was not intended that we should dwell on such heights. There is the plain below—unbelief to rebuke and affliction to heal, and after these mountain meetings and high festivals of rapture and supreme hours of

joy, we must go down to reaffirm and heal. The work of which we have heard at this convention, and of which we may in a measure be proud, is but the beginning of what we can and should do. Past achievements have but prepared the way. The time is ripe for a great forward movement. God does not allow his church to stand still. If it would follow his leading, if it would be saved from apathy and skepticism and decline, it must go forward—the whole church, not this or that missionary board only. Our field, as never before, is the whole round earth. The sky in our day is the roof of but one great family. We need no longer speak of "foreign lands" and "hermit nations." We have the open doors of all the world and since it is the Lord of all who has opened, we must go in and do his work. More than one hundred years ago, near the close of the Revolutionary war, when the fate of the infant nation seemed to hang in the balance, when homes were desolate, business paralyzed and hearts longing for peace, commissioners met in the city of Paris to arrange, if possible, terms of peace. There were in those days no steamship lines, no Atlantic cables and news came slowly. But one day, after long waiting, a ship was sighted coming up the Narrows. A great crowd from all over the city gathered at the pier and breathlessly waited for the first word that should come ashore. Nearer and nearer came the ship; soon a man was seen standing in the bow, then a hat was waved high in the air, while a voice cried out: "It is peace." A great shout went up from the multitude. Men turned and looked into each other's faces, grasped each other's hands, and with tears streaming down their cheeks repeated, "It is peace." They hastened from the pier, and before the shades of evening fell over the city there was not a home in New York that did not know it was peace. O, friends, there are millions of homes in this world to-day where they do not know "it is peace"; where they have never heard that Christ has made peace through his death on the cross. Shall we not go from this convention so refreshed and strengthened that we shall carry the news with far greater swiftness than ever before? As a church, we shall soon celebrate our Centennial. What opportunities, what helps and supplies, what possibilities of human love has our Father given us in these one hundred years! Would that we might, in grateful recognition of his goodness, make this last year of the century the crowning year, memorable forever because of more self consecration, more sacrifice of pride and luxury, more casting down of cherished idols, more giving of ourselves. Would that the spirit of God would so touch heart, and lips, and life that the latent powers of the entire church should be enlisted for the world's evangelization! Because but few now bear the burdens, the work languishes, and the cries for help and life from those who are in infinite peril must be in part unheeded. How we long for the time when Christian women shall be so interested in the work of the Lord that they shall be able to say to the claims of worldliness and ease: "We are doing a great work and can not come down." How we are waiting for, and longing hopefully to see, the silver and gold in the hands of Christian people consecrated to the cause and Kingdom of Jesus Christ! When that time shall come it will be the morning of a new creation.

But how is it possible to be interested in the millions in India and Africa whom we have never seen, and the millions yet unborn, ignorant, savage, repulsive, altogether unlovely? Looking from my window the other night, I saw a bright star framed in a tiny triangle of twigs. It was only a brilliant speck, just one of the many such that filled the summer sky. A leaf could have hidden it from my view, but seen through the telescope it was one of God's great suns. If we could, through the Master's eyes, see this vast nebulous mass of humanity, so vague and indistinct because of its denseness and distance, how would each individual stand out in all his personality as an immortal being for whom Christ died, and how would we, because of his constraining love, reach out helping hands even unto the ends of the earth! Does the evangelization of the world seem too great a task? Do we ask, "What are so few among so many"? Jesus Christ rolled the whole world upon the hearts of eleven men, bidding them to "preach the gospel to every creature." Was ever task seemingly more hopeless? But they faltered not. In obedience to their kingly leader, they tarry in Jerusalem for a time, and in less than sixty days three thousand souls acknowledge Jesus to be the Son of God and the Savior of the world. With this, the gospel begins to march down the ages. It is preached in cultured Greece and proud, imperial Rome, and men forgot their gods and bowed to the Nazarene. It swept down the years, and Britain's Druid groves were deserted. It pealed across the Atlantic and a western world was unveiled, and to its rock-bound coasts came freedom to worship God. It was carried toward the east, and gates of brass were unbarred, heathen temples began to crumble, and the seclusion of three thousand years was brought to an end in a day. Its echoes broke on the shores of Africa, and the everlasting light that shall flood with glory her waiting souls, shone in upon the dark continent. It has, like an angel of light, rolled away the stones from the graves of dead nations, bidding them to come forth to new life. Sometimes those who should have proclaimed it may have been dull and slow, perhaps unfaithful, but in all ages there have been some to tell the story, and to tell it so faithfully that to-day Christian truth permeates the atmosphere of the globe. The heart of Christendom, throbbing and intense, is driving the moral activities of the world. Secular minds may not discern it, but the deep, still current of affairs is toward making disciples of all nations. This is the clue that interprets events. By this we may know that, on the field and in the home land, the kingdom of God cometh. Let us, therefore, lift up our hearts and be of good courage. This old, unchanged and unchanging gospel still bears with it the promise and power of an omnipotent God. If only his children are true to their trust, some good day the world will see nations and kindred and tongues turning away from their superstitions and vain philosophies toward Christ, who is the truth—Christ who is the end and consummation of humanity.

Through all this convention we have been in the shadow of a great sorrow because of the home-going of our beloved friend and gifted leader, Helen E. Moses. It seems but fitting that we should, on this occasion, bring our tribute of love to the memory of her beautiful life and abundant service. One year ago she was with us in convention, taking part in our conferences and presiding over our public sessions, and we prayed and hoped that she might be with us in many more such gatherings. But ere the year was done the Father called her to a service nearer the throne. How we have missed her! Hers was an intensely moved and fully consecrated life. She possessed traits of character, elements of power, that made her distinguished among Christian workers, while her rare and beautiful gifts and graces of mind and soul made her to be greatly honored and dearly beloved. We think of her as our precious friend and trusted leader. She was more than that. She was a true, gentle, generous sister and helper of all in the common family of our common Father. In her promotion humanity has suffered a great loss. But God can make losses even like this "work together for good," and we may yet find bright lights and large blessings in these ways that now seem so dark. God brought her strong, helpful life into close union with ours, suffered it to remain a time, and then took it up far beyond our vision and our knowledge, where only faith can reach and hope can lead us. Sometimes we feel that we must have again her strong words of counsel and cheer, but no voice comes to us. When the Master takes his own into his Father's house he shuts the door, that none of the cares or ambitions of earth may enter there, and no glimpse of that home dishearten or unfit us for what of pilgrim life may yet remain. We know that she is with God, and that through all his eternal years he will hold her safe. But Mrs. Moses, though dead, yet speaketh—speaketh to us to-day in the example of her consecrated life, speaketh in the voices of hundreds to whom she has shown the way to higher and better service. Thus, while ministering in heaven without weariness, she is still teaching, elevating and fitting for heavenly companionship multitudes on earth who are wandering in darkness and sin. In this life that told so mightily for God, is there no lesson for us? Attracted by such devotion, with hope inspired by such a hope, is there not in many souls a longing desire, ere they pass the portals of glory, to set in motion, by gift or deed, some holy, helpful influence that shall never cease? Shall it not be that her faithful, self-denying service and too early death shall touch with fire new souls who shall forever make the work she loved their heart's desire?

But "great souls can never die," and though we see her not, yet do we feel that by the example of her life, so willingly offered up, by her inspiring messages so often given us, she is still leading us on to higher things, to nobler achievement.

"Lead on, dear heart, from loftier heights of power,
Still lead us on.
We would not falter in the crucial hour,
Though thou art gone.
God's will is ours though seen through blinding tears,
His father-heart is greater than our fears.

"Lead, chieftain, lead! the faithful follow still
O'er paths of thorns,
Through bridgeless streams, thy guiding footprints, till
God sends the morn,
And we shall greet, when the last deep is crossed,
The tender face we miss, but have not lost."

THE CHURCH OF CHRIST

By a Layman. TENTH EDITION SINCE JUNE, 1905

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THE YEAR WITH THE FOREIGN SOCIETY

We come to the close of the missionary year with deepest gratitude to the Lord of heaven and earth. Although the panic has affected the receipts, yet we have every reason for encouragement. The churches have made a remarkable showing. They have given nearly five thousand dollars more than last year. There has also been an increase in the number of contributing churches. The Sunday-schools show a small loss. The Endeavor societies show a gain. There has been a very decided gain in the number of individual offerings. The falling off has been in special gifts. Twenty-four churches have undertaken to support their own missionary on the field. This shows that the interest in the work has been deep and widespread. All things considered, this has been the best year in the history of the society.

As in other years, the society has had the cordial and generous support of Canada, England and Australia. This cooperation has been most helpful and most delightful. It makes the society international in its character. The work on the field has been carried on as in other years. The Gospel has been preached far and near, in the churches, and schools, along the streets, in the temples, in the theaters, on the trains, at the wells and on the steamships. The missionaries have gone on long tours and have brought the claims of the Christ to the attention of hundreds of thousands. The sick have been healed, the lame have been made to walk, the blind to see, the sufferings of the lepers have been relieved. The number treated exceeds 127,000. Educational work has been carried on in the kindergarten, in the primary and middle schools, and in the colleges. The Bible is a text-book in all these institutions. Both sexes are taught. Literary work has been carried on on a larger scale than ever before. Books, magazines, weekly papers, tracts and leaflets without number have been published. The printed page can go where no missionary has yet gone or can go. The different publications of the society are like leaves from the Tree of Life, and are for the healing of the nations.

In China one new station and four outstations have been opened. The colporteurs have sold gospels and tracts through wide regions. The college in Nanking has been full to overflowing. A large per cent of the pupils are Christians. Dr. Macklin received $3,000 from a Chinese friend to buy land adjoining the hospital. The most significant event of the year in Japan was the completion and dedication of the Woman's College in Tokyo. A high school department has been added. This has doubled the work of the teachers. Drake College has done good work. The graduates number twelve. A. W. Place has been asked to teach two hours a week in Waseda University, the subject being "Christianity and the Social Problem." In India a church has been finished and dedicated at Damoh. The Lathrop Cooley Bible College has been dedicated. This is a spacious and handsome building. The mission press does much outside work. This brings the mission into touch with many of the leading people in Jubbulpore. There is no limit to what could be done in the Philippines if there were men enough at hand to engage in the work. A large proportion of the converts serve as evangelists. A fine property has been secured in Manila. Africa enjoys a perennial Pentecost. There are now 451 members. These are scattered through fifty-four villages. There are fifty-two evangelists. The African church supports forty-six and friends at home the others. In the year, forty thousand brick have been made and twenty-five thousand feet of lumber have been sawed. The last word from the Congo is that at a distant station seven hundred inquirers are enrolled.

The Lord is working with his people now as in the first century. The government of Japan is now openly friendly to missions. The Emperor contributes to the work. Japan leads the Orient commercially, politically and educationally. China has entered upon an era of reform. That is most astonishing to those who know her best. China has made more progress in the last five years than any other nation in the world. There is in China now the greatest opportunity that the church has known since the Reformation, if not since Pentecost. In India the national spirit is asserting itself. This spirit will break down caste—the greatest hindrance to the triumph of the Gospel in India. The Congo Free State is passing from the hands of Leopold to Belgium. The Sultan of Turkey has become the liberator of his people. The Christians and Turks are rejoicing together. In all fields there is a rising tide of sentiment in favor of Christian union. No subject receives such personal, and persistent, and enthusiastic attention. There is a most earnest desire in the hearts of the missionaries that the denominationalism of the West shall not be fastened upon the East.

Among the most urgent needs are two training schools, one in Africa and one in the Philippines. In both missions there are many evangelists, but these are poorly equipped for the work. Their knowledge of the Scriptures is very limited. They must be taught and trained if they are to do their best. Homes and chapels are needed in many fields. Fifty thousand dollars could be wisely expended in supplying homes and other equipment for the missionaries now at work. The supreme need of the society is the need for believing prayer. United and believing prayer will avail much. A praying church will be an evangelistic church. It will be an omnipotent church. In order that the church may pray intelligently and believingly, Mission Study classes have been organized and much literature has been sold.

We are now entering upon the hundredth year of our history as a people. If the Centennial Celebration is to be all that is desired, the society must have a larger income than in any previous year. It may help us to know that two American societies are planning to raise six millions each a year. Others are planning to double their incomes, and others still to greatly increase them. The men in the churches are coming to realize as never before that this is a man's job, and they are giving on an unprecedented scale. Moreover, they are reading about the work and praying for it as never before. Some visit the fields that they may see the work with their own eyes and know what is being done and what remains to be done. They bring back only one report. They say that the task is great and that the difficulties are numerous and serious; but they also say, "Let us go up and possess the land, for we are well able to do this." By enlisting all the churches and the entire membership, we can do a work that will honor and please our Lord and that will send a thrill of gladness around the world. "We can do it if we will." Let us say, rather, "We can do it, and we will." The Lord help us to so say and to so do!

WHAT WE THINK OF THE CONVENTION

An Evangelist's Impression.

That which impressed me most about the convention was its completeness. It was a harmonious blending of business and beatitude, of youth and age, and of the first century and the twentieth. And from first to last I did not hear a discordant note. It was all sober, serious, imperative business for the Lord, executed by the finest body of Christian men and women that the earth contains. To contrast this with our conventions of thirty years ago is enough to thrill our hearts; and what will our Centennial be! A. Martin.

Davenport, Ia.

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As Men of the South Feel.

After talking with many of the delegates who attended our great New Orleans convention, and especially with the more prominent of those of the south, I find that the consensus of opinion is that this is our greatest convention in its harmonious spirit and its great enthusiasm for greater things in the future, along all missionary lines. And we should not forget that every line of church work is missionary in its nature.

Woe unto that church which neglects to obey the command of our great Captain to preach the Gospel to every creature!

We feel that the pulse of temporal, political and spiritual unity among our people is beating and will beat stronger than ever before. We thank God that we know no section, but that we are one people with one common Leader, Jesus Christ, the divine Son of God, who is head over all things to the Church.

The South will do greater things in 1909 than ever before. We extend our hand, heart and purse to every good word and work that the prayer of Jesus may be speedily answered. John H. Wood.

Winder, Ga.

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After Years in China.

One could not help being impressed with the kindly, helpful attitude shown by the whole city toward the visitors, together with the thorough preparation shown by a small congregation.

The harmony in aims and purposes of the deliberative meetings was a feature that was pleasant. A key-note of "doing for Christ" seemed to dominate all, as it should.

Where so many things were good, it seems out of place to specially mention any one; yet one address that was considered commendable was the appeal of Secretary Corey for the missionary education of children. This was practical, because he showed material to use and illustrated methods rather than merely giving an address.

Another thing worthy of note was the common sense request of President Long that visitors recognize the duty of showing courtesy to the speakers by constant attendance and quiet attention.

If one criticism could be made it would be that, as is so usual, the devotional exercises were not attended as they should have been, nor was their value in putting mind and heart into tune with the messages to follow, emphasized. Jas. Butchart.

Our Budget

—It was a great convention.

—New Orleans was more than hospitable.

—We give our first report this week.

—Our regular convention number will be our next issue.

—Let no church fail to respond to the call on behalf of state missions. The first Sunday in November is the day of the offering, and it will be the first of our Centennial offerings. May it surpass all records!

—The Assistant Editor returned from New Orleans to find the editorial offices of The Christian-Evangelist badly damaged by fire. Many personal effects were lost that can not be replaced, and we regret, too, that many manuscripts, photographs, cuts and other material were destroyed.

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—Sec. F. P. Arthur was a Michigan delegate to the New Orleans convention.

—M. C. Vannetter has left Williamstown, Mich., to take work in Hiram College.

—A new pipe organ has been installed at Gainsville, Texas, where G. L. Bush ministers.

—The Woodward Avenue School at Detroit, where J. T. McGarvey is minister, is in a rally.

—The church at Humboldt, Neb., has engaged the Stanley-Miller evangelistic team for January.

—Plans are on foot for a fiftieth anniversary celebration at Bloomingdale, Mich., October 30-November 1.

—E. B. Barnes, pastor of the Lyons Street Church at Grand Rapids, will lead in a great meeting in November.

—A. G. Smith reports harmony reigning at Hennessey, Okla., where he recently took the work, with bright prospects.

—R. L. Wilson, well known to the Missouri brethren, recently in the banking business near St. Louis, has removed to Milwaukee.

—Phil. A. Parsons, having closed his summer work with the Bank Street Christian Church, Keokuk, Ia., has returned to Plainfield, N. J.

—The Bible school at Weston, Mo., has a training class of forty-two members, and they will soon be ready for their first examinations. J. E. Wolfe is the minister.

—Ground has been broken for the new North Park Christian Church, of Indianapolis, where Austin Hunter ministers. It is to be a modern structure in every respect.

—T. A. Abbott is to dedicate the new Corinth church in Webster county, Mo., on the second Sunday in November. This is to be one of the state's Centennial churches.

—W. T. Moore has had a most cordial invitation from the brethren in Australia to take part in the Centennial celebration of the Churches of Christ in that country.

—J. R. Jolly, who has recently become associate minister of the First Church at Brooklyn, N. Y., writes: "The Christian-Evangelist is read carefully, and with joy every week."

—B. W. Huntsman has decided to remain in Adrian, Mich. A public reception was tendered to him and his wife in honor of this decision, and the people are rejoicing.

—A. Robert Miller has resigned at West Point, Ga., to take effect as soon as other work can be secured. Some account of what he has accomplished appeared in one of our recent numbers.

—Prof. C. M. Hughes, of Lexington, Ky., is singing for W. W. Weedon, of Blue Mound, Ill., in their meeting which began October 11. He can be had for a meeting during November or December.

—G. F. Bradford has been called indefinitely by his church at Van Alstyne, Texas, which is now in fine condition. Every department shows growth.

—O. H. Truman has been chosen minister at LaCrosse, Kan., for the fifth year. In our recent Kansas edition there was an error which spoke of his being at Lawrence, Kan.

—L. H. Otto had a pleasant vacation visit to Illinois and Missouri. He saw old friends at Columbia, and held a twelve days' meeting at Dripping Springs, at which there were thirty additions.

—The church at Windsor, Mo., which recently cancelled its mortgage of four years' standing, will hold their annual meeting with home forces beginning about November 15. W. A. Morrison is the minister.

—A M. Growden, after a year of enforced rest on account of malarial trouble, has accepted a call to El Paso, Ill. He has been staying in the Ozark region of northwest Arkansas, and recommends it to those seeking a beneficial climate.

—The Hancock Street Church of Christ, Everett, Mass., is making preparations for a protracted meeting in November, under the leadership of R. W. Stevens, of Toronto, Canada. The church is working energetically and hopefully.

—Thomas H. Conrad writes that "The Christian-Evangelist is always a pleasant and helpful messenger to my home. May God give you strength to continue for many years this line of work to which He has evidently called you."

—A newspaper clipping and a statement from the secretary of a special council of ministers gives us the information that Clifford Monroe, who has been pastor of churches at Batavia and Aurora, Ill., has been read out of the ministry.

—L. L. Carpenter is to dedicate new houses of worship at Delphi, Swayzee, Ind.; Hill City, Kan.; Jackson Center, O.; Diagonal, Ia.; Atlanta, Mo.; Altoona and Neodesha, Kan.; Arapahoe, Neb., and Findlay, Ill. He has several other promises at other places.

—Ernest C. Mobley, writing about the death of Sister William Durban, says that "Brother Durban's devotion to home and love for his wife were beautiful. She was his companion and helpmeet in the highest and best sense. How much he will miss her can never be told in words."

—J. H. Moore, of Taylorstown, Pa., preached at Willow Fork, Taylor County, West Va., on a recent Lord's day. He begins a meeting there on the first Sunday in November. He has resigned at Taylorstown. He thinks of locating in Tyler county, which is a good and needy field.

—Oscar Sweeney, of the Christian Church at Ocean Side, Cal., in renewing his subscription writes: "My appreciation of The Christian-Evangelist grows with the years. May its circulation increase and may the wisdom and strength of its veteran Editor be equal to the present emergency."

—Thomas G. Picton has tendered his resignation at Woodland, Cal., to take effect November 1. In view of the fact that his future plans are indefinite he had to refuse the office of State Superintendent of Bible schools for another year, which position he has held for the past five or six years.

—The brethren at Nevada, Ia., will build a $5,000 church, and will attach the old building to the new, giving a combined seating capacity of 500. B. F. Shoemaker looks for greater prospects in this county seat town when this property improvement is completed. There is a faithful membership of about 100.

—John Encell, of Richland, N. Y., writes, that after more than fifty years in the Christian ministry, he feels like saying to preachers, and especially to young preachers,

> "All speculations lay aside
> To tell of Jesus crucified.
> Tell of the Lamb for sinners slain,
> And preach salvation through His name."

—Pettis, Henry and Benton Counties, Mo., are getting ready to ship their annual carloads of provisions to the Orphans' Home at St. Louis. This will be done under the supervision of W. W. Herold, of Sedalia, and W. A. Morrison, of Windsor. Why can not other counties do the same? This would indeed be a godsend to the orphans.

—A. R. Adams writes that Enis Harvey, who united with the church at the beginning of Brother Adams' ministry in Canada, would like to find employment as minister of the gospel. He is a young married man, a close student, and has acceptably filled the pulpit as supply on several occasions. His address is Milestone, Sask., Canada.

—The congregation of the First Church, Cedar Rapids, Ia., hopes to complete its named loaned fund of $5,000 in the Church Extension work, and will doubtless easily accomplish this, seeing that before this year's offering was made nearly $4,500 had been contributed. G. B. VanArsdall is the minister. A canvass has been made of the church membership on subscriptions for a new building.

—We have announced the homecoming and diamond jubilee of the congregation at Lawrenceville, Ill. A $4,500 parsonage is just about completed there. Twenty-five hundred dollars worth of remodelling has been made on the church building, consisting in the addition of five class rooms, a pipe organ alcove, etc. This church is a living link in the foreign field. H. C. Holmes is its minister.

—Grant W. Speer and the Central church of Toledo, O., appear to be doing a great work. The building has been greatly improved. There is a good Sunday-school, at which 370 were present on a recent Lord's day, with an offering of $60. At the re-opening services $600 was contributed. This congregation is thoroughly missionary, has a mission Sunday-school, and conducts services at the jail, the infirmary and other mission stations.

—W. G. Loucks, minister of the Fourth Church of Christ, Akron, O., has published a little booklet of ten lessons called "Outline Studies in Personal Work." These are prepared for the purpose of helping Christian workers to be ready at all times to do the most effective service, and he will use it in connection with his own Teacher Training Course, and as an immediate preparation for his meeting which begins November 1. It is a very suggestive little booklet.

❁ ❁

Those wanting music for Christmas or fall entertainments would do well to send to Fillmore Bros., 528 Elm street, Cincinnati, Ohio., for their new music catalog. They are just issuing an abundance of new, popular music that will have a large sale.

—M. G. Buckner, of Mansfield, O., we understand, is to succeed R. H. Crossfield at Owensboro, Ky.

—The twenty-fifth anniversary of the Colorado Christian Missionary Society is to be observed October 27-30, when the convention will meet with the Central Christian Church at Denver. A fine program has been arranged, and there ought to be a great gathering of the men and women of the Silver State on this occasion.

—On another page we give a write-up of the seventy-fifth anniversary of the Christian Church, of Paris, Mo. This was a very happy occasion. We are in receipt of two local papers, "The Paris Appeal" and "The Paris Mercury," both of which give a report covering several columns. Mr. Bodine, the Editor of "The Mercury," has written the account for The Christian-Evangelist.

—The attention of our St. Louis churches is earnestly called to the November offering. With us it is for both state and city, and the continuance of our city mission work depends largely upon the liberal response to this appeal. This work has won the hearty approval of those in our churches who are watching it. The new points are taking firm hold, and the support of our city evangelist is very largely derived from this offering.

—The West Fourth Avenue Chuch of Christ at Columbus, Ohio, has started into a strenuous campaign. There is to be a series of great revival meetings. Beginning October 4 was promotion in the Bible school, and a church rally with Teacher-Training graduation exercises in the evening. Different departments of the church have special attention given to them on succeeding Sundays. One of the aims is to clear the church of the building debt. Walter Mansell is the minister.

—C. R. L. Vawter, who has been located at Assumption, Ill., during the summer, visited Moweaqua, an adjacent town, speaking three nights, and having fifty people respond—all adults but one. There were forty confessions. He writes that these splendid results are not due to him, but to the work of an earnest church with a tireless spiritual minister, D. G. Dungan, son of D. R. Dungan. There have been seventy additions at Assumption this summer. Brother Vawter will re-enter the evangelistic field.

—J. M. Morris, superintendent of the Benevolent Association work at Eugene, Ore., writes that this is to be enlarged at once. A splendid property worth fully $10,000 has been added, free of debt, to the National Benevolent Association. A Christian home for aged Disciples was opened on January 15, and there are now three sisters in the home. A move will soon be made into a larger building, and an appeal is made for help to furnish more rooms and pay necessary expenses. The address of Brother Morris is 324 East 12th St.

—M. L. Anthony is entering on evangelistic work again, and is in his first meeting at Pearl, Pike Co., Ill. Some twenty-two years ago he held a meeting there, resulting in 116 additions. At that time the M. E. Church was used. Four years later he held a four weeks' meeting with 107 accessions. He hopes for good results in the revival he has just entered upon. F. E. Meaders, of Canton, Mo, is the pastor. Brother Anthony will be ready for another meeting to follow this. His permanent address is L. B. 904, Aurora, Mo.

—The place of meeting of the joint congress of Baptists, Free Baptists and Disciples has been changed. Instead of the Hyde Park Baptist Church, Chicago, the session will be held in the Memorial Church of Christ, Oakwood boulevard, near Cottage Grove avenue. The date remains the same, November 10-11-12. In another column we publish the program. We anticipate that this will be one of the most interesting meetings ever held by our brotherhood. Heretofore we have discussed these questions largely among ourselves. But now our brethren of other bodies will have equal opportunities on the floor of the convention with our own speakers. We hope every one will attend this congress. We have been pleading the cause of union, and to fail to be represented in large numbers on such an occasion as is before us will be a sad commentary on our professions.

—J. K. Ballou is approaching the close of his fourth year of ministry for the First Christian Church at Sioux City, Ia. During this time the remainder of the debt on the new site was paid, and a beautiful building erected. The register shows that two-thirds of the present membership have united with the congregation during this pastorate, Sioux City being considered a difficult field for a long time, but the conditions are now bright for future work. While Brother Ballou has a call to remain indefinitely, it is expected that he will make a change at the close of the present year.

—Charles A. Young has been speaking twice a day for two weeks at Watsonville, Cal., in a meeting with the church of which D. F. Stafford is pastor. In the course of a personal letter to the Editor, lamenting his illness, Brother Young gives chief credit for the success of the meeting to Brother Stafford, who, he says, is a born leader. The local paper gives large space to the revival services, and an account of the clearing off of the debt of $10,000, which has been hanging over the building since its erection four years ago. The original cost of the church was $40,000. Brother Stafford went to Watsonville last February from Louisville, Ky. One of his first duties was to set about the removal of this debt, and he secured the services of Brother Young, who was assisted in the music by Prof. E. Misner. The church has been crowded during the meetings, and when an appeal came for the money, it was raised in a short time. This is the fourth Christian church building that has been erected in Watsonville. The one preceding this having been destroyed by fire four years ago. It is a handsome building, and planned carefully for the purpose of the work.

—Attention is called to the program of the joint congress of Baptists, Free Baptists and Disciples, to be held in Chicago, November 10-11-12; also, to the change in the place of meeting as stated in the communication from Brother Van Arsdall. The program will indicate the importance of the meeting and the interest that is likely to be awakened. The notice has been so short, and the congress coming so soon after our national convention, it will require some special effort on the part of our peo-

THE TIME IS SHORT

Most of the real live Bible Schools have long ago ordered supplies for ***Children's Day for Home Missions.*** Hundreds of them are preparing the special program, and making ready for a great day. But some have not yet fallen into line. No school can afford to miss the opportunity in this great day. It is late to prepare the ***full*** program. But the best songs can be learned in the next few weeks. Send for the programs right away. Order some Missionary Banks and distribute them among the classes. Make a short sharp, vigorous campaign. Talk Home Missions. Pray Home Missions. When November 22nd comes observe the day with all the other schools of the brotherhood. Give everybody in the school a chance to make an offering. Sing Home Missionary songs. Have the children recite appropriately. Have a short, bristling address on Home Missions from the minister. Pray for America and for the Home Missionaries all over America.

BE IN LINE FOR 1909

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GEORGE B. RANSHAW, Supt. Sunday School Dept.

AMERICAN CHRISTIAN MISSIONARY SOCIETY,

Y. M. C. A. BLDG., CINCINNATI, OHIO.

ple to be fairly represented in this joint congress. We trust, however, that our ministers especially, and others, so far as possible, will make a special effort to attend, so that it may not be thought by our brethren of the other bodies in attendance that we are indifferent to a meeting of this character. We sincerely hope that the discussions may be of such character and in such spirit as will bind the three religious bodies mentioned in bonds of closer fraternity and co-operation. The matter of organic unity may be left to the developments of the future, under the guiding providence of God.

Church Extension Receipts.

Comparative statement for the first seven days of October, 1908, as compared with the same period last year.

	Churches.	Individuals.
For last year	$1,684 62	$386 78
For this year	2,236 28	686 32
A gain of	$ 551 66	$299 54

It will be noted that we have gained during the first week of October $551.66 from the churches, and we have also gained 53 in the number of contributing churches. We have also gained $299.54 from individual gifts. More churches ordered supplies this year than ever before, and we confidently expect to receive offerings from those who have not yet remitted. Send remittances promptly, because October receipts will be published with our Annual Report. Remit to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

Since the last report of the Board of Church Extension we have received seven gifts on the annuity plan. Five hundred dollars from a friend in Missouri; $200 from a friend in Ohio; $500 each from friends in Michigan; $500 from Brother J. P. Roe, of Iowa, and two others of $700 and $800 each. This makes $3,700 received on the annuity plan during the last two weeks. This last is the 235th gift to Church Extension on the annuity plan. We hope to hear from many other friends. Remember that annuity money builds churches like the other fund. For information concerning this plan address G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

Illinois Baptist Congress.

The twenty-sixth annual session of the Illinois Baptist congress (Baptists, Disciples and Free Baptists) will be held in the Memorial Church of Christ, Oakwood avenue, near Cottage Grove avenue, Chicago, from November 10 to November 12, 1908. The preliminary program is as follows:

"Does the New Testament Contemplate the Church as an Institution?" Writers: Prof. John H. Logan, D. D. (Baptist), Hamilton, N. Y.; Rev. H. L. Willett, Ph. D. (Disciple), University of Chicago, Ill. Speakers: Rev. W. B. Wallace (Baptist), Cleveland, O.; Prof. Shirley J. Case, Ph. D. (Free Baptist), University of Chicago.

"What are the Legitimate Limits of Free Speech in a Republic?" Writers: Hon. Wallace Heckman (Free Baptist), Chicago, Ill.; Prof. James Q. Dealey, Ph. D. (Baptist), Providence, R. I. Speakers. Rev. Bayard Craig, D. D. (Disciple), Denver, Colo.; Rev. C. D. Case, Ph. D. (Baptist), Buffalo, N. Y.

"The Doctrine of Atonement in Terms of Modern Thought." Writers: Rev. B. A. Jenkins, D. D. (Disciple), Kansas City, Mo.; Rev. Frederick Lent, Ph. D. (Baptist), New Haven, Conn. Speakers: Prof. Leroy Waterman, Ph. D. (Free Baptist), Hillsdale, Mich.; Prof. Allen Hoben, D. D. (Baptist), Chicago, Ill.

"What Definite Steps Should Be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" Writers: Rev. I. J. Spencer, LL. D. (Disciple), Lexington, Ky.; Rev. Carter Cate, D. D. (Free Baptist), Providence, R. I.; Rev. L. A. Crandall, D. D. (Baptist), Minneapolis, Minn.

"Is Psycho-Therapeutics a Function of the Church?" Writers: Rev. Robert MacDonald, D. D. (Baptist), Brooklyn, N. Y.; Rev. J. Stanley Durkee, Ph. D. (Free Baptist), Boston, Mass. Speakers: Rev. Allan B. Philputt (Disciple), Indianapolis, Ind.; Rev. R. P. Johnston, D. D. (Baptist), New York.

"Christ's Prayer for Unity." Rev. A. W. Jefferson (Free Baptist), Portland, Me.; Rev. Vernon Stauffer (Disciple), Angola, Ind.; Rev. Henry M. Sanders, D. D. (Baptist), New York.

Landing, N. J. Theo. A. K. Gessler.

Bible School Mission Rallies.

Right in line with the campaign for state missions is the annual rally now preparing in the Bible schools for state missions. It is exceedingly appropriate that these two great common interests should receive proportionate emphasis in both the great departments of congregational activity at practically the same time. The state offering is taken the first Lord's day in November in all the churches.

Children's Day for Home Missions is celebrated in all the Bible schools the Lord's day before Thanksgiving. The offering from Children's day is equally divided with the state boards, making the month's celebration emphatically a home missionary day, and in a nearer sense a state missionary day. Both days ought to be observed upon the days generally recognized wherever at all possible. It is a good thing to practice Christian unity in every way possible among ourselves. There is a fine inspiration in keeping step with the brotherhood.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST

St. Louis, Mo., October 18.—Great meeting at Fourth Church yesterday. Twenty-six additions—34 in first eight days, with Wilhite and Gates as evangelists; church and community deeply moved. Great victory in sight.—E. T. McFarland.

Special to THE CHRISTIAN-EVANGELIST.

Owensboro, Ky., October 19.—R. H. Crossfield closed a thirteen years' ministry yesterday; overflowing audiences; six additions; large farewell reception to-night.—C. S. Birkhead.

Special to THE CHRISTIAN-EVANGELIST.

Sandersville, Ga., October 18.—Sixty-five hundred dollars needed to dedicate our $20,000 property free of debt. George L. Snively, of Greenville, Ill., secured $7,800; three confessions. He and Altheide continue brief meeting.—L. M. Omer, minister.

Special to THE CHRISTIAN-EVANGELIST.

Arcola, Ill., October 18.—Great victory; 104 to date. Pastor and church very happy. Close Tuesday night; Clarinda, Iowa, next. —Fife and Son, evangelists.

Special to THE CHRISTIAN EVANGELIST.

Joplin, Mo., October 18.—Notwithstanding financial depression and political agitation, the Harlow-Kuhn-Hite meeting continues with increasing interest; 36 additions to date. Owing to resignation of pastor, Brother Harlow has open date for November 8 or 15.—W. F. Turner.

Special to THE CHRISTIAN-EVANGELIST.

Delphi, Ind., October 19.—Elegant new church house dedicated by L. L. Carpenter at Delphi; over $5,000 raised, providing for all indebtedness.—A. A. Honeywell.

Special to THE CHRISTIAN-EVANGELIST.

Sheridan, Wyo., October 18.—Allen Wilson and H. K. Shields are here in the greatest meeting Sheridan ever held—104 in first three weeks.—O. A. Dams.

Special to THE CHRISTIAN-EVANGELIST.

Columbia, Mo., October 19.—Gospel winning victories in this educational center; 19 yesterday, 88 in thirteen days. Hart, minister, Breeden, evangelist, Saxton, singer.—H. S. Saxton.

Special to THE CHRISTIAN-EVANGELIST.

Giltner, Neb., October 19.—Almost rained out to-day; 12 added; raised money to pay entire expense of four weeks' meeting. Professor O'Neal and wife joined me Friday last; they are fine. Greatest crowds in Giltner's history and intense interest; continue two weeks yet.—J. T. Adams, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Clearwater, Kan., October 19.—Great interest; 28 added; great day yesterday.—M. B. Ingle.

Special to THE CHRISTIAN-EVANGELIST.

Effingham, Ill., October 19.—Opera house packed Sunday; great opening of meetings; 18 added.—William Thompson, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Cameron, Mo., Oct. 18.—Twenty additions last week, 35 to date; hard hand picking; splendid audiences, loyal people, great chorus, genial minister, make work here a pleasure. We continue.—Roland A. Nichols and Lewis.

Special to THE CHRISTIAN-EVANGELIST.

Hannibal, Mo., Oct. 19.—Arrived here Friday noon; 25 added Sunday at first invitation. Levi Marshall, pastor. Sixty-nine added at Wichita last Sunday, including twelve at our five o'clock service at South Lawrence street church; 56 added at Enid, Oklahoma, at one Monday night service held in the chapel of Oklahoma Christian University; 680 in all while working with Central Church, Wichita.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Chester, Neb., October 19.—New $17,000 church dedicated here yesterday by F. M. Rains. All the debt provided for. Have never seen such generous givers or such devotion. We have begun a meeting for Charles Cobbey, the beloved minister, in the new church. Splendid spiritual feeling already. We look for good ingathering. Salem, Ore., next.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

St. Joseph, Mo., Oct. 19.—Nine additions yesterday, 35 first ten days. M. M. Goode, minister, L. Byron Conrad, singer.—J. B. Boen, evangelist.

Do You Know

that the Bible in common use up to 1901 was revised in 1611, three hundred years ago, and contains many words not now in common use, and therefore misunderstood. The

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Edited by the American Revision Committee

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DIAMOND JUBILEE AT PARIS, MISSOURI

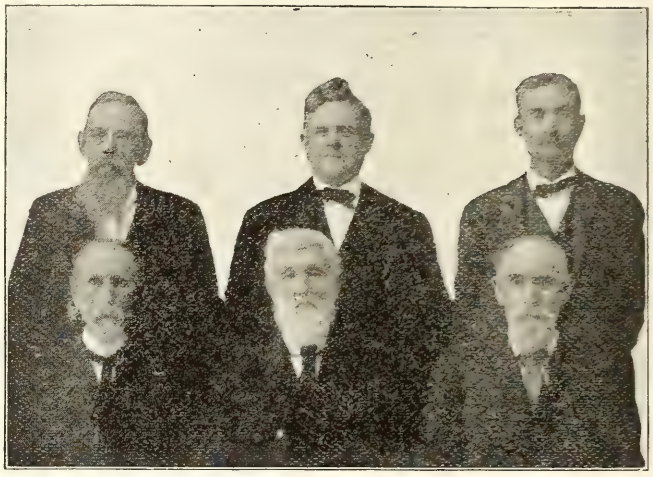
By P. V. BODINE

On March 10, 1833, a little band of pioneers, composed of Joseph Forman and wife, John Shoot and wife, J. C. Fox and J. R. Abbernathy, assisted by Thomas McBride, who came over from the old Red Top meeting house in Boone county, organized the Paris Christian Church. The first pastor for this devoted little band was Marcus P. Willis, who was followed by such pioneers as Henry Thomas, Peter Donan, Alfred Wilson and Alexander Procter, men among the ablest connected with the early movement in this state. These in turn were followed by others, many of them still living, equally as consecrated in the Master's cause—A. H. Rice, J. W. Mountjoy, H. B. Davis, R. D. Cotton, S.McDaniel, T. W. Pinkerton, L. H. Stine, W. N. Briney, J. H. Wright, J. R. Perkins and Frank W. Allen, the present pastor. The first church building was erected of brick at the foot of Marion street, and is now occupied by Postmaster Flanders as his home. The second was built on the present site in 1848 and was replaced by the present structure at a cost of $12,000 in 1883. Plans are being perfected to erect a $30,000 building next year.

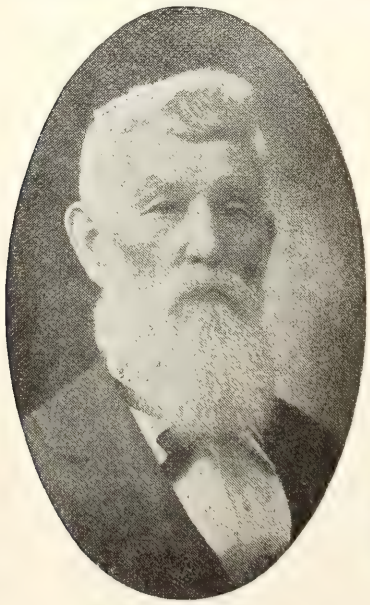
From the humble beginning in 1833 has grown one of the foremost church bodies in the state. The history of the congregation is the history of the town and the county, and its traditions are the romances, at once tender and beautiful, of the lives of devout men and women, the story of a race, which, with a Bible in one hand and an ax in the other, subdued the great Valley and transformed it from a wilderness into an empire.

From the beginning, and in the face of the intense opposition that greeted the reform movement, the Paris church thrived. Within a few years, comparatively, it became one of the leading and most potential bodies of Disciples in the state. It made history fast, and, first and last, sat at the feet of all the noted leaders of the reform movement. The great Campbell himself was here twice in the forties, and there are yet living men and women who remember the prophetic and powerful preaching of the giant Scotsman, his magnetism and commanding personal presence. Raccoon John Smith mentions the Paris church in his letters, and Moses E. Lard and the brilliant Hopson held meetings for it. Jacob Creath, D. Pat Henderson and other noted preachers conducted revivals for it, and under the impetus of their enthusiasm the church started in upon that wonderful work that has resulted in so much genuine good to the brotherhood in this state. There was a hegira of its young men to historic Bethany, and in a short time it began upon its self-imposed task of educating ministers. It gave to the brotherhood the great and saintly Procter, whom Joseph Pulitzer pronounced the biggest preacher of modern Christendom, and upon the roster of its beneficences in this direction are the names of some of the best-known preachers in the church at the present time. The educational movement resulted in bequests by Cephus Fox and Joseph Smith, two genuine saints of the long ago, and the trust fund for this purpose now amounts to $12,000, the interest on $5,000 of which, for five years, was recently turned over to the Bible college at Columbia. The war, with its bitterness, came on, and herein is written the most beautiful page in the history of the Paris church. Its young men rode off to do battle on one side or the other, and its old men remained to pray for their safe return, some asking divine favor for the arms of the Union, and some that victory might rest with the scarred hosts of the Confederacy. Yet, no political difference was allowed to break the tie of love between either young or old, and the saintly pastor, Alexander Procter, led his flock through those terrible years free of rancor and hatred. Never was more beautiful story told than that which fell from the lips of S. S. Bassett about the love between those two brethren in Christ, Thomas Crutcher and Cephus Fox, the former intensely southern and the latter vigorously pro-Union. When the southern soldiers came Crutcher's first care was for "Brother Fox," and when the Union troops came the latter's first care was for "Brother Crutcher."

It was with such traditions in mind that the church has celebrated its 75th anniversary, and the occasion, by reason of its tender and holy associations, will never be forgotten by those present. The event was the signal for a home-coming on the part of former members from every direction, and when the afternoon session began the church was filled. W. H. Alexander delivered a brief address of welcome and was followed by S. S. Bassett in a review of

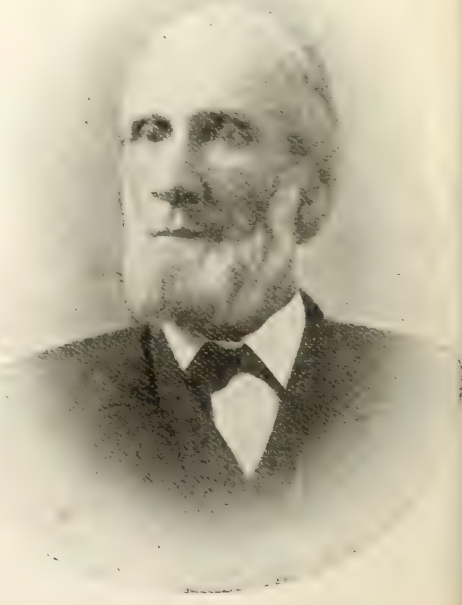


The Official Board of Christian Church.
Top row—Left to right: J. F. Matchet, W. H. Alexander, J. H. Hill.
Bottom row: J. H. Noel, S. S. Bassett, J. B. Davis.



S. S. Bassett.
Member of Paris Church more than fifty years.

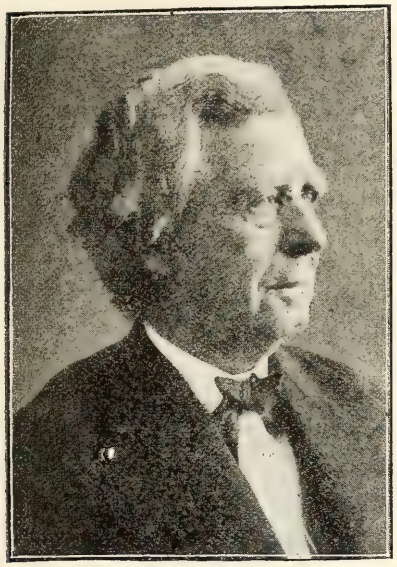
Christian Church, Paris, Mo.



David H. Moss.
A pillar of the old Church.

the church's history. Next came Frank Waller Allen, the minister, with an inspiring appeal for the future and he, in turn, was followed by W. T. Ragland on "The call of the church for men." Dr. Richmond offered congratulations in behalf of the other churches of the city, and when the old pastors were called, S. McDaniel, loved by young and old at Paris, made a feeling response.

At 5 o'clock the large crowd was treated to a bounteous dinner, served by the ladies



J. C. Fox.

of the church in the Meyers building on Main street, and in the evening the church was packed. The musical program arranged by the choir, including a solo by Hugh Bridgford, was especially beautiful, and put the audience in a happy frame of mind for the splendid address of T. P. Haley, of Kansas City, which followed. Mr. Haley is the patriarch of the brotherhood in Missouri, and has always been a favorite at Paris. His address was among the most enjoyable made. A. W. Kokendoffer followed in an inspirational address on church vision and the occasion closed with a feeling on the part of all present that their spiritual life had been given a genuine uplift. To the young pastor, viewing the happy results of months of unremitting labor, it must have been especially gratifying. If his $30,000 "dream church" did not take on material proportions as the big crowd filed out, it was not the fault of the enthusiasm engendered.

KEUKA COLLEGE—AN OPPORTUNITY FOR DISCIPLES

For some months committees from the Free Baptists and Disciples have been meeting to discuss ways and means of entering upon a plan of joint operation of Keuka College, and after several conferences a plan of co-operation, indorsed by the board of managers of the New York Christian Missionary Society, was effected.

Keuka College is an institution of higher learning located on Keuka Lake, Yates county, New York. It was established by the Free Baptists under the leadership of the late Dr. George H. Ball, in 1890, and has been maintained as Christian College ever since. It aims to furnish a regular preparatory and collegiate course of instruction, and upon examinations under the supervision of the New York state board of regents, to grant the degree A. B.

The location of the college is one of great natural beauty and the best of environment. It was while he was pastor of the Hudson Street Free Baptist Church of Pueblo that Dr. Ball, visiting the spot, said: "This is the place which God Almighty has prepared for a Christian school. God helping me I propose here to found a school where young men and women of moderate means may get a thorough education under Christian influences." The college was accordingly organized and acquired possession of 160 acres of land which was laid out in city lots. A campus of 18 acres lying on the lake front was set aside and the main building erected thereon. It is a five-story brick structure 200x65 feet, erected at a cost of $90,000. Besides the class rooms, chapel and lecture halls it contains parlors and dormitory accommodations for 12 students, while in the basement is a dining hall large enough to care for 100, kitchen, pantry and two large boilers for heating the plant. A pumping plant and a frame gymnasium comprise the other buildings of the college.

About the college has grown up a distinctive college settlement of some sixty houses. These have all been built upon lots purchased from the college, while others yet unsold have the proceeds applied to the college endowment. This settlement, Keuka Park, is connected with Penn Yan, four miles distant, by trolley line, and in summer by lake steamers.

The entire property of the college is worth to-day about $125,000 at a conservative estimate, while the regents of the state value it at $200,000. This is entirely free from any debt. Besides there is an endowment of $12,500, but against this there is an outstanding obligation of $8,000. This obligation, the holder promises, will be cancelled when this co-operative plan becomes operative.

The faculty last year consisted of fourteen, with a student body of 125. This is the lowest it has been for several years, the normal attendance being about 200.

There are in the Central Association of Free Baptists, which comprises all of New York State excepting Greater New York, besides the northeastern portion of Pennsylvania, about 10,000 communicants, while in the same territory the Disciples have about the same number. Add to these our New England brethren, and the combined constituency of the college would be upward of 20,000. In points of doctrine and practice, the two bodies are close akin, and Dr. Ball did his utmost to effect this union.

Realizing these facts, and appreciating that no single agency would foster that intimate acquaintanceship better than an institution of learning, the request of the Free Baptists for co-operation in maintaining the college was heeded. They felt the need of both students and money, and since we had no college east of Hiram or Bethany, it seemed to offer an opportunity long desired. Accordingly the following plan was agreed upon:

1. That the Disciples of Christ co-operate in the management of Keuka College.

2. That the Disciples of Christ be given the privilege of naming four trustees immediately, and that, as other vacancies occur on the board, the number be increased as expedient, until they shall equal the representation of the Free Baptists. (Under present composition this gives us nine trustees).

3. That the Disciples of Christ be given at least one representative on the executive committee, and that they be duly represented in the personnel of the faculty.

4. That the Disciples of Christ co-operate with the college in providing proper support and in conducting a joint canvass for $100,000 additional endowment, the income only of which is to be used for the maintenance of the college.

5. That the Disciples of Christ secure for the college a suitable man to enter upon field service, to aid in securing students and money for the institution.

It is suggested, on behalf of the Free Baptists, that the first president of the college under the new arrangement be named by the Disciples of Christ; and it is their desire that a Biblical department be established under his direction.

The first steps in the working out of the new plan occurred September 3, when the trustees met at the college and elected the following brethren to fill the vacancies on that board: S. M. Hunt, Springfield, Mass.; Robert Stewart, Rochester, N. Y.; Jos. A. Serena, Syracuse, N. Y.; L. C. McPherson, Wellsville, N. Y. The latter was also elected a member of the executive committee. L. C. McPherson was chosen vice-president and field secretary, to enter upon his duties February 1.

Syracuse, N. Y. Jos. A. Serena.

Keuka College.

NEWS FROM MANY FIELDS.

Pasadena Revival and Dedication.

The work accomplished by Charles Reign Scoville and his helpers in Pasadena, Cal., deserves to be pronounced monumental.

The company is a well-nigh perfect organization for the work it proposes to do. Each member is an expert in his or her part of the work. They are men and women of rare spirits. Brother Ullom's conduct of the opening part of the meetings, his expositions of Scripture, his personal work during the invitations and from house to house, and in it all his deep spirituality and unquestioned consecration, make him a great power and a great blessing. Mrs. Ullom's work is of the same character and is done in the same spirit. Her beautiful simplicity and manifest sincerity and winsome personality make her services indispensable.

As a leader of song, Jesse Van Camp is magnetic and inspiring, and as a soloist he is very impressive and fascinating. Van Camp's work contributed immensely to the results of the meeting.

Scoville would not be Scoville without Mrs. Scoville. She more than seconds all his work. She is a leader. Her personal work is too effective to be explained, even when account is taken of the graciousness of her manner, her many and rare accomplishments, her rich and well-cultivated voice, and her altogether charming personality.

Hundreds of efforts have been made to describe Brother Scoville and explain his success. I do not intend to add another to the failures already recorded. No one claims to have done justice to the evangelist's masterful generalship, the effectiveness of his methods and the power of his preaching. After all is said about methods, it is Scoville himself and his preaching that account for the marvelous results. His attacks upon sin are fierce and fearless. His appeals to the conscience are powerful. His exhortations are almost and, in multitudes of cases, altogether irresistible. He preaches the Word, and his confidence in the Word of God is sublime. And, best of all, Scoville is a good man, full of the Holy Spirit and faith.

It was a meeting that met; a revival that revived. There were fifty-six additions the first day and exactly the same number the last day. There were 351 who accepted the invitation. It was a season of refreshing from the presence of the Lord. It has been the desire of my life to be in such a meeting. It is now my desire to be in another. The work was thorough, and everything possible was done to make it permanent. The "fellowship meeting" on the last Sunday afternoon was of inestimable value. It was worth all the entire meeting cost, if one should speak in such a way. The church has been put forward in Pasadena many years.

We have a plant costing about $85,000. There is no better location in the city. Leading men here pronounced the building one of the most beautiful and satisfactory in the United States. We began to build in prosperous times. We finished in the midst of the financial depression that was experienced all over the country. A record ought to be made of the wisdom manifested by those who had the leadership of the great enterprise and the spirit of sacrifice that characterized the membership of the church. On two different occasions the church had given, to their own astonishment and the astonishment of the city. We decided that it was wise and fair to carry some part of our indebtedness as a loan secured by mortgage. In addition to this amount, $14,000 more was needed, and that amount was asked for on dedication day. Over $16,000 was pledged. It was the great day of the feast. It was a happy and "hilarious" occasion. Brother Scoville is as great as a church dedicator as he is as an evangelist.

It was a great pleasure to have Sumner T. Martin here on dedication day. He remained several days and rendered great service in the meetings.

C. C. Chapman was an inspiring figure in the pulpit, dedication morning and afternoon. Brother Chapman has endeared himself in many ways to this and all our churches in Southern California. It would not be inappropriate to call him the father of our great forward movement in Pasadena. His counsel has been invaluable. His giving inspired others to give. On the two former occasions when appeals were made for pledges for the new church, Brother Chapman was master of ceremonies. The church owes to C. C. Chapman a debt we do not know how to pay. He was chairman of the afternoon meeting on dedication day. Congratulatory remarks were made by Rev. Albert Hotcher Smith, of the First Baptist Church, Brethren A. C. Smither, J. W. Utter, Grant K. Lewis, W. H. Hanna, of Manila, S. T. Martin and Scoville.

Frank M. Dowling.

Winnipeg, Man.

Brother Grabill, of Steubenville, O., gave us the pleasure of his company for one day, recently. He was delighted with Winnipeg. He has spent three Sundays preaching for the church at Portage la Prairie and compliments the brethren by saying that he had never seen more representative congregations anywhere. Brother Grabill has filled three important charges in Ohio. He was for nine years in Cleveland. Brother Saunders, of Vancouver, will known to the United States as a singing evangelist, spent September 18 with us. He was *en route* to Ontario to attend the bedside of his father, who was very ill. Brother Saunders thinks the coast scenery of British Columbia is unsurpassed in all the world, but his hope for our cause is not very encouraging.—A. McMillan has done a splendid constructive work at Yellow Grass, Sask. He took a new organization and led it to build a substantial house of worship, which was dedicated September 20. J. A. L. Romig assisted in the dedicatory services. This section of the country possesses the thrilling romance so thrillingly told by Ralph Connor in his book, "The Prospector." Ernest C. Nicholson, who did such a fine work at Redwood Falls during the past five years, gave us a pleasant visit September 19. Unfortunately Bro. Nicholson was obliged to give up the work at Redwood Falls because of throat trouble. He is supplying at Portage la Prairie at the present time, and we hope that this Canadian climate will restore his voice and that he will remain permanently with us. —I am sorry to announce the death of Sister Hayden, wife of M. P. Hayden. Sister Hayden had been a helpless invalid for more than eighteen months.—Winnipeg gave $83.50 to Church Extension. In deciding to remain with the work here, I have moved into my new home. Last Thursday night the lightning flashed, the thunder roared, and the rain poured, but the members came. We had been to dinner with our Carthage friends, Drs. Charles and Mary Cornelius, and on returning found the house lighted and the members of the congregation in possession. After an evening of pleasure and good things to eat, they departed, leaving four fine pieces of furniture, mission style. Mrs. Mobley and I feel that the strength of this material as a broad foundation assures the erection of a great spiritual superstructure commensurate with our plea and in keeping with the wonderful progress of this marvelous city. Our remaining was made possible by the very liberal help of the American Society.

We must have a large church in the gateway of this golden west. When we have exhausted all our means at home we expect to come to our brotherhood with a call that will magnetize every conscientious soul.

Winnipeg, Man. Ernest C. Mobley.

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Texas Christian University.

Texas Christian University has started off its thirty-fifth year under most favorable conditions. The enrollment is considerably larger than it was last year, and indications point to the most successful session in the history of the school.

Prof. E. C. Snow, of the department of mathematics, has resigned to give closer attention to landed interests in South Texas. Prof. C. I. Alexander succeeds him. Prof. Bruce McCully, of the department of English, resigned to take advanced studies in Chicago and Harvard. Prof. Shirley Graves now has the work of that department. The crowded conditions in the oratory, music and academy departments have required the selection of assistants to accommodate the classes.

Mr. Howell G. Knight, of Ballinger, Texas, has been elected editor-in-chief of the "Horned Frog," the year book published by the senior class. Bertram H. Bloor, of Manor, Texas, has been chosen business manager.

The University Sunday-school, with Dan Rogers as superintendent, is making excellent progress. The orchestra and young men's chorus furnish the Sunday-school music.

The board of trustees, at their recent meeting, made an appropriation for the purpose of meeting part of the salary of a minister for the University church, who is to devote his entire time to the religious welfare of the institution.

Waco, Texas. Bonner Frizzell.

Scraps from a Book in Southern Indiana.

The living link missionaries of the Tabernacle Church of Christ, Columbus, Ind., will be continued. We support two in the foreign field and give $750 to the work in Oklahoma, our representative in this field being S. R. Hawkins. The Church Extension offering was more than $400, the best in the history of the church. When we consider the financial condition just now and the many who have been employed but a part of their time, we feel grateful for the results. Fred Doeller, the chairman of the board of missions, is largely responsible for our success. He is intensely enthusiastic on the subject of missions and was untiring in his co-operation with the minister in securing the amounts. He supports a missionary in the home field himself. ——Just at this time we are in the throes of an epidemic of diphtheria, a number of cases being in our flock. The Bible-schools will be closed.——The oldest daughter of Brother and Sister Will A. Harding died from the effects of diphtheria Wednesday. The mother is sick also with the disease.

The temperance people of this state rejoice over the great victory won in the special session of the legislature which gave us local option. Governor Frank Hanley, one of the clean and courageous governors of our nation, made it possible.

J. A. Lord will assist in our meeting in January.——Brother Moss has resigned at Franklin to take work in Tennessee.——Harley Jackson has resigned at Seymour and has entered the political field. He is candidate on the Republican ticket for the legislature.——Wm. Chapple, our county evangelist, is doing special evangelistic work for the state board. He is an energetic worker and loyal to the gospel.——J. A. Spencer is succeeding splendidly at Bloomfield.——W. G. Johnston is having fine audiences at Greensburg, and the saloon element and the worldly class in the church are hearing some strong discourses against the evils. He is a fearless speaker. ——Brother Milner is doing a most excellent work in Greenwood. Recently he conducted a good meeting in Kentucky.——D. L. Milligan has been called for another year to serve the church at Scottsburg.

Columbus, Ind. W. H. Book.

Southern California and Arizona.

John T. Stivers has entered his second year of splendid service as an evangelist among our churches. He is a man of great faith and dauntless courage and dares to tackle the hard places. His style is plain, direct and earnest. He believes in the Old Book and faithfully proclaims its "facts to be believed, commands to be obeyed and promises to be enjoyed." At this writing he is three weeks in a meeting at Corona with sixteen added. There is much interest in this difficult field and the outlook is bright.——E. J. Harlow has been called to the work and entered on it at once.——Brother Stivers is scheduled for his next meeting at Budlong Church, Los Angeles, where J. W. Maddux ministers. From there he goes to Oxnard, and then to Figueroa Boulevard, Los Angeles. These are all missions of the A. C. M. S., under our evangelizing board. Our prayer is that his work will leave each point self-supporting. ——W. E. Spicer, minister at Bisbee, Ariz., reports a Cradle Roll of 245 in his Bible school. Evidently he is growing a great church. He is beginning in time and at the right place. Assisted by Mrs. A. B. Carpenter, of Douglas, he recently organized an auxiliary to the C. W. B. M. He is planning a special meeting with home forces for November.——Vigorous work has been done during even the heated term by J. Perry Conder at Tucson. He has passed the experimental stage of his pastorate, and his home is now established there. At great sacrifice, the brethren have built a tabernacle on a leased lot, and with the assistance of our missionary society Victor W. Dorris of Washington began a meeting the second Sunday of October.——The secretary, assisted by the Arizona committee, of which W. H. Salyer is chairman, is calling a convention of their churches in Arizona to meet at Tucson, November 25-27, at which time the Thanksgiving rates prevail on the railroads.——S. M. Martin has this month been holding his second series of evangelistic meetings with the Naomi Avenue Church, Los Angeles, W. S. Meyers, minister. Our last report was of 160 additions.——F. M. Dowling returned refulgent and rejuvenated after six weeks spent in camp life in Little Bear Valley. He left for the New Orleans convention to make a great address on "Home Missions." During his absence his pulpit was supplied by H. H. Guy; Mrs. L. J. McConnell, and Grant K. Lewis.——J. W. Utter, associate minister at Broadway, Los Angeles, spent his vacation in a unique way. With the advice, consent and help of A. K. Crawford, of Glendale, he rented a hall in that thriving suburb and began a meeting, which is resulting in the organization of a new church. Already the charter contains seventy names and the meeting continues indefinitely.——The annual ministerial migration in southern California is now at full tide.——Volney Johnson has returned to Texas and Walter L. Martin, of Boyle Heights, takes up the work that he left at University Heights, San Diego.——E. E. Smith is with the church at Ventura, and L. W. Klinker is the new preacher at El Monte.——W. E. Adams has closed his ministry at Redlands. If opportunity offers, he will remain on the coast.——Cal Ogburn has resigned his work at Bakersfield and established his home in Los Angeles. He will do the work of an evangelist or locate as permanent minister.——

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Booker Smith has returned to the Southland from the up coast country, and is making himself useful as a supply preacher while he takes a course in osteopathy.——C. C. Bentley is happy in his new work with the Orange church.——Word comes that A. N. Glover, who recently went from us to Delta, Colo., is in a hospital ill with typhoid fever. The prayers of a great company of friends are for his recovery.——E. W. Thornton is already in the East studying Sunday-schools, and F. M. Rogers, of Springfield, Ill., takes up the great work at Long Beach immediately.——Sumner T. Martin reports good progress at Santa Barbara, where he opened his ministry in August.——J. J. White has accepted the position of superintendent of spiritual work of the San Francisco Y. M. C. A., and left Fullerton October 1. The Southern California fellowship feels that in this instance it is making a missionary contribution for the sake of the young men of our great west coast city.——J. Leslie Lobangier has resigned his work as assistant pastor of Magnolia to accept the pastorate of our two congregations on Santa Monica Bay.

Grant K. Lewis.

Notes from Fulton, Mo.

On Lord's day, September 20, I had the unusual task of speaking to the young women of the college from which Mrs. Maxey graduated, and also to make the special appeal to the church for church extension.

On Tuesday morning Mrs. Maxey and I attended the formal chapel opening of William Woods College for Young Women. I knew President Jones some years ago before he was called to the position, and the visit was pleasant in more ways than one. I was thrilled with the wonderful development of this college. The high class of work done here, and the very great esteem in which President Jones is held by the people, and has been for many years, more than ever impresses me with the separate school for young women as the best plan for the proper education and culture of the gentler sex. William Woods is equipped well and has a splendid corps of teachers. I say these things merely to commend as I have occasion, and to advise from observation and experience. I have spent six years in one university and four in another, both of which are co-educational, and after having married a young woman who was educated in a separate school for young women, and after further observing, I have come to the conclusion that for a great many reasons the separate school is the best.

R. Tibbs Maxey.

Christmas

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Germania, Oct. 7.—I had six days' time before the convention and came here to preach that long. But the meeting will not let us close. The whole community is awakened. Fifteen additions so far, several of them Baptists and practically the entire Baptist church here will probably join before the close of this week. One Methodist preacher was among those added last night.—D. T. Stanley, evangelist.

Arkadelphia, Oct. 6.—State Evangelist J. J. Taylor and wife held a meeting for us at Amity, closing last Lord's day night. There were 21 additions—12 by statement, four by baptism, four from other religious bodies and one reclaimed. The Bible school was more than doubled, the church put in good working order, and money raised for half time preaching. Amity has been a very weak point, but is now in condition for good work.—E. S. Allhands.

Canada.

Milestone, Sask., Oct. 12.—Three young people made the good confession and will be baptized at my closing service Sunday night.—A. R. Adams.

District of Columbia.

Washington, Oct. 7.—Ministers' Association of District of Columbia met at Vermont Avenue Church, October 5. Those present were Brothers Power, Miller, Oram, Stuart, Dew and Smith. Brother Dew was elected president and Brother Smith secetary for the coming year. Additions reported: H. Street, one by statement; Whitney Avenue, one reclaimed, and one by confession and baptism; Fifteenth Street, one by confession and baptism; Ninth Street, four by letter.—Secretary.

Colorado.

Fort Morgan, Oct. 12.—Good services yesterday—two by letter and three by confession. Our Bible school is gradually growing, and all departments of the church work encouraging.—Z. Moore.

Iowa.

Missouri Valley, Oct. 15.—William J. Lockhart and J. P. Garmong recently closed a 19-day meeting with the mission church here. There were 53 additions—mostly adults and parents. It was a great meeting for us, and the church is very grateful to these evangelists who led us to the victory. Evangelist Lockhart is a strong man—his sermons and personal work convict men of sin and of the duty to stand for Christ now.—Murvill C. Hutchinson.

Perry, Oct. 9.—One by confession and two by statement the past two Sundays. We have succeeded in raising a debt of $2,000 on our church building and plan to owe nothing but love by January 1, 1909.—R. H. Ingram.

Indiana.

Flora, Oct. 12.—Our work here is getting along very nicely. I baptized two at the close of the services last night. The attendance at all the services is improving since the warm weather is over, and good interest prevails throughout.—F. L. Davis.

LaFontaine, Oct. 9.—One baptism since last report. Our Sunday-school is about three times as large as it was when I came. Average attendance 151 for past year. Everything is in good shape.—A. L. Martin.

Illinois.

Ludlow, Oct. 12.—Closed the first week of our meeting with six confessions and crowded house. Interest intense. Have been working with home forces, but Loretta Collins, of Normal, Ill., takes charge of music to-day. We are expecting great things.—J. Frank Hollingsworth.

Watseka, Oct. 12.—About three months ago Ellmore Sinclair, of St. Thomas, Canada, began to labor with us as our minister. During this time 25 have been added to the membership at regular services. Our Sunday-school attendance is around 200, the best ever, all departments are working in harmony and the church attendance was never better. On October 18 Evangelist Wrentmore, with his singer, Mrs. Calvert, will begin a meeting for us. Great results are expected.—John L. Smiley, president board.

Latham, Oct. 10.—During September there were seven added to this congregation by letter. The offering for church extension was received, amounting to $9.80.—Clifford S. Weaver.

Barry, Oct. 12.—Three additions here last Lord's day.—W. H. Kern.

Niantic, Oct. 10.—I. Fred Jones was with us in two helpful services last Sunday. We took advantage of his presence and help and called for the offering for state missions at the morning service. The amount reached was $73.55, which, with a previous offering of $37.25 for Villa Grove, totals $110.80. Forty dollars was also contributed for church extension two weeks ago. The enrollment at Bible school last Sunday was 314. This is an increase of nearly 200 over two years ago. Collection $6.86.—J. Will Walters.

LeRoy, Oct. 12.—Our revival meeting, lasting over five Lord's days, closed last evening with a crowded house, splendid interest and five added during the day. Evangelist Monser was called away Friday, and I continued the meeting three days with 13 additions. The total number of additions was 48. A. L. Haley, of Butler, Ind., and J. W. Seniff, of Pittsfield, Ill., had charge of the music.—L. E. Chase, minister.

Armington, Oct. 9.—We are getting nicely started in a meeting here with John Lappin. This is an exceptional community, as nearly all are members of the church—the only one in the community. I stood at the door after dismissal asking as many as I could if they were Christians. Out of an audience of probably 350 I found one that was not a member. Can such an experience be duplicated? There are a few, however, and we hope to reach them. Already six have come forward—five to render primary obedience.—Allen T. Shaw, evangelist.

Iowa.

Elliott, Oct. 7.—Evangelist W. S. Johnson has just closed a splendid revival effort here. The field was well gleaned before the revival, but 43 were added to the church. This is considered a great meeting under the circumstances. Brother Johnson closed the meeting with a great lecture entitled, "Be Sure You are Right and Go Ahead." The audience gave a freewill offering of $25 at the close. Brother Johnson is a forceful yet loving speaker. Miss Ola Bowles, of Des Moines, was song evangelist and did much to make the meeting a success.—J. Edward Cresmer, minister.

Kansas.

Santa Fe, Oct. 13.—Our meeting began last Lord's day with six additions first two days.—J. R. Robertson, evangelist; John F. Cox, singing evangelist.

Lebanon, Oct. 12.—We began a meeting at the Oak Creek Stone Church Tuesday, October 5. Good attendance, good attention, but no accessions yet. We hope for some good results from this meeting.—Levi W. Scott.

Clearwater, Oct. 12.—Meeting continues with great interest. Nineteen added.—Ingle and Zimmerman.

Sharon, Oct. 7.—Meeting begins with fine interest—four confessions to date. The minister, S. E. Hendrickson, and wife had everything well prepared, and are highly esteemed, L. L. Roberts leading with the music.—E. A. Newby, evangelist, 1117 South Main, Wichita, Kan.

Windom, Oct. 12.—Our meeting here with B. E. Youtz, evangelist; E. M. Garner, song leader, and C. S. Wikoff, minister, is growing in interest. Fine audiences. Nine confessions to date—one of these from the Lutherans. Continue about ten days. Next meetings at Manning, Ia., in November and at Irwin, Ia., for a second campaign within the year, in December. This will be the third time C. Durant Jones has called me to assist him in meetings. He preaches for Manning and Irwin.—B. E. Youtz.

Sharon, Oct. 15.—This is my second meeting with this excellent church and pastor, S. E. Hendrickson, resulting in 45 additions in eleven days, 32 of whom were baptized. There is a large chorus under the direction of L. L. Roberts. My next meeting is with Central's mission and E. W. Allen, Wichita, Kan.—E. A. Newby, evangelist.

Kentucky.

Barbourville, Oct. 11.—Some of the best citizens were among those who made the good confession in our meeting here last night. They are arranging to employ a new pastor and to build a new church here. Mabel Myers, of Louisville, is conducting the music.—T. M. Myers, evangelist.

Lawrenceburg, Oct. 10.—We are much encouraged with the progress of our meeting, additions at every service—54 so far. The music is an attractive and helpful feature under the leadership of L. W. Ogle. We continue.—Walter C. Gibbs.

Louisville, Oct. 10.—Closed meeting at Colemanville with 22 additions; also our meeting at Bethany with 25 additions. I am now at Minorsville, Scott county, in what promises to be a good meeting. Had one addition at the Parkland Church Sunday, and received unanimous call for my fifth year. On October 18 I begin my own meeting there. Mabel Myers and Mr. Evans will assist in singing and personal work.—G. W. Nutter.

Princeton, Oct. 12.—Yesterday I closed a short meeting with the Lewistown Church, with 37 additions—32 by primary obedience. On the last night we started a subscription to employ a regular pastor and raised nearly $300. We hope to co-operate with some neighboring church in locating a minister. There is a fine field here for some consecrated man. I should be glad to hear from ministers willing to work in a country field.—C. W. Barnes.

Louisiana.

New Orleans, Oct. 14.—The convention is a marked success in every way. Attendance good,

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program one of the highest order, speakers well prepared, and the singing fine. A fine spirit prevails. Every one is lifted to a higher plane. All will go back to their work with cheerful hearts, and a stronger determination to win the world for Christ. Praise God from whom all blessings flow!—Lawrence Wright.

Missouri.

St. Louis, Oct. 19.—Nine accessions at First Church Sunday. About 40 have been added since Earle Wilfley's coming a month ago.—C.

Kirksville, Oct. 16.—After our great meeting at Amoret, Bates county, Missouri, I went to Virginia, six miles away, and continued two weeks, where we had 17 additions—12 baptisms, making in the two meetings 88 additions—60 baptisms. D. M. Shelton, the preacher, was away in other meetings, and was not with us. We had no special singer. The people heard the gospel gladly.—J. W. Davis.

Braymer, Oct. 17.—Just closed a meeting at Cowgill, Mo., next town west of here, in which D. G. Dungan was my singer, being on his vacation. He has now returned to his church at Mowequa, Ill. We were with the Cowgill church just three weeks. Our people there are not strong. We gave an invitation to wayward Christians to return and re-enlist for Christ and about 200 responded. Two of these made the good confession. W. L. Stahl, the minister, aided greatly. We began a meeting here last night.—R. Tibbs Maxey.

Breckenridge, Oct. 4.—Two more additions by confession and baptism since last report.—E. G. Merrill, pastor.

Hatfield, Oct. 12.—Meeting here continues with increasing interest. Souls are being converted and made to rejoice in the truth. Eight have made the good confession. Last night after preaching five more were buried with Christ in baptism—two of them were school teachers. Sunday night the house overflowed. I am ready to answer calls anywhere. Can furnish singer, or can lead the singing myself.—J. P. Haner, evangelist.

Kirksville, Oct. 12.—I began my regular ministry here yesterday. Splendid audiences greeted me and ten were added to the church.—E. J. Willis.

Belleflower, Oct. 12.—We are just starting a meeting here that has a good outlook. Very large audiences already, and a fine interest is developing. Our permanent address is West Salem, Ill.—C. O. McFarland.

Humansville, Oct. 15.—Three additions here last Lord's day—two by confession and one by letter. This makes seven confessions since last report. Our church is doing fine work.—King Stark.

Laddonia, Oct. 12.—Spicer and Douthit, of Texas, are helping us here in a splendid meeting, with 15 accessions to date. We are having great interest and looking for large results. This town has been hard to move, but we think this meeting will break through the indifference and result in much good. This great evangelistic team is doing good work.—J. D. Greer.

Nashville, Oct. 10.—Meeting attracting large audiences. Twenty-six added to date—24 confessions. We are now arranging for our 1909 meetings.—E. H. Williamson and wife, evangelists.

Mountainview, Oct. 16.—Our meeting at Etterville, Mo., closed last Sunday night with 33 additions—24 by confession and baptism, five from the Baptists, two reclaimed and two by statement. Brother Scott, the beloved pastor, had everything ready. I have engagements for Brumley, Bakersfield and New Hope, Mo., and Marshall, Ark. One hundred and sixty-four additions since last report and one congregation and Bible school organized.—T. J. Head.

Novelty, Oct. 9.—I began a meeting here last night; I was detained at Mystic till October 6, closing there with a full house and 72 additions in all. We dedicated their new house last Sunday. One thousand dollars was needed to finish paying out, but so pleased and enthusiastic were the people that they gave $1,400 instead. We return to hold them another meeting in October, 1909. O. J. Marks, of Canton, Mo., sang for me there, and will be with me in the future whenever we can arrange to be together. We have about 125 members here at Novelty, where J. H. Davis, of Kirksville, Mo., preaches one-fourth time, and I confidently expect a great meeting.—Joel Brown.

Columbia, Oct. 12.—In eight days we had fourteen confessions, fourteen to unite with the church by letter, twenty by statement and one reclaimed. H. O. Breeden is a strong, sane, wholesome evangelist. Brother Sexton is rendering good service as soloist.—Madison Hart.

New Hampton, Oct. 15.—We are in a glorious meeting. Great crowds, great interest and great results. The meeting is 16 days old, with 30 accessions—26 by conversion and four by statement. We continue.—S. R. Reynolds and J. T. Alsup.

Springfield, Oct. 15.—Twenty-seven churches enter the simultaneous meetings here November 8. Large audiences are hearing Brother Walter's sermons since his return from his Western vacation.

Nebraska.

Fremont, Oct. 14.—Our meeting is drawing good audiences in spite of outside attractions. We had two baptisms last night. —Charles E. McVay, Benkelman, Neb., singer; E. H. Fuller, pastor.

Miller, Oct. 16.—Revival services commenced in Miller October 1. There has been good attendance and considerable interest, but so far no confessions. We are suddenly and unexpectedly confronted with much opposition. Some of the very people whom we helped to have a successful meeting this summer are doing all they can to hurt this work. But we know in whom we trust and believe he will yet give us the victory.—Mrs. Ella Gibson.

New York.

Niagara Falls, Oct. 13.—The church in Niagara Falls will begin evangelistic meetings Sunday, October 18. Miss Una Dell Berry will come immediately from the national convention to have charge of the music. The minister, W. C. Prewitt, will do the preaching.

Ohio.

Newton Falls, Oct. 13.—Shelburne and Knight are in a meeting here—30 added so far. It is a sound meeting that will last.—J. C. Archer.

Toledo, Oct. 12.—Two noble young people added to the East Church yesterday by letter. A teacher training class with about 40 enrolled was organized recently. Work is moving along nicely in all lines.—F. M. Pitman, pastor.

Wadsworth, Oct. 12.—One more made the good confession and was baptized into Christ at regular services yesterday. Two of our Christian Endeavor boys have entered school at Kimberlin Heights, Tenn., to become preachers.—Charles E. Taylor.

Delta, Oct. 19.—I am in a meeting here with E. G. Hamilton, minister, and H. W. Tuttle as leader of song. Eight confessions thus far. The field is a difficult one. Brother Hamilton is doing good work here. Those writing me for meetings address me at 4051 McPherson street, St. Louis, Mo.—A. B. Moore, evangelist.

Oklahoma.

Edmond, Oct. 8.—The meeting conducted by F. L. Van Voorhis and Edward McKinney closed Sunday night with 46 added from all sources—seven from churches, 12 by primary obedience, the remainder by letter and statement. The cause was strengthened in every way, and the evangelists will ever have a warm place in the hearts of our people because of their godly lives and earnest work.—R. E. Rosenstein.

Erick, Oct. 8.—Three added last Sunday—two by letter, one by confession—making five additions since the beginning of my work here September 20. Good prospects for a good work here.—Bishop M. Hopkins, minister.

Oregon.

Grants Pass, Oct. 9.—The Whiston-Longman team, of Nebraska, began a meeting with us on October 6. The house was well filled the first night. Whiston's style is going to take in this Western country. Longman is pleasing the people with his solo work. The outlook is bright for a great ingathering.—A. J. Hollingsworth.

Washington.

Seattle, Oct. 12.—Additions to Seattle churches reported to ministerial association for Lord's day, October 4, as follows: First (J. L. Garvin), four by letter; University Place (T. J. Shuey), one by letter; Queen Anne (J. L. Greenwell), one by confession.—Freeman Walden, president; J. L. Greenwell, secretary.

Texas.

Henrietta, Oct. 5.—Our meeting has just closed with 20 added—12 by immersion, three from the Baptists and five by letter. We are in good condition, and the pastor and church united more closely as is always the case when Brother Graves is the evangelist. We will be in an excellent shape for Haddock and Stanley in April.—J. H. McWhirter.

The Very Newest Idea in Life Insurance.

New ideas are scarce, and a new good idea in any line of business is as welcome as it is rare. In life insurance a New Good feature is doubly rare and doubly welcome, because the happiness and welfare of a vast number of homes and families depend upon practical life insurance.

It is one of the attractions of this "new idea" that it is particularly a family idea. It makes possible a provision for the support and comfort of wife and family during a period when, without adequate provision, the wife has to face problems of existence which are often impossible of solution to her unaccustomed mind and her limited strength.

If philanthropy has been correctly defined as making two blades of grass grow where one blade grew before, then it may fairly be claimed that in the working out of this new idea, life insurance more nearly approaches philanthropy than it has ever done in the past.

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ADULT BIBLE CLASS MOVEMENT

The Bible School Vision.

By H. H. Peters.

(An address given at the New Orleans convention.)

The most prominent feature of our work during the past year has been our Bible school campaign. It has been inspiring and exhilarating. To the believer in religious education this is one of the most hopeful indications of our movement. It would have been better if this address had come from some one of our numerous professional and experienced Bible school workers. But it is not entirely inappropriate for the field secretary of a college to speak a few words on the theme under consideration.

Afer all, our colleges must be regarded, and must regard themselves, as simply the continuation of the culture commenced in the home, public school and the Bible school. The wording of the topic saves me any homiletical embarrassment, for it naturally assumes three divisions: First, the thought of a school; second, the text-book of this school; third, the future of the school. I accept, without mental reservation, the analysis proposed, and trust the discussion will be profitable. There are, therefore, three propositions to which I wish to direct special attention in the message.

First—Ideally considered, the church is a school, in which the principles of the Kingdom of God are taught.

Second—The Bible is the text-book of this school and its chief source of information.

Third—In our study of the church as an educational institution, we must pay special attention to the improvement and development of the Bible school.

The School.

The highest conception that one can have of the church is that of an educational institution teaching the principles of the kingdom of God in the most effective way possible. This makes the work of the church rational, not accidental. It gives the church a place in every phase of human society and enables it to do its work in harmony with the nature of man. Jesus was a teacher. This is the only office that completely represents him. In a sense he is a philosopher; in a sense he is an orator; in a sense he is a preacher; but from every angle he is a teacher. He trained his followers to be teachers. His church is commanded to preach and teach. And experience confirms the proposition that the most effective preaching is that which more nearly resembles teaching. When each church becomes an educational center in its community, many of the problems that seem so difficult now will become easy of solution. The teaching function of the apostolic church must be restored.

During the personal ministry of Jesus his followers were called disciples or learners. They were students in the school of the Kingdom. The Master said, "learn of me," and they did it. Jesus put the philosophy of his message in a single proposition, "You shall know the truth and the truth shall make you free." This is the divine order—knowledge, truth, freedom. Life and godliness come to us through the knowledge of the Lord. The supreme attainment of Christlikeness is to have the mind of the Master. Paul presents conversion as transformation by mental renewing.

MARION STEVENSON

"Be not conformed to this world, but be ye transformed by the renewing of your minds." The way to attain unto truthfulness and justice, righteousness and love, according to Paul, is to think on these things. It is as true to-day as it was in the days of old, that "my people perish for lack of knowledge." The ideal society is pictured as coming in when "the knowledge of the Lord covers the earth as the waters cover the sea." The promise under the new covenant is that all, from the least unto the greatest, shall be taught of him. We are admonished to grow in grace by growing in knowledge. The early church was commanded to *preach* the gospel to the whole creation and to *teach* the newly-enrolled disciples all things commanded by Jesus.

Our people have always stood for education in religion. This is the very genius of our plea. In fact, our theory of religion is such that we could almost be accused of teaching salvation by culture. Every pastor and evangelist among us, from the very beginning of our movement, has proclaimed two things: First, no man can become a Christian until he learns how; second, no man can become a better Christian until he learns the way of the Lord more perfectly. Thus we see the emphasis has been placed upon the element of knowledge from the very beginning of the restoration movement. We have called ourselves Disciples. We are learners. We have not learned at all, but are growing in knowledge. Theoretically, we have done very well. But practically we have not always "made good." Many of our churches in the early days opposed the Bible school. It is possible to find churches of this order even to-day. It seems a little strange that a people who are theoretically correct should become so heretical in actually carrying out an educational policy. But it is easy to account for this. When our movement began so-called infant baptism was quite generally practiced. The Disciples were strongly opposed to this custom because of its unscripturalness. The human mind goes from one extreme to the other, and our people went from the extreme of infant pseudo-baptism to infant neglect. Evangelism was restricted almost entirely to those who were in the world, and the work of religious education was mainly kept in the hands of the eldership. Thus it came to pass that a people perfectly orthodox in theory became seriously heterodox in practice.

The first criticism I ever heard of our people was the accusation of "head religion." For years I met this criticism in the annual arguments on religion with my father. I finally admitted my defeat, and acknowledged that our people actually stood for head religion. Or, to put it in another way, ours is a rational acceptance of and obedience to Christ. This is more than intellectual development. It means more than the ability to quote a few passages of scripture. It means more than an entrenched location behind a convenient passage of scripture. It means that we are willing to meet our Creator and reason with him.

Alexander Campbell did two very significant things in the first part of his work. He started the "Christian Baptist" because he believed in the power of the printed page to propagate the principles of the Kingdom. He established Bethany College because he believed in the ministry of cultured disciples in carrying out the purposes of God. We have not grown as rapidly in the creation of literature and in the permanent establishment of educational institutions as the work of Mr. Campbell prophesied. In these two things we have much to learn from the fathers.

A few years ago I heard one of the leading educators of Illinois say, in an address before a teachers' institute: "Ask the teacher who understands his business what he is trying to do; then ask the preacher who understands his business the same question. You will find that they agree. The teacher may use pedagogical terms, and the preacher may use theological terms; but when the terms of the one are translated into the terms of the other they will mean the same." If this be true, and I have come to believe that it is a fair statement of the case, we can study again with great profit the entire problem of religious education. It is not expected of the church that it shall have charge of all education; but that in the realm of the moral and spiritual work shall be done in an educational way. In other words, the church is a school.

The Text Book.

The Bible is the text-book of the School of Jesus. It must be used in the church in all the instruction in righteousness. It must be the foundation of all teaching in the Bible school. It has been said that the Bible is the chief source of information in the Bible school. By this we mean that we are to use all the legitimate helps we can get in our study of the Scriptures. This is a good time for us to say with Whittier:

> "We search the world for truth,
> We cull the good, the beautiful, the pure,
> From graven stone and written scroll,
> And old flower fields of the soul,
> And weary seekers of the best,
> We come back laden from our quest,
> To find that all the sages said
> Is in the book our mothers read."

Teach the child to say, "Thy word is a lamp unto my feet and a light unto my path." Hold ever before the church the instruction that "the entrance of God's words giveth light." May we all say with the psalmist, "I hope in thy word." The psalmist of old put this teaching in a beautiful form when he said: "Thy word have I hid in my heart that I might not sin against thee." We have here three important things: First, the greatest thing in the world—the Word of God; second, in the best place in the world—in the human heart; third, for the best purpose in the world—to keep from sin.

There are persons who seem to think that it is sufficient to believe the Bible. They become defenders of the faith rather than students of the Word. They become champions of the Almighty, rather than disciples of Jesus. Not a few spend so much time in defending the "Old Book" that they forget to study it. Many a chapter and verse teacher of the Scriptures knows little or nothing of the spirit of the gospel. It takes more than an accurate knowledge of a few doctrinal passages to commend one as a diligent student of the Word, or an able teacher in the church of God. To cut twenty-five leaves from the Bible would incapacitate many an ardent champion in a partisan conflict. There is a story of a church in our state which gives a case in

point. The pastor complained to one of the leading elders, on one occasion, that for four Sundays he had failed to find his text in the pulpit Bible because the leaves had been torn out. He remarked that it would be necessary soon to purchase a new pulpit Bible. The elder discouraged the matter by saying that the brethren had become tired of hearing these texts preached on and had torn the leaves out. This story may be only a creation of the fancy, but there is a moral in it. The longer we study it the more profitable it becomes. A friend of mine was recently telling me of a deacon in his congregation who had twenty-one volumes on how to raise fine cattle, and not a single volume on the work of a deacon. My friend actually referred to this brother as a "short-horn deacon." Of course, this was unkind, but it is not an unusual circumstance.

We buy family Bibles and pay exorbitant prices for them, but we do not necessarily derive any benefit from investments of this kind. A fine, fancy Bible, on a beautifully-carved center table, in a magnificently furnished parlor, in a richly-adorned brownstone front, may be a good thing to worship in time of a storm. It may reveal a high degree of domestic respectability. It may even be a good place to preserve a relic or conceal a church letter. It may be a good object to decorate with the photographs of favorite friends. But it is the Word of God in the heart that counts.

Several years ago I heard a lecture on "The Subjective Bible." The massage seemed fanciful to me at the time, and the position far-fetched. But in recent years I have come to see more in them, and have been able to use the truth of the lecture in my work in religious education. The lecturer maintained that the only part of the Bible which saves is that portion which becomes a part of the life. The Scriptures transcribed into our lives is the need of the hour. The law of Moses was written on tables of stone; the new covenant must be written on the fleshly tablets of the human heart. This means that the law of Christ must be indelibly written in the spiritual consciousness of the individual disciple.

It is said that Jesus taught as one having authority and not as the scribes. Jesus taught out of his consciousness of God and things eternal. The people saw the difference between his teaching and the teaching of the scribes. We are disciples of Christ, not of the scribes. We may have the law written in our lives, then out of the abundance of the heart the mouth will speak the things of the Kingdom. This is the royal road to discipleship and the source of true leadership. In temptation, Jesus gained the victory because he could say, "It is written." Our safety lies in the same thing. Paul's faith in Timothy rested, in part at least, upon his training. He said to him: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Besides, Paul believed in his early training. Timothy's unfeigned faith dwelt first in his grandmother, Lois, and in his mother, Eunice, hence in him also. Stephen gave sound historical setting to his gospel message. He knew the history of his people and its application. In his martyrdom, therefore, he could see Jesus at the right hand of God.

For almost one hundred years we have proclaimed, in no uncertain manner, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." There is a bare possibility that even so beautiful sentiment as this may become a meaningless motto. In the closing days of the first century of our movement we ought to pay more attention to the study of the Holy Scriptures. But "new occasions teach new duties." And there never was a time when we ought to be more diligent than to-day in our study of the Bible. We have advantages which our fathers knew not of. And we have ways of popularizing Bible study which were unknown to the generations past. Let us accept these opportunities. Let us produce an army of Bible students and a host of leaders in Biblical investigation. This is no time to turn out the lights. The Bible is the text-book of the church of God, and we must know it. We have pledged ourselves to its contents, and we must know its message. There is no hope except in knowledge. "We have nothing to teach but the Bible and nothing to do but to teach it."

(To Be Continued.)

Bible School Interests at the New Orleans Convention.

The national conventions at New Orleans mark the beginning of a very bright era in the history of our Bible schools. Upon the foundations we have so successfully laid we shall be able to build a larger and more glorious structure.

The Model Bible School.

The interest began in the model Bible school at the First Methodist Episcopal Church, and was conducted by Herbert H. Moninger. The good people of this church, under the direction of the superintendent of their Sunday-school, gave Brother Moninger full control. All their Bible school workers kindly vacated their offices to the teachers and workers Brother Moninger selected. Such delightful Christian fellowship was highly appreciated by the great body of Bible school workers gathered from all parts of the United States.

The Model Bible School was conducted by the regulation departments: Primary, Junior, Intermediate, Adult, Teacher Training, each under the direction of a competent superintendent and corps of skilled teachers.

The opening services were delightful, instructive and devotional. Frank C. Huston conducted the song service, with the assistance of a good choir. Many visitors observed the work in the different departments that they might go home for better service.

The secretary reported 1,145 present with an offering of $32.87. Out of this sum was paid to the Sunday-school of the First Methodist Episcopal Church the amount of their usual offering; the balance goes to the treasury of the National Christian Bible School Association.

Two Great Addresses.

H. H. Peters, field secretary of Eureka College, gave a noble address on "The Bible School Vision." It was delivered under very favorable circumstances. The readers of The Christian-Evangelist will be glad to have this address.

Hall L. Calhoun, of the College of the Bible, gave a great and instructive address on the subject of Bible School Lessons. Professor Calhoun is our representative on the international lesson committee. His address also will be published in The Christian-Evangelist.

A National Bible School Superintendent.

The most important action of the convention, and one which opens a new era in our Bible school work, was the unanimous action of the A. C. M. S., looking to the selection and support of a national Bible school superintendent. The recommendation of the convention, which was unanimously adopted, provides for the selection of a national superintendent by a committee consisting of the secretaries of the A. C. M. S., F. C. M. S., C. W. B. M., Ch. Ex., N. B. A., and the president of the National Bible School Association. The support of this superintendent is to be provided by the first five societies above mentioned until the National Bible School Association can secure his support.

The action of the convention assures the selection of a strong man who will give all his time, under the direction of the National Bible School Association, to the development of our Bible school interests. Such a man will soon be given proper financial support by our great Bible school forces. In the meantime the great representative interests of our brotherhood will make the financial side of the undertaking secure.

Teacher Training.

Two teacher training classes were taught in the model Bible school. F. W. Burnham, of Springfield, Ill., taught a class of 180 in the first course. We had the privilege of teaching a class of fifty-four in the advanced course.

On Monday night following this great model Bible school Brother Moninger presided at the organization of a great union teacher training class at the First Methodist Episcopal Church. This class will reach an enrollment of 500.

Keep Your Eye on Budd Park, Kansas City, Mo.

The following quotation from a letter just received from B. L. Wray, pastor, will give a good reason for your keeping your eye on Budd Park: "Dear Brother Hardin: This is to say that we received the grades for the work done by our training class last summer. I will also state that Brother Bryan was with us Sunday evening. We all appreciate his visit very much, and as a result we are going to make our Bible school a Centennial school. This aim was passed on and made unanimous by our church board last night. Keep your eye on us."

J. H. Hardin, State Supt.
211 Century Bldg., Kansas City, Mo.

Illinois Adult Classes.

The adult department aims do not seem to be clearly understood by our schools. The aim of 10,000 men and 10,000 women in 1,000 classes in Illinois can easily be realized by our schools, when they understand what it embraces.

In the first place all classes whose members are 16 years of age, or older, are included in this list. Then they can be in either men's classes, women's classes or mixed classes.

The standard of organization is that adopted by the international association, and each class must have a teacher, president, vice-president, secretary, treasurer, and at least membership, devotional and social committees, or their equivalent. Such other officers or committees may be added as the class may desire.

The class must be enrolled with the international adult department secretary, Mr. George W. Miller, of Paris, Ill., and have the certificate of membership in this association, which costs but 25 cents. Many of our classes are up to the standard, but are not enrolled and do not have the certificate. Please do this at once.

C. L. De Pew.

Midweek Prayer-Meeting

By Charles Blanchard.

ABUSES OF THE LORD'S SUPPER.

Topic Oct. 28: 1 Cor. 10:13-21; 11:20-30.

"The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" I wonder if we really remember this as we take of the wine and break of the loaf? We are to do this in remembrance of him. And to remember him is to remember his death upon the cross. Not to discern the Lord's body is to fail of the deepest meaning of the Lord's Supper. Memory is the divine faculty that somehow links us with the suffering of Christ as we sit at his table and commune one with another. "As oft as ye do this ye do show forth the Lord's death until he come again." To remember Jesus Christ is the Christian's supreme obligation and supremest joy. The Lord's Supper is a feast of sorrow, because of his suffering; of gladness, because of his triumph in the midst of all he endured. "For the joy that was set before him he endured the cross, despising the shame, and sat down on the right of the throne of God." Not to discern the Lord's body is to eat and drink to ourselves condemnation. "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." This is a solemn sentence. Who shall dare to eat? We are not to judge others. "But let a man examine himself, and so let him eat of that bread and drink of that cup." "So"—how? As discerning his worthiness and our unworthiness. We are to remember the Christ and not our own or our brother's failures.

The only failure that can keep us from the Master is a failure to see in him the all-sufficient Savior. After all, salvation is not so much in difference of character as in our attitude toward him, in our acceptance or rejection of the one, only sin-offering. The unpardonable sin is the final rejection of the atonement which is found only in the blood of the everlasting covenant. To reject the blood of the Lamb of God that taketh away the sin of the world is to leave ourselves without "any more sacrifice for sin." To account the blood of the covenant wherewith we were cleansed an unholy thing is to cut ourselves off from the divine mercy, since there is none other Name given under heaven and among men whereby we must be saved.

The commonest abuse of the Lord's Supper, perhaps, is our neglect. To neglect the assembling of ourselves together as the manner of some is, means failure. You never saw a member of the church who constantly absented himself from the Lord's table that did not make a practical failure of his religious life. Evermore we need the bread that came down out of heaven and giveth life to the world. And we need to pray, as those of old, the prayer, deeper with diviner meaning than they thought or we realize: "Evermore give us this bread." And it is pathetically true, with us as with them, that we can not understand the deep things of God. We stumble at the words of the Christ, and many, as the disciples of old, go back and walk no more with him, because we refuse to eat of his body and drink of his blood. O "it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." It is our shameful neglect of the words of Christ, along with our failure to discern his body, that causes many to be sickly among us and many to sleep.

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Last Offering of the Century for State Missions.

This is so sudden! There is no time for prolonged agitation. We can not wait to hear what others are doing. But right on the threshold of the Centennial year we have to make our contributions to state missions—each as he purposeth in his own heart. To disregard the call is not only to fail of our place and part in the great Centennial, but to refuse to provide for our own, which is the worst infidelity.

From year to year we have postponed our duty. This can not longer be put off, for we are facing our last chance of the century. It is now or never. Next year and the new century will have their own tasks and problems. It is not merely a matter of records and credits, but a question of souls and eternal life. How many shall our state missionaries be enabled to save this Centennial year of grace? What will the King say when we stand before him to render our account.

This is not only a call to this year's duty, but to redeem the neglected days of past years. They have been piling up like great blocks of ice in a gorged river. Let the warmth of divine love enter our hearts and release the floods that will make our home missions glorious for the Centennial!

W. R. Warren, Centennial Sec.

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The Home Department

Sometimes.

Across the fields of long ago
He sometimes comes to me.
A little lad with face aglow—
The lad I used to be.

And yet he smiles so wistfully,
Once he has crept within—
I think that he still hopes to see
The man I might have been!

Women Who Forget.

The woman who makes careless promises and forgets to keep them is never popular, no matter how charming she is, and the time comes when she begins to wonder why she is left out of so many plans and why her house is passed by on calling days. A promise is something which should be made with great care and kept at all hazards. When you promise to set a day for the visit of a family to your summer home you awaken expectations which you have no right to drown in disappointment. You are in duty bound to make that vague invitation a real one and do your best as a hostess. Indefinite invitations are common enough, and a failure to make them anything more is so rare that practical women never expect to hear of them again after the first reference.—Selected.

One morning, after family prayers, little Kathryn said to her mother: "Oh, mamma, Lois had her eyes open when papa was praying!" Her mother, looking at her keenly, said: "How did you know, Kathryn?" Realizing that she was cornered, she promptly answered: "I heard her wink."

Caught on the Run.

The judge listened intently to the man. The man was the plaintiff and had charged his wife with cruel and abusive treatment. He was a small man, and his wife—well, it was at least evident that the charge rested on a basis of possibility.

After the plaintiff had finished his testimony, the judge decided to ask a question.

"Mr. Frouble," said he, "where did you meet your wife, who has treated you this way?"

"Well, judge," returned the man, somewhat meekly, "you see it's this way. I never did meet her. She just kind of overtook me."

"I am going to make crabapple jelly, dear," says the young wife, "and I want to make it like your mother used to make it."

"Well, I hardly believe you can," replied the young man. "Mother owned a jelly factory, you know, until the pure food law was passed, and she made pure crabapple jelly out of pumpkin rinds, glucose and coal tar flavoring."

Always True.

There is a mosque in Damascus which used to be a Christian church. So ancient is the building that Chrysostom once preached in it. But, over an arch in this so venerable building there is still sculptured in Greek a legend which the Moslems have somehow neglected to chisel out—"Thy Kingdom, O Christ, is an everlasting Kingdom; and thy dominion endureth throughout all generations." That ancient prophecy was true when first sculptured, is true to-day; is getting truer every day as the world hastens; and notwithstanding all apparent tarryings and setbacks. For your redemption and for mine this Christ died that death of awful sacrifice; but death did not hold him, could not. He burst the bonds of death in glorious resurrection, and now, risen to the right hand of the Father, in glorious majesty, grasps the scepter of a universal rule.—Dr. Wayland Hoyt.

THE BIRTH OF A BUTTERFLY.

BY MRS. LAFE HEATH, ST. LOUIS.

My baby boy and I once saw the growth of a butterfly. We were sitting on the lawn on a summer morning, when our attention was attracted to a bright color in the grass. We ran to see what it was and discovered a large worm, fully one and a half inches long, delicately colored, lavender, yellow and brown. It seemed in a great hurry, on the most important business in the world. We stopped it, and it showed vexation—and really, it seemed surprising what expression we felt from its actions.

While we were examining it two tiny little horns appeared just back of what might be termed the neck, and as it was becoming more and more a wonder, we sat silent and watched. Presently these little horns began to get broader at the upper end, and just about like the hour hand moves on the clock, so they grew broader and broader, and presently the little fellow said, without lifting his eyes: " 'Spect he is making a butterfly of him." I was almost frightened at the wonderful transformation and tremblingly turned away, feeling somewhat ashamed of having stopped the crawling worm and, against its will, watched it being glorified. So I said, "Let us go away and leave it to its glory."

We did so, but in the evening, when we were all out on the lawn again—only five hours later—I thought of the insect and curiously hunted it up. To my exclamation of delight the children all came running, and we beheld a beautiful butterfly, all lavender, yellow and brown, and the wings, now fully developed, as broad at the top as the body was long. I told the children about the crawling worm in the morning and now it was this beautiful butterfly. They exclaimed: "How can it be?"

Again we embarrassed the thing of beauty by examining it, and again it showed vexation—seemed angry. We continued to examine and wonder. When suddenly it began to set those new wings to moving back and forth, oh, how gracefully it handled them! Then it turned its whole body round rapidly, and, before we could have any idea of what it was preparing for, it raised suddenly up, out of our reach, right over our heads, and went fluttering in a most beautiful flutter high up into a maple tree fully fifty feet away. We all screamed and then stood gazing in silence after the wonderful worm of the morning, now so glorified and soaring away up and out of humanity's reach.

We felt, I imagine, like the inventor of a flying machine—goes lovely while it goes, but how will it light? Our delight was not blighted by any calamity, and the wonderful birth and flight of the butterfly was now only a remembrance, and truly there never was a more beautiful lesson.

Oh that the wings of faith in Jesus might thus transform us into the glorious spiritual life, that we, like the butterfly, might soar above the vexations of humanity!—Central Advocate.

World's Largest Boulder.

The largest boulder in the world is in Victoria, Australia. The name of "The Leviathan Rock" has been given to it. Its estimated bulk approaches, if it does not really exceed, three hundred thousand tons. This great rock may be likened to an immense egg lying on its side, the part resting on mother earth being not more than thirty yards square. Hundreds of persons could find shelter under it from a passing storm or the sun.

An agent of the Midland Revision Court objected to a person whose name was on the register on the ground that he was dead. The revision attorney was determined to have conclusive testimony. "But, sir, how do you know the man's dead?" demanded he. "Well," was the reply, "I don't know. It's very difficult to prove." "As I suspected," returned the barrister. "You don't know whether he's dead or not." Whereupon the witness coolly continued: "I was saying, sir, that I don't know whether he is dead or not; but I know this. They buried him about a month ago on suspicion."—Harper's Weekly.

One With Christ.

BY LENA BLINN LEWIS.

"He was a man of sorrows and acquainted with grief."

Do we suffer with the Master—
Do we take the path he trod,
Through sorrow, grief, disaster?
Then we find the way to God.

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The Case of Bertha

By Clara E. Laughlin

A little less than a year ago there came to Chicago from her Wisconsin home a young girl of twenty-two, or thereabouts. One or two of her school friends had come to Chicago and were doing well; they sent back glowing accounts of what a girl might do for herself in the great city, and Bertha was moved to try. She was working hard up in Wisconsin—cooking in a country hotel for $2.50 a week. In Chicago, she was told, people were paying $5.00 and $6.00 a week for no greater skill than hers. One of her old school friends had a milk route in Chicago; he had glimpses into a number of homes, and he kept a lookout for a good place for Bertha. When he found one, he sent her word, and she came down and visited him and his young wife in their little flat, and they took her to apply for the new place.

That was how Bertha came to us. A better girl never came to anybody's home, bringing with her an eager interest in it and all that pertains to it, so that the wages paid her seem less like so much money for so much work, than like an allowance, the best we can afford, made to a member of the household who never measures her services but gives cheerily of her utmost. A more uniformly cheerful manner than Bertha's I have never seen nor a greater willingness to learn and to do. I would as seriously consider the likelihood of my taking something of hers as of her taking something of ours. She does not gossip, she does not pry, she does not mind any business but her own. She is as modest as any lady I ever knew, and quite as circumspect. In the eleven months she has been with us, I have known her to be out of the house hardly more than a half dozen evenings; and on these occasions she has always told where she was going and whom she was going with—for a moonlight ride on a lake excursion boat, once; to an amusement park once or twice; to a dance or a theater, never. Sunday evenings she takes tea with one or another of her old friends from home, and is back at the house by 10 o'clock. A quieter life it would be hard to imagine. But what, if you please, do you suppose has happened to Bertha?

She is as eager about the comings of the mailman as any girl away from home, and usually gets a number of letters. But several times of late she has, after getting letters, been downcast, even red-eyed. Asked if she were homesick, if she would like to go home on a visit, she said no; and the dreadful truth came out.

We have been glad to pay Bertha $6 a week; she has been worth it to us; also, we have often paid as much to other girls who were worth far less. Now what does Bertha do with her unaccustomed riches? She keeps sending home things for the younger children and for her mother. She buys materials and makes her little sister a complete "best" outfit, underclothes and dress; then adds to it ribbons and shoes and stockings, and expresses it home to her to wear at a Kaskaskia celebration. She buys her mother and two sisters at home each a winter coat before she buys her own. Hardly a fortnight passes but she sends something nice to the home folk; and yet she is so cheerful that she manages to send her mother, who has never seen so much money in her life before, $75.

Now what does Kaskaskia do—Kaskaskia that has no girl in Chicago sending fine presents home? It spreads the report that Bertha is living in gaudy wickedness. No girl, Kaskaskia says, could earn so much money honestly. And, firm in this conviction, Kaskaskia whispers and whispers until the hissing sound of its defamation reaches poor Bertha; she goes happily to the mailbox to get news from home, and the news is that the little home town is so full of shameful talk of her that her family must hang their heads.

It's a situation as old as the world, of course; probably nobody ever, since time began, drank of the cup of success without having to drain the lees of malicious misrepresentation. But knowing that does not make things materially easier for Bertha, or for any of us in her situation.

"What can we do to set you right?" we inquired eagerly, burning with indignation on her behalf.

"Nothing," says Bertha sadly, shaking her head. "No matter what you said, they wouldn't believe you."

They wouldn't! We hardly needed Bertha to tell us that. But the hideous injustice of it all rankles mightily and will not let us keep still altogether. How many Berthas are there? we cry in our hearts; how many of them are strong enough to withstand this bitter experience and to know that the crucial thing is not what Kaskaskia thinks of them but what they are able to think of themselves? How many girls have been so foolish, poor young things, as to think that because evil was said of them they might as well "deserve it"? And what does God think of those whose vicious tongues thus cause a little sister to offend?

One wishes for a pen dipped in that "hot ink" that Dante wrote with—"Dante, who loved well because he hated wickedness that hinders loving"—to cry out in protest against all this condemnation without trial" which loose tongues are daily pronouncing on the innocent, the praise-deserving.

This episode of Bertha has certainly come close enough home to me to make me keenly anxious to write a pleading word to parents whose sons and daughters are in the big cities fighting for a place in the world. There is evil in cities—lots of it! but deep-thinking, far-seeing persons who know many phases of life well, are by no means sure that the city's opportunities for gross sin equal the country's, the small town's. And there is so much good—great, splendid, inspired, uplifting good—in these big cities that it must be hard for a young person who comes hither from a home where "whatsoever things are lovely" are revered, not to be caught up into one of the currents that are flowing steadily and swiftly toward human betterment.

The voice of this city is full of hunger, of pain, of cunning enticement, of leering wickedness; but it is full, too, of most wonderful crying for light, for brotherhood, for uplifting, for purification. It is doubtful if the sun ever shone down on a city so full of struggle toward a better life. You—mother and fathers in Kaskaskia and elsewhere, tearfully anxious for the safety of your children in Chicago—take, I pray you, my word for it that if you started them out all right, the chances are better that your children have been swept into the up-current and not into that which flows down.

"Be sure you're right and' den go ahead," quoted Uncle Eben; "but befo' goin' ahead, remember dat it takes a mighty smart man to be absolutely sure he's right dese days."—Washington Star.

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Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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SERMONS FROM A SENATOR

Making Money and the Fear of Losing It

Senator Albert J. Beveridge, Indiana's pride, some time ago wrote an excellent little book on "The Bible as Good Reading." Now the senator has written another little book, "Work and Habits," published by Henry Altemus Company, Philadelphia.

Love Your Work.

In the chapter on the subject which furnishes the title of the book, Senator Beveridge says:

"The first thing necessary to the doing of good work is that the man who does it shall love his work. Lasting work means loving work. The greatest cathedral on earth is that at Chartres, in France. No man knows its architect or its builders. It was erected according to plans devised by holy men who cared nothing for their own glory, but cared everything for the glory of him whose servants they were. It was builded by thousands of artisans who came from all over France, and gave their services without price and even without record, as an act of worship. The materials were furnished by tens of thousands of peasants, and each stone they contributed was consecrated by prayer and swung to position with the power of a divine affection. And so the cathedral at Chartres stands, and will forever stand, as the highest type of sacred architecture the world has ever known."

The Golden Rule of Happiness.

"Fall in love with your work. That is the first rule for doing your work well. It is also the golden rule of happiness. Fall in love with your work and your labor will bring you joy as well as money.

"All the happiness this life affords is found in three things: First, a true relation to God; second, the care of other people; third, the doing with all your might work which you love to do. There is no true and lasting happiness possible from any other source. Neglect God, care nothing for other people, despise your work, and wealth will buy you nothing but misery—power will bring you nothing but heartache. Build your life upon these three foundations and you build your house upon a rock."

Helped by a Power Outside of Himself.

"The supreme enemy of bad habits is religion. I do not mean that this is necessary. I have known good men who were not religious and bad men who pretended to be religious. But the man who in his heart of hearts as well as in his daily walk believes and practices the Christian faith, is helped by a power outside himself and above himself. His whole moral being is vitalized. I do not pretend to say this so much from experience—I wish I might—but I do say it with all my might from observation. The wisdom of Aurelius, Epictetus, Confucius is a tonic to the soul; but the words of Jesus are life itself. As a mere matter of practical success in life, as a mere method of making the most out of himself, I would rather have a son, brother or friend become a thoroughgoing Christian than to have any other single good fortune come to him."

Money Making.

In the chapter on "Money Making" the author says: "The man who has amassed wealth with the unwisdom of selfishness, bequeaths to his son, along with the money, a sneering cynicism for all the sound and noble uses to which that wealth can be put. And so these sons and daughters destroy themselves by a life of do-nothingness, an existence foul with cancerous pleasures. Thus, at mid-life, his children have sucked from the golden but fatal orange which their father gave them, an *ennui* that drives them to desperation.

"I say this much at the beginning to burn in upon your very soul, young man, this profound truth: The making of money for the sake of money is folly, and the very basest and most vicious folly at that. But having said this much I shall not be misunderstood when I say that the very first thing for a young man to understand is that his very first duty in life is to make money.

"Self-support is the first duty of man. You are in no position to help the world until you have demonstrated your ability to help yourself.

The Measure of Merit not Money.

"But the measure of merit is not money; at least the measure of merit is no longer money. That is one of the crude things that we have outgrown. We are living in the twentieth century now, and not in the days of Shylock. The measure of merit to-day is achievement. The twentieth century measurement of manhood is human helpfulness.

"When a man or a family gets up to one hundred millions or more they then become a curiosity—a sort of monstrous by-product of our industrial civilization. The only way such a person can, in these days, win the favorable regard of his fellow human beings is by making his money do helpful things for the rest of humanity.

"Would it not be well for foreigners to know that we Americans do not consider the gilded wanderers from this country, to which the nobility of Europe pays so much attention, as Americans at all. They are not the least bit typical of this fine, free, vital, vigorous, honest American people.

The Old Notion Disappearing.

"The old notion was that a man might do what he would with his fortune, but that concept is passing away so rapidly that it has now almost disappeared.

"Beyond a certain point a man can not use his wealth for his family or himself. That point passed, he must use his riches for his fellow-man. This is the twentieth century ideal of money. This is the belief which has already become a mixture in the minds and hearts of the American millions. And it is an unconscious obedience to that Higher Voice that secretly speaks to the soul of every man—that more and more is making our American millionaires practical and philanthropic distributors of their accumulations for aiding and uplifting Americans whom they never saw and future generations yet unborn.

No Private Fortunes.

"Thus it is that the day of the private fortune is past. There are no private fortunes any more. There never can be private fortunes again as that term was understood one hundred years ago, fifty years ago, ten years ago. And so the excessively rich man has focused upon him the attention of millions upon millions of his fellow human beings among whom he lives. This concentrated searchlight never leaves him. These eighty millions know about him, know what he is doing, believe they know what he ought to do.

"More and more he is taking it into account. More and more he is doing what the millions of his fellow-citizens think he ought to do, and what, in reality, he ought to do, with his wealth. More and more he is conforming to the modern and Christian ideal of wealth.

The Vicious Fear of Losing.

"One night in Washington," says the senator in a very interesting chapter under this head, "A group of gentlemen sat talking about the tremendous moral renaissance that has been uplifting the nation, and were saying that it was akin to the other great spiritual and moral revolutions which have so often moved the Christian world. 'My

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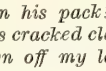
observation,' said one of the company who were discussing this question, 'extends over twenty years. And what that observation teaches me is that we have too many "winners" in American public life, and too few "losers." What this country needs in its national legislation is more good "losers" and fewer "winners;" what we need is more men who are perfectly willing to be defeated in a fight, rather than to yield on essential points, just because their constituents will be told that they have been beaten if they do not yield.'

The Rush for the Band Wagon.

"Whenever the capable manager or manipulator of legislation gets almost a majority he immediately makes it clear to the weak-kneed ones that they will lose if they do not come with him. And there is at once a scampering for 'the band-wagon.' Most of the weaklings have no particular conviction one way or the other—their chief desire, and almost their whole thought, is how to remain in public life. And by some strange process of instinct, rather than reasoning, they think they can not keep in public life if they are defeated. So over they go to what they are told is almost sure to be 'the winning side.'"



On Whom Was the Joke?

A young man in a certain New York office put up a joke on the bookkeeper, who was a quiet, steady, serious chap. The joke was for every one to tell the victim that he looked very, very bad indeed. It was wondered what effect it would have.

It was a hot August day when the joke began. The office boy started it.

"Ain't you well, Mr. Quill?" he said.

"Yes, of course, why?" he said.

"Why, ye look so pale," said the boy.

"I feel all right," said Quill, calmly, and he put on his office coat and went to work.

But when the shipping clerk told him he looked ill, Quill frowned and said he had had a bad night, that was all.

When the cashier asked him what made him have such a queer color he said his heart felt strange.

For an hour or so Quill was tormented with anxious inquiries full of gloomy forebodings about his health. Finally, with an impatient, worried gesture he threw down his pen and hastened to the office of his chief. He was gone about five minutes. When he returned the chief was with him.

"Men," said the chief, raising his hand to command the attention of all, "as Mr. Quill is sick, I have granted him a ten days' leave of absence. Please arrange to divide his work equally among you all while he is gone."—Western Recorder.

Practicing Conscientiously.

At the appointed time Edwin Jones had called at his best girl's home. But somehow Miss Wrinkle was not there to greet him, says "Answers."

He seated himself in the drawing room and anxiously awaited her arrival.

Presently the door opened, but alas! it was only her 8-year-old brother.

"Hello!" exclaimed Edwin. "Is your sister busy?"

"She seems so," replied the youngster, "but I don't know just what she is doing. She's standing in front of the mirror, blushing just awful and whispering to it: 'Oh, Mr. Jones, this is so sudden!'"

"Pa, did Moses have the dyspepsia, like what you have got?"

"How on earth do I know? What makes you ask such a question?"

"Why, our Sunday-school teacher says the Lord gave Moses two tablets."

How Many Days Till Christmas?

By A. G. Riddoch

How many days till Christmas Day
When Santa Claus comes back,
And chirrups to his reindeers, "Whoa,"
And tosses down his pack?
My dollie's head is cracked clear through—
She slipped down off my lap—
And Teddy's lost his squeaker and
His overalls and cap.

The pretty set of chinaware
He brought along for me,
You said they cost a dollar bill
And came from Germany.
All but the dainty teapot's smashed
Each tiny cup is gone;
And though it's nice as nice can be
It's not much use alone.

And I've been thinking to myself,
When Santa comes again
If you will let me I will try
To get aboard his train.
And in the teapot I will make
A nice hot cup of tea,
And he will have to fetch the cups—
Won't this be cute of me?

I knew a shadow dark as night
Would cloud her sunny brow
If I should tell her Christmas Day
Is four long months from now.
And so I told her funny tales
'Bout piggies, bears and sheep,
And happy-hearted fairy queens
That dance when children sleep.

I sang about the bright sweet flowers
That blossom in the spring,
And of her little feathered friends
That whistle on the wing;
And though she soon dozed in my lap,
When laid upon the bed
"How many days till Christmas Day?"
She once more sweetly said.

The Night Snivie Became A Preacher.

By Frances J. Delano.

Snivie's real name was Patrick McGee. The boys nicknamed him Snivie because when he cried his papers his voice sounded like a cry-baby's—so the boys said.

The truth is, Snivie was discouraged and his voice did sound different from the other boys. You see his mother had been sick, and food was getting scarce at home, and Snivie's clothes were almost beyond patching, and, of course, Snivie felt as if he must sell his papers. Strange, but it did seem as if the more he needed to sell them the less he was able to do! Everybody passed him by and bought of some other boy. The boys jollied him, too, and said he wasn't game. Well, the fact is, Snivie did feel like crying all the time.

One night after Snivie had been trying for about a week to sell papers, he was standing on the corner with his bundle under his arm thinking of a story he had heard the night before. He had about given up trying to sell his papers. Once in a while he would pass out one to a kind looking old gentleman or to a middle aged woman; but for the most part his mind was on that wonderful story about a boy who had great luck. A mission lady had told it and this is the story:

Once there was a little, ragged, dirty newsboy who was out on the street, one bitter cold night, selling papers. The icy wind blew through his poor little trousers and he was so cold his teeth chattered when he tried to speak.

"P-p-leath thir, b-b-uy a paper?" The little fellow's voice sounded as if he were going to cry. He held up a paper to a nicely dressed gentleman.

"Hello, little cap, what you doing out such a night as this? Where's your overcoat?"

"P-p-pleath, b-b-buy a paper?"

"You'd better run home; it's too bitter cold for such a mite to be out."

"P-p-pleath thir, I ain't got any home."

"What! no home?"

"No, thir."

"Where are you going to sleep tonight?"

"Don't know, thir."

The man took the papers from the boy's hands. "Look here, you see those lights over there?" The man pointed to a house across the square.

"Yeth, thir."

"Well, you go over there and ring the bell. A lady will come to the door; tell her that Mr. A. sent you to her."

The little chap told who had sent him. He was taken at once into the house and seated before a great fire blazing on the hearth. After he was all nice and warm, she took off his ragged clothes and put him into a tub of warm water. She put some good-smelling stuff on his hair, and then she wrapped him in a beautiful soft blanket and carried him downstairs and set him before the fire again. Then she had a great feast spread before him—hot soup, roast turkey, cranberry sauce, and ice cream. Next, he was put into the softest, whitest bed you ever saw and he went to sleep and dreamed he had gone to heaven. The little boy grew up to be a preacher.

Snivie thought this the greatest story he had ever heard. He could see the little newsboy, as plain as day, sitting before a blazing fire eating roast turkey and ice cream. My! but Snivie's mouth watered. If it hadn't been so freezing cold he could have warmed himself almost by that blazing fire, it was so real. Snivie was as ragged and as cold as the boy in the story. That night was very much

USE
BORDEN'S
PEERLESS BRAND
EVAPORATED MILK
(UNSWEETENED)
In All Recipes Calling
for Milk or Cream

like the night in the story, too. Snivie, standing shivering, on the lee of a big hotel, kept picturing to himself the fire and the feast that the other little chap had enjoyed. If only one of these fine gentlemen passing in and out of the hotel would take his papers, he said to himself, and would tell him to run across the square and ring a bell. My! Wouldn't he hustle? Wouldn't he, though?

"P-p-pleath, thir." Snivie had spied a man that looked like the one in the story, and before he quite realized what he was doing, he was speaking like the boy in the story. "P-p-pleath, thir, b-b-buy a paper?"

"Awh, w'at ye given us?"

Snivie jumped as if some one had struck him. The nice gentleman passed round the corner and Snivie's faced one of his chums, a newsboy.

"Get on to yer job, there," piped up Newsie, "this ain't no Sunday-school. "Sellin' papers for yez 'ealth?"

Snivie shook his head.

"Tumble on to yer game, thin. Herald! Globe!" Newsie's voice rang out on the air something like the frosty whistle of a locomotive. Scenting a customer, he darted across the sidewalk. "Papies! Papies! All about the 'lection. Herald? Sure thing."

Pulling a paper from his pack to replace the one just sold, he came back to Snivie.

"See that car, kid?" he asked, "red one? Two guys on that car gets papies every night—car slows up here." Newsie thrust a handful of change upon Snivie. "Board her now, an' get a hustle on ye. Papies! papies!"

Snivie gave one look at the car. His license was only a week old and he had never attempted boarding a car; but there were a half dozen boys about ready to jeer at him; board her he must.

"Papies! Herald, Globe, Rec'id, Transcript!" Snivie sang out as loud as he could. His voice didn't sound just right; all the same he sold his two papers and made the change and got safely off the car.

In a minute he was trying another car, and then another, then two women bought papers. After that he sold steadily until every paper was gone. Then he ran home.

"Mar," he shouted, "sold all my papies. This is the way ye do it, Mar, see." Snivie held up a paper and, in a voice worthy an old and experienced hand, he shouted, "Papies! Papies! All about the murder!" Snivie's mother clapped her hands over her ears. "Saints preserve us! Ye'll be avin' the perlice for sure."

"Herald, Globe, Recid, Transcript," shouted Snivie.

"Oh! but ye must be froze stiff, Patsie dear."

"Froze nothin'!" The lofty contempt with which Snivie said this caused a rapt expression to appear in Mrs. McGee's face.

"But it ain't hot so's to notice it down there on the square," said Snivie. "If ye want to give the gran' bounce to a freeze, Mar, ye jest want to sell papies, that's wa'at. Jus' jump on an' off the cars while they'r chasin' theirselves up an' down Boylston street, 'n ye'll be warm all right."

"Patsie, ye'll get killed some day, I knows ye will."

"Awh, come off, Mar! I'm on to my job, I am. Wat's for supper?"

Mrs. McGee eyed Snivie with unspeakable delight. "An' it's a man already he is," she cried. "It's roast taters for supper an' a bowl of gravy, yer honor!"

The prospect of roast potatoes and gravy was too much for Snivie's dignity. He started in on a high class vaudeville performance which threatened serious damage to the floor.

Mrs. McGee hastened to set forth the potatoes and gravy.

"Here's yer supper, Patsie. Come, it's hot as pepper."

Snivie needed no urging, and for five minutes there was silence in Mrs. McGee's kitchen.

"Say, Mar," Snivie struggled with a mouthful of potato, "roast taters an' gravy's as good as turkey. Say,"—again Snivie's appetite got the better of his social proclivities.

"W'at was ye afther sayin'?"

Snivie looked vacant for an instant, then he recollected. "Say, Mar, but they got off a song an' dance las' night 'bout a kid that got in where ther was a blazin' fire an' a big feed. Bosh, Mar! I'll bet I'm warmer'n that kid any day. They put 'im to bed an' he thought he was in Heaven. He was a preacher w'en they got through with 'im."

"Say, Mar, know w'at I'm going to tell the kids w'en I'm a preacher?"

"Will yez listen to this! A preacher!"

"I'm goin' to tell the kids to get on to their jobs, that's w'at. 'This ain't no Sunday-school,' that's w'at I'll say. 'This is business, this is. If ye want a blazin' fire an' a turkey feed ye jus' want to tumble on to yer game,' Say, Mar, ain't I a preacher? Papies! Papies! Herald, Globe, Rec'id, Transcript."—Congregationalist.

Benny's Thank-You Box.

They were going to have a thank-offering meeting at Benny's church. He knew, because his mamma was president of the big society, and sister Gertie attended the band. Benny went, too. He "belonged to both," he said, and he had a mite-box of his very own, and he put a cent in whenever he found a white one in papa's pocket. He had one of the thank-offering envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and Benny was happy.

One night, as papa opened the front door, a little boy and a rattling box danced downstairs.

"Do you feel very thankful, papa?"

"What for?" papa asked, tossing the questioner up to his shoulder.

"'Cause you're home, and I'm kissing you."

"Indeed I do," laughed papa.

"Then put a penny in my thank-you-box!" shouted Benny.

Mamma had to put one in because she was thankful that the spring cleaning was done. Brother Tom put in five, because his suit came home just in time for a party. Bridge had the box presented to her for an offering when she said she was glad Monday was such a fine drying day for her washing; and Gertie gave him pennies twice, for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen, that the little box grew heavy—it was so full that it wouldn't rattle.

But one night soon after, Tom and Gertie were creeping around with pale, frightened faces, and speaking in whispers. The little "thank-you-boy," as Benny liked to be called, was very ill—croup. The doctor came and went, and came again; but not till daylight broke could he give the comforting assurance, "He is safe now." In the dim light Tom dropped something into the little box, as he whispered: "Thank you, dear God." Somehow everybody seemed to feel as Tom did, and when Benny was propped up in bed next day, and counted his "thank-you" money, there were two dollars and a half in it, which papa changed for a gold piece that very day.—Southern Presbyterian.

The Two Little Maids.

Little Miss Nothing-to-do
Is fretful and cross and so blue;
And the light in her eyes
Is all dim when she cries,
And her friends, they are few, oh, so few!
And her dolls, they are nothing but sawdust and clothes,
Whenever she wants to go skating it snows,
And everything's criss-cross—the world is askew.
I wouldn't be Little Miss Nothing-to-do.
Now true,
I wouldn't be Little Miss Nothing-to-do,
Would you?

Little Miss Busy-all-day
Is cheerful and happy and gay,
She isn't a shirk
For she smiles at her work,
And romps when it comes time for play;
Her dolls, they are princesses, blue-eyed and fair,
She makes them a throne from a rickety chair,
And everything happens the jolliest way,
I'd sooner be Little Miss Busy-all-day,
And stay
As happy as she is, at work or at play,
I say. —Detroit News-Tribune.

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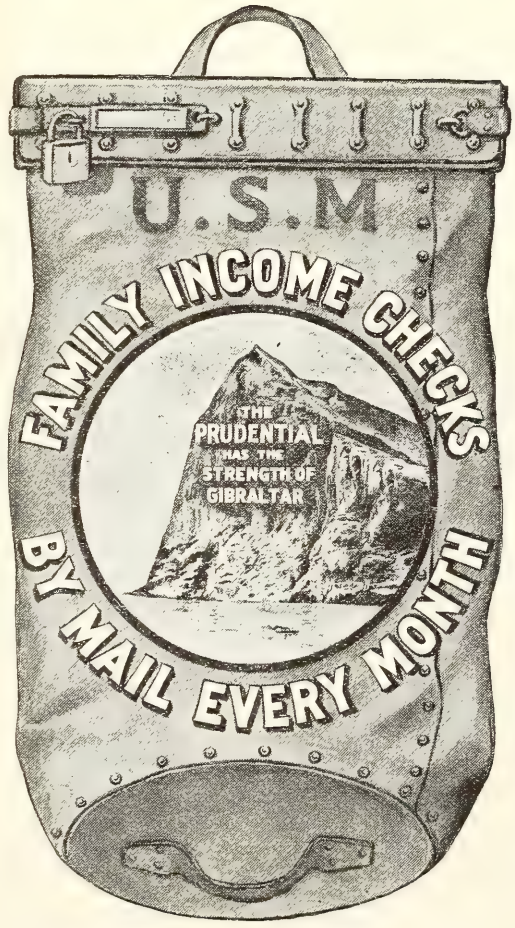

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VOLUME XLV. NUMBER 44.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 29, 1908.

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Second Row—T. A. Cox, Sam J. White, Roy Linton Porter, Wm. Pearn, H. K. Coleson, John A. Stevens, W. G. Walker.

Bottom Row—Thos. Lennox, J. L. Haddock, Master J. L. Haddock, Mrs. J. L. Haddock, Mrs. H. K. Coleson, Mrs. John A. Stevens, Marcellus R. Ely.

The Christian-Evangelist

J. H. GARRISON, Editor
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F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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For the Christ of Galilee,
For the truth which makes men free
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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CONVENTION NOTES AND COMMENTS

Several interesting excursions were made during the convention. But these were not altogether satisfactory, from the fact that when the convention was in session, these excursions drew heavily upon the audiences. This is a matter that ought to be managed in a different way. There was an attempt to do so, at New Orleans; but it was not quite successful. Thursday was set apart for one or two excursions, but when it was found that the convention would not be in session that day, a large number of the delegates went home. Now, it seems to us that this may be remedied, and at the same time the convention itself will be benefited. We suggest that, hereafter, only the mornings and nights be devoted to convention work, and that the afternoons be free for rest or for excursions, according to the wish of the delegates. When the whole day is practically devoted to sessions of the convention, the strain upon those in attendance is very great. The morning session, devoted mainly to business matters, and the night session to hearing addresses, would give opportunity for rest and sight-seeing, and give all the time to convention work that ought to be allowed.

⚙

At present, our conventions are too strenuous. They tax the strength of even the strongest to the uttermost. The main difficulty is in having too many addresses. Often very little time is given to the consideration of important matters in the various reports that are brought to the convention. It is not necessary that these reports should be unfavorably criticized. It frequently happens that the reports that are most popular, and against which there can be no valid objection made, should receive very careful discussion, before they are finally passed, but very generally the reports that deserve most, receive no attention whatever. They are simply shot through the convention, as if it were a pneumatic tube, and this is often the last that is heard from them, even when they are printed in the minutes of the convention. But, if the important points in these reports were emphasized, and care taken to impress them upon the delegates, something might come of them, after the convention has adjourned. But now there is no time for such discussions, and they are simply remanded to their last resting place, with delightful haste. Surely we have reached a period when we can get along with fewer set addresses. One or two able addresses at the evening sessions is about all that should be provided for. This change is imperatively demanded by the best interests of our great work.

⚙

It was generally conceded that the last night was the best part of the convention. Dr. Case, a representative of the great Baptist body, made an admirable and fraternal address. It had been arranged for Herbert Yeuell to speak on that occasion, but he graciously gave place to hearing Dr. Case, and the committee wisely asked Brother Yeuell to respond to Dr. Case's address. This he did in a very happy way. His address was followed by some remarks of W. T. Moore, who was acting as chairman of the meeting. All these addresses were characterized by the most cordial sympathy with the union movement, especially with that between Baptists and Disciples. The enthusiasm finally rose to a very high level, and it was the universal testimony that those who went away before this meeting made a great mistake.

⚙

The social feature of the convention was perhaps the best of all. The headquarters, at the St. Charles Hotel, furnished every opportunity for the fullest development of this feature. The spacious lobby of this hotel was sometimes filled by those in attendance at the convention, and there were very few people in attendance who did not have opportunity to become acquainted with all the delegates. While it is possible to overwork this feature, even to absenting one's self from the convention sessions, at the same time, when wisely worked, it should be encouraged at all our conventions.

⚙

A conspicuous feature of the convention was the absence of the older men. Only two or three of our aged preachers were present. This feature becomes more and more noticeable at every convention that is held, but the old men who were present were highly honored by all in attendance.

⚙

Most of our leading colleges had banquets. Some of these drew from the audiences of the convention, as they were held at times when the convention was in session. The chairman of the convention, wisely, as we think, rebuked this habit. At the same time, it is a fact that these banquets furnish an important feature of our conventions, and without these, there are not a few who would not attend the conventions at all. The real difficulty is that we are always pressed for time; and yet, on Thursday we had the whole day at our disposal, without anything special to do in the convention. We suggest that in the future time ought to be given to our colleges, just as a day and night is given to the Foreign Society, the Home Society and the C. W. B. M. Our colleges certainly deserve as much recognition as any other feature of our conventions, and it is time for us to provide for them in some suitably definite manner.

⚙

The brethren of Texas fully realized their opportunity in a nearby national convention, as well as their obligation to support the meeting while it is in the South. Their delegation was not only large in numbers but prominent in the meetings. Four of the new living link churches were from Texas. At the Sunday-school Christian Endeavor meeting, the best chance for everybody to speak, the majority of all the talks were by Texans. All the brethren from the Lone Star report most optimistically.

⚙

Among the several laymen whose influence in the church has become widespread, and whose names have become as familiar as many of the prominent preachers, is Arthur A. Everts, of the East Dallas Church. He not only practices but vigorously teaches tithing, being largely responsible for the large band of tithers in his own church that has made it famous as a liberal giver and a living link from its birth. Brother Everts has a standing reward of $100 for any one who finds tithing a failure, and displayed this prominently at the convention.

⚙

Among the men who came from the far west of Texas to the convention were noted: Baxter Golightly, of Odessa; John W. Smith, of Brownwood; C. C. Scittern, of Procter; E. J. Bradley, of Lampasas; J. A. Arnold, of Clarendon. These are all strong, growing young men, capable of handling the hard problems of the growing West.

⚙

One of the chummiest pair of delegates at the convention was observed to be A. J. Bush, who, for almost a third of a century has evangelized in Texas, and his son, George Bush, of Gainesville, who, though yet a young man, has almost a dozen Timothys to his credit. The father is one of the grand old men whose ambition is to die with the harness on. He has settled to the quieter life of the pastorate at Wichita Falls, but they say they can not hold him down; every once in a while he returns from a short trip reporting the agitated waters of baptism in some neighbor town; and as enthusiastically happy in it as a first year "Bibe" in his virgin meeting.

⚙

A man who can wake up a fagged out, depleted audience at 10 o'clock at night and make them take a fresh start at staying, certainly possesses some unusual originality. No one could deny this of Dr. J. B. Cleaver, of San Antonio, who stirred the audience on Tuesday night by his report of prohibition conditions in Texas. He said: "Texas witnessed the marvellous spectacle of a safe Democratic convention being turned into a submission or prohibition convention; and it was the members of the plain Christian church that did it." It was in a meeting held by Brother Cleaver for W. T. Moore in the early days of the Central Christian Church, Cincinnati, O., that the Assistant Editor of The Christian Evangelist publicly confessed Christ.

(Continued on Page 1382.)

Editorial

What is the Difference?

We call attention to a communication elsewhere entitled, "What is our Basis of Unity?" by William Hurley Smith, of Oklahoma, which should be read before reading this article. In the editorial to which he refers, entitled, "An Impregnable Basis," we expressed the conviction that there was need for a restatement of some of the fundamental things of our plea, and this letter is proof of the truth of that statement, whether the writer expresses his own perplexity, or, what is more probable, aims simply to indicate a confusion of mind which he finds exists among many.

The doctrinal statements which he quotes from "Orthodoxy in the Civil Courts," are views expressed by a single witness, most of which would be accepted in the main as substantially correct. But what we wish to say is that they are utterly without authority, and no one ever thinks of them as a creed or an unauthoritative doctrinal statement. Even if they expressed with perfect accuracy the views held by the great body of those connected with the churches of this Reformation, they would still constitute no part of the foundation on which the Church of Christ rests. Not to understand this fact is to fail to apprehend the chief significance and value of our plea as a Christian union movement.

It was a sublime act of faith when our fathers in this movement committed themselves to the fundamental truth of the divinity and messiahship of Jesus of Nazareth as the rock-basis of the church. It was an untried experiment since the days of the apostles. They believed that as Jesus entered the Temple of old and cleansed it of all that defiled it, so if he were received into the heart by faith he would not only purify the heart but would clarify the understanding so that all false or harmful theories would ultimately give place to the truth. No such radical step as this had been taken since the dawn of the apostasy. Other reformers had said, "We must form elaborate creeds to guard the church from error and to constitute the bases of our denominational life." These men said, with Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ." If a man have this faith we may tolerate his erroneous opinions and conclusions on many subjects, so long as his life is in harmony with his faith in Christ. When, early in the history of the movement, a minister wished to find fellowship within it, coming from the Universalists, while still holding to the view that all men will ultimately be saved, this opinion of his was not made a bar to his fellowship, nor was it a hindrance to his usefulness in the ministry. He was only required to hold it as an opinion, and not seek to bind it upon the conscience of anyone else.

This, then, is the difference, deep and wide, between us and those who formulate human creeds covering the whole ground of Christian doctrine and making them a basis of fellowship. True, the difference is not so marked now as it was in the days when creeds possessed an authority which they no longer have; but the difference is still marked, and will be as long as any other faith is required of men in order to Christian fellowship than faith in Jesus Christ as the Son of God and the Saviour of the world. Men's views differ about original sin, about the nature of inspiration and of the atonement, and a hundred other subjects. We can not have union on a uniformity of opinions, but if the facts of sin, of inspiration, of the atonement, etc., be accepted, as they are by every believer in Christ, they may be one through their faith in him, in spite of differences of opinion.

This, perhaps, is the most distinctive feature of the reformation inaugurated by the Campbells, and it certainly presents the only feasible or possible basis of Christian union. A clear presentation of this basis has been a mighty source of strength to us in the past, and any confusion concerning it now is certain to weaken the force of our plea and bring about division among ourselves instead of promoting unity with others.

Our reply, then, to our correspondent's closing question is, that we may hold to these doctrinal statements set forth in the book he mentions, and in tracts and sermons, as our intellectual conclusions and understanding of the teaching of the Bible, but we can not make them a part of the basis of unity, and hold to the plea inaugurated by our fathers.

Government by Newspapers.

We hope all our readers will give careful attention to the article which appears elsewhere from the pen of our thoughtful and venerable brother, W. T. Moore, entitled "Who Shall Decide?" It is a vigorous protest against the easy method of certain editors of attacking men and organizations and condemning them without the formality of an investigation. It is a protest, too, against the assumption, which editors are prone to fall into, that they are the infallible judges of what is right and what is wrong among us, and know better how great institutions and missionary organizations should be managed than the men who are charged with these grave responsibilities. It is not the first time, of course, that such protests have been made, but the habit seems to be pretty well fixed among us of submitting to government by newspapers. We would be among the last to underestimate the value of religious newspapers, or to deny them the right of free criticism within the limits of what is just and proper, and for the well-being of the Cause. We have long recognized the fact, however, that most of our troubles and dissensions, throughout our history, have come from our religious newspapers, and that unless some method can be devised by which these journals can be held responsible for their utterances and policies, most injurious results will follow.

A divided journalism means, ultimately, a divided brotherhood. That many do not seem to see this, is only evidence of the truth that some people do not trace causes forward to their inevitable results. More than two years ago the Editor of this paper, on his own personal responsibility, foreseeing the evils of divided counsel among our religious journals, undertook to bring about a better understanding between at least two of our leading papers, to the end that they might work together, as they had done in the past, for the unity of the brotherhood. His efforts met with no response. Later a movement was inaugurated, at first without our knowledge, but later with our hearty approval, for the appointment of a large committee to bring about this much-needed harmony and unity in our religious journalism. There was no thought of a trust, or of larger dividends in the contemplated enterprise, but only the desirability of *working together*, through our periodical publications, for the best interests of our common cause. There never was a full meeting of that committee, which is evidence sufficient that the importance and gravity of the work committed to them was never appreciated by at least a portion of the committe. The result is that but little has been accomplished, so far, and the committee has asked for further time.

That there should be any hostility to a movement among us looking toward the bringing of our religious newspapers into harmony, for the good of our common cause, and for their own mutual benefit, in the end, seems difficult to believe. And yet such opposition has existed and does exist, either through a misconception of the end which is sought to be accomplished, or because of a decided preference for the present friction and strife, over unity and co-operation. That men of means and of influence in the brotherhood have not taken a deeper and more active interest in this movement that looks toward increased efficiency and harmony in the publication department of our work, shows how good men may be so engrossed with their own business interests, as not to be able to see and realize the tremendous issues that are at stake, nor feel the heavy responsibilities that are upon them.

One might infer from much that he sees and hears that the trouble among us arises from the fact that a part of the brotherhood is in favor of standing for the Bible, for the old faith of the gospel, for the authority of Christ and the New Testament, and for loyalty to our great plea, while the other part is ready to surrender all these, or to compromise them, and, in the pride of its intellect, to invent something better than the gospel as the remedy for human sin and

suffering. Such is not the case. Here and there, of course, there may be a doubting Thomas, or one who has made shipwreck of his faith, either by a moral lapse in his life, or through an overdose of rationalistic philosophy; but the great mass of the brotherhood are loyal in heart and mean to be loyal in their teaching, to the Bible, to the Christ of the Bible, and to the great principles of the Reformation which we are urging. *No, that is not the issue. The great issue among us is the original issue we made with the religious world, namely, the value of Christian unity and the willingness to sacrifice personal opinions and preferences for the sake of that unity.* Some of us are studying the problem of unity among ourselves, and are seeking to know how we may present a united front to the divided religious world. We believe that one way to do this is to get our papers to working together. At every point, so far, we have been thwarted by the efforts of those who prefer division among us, rather than unity on the broad basis of charity and of liberty which our fathers advocated. We may as well open our eyes to this fact, and face the issue as it actually exists. Shall we be a united, or a divided brotherhood? That is the question which presses for immediate solution.

With Dr. Moore we would greatly prefer that the contest, if it is to come, should be in the open. Let us know what the issue really is, and who are its friends and who are its foes. For ourselves, we have hoped and prayed and labored that these differences might be adjusted by mutual counsel, by Christian forbearance and by peaceful methods. And we have been blamed for pursuing the methods of peace, when those of war were thought to be in demand. But if the necessity comes for the conflict, we shall be found at the front, battling for the right and for the truth, as God has given us to see them. In other words, if the matter is to be left to the newspapers to settle among themselves in the field of polemics, then the sooner the issue is made the better. Nothing is to be gained by continuing the present condition of "armed neutrality" between those holding to opposite ideals.

In a personal letter from Bro. W. F. Richardson to the Editor of this paper, he says of the New Orleans convention: "The Spirit of the Lord Jesus was manifestly present throughout its sessions, and the harmony and enthusiasm have never been surpassed in any gathering of our people. Not a word of bitterness, and few words of criticism were heard during the entire week. The welcome of the New Orleans people was more than we could have anticipated, and it surely gave an uplift to the cause of primitive Christianity in all the Southland."

What higher praise could be given to a convention than to say of it that "the Spirit of the Lord Jesus was manifestly present throughout its sessions"? This Spirit of Christ in any people insures unity and progress.

Notes and Comments

The Second Baptist Church of this city, under the leadership of its able minister, Dr. W. C. Bitting, has erected a magnificent new church building on Kingshighway, which they are dedicating this week and next, in a series of discourses by leading ministers of the city. The church has issued a leaflet entitled, "Our Ideals," which it is circulating among the people of the city that they may properly understand the spirit and aims of Baptists, and particularly of this local church. This is the mother church of Baptists in this city, having a large and influential membership, with possibilities in its present environment and under its able leadership of great usefulness.

In the first of the "ideals" set forth in the leaflet mentioned occurs this statement:

"We hold to the 'competency of the soul Godward.' Hence we reject priesthoods, disbelieve in any spiritual efficacy of baptismal waters, or communion bread and wine, and refuse to recognize human authority in the religious life."

We who are content to be known as Disciples of Christ, or Christians, can sympathize with Baptists in their desire to correct the false impression that they believe in baptismal regeneration, or attach any magical efficacy to baptism. It is well, however, for both Baptists and Disciples to guard against the danger of minimizing the value of divine institutions in seeking to correct a popular error. It is not a question of the efficacy of "baptismal waters or communion bread and wine," but of *obedience to Christ* in the ordinance of baptism, and of *communing with Him* in the use of the emblems which he asked us to partake of in memory of him. Dr. Bitting, we imagine, would hesitate to deny that there is any spiritual value in the proper use of these symbols, given us by our divine Lord. The New Testament, including the words of Jesus himself, *do* attach very great value to the proper observance of both these ordinances, and what Jesus Christ has emphasized we ought to be careful not to minimize.

How prone we are to go from one extreme to another! Because Romanists and some other High Church ecclesiastics make baptism a regenerative ordinance and an indispensable channel of grace, without which there is no salvation to either infant or adult, many Protestants, in running away from Rome, run far beyond Jerusalem, and treat these divine institutions as if they were human expedients that could be dispensed with at the caprice of any man. Jesus taught that he that observes "the least of the commandments and teaches others to do so shall be called greatest in the kingdom of God." We believe there is "spiritual efficacy" in yielding loving obedience to Jesus Christ in the solemn ordinance of baptism, in which we are buried in "the likeness of His death," and from which we rise in "the likeness of His resurrection" to "walk in newness of life." We believe there is "spiritual efficacy" in getting into heart-communion with Jesus Christ through the mute but tender symbols of the bread and the wine which he himself made memorials of his broken body and of his shed blood. We also believe in the "competency of the soul Godward," to use Pres. Mullins' phrase. Whenever and wherever the trusting soul meets God in his own appointment, there is spiritual blessing and the toning up of spiritual health. Without faith and love these ordinances are, of course, meaningless and valueless, but with these they are means of grace by which the soul comes into more vital touch with God.

A few leading brethren whose judgment we highly esteem, in personal letters to the Editor, have commended very highly the recent editorial entitled "Our Greatest Centennial Aim." As that aim, according to the editorial, was the promotion of unity among ourselves, we are glad that even a few prominent brethren agree with us as to the importance and urgency of this matter. It has been a source of both surprise and of deep regret to us that so few, comparatively, have seemed to apprehend the drift of things among us and whither it is leading. No doubt, many more have perceived the real situation than have expressed themselves on the subject. Some, however, whose age and position give assurance that they would not knowingly lend their influence to any divisive movement are, unwittingly, let us hope, doing so. We have determined, in view of the importance of this subject and its bearing on our future welfare, to publish a symposium soon in The Christian-Evangelist in the hope of calling attention to what is really the most important work just now ahead of us. This will not interfere with any other Centennial aim, but will stimulate every good work among us and give fresh hope and courage to many who are discouraged by the present condition and outlook.

The "Christian Century" of October 24 contains a criticism of The Christian-Evangelist for printing in an advertising circular an editorial comment from The Christian-Evangelist concerning Professor Willett's view of miracles. Of the reprint of this editorial comment in a circular, the Editor knew nothing until it came to him in his sick room through the mail. Concerning the good taste of that sort of advertising, therefore, we have nothing to say except that it could not have been done with our approval. But that anything "deceptive" was intended is not in evidence. The writer in The Century, "C. C. M.," however, implies that the editorial itself misrepresents the facts in saying that Professor Willett's view is not in harmony with the views of "the great leaders of thought in the various evangelical bodies." If this can be shown to be true, we will only be too glad to make the *amende honorable*. We had specially in mind Professor Willett's statement that "the redemptive facts of Jesus' life are independent of miracles." We do not believe that statement represents the view of evangelical scholars, in any ordinary meaning of the words used. We believe these scholars would say that such facts as "the virgin birth of Christ, his unique sonship, his sacrificial death and his resurrection from the dead" possess the element we call miraculous, and that their redemptive power is inseparably bound up with their extraordinary or miraculous character.

Convention Notes.

(Continued from Page 1379.)

At the Eureka College banquet, during the convention at New Orleans, it was decided to hold a great Eureka College and Illinois rally next year in connection with our Centennial convention at Pittsburg. It is believed that this will be better than an expensive banquet and more in keeping with the purpose of this great gathering. A good program will be prepared in advance and the rally will be made one of the important side features of the convention. All our college interests ought to be well represented in Pittsburg.

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One of the old Missouri boys who came through the College of the Bible of Kansas University to Texas, was welcomed by many of the old college mates with special fervor. It was Walter P. Jennings, now in his sixth year at Taylor, Texas, who had a hard time of it last winter with appendicitis and other complications. He is now in the best of health and in a growing successful work.

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J. W. Holsapple, of Hillsboro, Texas, a member of the Dixie welcome committee, did fine service in working up the Texas delegation which loomed so large in the crowd. And he enjoyed it all.

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Every man naturally thinks his own work the greatest field for service. None, however, seemed to be happier and more hopeful in his task that Dr. Clinton Lockhart, president of Texas Christian University. The growing number of young preachers to be trained there and the unlimited need for preachers in that growing field, is certainly enough to stir the pulses of this consecrated scholar.

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In the temperance hour Miss Berry sang with great power, "God give us Homes."

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J. J. Morgan and E. M. Waites took in the convention together, being true yokefellows in the work of their large congregations in Fort Worth, Texas. Fort Worth has come to possess in a goodly degree that spirit of city evangelism which reaches out instead of centralizing in a big shell down town; and it is due to the spirit of these men, with their other pastor, C. P. Craig, who could not come to the convention.

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Perhaps Kentucky would claim Miss Virginia Hearne, but Texas certainly has the ownership of her time and splendid abilities just now; for she was active in every nook and corner of the C. W. B. M. work, leading the Texas crowd of women as corresponding secretary of the work in that state.

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Cephas Shelburne, who now preaches for that well known liberal young church, East Dallas, Texas, gave on Sunday night a mighty plea for concentration on the work of preaching the gospel, without turning aside to heresy hunting.

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The Texas brethren think they have the best all-round corresponding secretary of any state, in the person of J. C. Mason. In the national convention his quiet wisdom was valuable and his optimistic countenance was always cheering. Brother Mason spent his summer in the fast growing Panhandle country of cool and healthful climate. He called it his "vacation," though he managed to preach almost every day, organize several churches in new towns, with a Bible school, a C. W. B. M. and a Christian Endeavor society in each one. This is what he calls "organizing."

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W. M. Williams, of Belton, Texas, was a happy man in the convention, as he is in his home work. A superintendent of schools for a dozen years and more, he heard the higher call of the ministry during the past year; and with the help of John L. Brandt as evangelist, has waked up the dead church, making of it a power of evangelistic force.

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Too much praise can not be accorded the local committee. W. M. Taylor, minister of our New Orleans Church, deserves especial mention. With unbounded faith, with the utmost consecration, and untiring energy, he has led the forces and won a great victory.

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"I'd as soon think of introducing George Washington," said President McLean, as he called on Dr. Dye to speak.

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The convention went on record as not favoring planning for two years ahead. Perhaps this was wise in view of the fact that the constitution provides for a strictly delegate convention hereafter. This will not be so difficult to handle, but if we continue to have great mass meetings we see no reason why provision can not be made for them by selecting the place of meeting at least two years beforehand. Topeka wants the convention in 1910. It is rumored several other places want it, but their voices have not been heard, and doubtless the go-ahead men from Kansas will win out when for the third time they make their appeal at Pittsburg.

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The convention remembered J. H. Garrison who, this year, missed for the first time in many years.

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Never has our convention been received with such cordiality by the business men of a city. The proprietors of the St. Charles Hotel not only made a special rate for the convention guests, but contributed $500 to the expenses of the convention prior to the arrival of a single delegate. Some of the restaurant men also made donations to the expenses.

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Marcellus Ely, a former pastor of the New Orleans church and now engaged in the difficult work of building up a church in Charleston, S. C., attended the convention.

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The communion service was a very enjoyable one, but its end was rather marred by what was intended to be a helpful incident. R. A. Long presided, and J. B. Briney and W. T. Moore made talks and prayers that were uplifting and peculiarly appropriate. Indeed, this was one of the best services of the kind we have ever attended. Could the offering for ministerial relief, which is usually taken on this occasion, have been made and the congregation dismissed without the confusion that did follow, it would have been, indeed, a great service. The offer of Mr. Long to double whatever collection was raised, up to a thousand dollars, was accepted, but the rear of the hall was in confusion for a part of the time, which greatly marred the spirit that ought to have characterized this occasion.

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It was a source of regret that Prof. C. T. Paul, of Hiram College, was, by reason of sickness in his family, unable to conduct the mission study classes, but Secretary Corey and H. A. Denton rendered very effective service in his place.

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Of the churches out of the state we believe the Union Avenue Christian Church, of St. Louis, again carried off the honors of having the largest delegation from its membership. There were nineteen present at Norfolk and sixteen at New Orleans. The Christian-Evangelist Special had a delightful party on board, and made the trip without any accident other than about 40 minutes delay on the scheduled time of arrival. The usual vesper service was held, and ours was the first special train carrying big delegations to arrive in the convention city. Besides St. Louis the other largest delegations from the North came from Des Moines and Kansas City. Of the churches in the state we believe that at Baton Rouge had one of the largest delegations, numbering twenty-four, which is more than one-third of the membership. Far-away California sent a big and little man of boundless activity in the persons of A. C. Smither and Grant K. Lewis. Northern California was represented by I. N. McCash, from Berkeley.

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When Van Camp sang his temperance song, "A Straddler of the Fence," President Long said he objected, as every time Van sang the refrain he looked at Mr. Long.

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The convention music was good, as it has been on recent occasions. Professor Hackleman was in charge. The Netz sisters and Miss Una Dell Berry rendered most of the special music, and Brother VanCamp lent variety on two occasions and Leonard Daugherty conducted on the last night. A large chorus choir was very helpful in keeping up the swing of the music.

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A platform motto, "America, however bad, is worth saving." "American however good, needs saving." In either case. —Home Missions.

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While educational interests had no special place on the program, the New Orleans convention was attended by a good representation of our colleges. Among these Butler College was represented by Pres. Thomas C. Howe, Drake University by Pres. Hill M. Bell, Hiram by Pres. Miner Lee Bates, Texas Christian University by Pres. Clinton Lockhart and Colby Hall, Transylvania by Pres. R. H. Crossfield, the College of the Bible by Prof. Hall Calhoun and W. T. Donaldson, Virginia Christian College by its Secretary, M. Davis, Kimberlin Heights by Prof. Ashley Johnson, the new college at Enid, Okla., by Pres. E. V. Zollars, while other educators present were H. L. Willett, representing the University of Chicago and the Disciples' Divinity House, Prof. Wallace C. Payne, of the Bible Chair at the University of Kansas, H. O. Pritchard, representing Cotner University, and H. H. Peters, Eureka College. What may become an important addition to our educational work, Keuka College, New York, was represented by its newly elected vice-president, Lowell McPherson. Morton H. Pemberton and W. T. Moore were present from Christian College, Columbia, Mo., and Mrs. St. Clair from Hamilton College, Lexington, Ky. There may have been others present, but all these we saw.

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During the session a number of conferences were held by the heads of colleges in which measures touching the general interest of the colleges were discussed. Presidents were brought into closer touch with each other, and they reported that from their point of view the New Orleans convention was the most helpful meeting they had attended in years. It is clear that our colleges are making steady and satisfactory progress in strengthening their curriculum, raising their standards of work, and bettering their physical equipment. The whole tone of the college men was hopeful, and it looks as if a better day were coming for our educational work.

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Dr. James Butchart was described by President McLean as "a gold medal man from the ground up." He has been seventeen years in China.

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"I feel good," said W. T. Moore, at the conclusion of the report of the F. C. M. S. He had the honor to make the first speech ever made for the Foreign Society and he wanted now to compliment the officers and workers on the splendid report this year. This drew out other encouraging words. A. C. Smither thought it was remarkable that in such a panicky year the society was within 10 per cent of the largest activity of its history.

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One of the pleasant and festive occasions was the entertainment in honor of the college men by Pres. E. B. Craighead, of Tulane University.

Editor's Easy Chair.

This chill, gray October day, with its sharp wind and its somber sky, impresses upon us the fact that the summer has indeed gone, and the winter draweth nigh. One need not sigh over the summers which have fled, and which lie like beautiful islands in the ocean of the past. Nor need we mourn too keenly the passing away of some of the beautiful dreams and ideals of our youthtime, which have gone to return no more. Other hopes, aims and ambitions have come in to take the place of those which have served their purpose, and have faded away like the flowers of springtime. Our aims and our ideals change with the passing years, and we must see to it that the lower are always giving place to the higher. None is so poor, none to be so pitied as he who has lost the hopes and ambitions of youth, and has not gained, in their stead, higher and more enduring hopes and ambitions. One of the world's greatest characters, from whose mind the illusions of youth had long since been dispelled, and who was impressed with the changing order of things in his day, and with the transient character of all temporal things, exclaimed: "But now abideth faith, hope, love, these three; but the greatest of these is love." Blessed is the man who, as the dreams and illusions of youth fade away, comes to recognize, and to cherish in his heart, those enduring elements of character which shall abide forever!

What is faith? How far short of the reality do our definitions often fall! Faith is spiritual perception. It is the soul's vision of unseen realities. "It is the substance of things hoped for, the testing of things not seen." It is the power that distinguishes the spiritual from the material; the temporal from the eternal; the higher from the lower good. When temptation offers its alluring bribe, involving dishonor and the forfeiture of God's approval, faith is the quality that discerns the superior value of the spiritual blessing that would be forfeited, over the material good that would be gained, and that spurns the offer. By faith we hitch our wagons to a star, and work in harmony with the infinite and the eternal. Through faith men of ordinary abilities may become heroes and achieve the most difficult and daring deeds. Through the channel of faith God communicates his saving truth and grace to the believing heart, purifying it, and making it the very temple of God—a dwelling place for his Holy Spirit. By faith men prefer poverty to dishonesty; persecution and bitter opposition to popularity in wrongdoing; a good conscience to the highest position obtained by false methods; truth, at the price of rack and prison, to error, with all earthly emoluments. "Faith comes by hearing." It comes by doing right as we see the right. It allies the soul with God. The man who says he has faith and turns his back on God for gain, or popularity, or position, falsifies his profession. In a word, "we are justified by faith," because faith brings us into reconciliation and harmony with a just God.

What shall we say of hope? In its enduring form it is the child of faith. It is the beautiful angel that is always singing its sweet songs of cheer through the dark and cloudy days. Its eye is to the future, and it never fails to see a silver lining on the darkest cloud that shadows its pathway. If the path be rough and steep and thorny, hope says: "It is better farther on." If the night be long and dark and painful, hope says: "Affliction may endure for a night, but joy cometh in the morning." If earthly hopes all fail, and all our plans are frustrated, then hope lifts up its voice and declares that we have an inheritance eternal that fadeth not away, which God hath reserved for us." In the darkest hour of earthly loss it sings such songs as, "There's a land that is fairer than day," "The Home Over There," etc. And so by its anticipations, by its appropriations in the present of all the riches apprehended by faith in the future, hope dispels the gloom of the present and fills all the pilgrim journey with brightness and cheer. No man is poor who has a great hope; no man is rich, no matter what his earthly possessions, if he have no great enduring hope. Hope links us to the future, and makes us realize that we are children of immortality. "We are saved by hope"—when our hope centers in a divine Saviour.

But love is the greatest. "God is love." To love is to be Godlike. It was God's love for us that gave us a Saviour from sin. It was Christ's love for us that made him stoop down from being on an equality with God to the lowly position of a servant, and to the humiliation of the cross "for us men and our salvation." Love is always stooping down to lift up the fallen. It is, therefore, the inspiration of all our missionary activity. It is the power which causes our young men and women to turn their backs upon their native land and upon the honors and pleasures of the world, to preach "the unsearchable riches of Christ" in far distant lands. It is the love of Christ which they proclaim, and which they manifest in their lives, that is transforming the pagan world, and bringing it to the foot of the cross. Love is the great cementing power. It binds together families and churches and all associations of men, which have for their object human good. Love unites. Hatred separates. If we loved more and hated less, the church would be more united, and the world would say: "Behold, how these disciples love one another!" There is nothing more important at the present time than that the church universal, and our own particular Zion, should give heed to the things which abide, and especially, that they give the supremacy to love as the only power adequate to keep the unity of the Spirit in the bond of peace.

There is a growing feeling at the heart of Christendom that our present divisions are wrong, and that we must get closer together if the church is to accomplish its mission in the world. No better evidence of this fact could be asked than the great meeting of Protestant Christendom, which is to convene in Philadelphia on the sixth of December next. It is the first meeting of what is to be known as the "Federal Council," on the basis agreed upon in the great New York meeting three years ago. The representative men of all Protestant religious bodies of this country are to meet on that occasion with one question, whose answer they will seek, namely, "How may we best promote the fulfillment of Christ's prayer for the unity of His followers?" No such meeting would be possible if there were entire satisfaction, as there used to be, over the present divided condition of the religious world. It is because of the growing consciousness that unity is of God, and that divisions are carnal, that the churches are sending their representatives to meet in fraternal counsel, to consider ways and means of healing these divisions, and of bringing into closer co-operation all the followers of our Lord Jesus Christ. With what intense yearning the great Head of the church must look upon such an assembly, convened for the purpose of hastening the realization of that for which he prayed, and for which, indeed, he gave his life! Let the prayers of all who believe in the unification of the children of God, in order to the conversion of the world, pray that his blessing may rest upon the deliberations of that great assembly.

While co-operating sympathetically with all movements which look toward unity among Christ's followers, let us seek, as a primary duty, to close up our own straggling columns, heal our own divisions, emphasize lovingly, but loyally, the principles of the Reformation to which we are committed, and seek in every way to make our movement worthy of so holy a cause as that of Christian union. If, under the leadership of God's Spirit, we may go up to our Centennial at Pittsburg with hearts knit together in one great purpose, and pulsating in common with one great love, and animated by one great faith, in spite of difference of opinion, then we may worthily celebrate the completion of a century of history, and the world will take notice that, both by our plea for union and our practice of union, we are setting an example worthy of imitation by the whole religious world. There is only one path by which we can reach that goal, and that is the path of unity in faith, or in things essential; liberty in opinion, or in things not essential; and love in all things. In other words, it is only by restoring the original spirit and breadth of our plea that we can bring it to a victorious consummation.

How to Interest Our Business Men in Missions

Being the Presidential Address delivered at New Orleans at the Session of the American Christian Missionary Society.

By R. A. Long

When I was first informed that the subject of "How to Interest Our Business Men in Missions" should be the subject assigned me for this occasion, I was greatly pleased, believing it an easy topic to discuss, but I had not given it much thought before I discovered I was greatly in error, for I found that this question correctly answered would practically solve the great and vitally important problem of how to early convert all of the people of all the nations of the earth to the worship of "Christ, our Lord," and hence a question involving so much could not be intelligently discussed without most careful thought and consideration, and even then a most difficult, if not an impossible question to satisfactorily solve. My reason for making the statement that this question properly answered means the early conversion of the world is, that money in plenty and the influence of the lives of such men would produce this result, and if we can open the understanding of our business men as to the great value of this work, and touch their hearts as to the requirements of our Lord, the money in quantities sufficient will be forthcoming, and we must understand, brethren, from this source, and this source alone, can we hope to obtain money in great quantities, and so we can see at the outset, it seems to me, the gravity of the subject before us.

A Statement of Conditions.

The question might be asked, "Why the need of such great sums of money in order to the early conversion of the world?" Brother G. B. Van Arsdall, in an article entitled, "The Unshepherded Church and Ministerial Supply," published in The Christian-Evangelist July 23, of this year, among other valuable suggestions, said: "Two distinct problems are involved. First, the most effectual care of our existing churches by our present ministry. Second, the enlistment and training of a future ministry for the church. These are not speculative questions. The relation of the ministry to the Church is primary, fundamental. 'Tis true of religion as well as all other movements—their issue or success is primarily dependent on their leadership."

These statements are true, as every practical man will admit. The article also contains the statement that the Christian Church alone has 6,619 preachers, and between 10,000 and 11,000 congregations. Only about one-half as many preachers as congregations, the latter increasing at the rate of 150 annually. About 2,200 of them have no preaching at all; about 5,000 with preaching only part of the time, leaving somewhere between 2,500 and 3,000 having preaching all of the time. Who can doubt that, if we had sufficient men and means, all of these congregations would have preaching every Lord's day, and would be reaching at least twice the number of people and doing double the amount of good that now applies? Thus we need to increase in large numbers the ministry, and especially a highly educated ministry; a ministry, a large portion of which could fill with credit any pulpit in all the land. If I understand it correctly, only a very small proportion of our present ministry are so qualified. In order to this end, we need large sums of money for the endowment of schools or colleges in this and foreign countries; for the supplying of scholarships in abundance for free disposition, making it a comparatively easy matter for our young men to prepare themselves for the ministry as compared with present conditions. Such a provision, I believe, would supply the demand for an educated ministry, and hence take care of one of our most important problems. A sufficiency of money would mean our ability to send this ministry to preach the Word to the people in every hamlet throughout the world, and thereby fulfill the loving command of the Master. A sufficiency of money would enable our Church Extension Board to respond to every worthy call looking to the housing of congregations as soon as organized. With such an equipment, we would be in position to prepare the way.

In the material world, when the ground has been well prepared, good seed sown, the crop properly cultivated, an abundant harvest is usually the result. Why, under similar conditions in the spiritual world, should

R. A. Long.

we not expect a rich harvest of souls, and even to a greater extent, for the loving Father is certainly more interested in our spiritual than in our material welfare. I venture the assertion, where men are properly approached, it will apply, for by nature we are a worshipful people; I mean the peoples of all the world. With an educated, industrious, pious ministry, we will have access to the understandings of our fellowmen, and when this result has been accomplished, we may soon hope to reach their hearts, and when their hearts have been deeply touched, their whole possessions, time, talents and money, will be at the command of those engineering the work for the Master.

Another one of the great and essential needs of money is to supply the physical needs of the helpless. We need money to establish in foreign lands most practical institutions of different kinds that will immediately appeal to the natives of said countries, for when we have shown our ability to help them in practical ways, we will have but little trouble in securing their most careful and earnest attention to the gospel of Jesus Christ, our Lord. We need money to build homes and care for the needy orphan children, in many cases take them out of the slums of our great cities, turn them from a course of sin and degradation to that course leading them to live the lives of honored Christian men and women. Can there, brethren, be a more sacred ministry, and is it not true that we are not, even to a limited extent, assuming our responsibilities in this direction?

The Success of Catholics.

In my opinion, the Catholic church is adding continually and greatly to its popularity, and hence to its membership, by their disposition, through hospitals and orphanages, to care for the unfortunates of the world, with or without money. This course not only appeals to those immediately helped, but those not needing such assistance are attracted by such humane interest and are led to become believers in such a religion.

Again, it would mean a fund to take care of a superannuated ministry, which it is a humane duty to meet, to say nothing about it being a religious duty; and just here I want to say, with all possible emphasis, qualifications considered, we pay our ministers much less than is paid by those engaged in commercial life, and I believe I speak the truth when I say, when an individual has been employed by a commercial house any great length of time, misfortune in the way of loss of health, or any other condition of a serious nature befalls him, he is usually looked after and cared for by his employers. Can we hope to pay our ministers less and then fail to take care of them in time of need, and even satisfy our own consciences, to say nothing about maintaining the respect and confidence of the world? If we fail in this, can it be said of us, "When I was thirsty, ye gave me drink; when I was hungry, ye gave me meat"? or, rather, will the opposite not apply? May God help us to be deeply impressed with this practical, humane privilege and sacred duty.

I made the statement a few moments ago that the influence of the lives of our business men meant much toward the conversion of the world. I made this statement for the reason that such men are usually leaders in the industrial world, are employers of workmen in numbers, in proportion to the magnitude of their business. In the aggregate, great armies are so employed, and the lives of their employers, or leaders, are closely watched, are an example to the employed in no small degree, and so it matters much as to whether their example be for good or for evil; and so, with such an important problem before us, is it not worth while to give most careful and serious consideration to the subject in hand?

But how are we to go about it to get the required attention of our business men? As a commercial problem, much of value might be said along the lines of the higher civilization, causing less of governmental expense, less of taxes, more consumption of those items entering into commercial life, leading to a great financial profit, but we should want to appeal to their higher and better senses.

My first suggestion would be that we should seek to educate our business men from the pulpit and through personal conferences to think less of selfish interests, showing them that selfishness disqualifies us for happiness, is one of the greatest sins

of the age, prevents us seeing and comprehending the broader views of life, those visions that lift us into a higher plane of living. With all this evil removed, we are healthier, happier, better men, and much more useful in the communities in which we live; better fitted to preside over the household of which we may be husband and father, or the head.

The Intrusion of Self.

We should, in some systematic manner, get before our business men the great need of the work of missions; of what the influence of the teachings of the Master mean to communities, to states, to nations, and, above all, to individuals. Of course, in a sense we understand this now, but not in its deepest and truest sense; selfishness intrudes to prevent. In our great rush hither and thither seeking to make money, we do not stop to give thought as we should to the higher things of life, of our duty to Him in whose image we are made, of our duty to our fellowmen. For, after all, when we have failed in our duty to our fellowman, we have failed in our duty to God. But, again I say, how are we to get this before our business men so as to command their serious and most intelligent consideration? In my opinion, our financial secretaries of our various organizations could do much to solve this problem. It should be a most important part of their duties to visit and have a personal conference with our business men who are able to give from reasonably good to large sums to the work, but, in fact, are giving nothing; and to make these visits in the beginning more as a matter of education than for the purpose of raising immediate money, for education is quite necessary along these lines in order that men may understand and perform their duty. One of our wise old patriarchs, at one time, in talking to me about a husband and wife, who were splendid people, yet were not giving to the Cause as they should, said: "Considering that they were raised by most economical parents, and all their lives lived very economically themselves, they were doing very well. In fact," he said, "noting their growth and broader views, compared with some years ago, I feel greatly gratified."

Not Always Meanness.

And so I believe, in many cases, it is not a matter of meanness or littleness of heart, but a need of education looking to a larger view of these important matters; and, may I say, I am fearful our secretaries are too much inclined to solicit from our liberal givers, where the money may be easily had, even to a point of resentment, rather than to perform the unpleasant task of educating a greater number of our men to join those who already are responding so liberally and joyously to the calls of our Lord. And permit me to say right here, if we could get twenty of our men to give $5,000 a year each to some important matter that, say, three-fourths of them might agree upon, for a period of five years, it would be a move that not only in and of itself would accomplish great good, but I believe it would lead to a much larger number joining in some such proposition, and eventually accomplish results far beyond our fondest expectations. As I have before stated, I would be glad to be one of this number, and I repeat the offer at this time. To be very frank, I believe our ministry are somewhat to blame for the lack of this knowledge permeating the lives of our business men. Their counsel, advice, association, are rarely ever sought regarding such matters, and they only hear of the work when a sermon is preached on such a subject on a given day, when money is called for, or when they are approached at their office for a contribution. Such a course is likely to incline this class of our people to feel that they are not worth while only when their money is wanted. I should say, if they are expected to take an important part in this work, they should be consulted with to an extent.

I am of the belief that parlor conferences, as often as four times a year, should be held between the local minister and a few of the ablest and wisest counsellors of his flock for the purpose of discussing missions, as well as possibly other important problems involving the work of the church. This body of men should decide upon some definite plan of action, and I should say at least twice a year call meetings, at which dinner should be served at so much per plate, inviting all the men of the church, and at least two men foreign to the locality, good speakers and well posted on the topics to be discussed, to be present and give talks of about thirty minutes each. The remainder of the evening to be consumed by general discussion. Such a course would induce a spirit and interest, following later with substantial contributions that could hardly be expected when only hearing of the work from a sermon on one Lord's day. The work of the Y. M. C. A. is conducted somewhat on this plan, and the result of their efforts in the way of raising money for new buildings in the last few years has been marvelous. With such a plan in effect, it would not seem difficult to induce a gathering once or twice a year of a few of the ablest men of our churches, and more especially of our strongest churches—in each state—with a fixed program defining the subjects to be discussed. Soon this would result in such a meeting representing all the states, or national in its character. We have such conventions representing our business interests, lodges of various kinds, and I verily believe if the matter is taken hold of in the proper manner we may hope for such co-operation as will eventually produce the desired interest on the part of our business men. But let me emphasize the statement that, first of all, the local church must (and I believe through its pastor) create a local interest or organization, before the men of such a congregation will take the desired interest in a state or national conference.

I would advise that our national conventions be delegate conventions, and a fair percentage of said delegates be of our ablest business men. Our present plan is, according to the oft-repeated statement, "What is everybody's business is nobody's business," and the result is that no especial effort is made to get our business men to attend these conventions, such as would be true if delegates were selected, and hence we are minus their presence and, in consequence, in a very large degree, minus their counsel, their interest in the great missionary work of the church.

Business Men on Programs.

Again, I would advise, by all means, having our business men represented on our convention programs, for you can not get such men interested as you like unless you give them something to do. Business men are not satisfied in idleness; neither do they like the thought that they count for naught except when there is a call for money. Mr. Bryan, in his speech of acceptance, said: "There is a divine law of reward. When the Creator gave us the earth with its fruitfulness, the sunshine with its warmth, and the rains with their moisture, he proclaimed as clearly as if his voice had thundered from the cloud, 'Go work, and according to your understanding and intelligence shall be your reward.'" A practical truth, but as I understand it, it has to do only with the material world, and the reward is accumulation. While I believe it right and proper that we should honestly exercise our talents to their greatest possibilities in the accumulation of worldly possessions, yet the greater reward, "happiness," if you please, comes in the distribution, and may it be the prayer of the people, of the whole people of this convention assembled, that our business men everywhere may give to God their lives, their influence, and their accumulations to the end that his gospel may be proclaimed and take hold of the lives of all the people, in all the nations of the world.

AT CLOSE OF DAY.

The autumn wind is blowing
And o'er the ground is sowing
A shower of sere, dead leaves.
The sun is sinking slowly
Bathing the sky with glory
And the brown and crimson trees.

And when my life be ended,
The shade and shine all blended
In one harmonious whole;
Oh may the Light all glorious,
O'er sin and death victorious,
Bathe in beauty all my soul.

—Mary C. Blackburn.

Jacksonville, Ill.

PRODUCE GAS

Hence Certain Foods Not Nourishing.

No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

The gas thus formed is liable to cause actual, immediate harm by pressing against the heart.

An Oregon girl suffered in this way until she found the right kind of food. She writes:

"Two years ago I had given up all hope of having health and strength. After eating I had severe pain around the heart, and a choking sensation.

"During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short quick breaths.

"Night after night without sleep, I would sit up and wait until morning, when the pains gradually lessened. I began to fear serious heart trouble.

"One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food, pressing against my heart, that caused the trouble—otherwise my heart was all right.

"His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

"The first meal of this food caused no unpleasant effects, but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pasty, starchy foods and stick to Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

What Our Prosperity Should Mean

By H. K. Pendleton

A Convention Address.

The Apostle Paul said to the church at Rome: "I am debtor both to the Greek and to the barbarian, both to the wise and to the unwise, so as much as in me is I am ready to preach the gospel to you that are at Rome also."

He was, no doubt, thinking of the obligation which grew out of the fact that he had received the gospel. Christ had put the chain of salvation about his neck and led him captive in the service of others.

He was like one of a company of men in the desert perishing of thirst who had been given a drink on the condition that he must carry water to others. Now, while the obligation which springs from the gospel itself is the highest and strongest of all, still every blessing has its accompanying duty, and this same principle runs through them all. Every gift which God bestows upon us makes us debtors to some one. I am asked to speak this afternoon on, "What Our Prosperity Should Mean." I am asked to listen attentively to the divine message ringing in the great chorus sung by the ten thousand voices of prosperity, and proclaim this message to you to-day. The message is very easy to hear, but who has the wisdom or eloquence or zeal to proclaim it in all its fulness? Mr. Gladstone estimated that the wealth which was permanent, and could be handed down from one generation to another, produced during the first 1,800 years of the Christian era, "was equalled by that produced in the first fifty years of the nineteenth century, and that as much more was produced during the next twenty years." According to the estimate it is safe to say that one who is born to-day is born into the midst of five times as much wealth as one who was born previous to 1800.

Slaves Working for Us.

If we count all the forces that man has learned to use; steam, water, wind, fire, electricity and animals, it is a conservative estimate to say that in the United States there is a force equal to five able-bodied men working for every man, woman and child in the whole land. There are five mechanical and animal slaves at work for us from the time we are born until we die, every one of them given to us through other generations of toilers.

Josiah Strong estimates that the wealth of the United States increased between the years 1850 and 1904 from seven billion to one hundred and seven billion dollars. This marvelous material wealth is only a part of what has been given to us. The most intelligent men and women of the race have labored through long millenniums to produce a literature, and God has handed it to us at the nominal cost of printing and binding. The scientist, the inventor and the mechanic have been working for ages like so many bees storing up the rich product of their brains for this generation. The wisest and bravest of generations past have in heroic struggle poured out their intellect and their blood without reservation or measure, that we might sit under the sheltering shadow of the best government on earth. The great apostles of education and religion have battled with almost infinite patience and self-denial to prepare a people among whom it is our unspeakable privilege to dwell. There is no measure to the obligation of the man for whom God has wrought out through the ages the cradle of a Christian mother's arms, and laid him in its sheltering care.

I am only able to point a finger at the infinite in trying to give you some conception of the riches that are included in the term, "Our Prosperity."

But What Does it Mean?

First, Negatively: what if we shall fail to hear its message? What if we shall be faithless to the obligation which it brings to us? What if, instead of leaping upon its crest and making it carry us upward in the scale of manhood, as the vessel rides the waves, we allow it to roll over us and submerge us in materialism? A mighty force has come upon us and there is no escaping it. If we transform it into the forms of avarice, idleness, luxury, vanity, pride, cruelty, dissipation, it will destroy us, body and soul, root and branch. The heart will grow putrid with selfishness and vice, the body will rot under the influences of idleness, luxury and dissipation, and the mind be dragged from its throne of truth by the power of falsehood and passion. There is not one ray of hope, not a single star of promise, nothing but a dreary process of decay and devastation, disgrace and ignominy awaits us if we are carried away into the ocean of materialism by this flood of wealth. If we fail to hear and heed the message of this tidal wave of prosperity we stand before God and man convicted of ingratitude; the most contemptible of vices, mingling the elements of selfishness, injustice and cowardice in such proportions as to produce the qualities of the vulture's heart, the serpent's venom or the tiger's cruelty. Even the tiger seems to retain a memory of parental care and tenderness, which forbids it to hunt those beasts that have the semblance of its mother; but man's ingratitude ravishes the very heart of God from whom all blessings flow. Since it is true that as the gold-producing touch of Midas wrought his ruin so the touch of selfishness transforms the forces of prosperity into streams that blight and ruin us. It must be that God intended they should speak some other message than that of selfishness.

If you should see a great nation gathering millions of its men in camps, drilling, arming and equipping them, collecting great stores of ammunition and provisions, repairing roads, building bridges, throwing up fortifications, hurrying its navies from ocean to ocean with feverish haste, you would say all this preparation is not merely for amusement, to make a gala day, a parade and sham battle for the people; it means real war. And so the thoughtful mind can not look upon the preparation that God is making in this generation, and believe that it is all intended to minister to our selfishness and work our ruin. No, it means that God has a great campaign on hand. His prodigal children have wandered into far-off lands, and have been captured, degraded and enslaved by sin, and he is gathering his forces for their rescue. The war is already begun, the marching orders are already given, and the struggle is not to end till the last one has had the offer of liberty.

Brethren, this terrible prosperity seems to speak a message of divine desperation. God seems to be saying: "If my authority will not send you to the ends of the earth with the gospel message; if my pleading love fails to send you; if the wail of lost souls will not waken you from your selfishness and make you go, I will so glut you with wealth that your barns will not hold it and your selfishness can not consume it and you will have no other use for it but to send the gospel to the whole wide world."

On the other hand it speaks great encouragement. This wonderful task—the evangelization of the whole world—this task which heaven has been watching with supreme interest through the ages; this task that will make the age that accomplishes it the most famous throughout all eternity; this task has become possible to us, we can accomplish it in our day if we only will.

As I read those wonderful words of "Old Hickory," "The Union must and shall be preserved"—and thought how he meant them, how he was willing to give his time, his services, his prosperity, his very life to accomplish his purpose; I said to myself, if the Church of Christ would only say in the same way, with the same courage, the same self-denial, the same utter abandon of all self-interest, the whole world must and shall hear the gospel, it would not be ten years until the last slave of sin would have the offer of liberty.

DIDN'T KNOW

That Coffee Contained a Drug.

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture, as the heart action was slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull, heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks; any one can drink it three times a day without harm, but with decided benefit."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Church of Christ and Men

The First Part of an Address delivered at New Orleans at the Foreign Christian Missionary Convention.

By C. M. Chilton

One of the most significant religious movements of our time is the current awakening of religious interest among the laymen of the church. This movement is not confined to any one denomination or group of denominations; nor has it any common origin or form of activity. It is appearing spontaneously wherever there are progressive Christian communities. It seems to be coming up from the depths of the growing spiritual life of the church.

What we have thus far is not an agitation that promises any immediate radical changes, but a gentle tide, as gentle as the dew, that is drifting multitudes of men Godward. Many a pastor's heart is being made to glow these days by the unexpected coming of increased numbers of men into active, generous service. There is a new responsiveness among men everywhere.

It is unaccountable that such a movement should arise at this time. Two characteristics mark the present age in its relations to religious faith: The first is a rampant commercialism. A succession of great discoveries and inventions has opened vast new fields of natural wealth for exploitation, and we are in the midst of a great industrial period which is offering unprecedented opportunities for gain. It is a feverish period, and multitudes are mad with its enchantments. Still greater multitudes are left to live in grinding poverty and ignorance.

Another Characteristic.

Criticism is the second characteristic. The modern mind, with its widening horizons, and free from the bondage of the past, has entered upon a new intellectual inspiration which is a veritable renaissance. An enthusiasm for the truth has seized upon it, and we are passing through a period of criticism. No institution, or tradition, however fixed, is free from its merciless inquiry. The most sacred truths of our religion are being subjected to its fierce fires. The people are bewildered and the church itself is feeling the chill of it. A spirit of materialistic skepticism pervades the times. And, lo, up into the midst of it all there comes from the depths a gentle, wide-encircling wave of warm, glowing life and multitudes of men, weary of the world with its vanity and despair, borne in by it are seeking the heart of God.

What shall be the outcome of it we can not know, but let us hope that it will bear us far. One thing is clear, the hour has come to send out a clarion call to men and to press upon their consciences the claims of Christ and his church.

The cause of righteousness is suffering incalculable loss by the neglect of men. Is is not true that Christian men seek power in the world but shun it in the church? In this mighty age with its enchantments, with its tremendous life pressure, and with its vast, titanic enterprises, which tower to the sky and fill the world with its clangor, men's spiritual vision is dim and their ears are not sensitive to the whisperings of Jehovah. They do not appreciate the supreme place of Christianity among the forces that make for individual and social progress. They do not grasp the essential value and dignity of its work. In consequence, though its members possess a very large portion of the world's wealth, the church is shamefully neglected and poor, and is often left to the women and children. The laymen's movement gives us hope that we are at the beginning of a new order.

A problem that confronts us upon the very threshold of this movement is that of its organization. Various societies, clubs, and brotherhoods have sprung up. Usually they enjoy a brief period of enthusiasm, with banquets, lectures, and other forms of entertainments. In time, however, the interest flags, and after a more or less prolonged illness, death ensues, though some for a long period continue to have a name to live. Many are experimenting and seeking to find a place that will insure a permanent interest. Some have suggested the use of ritual and passwords, such as are used in the popular secret orders of the day. But as yet no entirely satisfactory plan has been evolved, and there is no general drift in any direction.

Meanwhile the church itself is offering

C. M. Chilton.

to us the plan of God for the organization of Christian men, and it may be that in looking for another we are in danger of sending adrift the whole movement. If Christianity itself, in its essential life and work, can not be made attractive to the men of this age, then it is perhaps hardly worth while to resort to other means.

Masculinity of Religion.

The church is essentially a masculine organization. Our religion from the first was cast in a masculine mold, and the masculine impress is upon every feature of it. It has a place for women and children in its perfect provision for human life, but man is recognized as the spiritual leader of society. It is instructive that from its very beginning God himself is conceived as masculine. From the first, the sacred covenant and its affairs were committed to men. The patriarchs, judges, prophets, priests and kings were men. The sacred writings were written by men, and breathe their masculine spirit. John, the forerunner, was a rugged man of the hills, having "his raiment of camel's hair and a leather girdle about his loins: and his meat was locusts and wild honey." Our Savior came as a man, the one truly kingly man that has lived, who wore the crown of royalty upon his soul and emblazoned in his person all of the graces of a perfect humanity. Matthia Claudius says of him: "A Redeemer from sin! A Savior such as the Bible depicts the Lor l Jesus to have been, who went about doing good, yet had himself no place where he might lay his head; who spared no pains, and refused no shame; who humbled himself even to death upon the cross, that he might finish his work; who came into the world to save the world; who was therein scourged and tormented and departed thence with a crown of thorns upon his head! Didst thou ever hear of such a thing, and do not thy hands fall down on thy lap? It is truly a mystery and we do not understand it; but it comes from God and heaven, for it bears the stamp of heaven and overflows with divine mercy. One might well suffer oneself to be branded and broken on the wheel for the mere idea, and he who can be stirred to laughter or mockery must be mad. He whose heart is in the right place lies in the dust, rejoices and prays."

Christ Worked for Men.

The teachings of Jesus are masculine; they mainly concern the problems of men. His parables for the most part were of men and his miracles upon men. Men responded to his call and were ever in the foreground of the great scenes of his life. He chose twelve to be his apostles, and it is to the proof of his power that they were held to him, save one, by an unfailing devotion until death; they worship him! He trained them for leadership, and at the last committed his sacred cause into their hands. Under the direction of the Holy Spirit the church was an organization of men. Its apostles, its elders, and deacons, and evangelists were men. Pentecost, with its twelve apostles in the foreground and a multitude of Jews, "devout men out of every nation under heaven," pressing around them, with its sermon by Simon Peter and its overwhelming triumph, was distinctively a men's meeting. Apostolic Christianity was masculine. Its most typical figure was St. Paul, a veritable second Ulysses, who loved to picture the true life in the images of warfare and the arena. And so the church has come down to us through the centuries, ever masculine.

Our first task, then, is to bring the men of to-day to know and love the church itself as Christ's own organization for his men. Whatever subsidiary organizations may prove to be necessary, it is well first to exhaust the resources of the church in its vast wealth of service and helpfulness for men. The idea is capable of an infinitely richer interpretation in every feature than it has ever been given. It offers opportunities for the widest expansion of activity, and is designed to music every chord of the human heart.

But churches are narrow and selfish and cold. "They teach for doctrine the commandments of men." They are divided into parties and sects. There is no glow, no fervor, no Christlike love, no large humanitarian enterprise, no vision, no sacrifice, no heroism, no deep devotion that expresses itself in the most delicate refinement in every detail of its life that inspires the

finest art, the purest speech, the noblest conduct.

The current effort in behalf of men is demanding an entire regeneration of church life. The liberalizing movement which began with Luther must continue till the Church is a real democracy where every member has an opportunity for the fullest expression and development of his entire spiritual nature; it must come to be the very body of Christ in which every member feels himself an essential and integral, though self-conscious, unit, possessed by the spirit of Christ and moved by his every thought and purpose. There must be a generous disposition to use in official and other service all of its powers for the accomplishment of the saving work of Christ. Strong men will not long be satisfied with being mere paying attendants, especially where a few small-minded men have arrogated to themselves the authority, and where the Church has become a mere human pretense, its altar fires all gone out. They will not rebel, they will quietly retire.

Let us contemplate the ideal of the Church. First is its material expression, the house of God. The Greek religion inspired the noblest painting and sculpture and architecture of antiquity. Our holy religion offers a far richer inspiration in its wealth of tradition and truth and emotion. The ideal church will be greater than Karnak and more beautiful than the Parthenon. And there is the invisible presence of God and Christ and the Holy Spirit filling the house and making it sacred far beyond every other earthly shrine, and the very image of the heavenly. And there is the life divine, pure as the crystal river that flows from under the throne, and "sins though they be red like crimson, they shall be as wool." Is it not a beautiful idealization—the coming of God's children upon the Lord's day in sweetest fellowship to worship and to cultivate the life of God in their souls, their elders and deacons leading them like shepherds, and then going out with the glow of the altar upon them to purify the life-currents of the world? And what beautiful and impressive services with their simple religious melodies and prayers and solemn instructions from God's word! And the ordinances—baptism and the supper—with their simple, yet sublime symbolism. Do we grasp their profound significance? I fear in our radical reaction from Rome we ourselves have need to set out upon a search for the Holy Grail and the Sacred Sepulchre. These ordinances are beautiful gems set to adorn the beauty of the bride of Christ. They ever reflect his humility and glory. And the Bible—that holy book from whose pages shines a light that is from heaven. Its writings are "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And over all these sacred elements, leading on like a pillar of fire, is the hope of immortality.

My brethren, the Church is a perfect organization for men, that towers like its beautiful spires above all the low-lying levels of human life, infinitely rich in its provision for man's moral nature. Higher we may not go. All other lights are borrowed lights. Remove from Masonry and kindred orders their Christian truth and you have destroyed them. There is no light that ever shone in any temple that is not in this sacred shrine. There is no glory that ever sat on prophet, priest or king that is not here. Here men may come with their families to find God. Here the pageant of history passes and Memphis and Babylon and Athens and Rome speak their solemn oracles and every age and generation brings its offering. Here the word is made flesh and we behold "his glory as of the only begotten of the Father, full of grace and truth." Here is the heart current of the world's life; here are the most solemn and impressive services; here official service is invested with true dignity. Here are the profoundest reflections and the sweetest treasures of memory. Here sin is forgiven and men become sons of God and learn to live in simple faith and love and hope.

But we have yet to consider the work of the Church, for another problem that lies at the threshold is what shall we give these men to do? For it is certain that if they are not given work that appeals to them, they will turn away to the more congenial tasks of the world. Many suggestions have been made—lecture courses, banquets, socials, various educational and benevolent enterprises. Here again we are in danger of going astray. For, again we may say, if we can not make Christianity in its essential life and work attractive and congenial to men it were hardly worth while to resort to other means. The Church must convince them of the worth of its work, for however beautiful its ritual and forms, if it can not be made to appear that there is a substantial enterprise with substantial results it can hardly hope to survive in this practical age. Let us consider then the enterprise of the Church.

Flashes of Thought and Humor at the Convention

By JAMES SMALL.

Frank M. Dowling, in as stirring and able an address as the convention heard, said in it: "If the Disciples stand for nothing, I move that we stand adjourned."

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Ira M. Boswell told of a colored preacher who came to see him in his study. This preacher, it seems, was in trouble over an appointment he had received. He said to Brother B.: "Good morning, doctor; I am in trouble." "Well," said Boswell," if I can help you I shall certainly be glad to do it." "Well, sir, you sure can. I have great confidence in your ability, sir." "What might the trouble be?" "Well, you see, sir, I was elected last night as chairman of the trustees of the Baptist Church, and I wants you to help me to functionate my capacity."

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"Ordinarily," said one of the speakers at the C. W. B. M., "I weigh one hundred pounds; but when I get mad I weigh two hundred. Now if we can get pitched up to a high key of enthusiasm, each one of us will weigh a ton this Centennial year."

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A speaker, addressing a college, spoke so long that the young men got very tired. The lecturer noticed it, but thought he would save his audience from stampeding the room, and said: "Young men, I want you to understand that I am speaking to future generations." One of the young men yelled, as he was going out the door: "Yes, and if you don't stop soon they will be here to listen to you."

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J. M. Gordon, of Wilmington, Ohio, in an address at the First M. E. Church, said: "Young men are entering life in a new age. The whole trend of thought is different. The old idea was that the life that got the most out of the world was the successful life. Now greatness consists in studying how much we can put into it. The old idea was 'Come up and get saved!' The new idea is 'Come up and get lost—lost to self, and lost to one's ambition'." In a word: Come up and be saviors.

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That was a great verse he quoted when he told the story of Conrad the cobbler, as written by Edward Markham. After telling how Conrad waited for the Great Guest to come, and how, while he was waiting, he helped the beggar and the poor woman and the homeless child, he quoted the poem, of which the following is the last verse:

"The sun went down in the golden west,
And with it the hope of the blessed guest;
And Conrad sighed as the world turned gray,
'Why is it, Lord, that your steps delay,
Did you forget that this is the day?'
Then soft in the silence the voice he heard
'Lift up your heart. I have kept my word—;
I was the beggar with bruised feet,
I was the woman you gave to eat,
I was the child in homeless street.'"

"The present Christ" is found, as Brother Gordon said, "in the needs of men."

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R. H. Crossfield was toastmaster at the Transylvania University banquet, and he was a good one. In introducing W. H. Sheffer, of Memphis, he said that Brother Sheffer had preached once at a place and the announcement in the paper the next morning read: "W. H. Sheffer, of Memphis, preached yesterday in the Christian Church. The house will be closed for repairs for the next three weeks."

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They told this one on A. C. Smither, in the convention. It is well known that he has been in California for a number of years and that at every opportunity he says a good word for that country. At a Quaker funeral, which he attended, the preacher failed to show up, and there was no one to conduct it. After a solemn silence, however, Mr. Smither rose to his feet and said: "In the absence of any other speaker, I rise to make a few remarks on the climate of California."

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One of our preachers went out into a backwoods community and fell in with a "darkie" preacher who learned that our preacher was a minister in the Christian Church. On hearing the news he remarked genially: "Well, doctah, there's one o' you-all's doctrines that I suttinly does b'lieve, an' dat am baptism fo' de commission ob sins!"

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John A. Stevens went into one of the counties of Mississippi and was accosted by one of our old brethren who had, as he thought, for many years fought the battle single-handed. "Well, sir," he said, "I have been standing here alone for many years, and I have kept telling them that we did not believe in religion; and I am mighty glad, Mr. Stevens, that you have come along to prove it." He was a Campbellite, sure enough.

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Miner Lee Bates told of a man that was so cross-eyed that when he cried the tears ran down his back, and so he had performed an operation for backteriology.

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Mrs. Ayars, of St. Louis, said that at one time she said it was impossible for Wm. M. Taylor to take the convention to New Orleans; but when she saw his wife she said it would be possible—and it was!

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Some one told a story of an Irishman who went to see a phrenologist. The learned gentleman gave Mike quite a favorable examination, remarking that Mike, by the great bump he had on his head, ought to have been a bishop. Mike, always ready, replied: "Indade, if Patrick Murphy had hit me a little harder, I moight have been a pope!"

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Some one said this about James Small. When he went once into Brown County, Ind., to preach, he took a team of horses. A boy was sent to put them up. He asked Small several questions, among them being "Is this your team? Is this your harness? Is this your rig? Are both these horses yours?" At this juncture Mr. Small replied again in the affirmative, demanding from the boy why he asked this latter question. To which the boy replied, "Why, my pa said you were a one-horse preacher."

The Foreign Society's Sessions

Foreign Mission day, as represented by the Foreign Christian Missionary Society, was, as usual, on the Monday of the convention. This was the thirty-third annual meeting. Before the business session there was a short service of song by the choir, under the direction of Prof. W. E. M. Hackleman. President McLean announced committees. Among the men on the platform were President Long, representing the home society, and W. S. Dickinson, for many years treasurer of the foreign society. The latter occupied the chair during a portion of the session. President McLean varied his announcement to the ladies, remarking on this occasion that they "will remove their magnificent creations of the milliners' art so that the men behind them may see." F. M. Rains called attention to some of the things in the report, pointing out that it was the hardest year of the society's work, yet never had there been such interest. The average of the gifts was about one dollar more than ever before, but the smallest amount in annuities had been raised since this method had been adopted. There were four new living-link churches in Texas alone, and two in Cincinnati, both of these latter being new churches. Calling attention to the wonderful work in Africa, Secretary Rains said, in his striking way, "Bolenge is not in Texas or Ohio." This church gave over $600 in American money, which puts it in rank with even the best churches in the homeland; but when one considers that the wages of this people are about 10 cents a day, the contribution is equal to $6,000 contributed by any American church. Brother Moon who, with his wife, expects to go to Africa very shortly, will be supported by G. H. Waters, while Miss Ford, of Michigan, will support her own missionary. "You may have heard of the question of expense—some of us have," said Brother Rains, as he brought out the significant fact that the mission churches themselves have contributed about $36,000 more than all the cost of the society, which from one point of view vindicates the whole question of expense. He called for fifty new living link churches this year. The past twelve months, he said, had been a hard time for borrowing money. "It reminded us of war days; kept us awake at night, but we are still here, friends, and we are going on to do larger things." President McLean was cheered as he rose to read his report, an abstract of which was published in our columns last week. The number of conversions was not as large this year as last year, yet gains are encouraging, and the percentage of increase high. All told, 1,314 conversions were added during the year, being an increase of about 13 per cent. The work is growing especially rapidly in the Philippines. The next largest number of additions was in Japan—224—with Bolenge following with 216 converts. These figures, of course, do not represent the actual progress. Chairman Dickinson stated that the treasurer was not present, so F. M. Rains gave a summary of the financial report. It showed an expenditure of $26,000 more than the amount taken in. The payments of the year amounted to over $300,000, while loans, returns of deposits and miscellaneous disbursements made up about $10,000, leaving a cash on hand September 30, 1908, of nearly $17,600, about half the amount that was in hand a year ago. The direct receipts of this year amounted to over $274,000. The adoption of the report having been moved by T. A. Abbott and passed A. I. Myhr led in a prayer of thanksgiving and supplication.

Then came the hour for the introduction of the missionaries. First came M. D. Adams, with his twenty-five years' record in India, with brief return trips on three occasions to the homeland. It was a joy to all present to see this man who, like G. L. Wharton, has given himself body and soul to the great land of idols and caste. Brother Adams made a brief speech, and was followed by G. W. Brown, who told of the educational work in the same great country. Dr. Butchart, who has spent many years in China, said that the thing they had to fight most was skepticism. He pointed out how medical work gave a point of contact with the people, just as Standard Oil and other western products. The Chinese find these things good, and are willing to use them, so when they find themselves helped by the medical missionaries, they are ready to listen to them when they attempt to deal with their spiritual natures. He drew a contrast between the first year of their work, when he had but a dozen cases, and the last year, when no less than 33,000 patients visited his hospital. Mrs. Butchart spoke of how she went calling with her husband, and instanced some of the funny things that happened before they were able to get on friendly terms with the women. Dr. Layton, formerly of the Congo, but more lately of the China field, spoke of the growth of opportunity in the open doors, and said that it was perfectly reasonable to assume that amid the changes there will, also, be a change of religious faith. H. P. Shaw, of Shanghai, reported that the Chinese have a work of their own at his station among their fellows. There is a school of 100 boys at the institute. They sadly need a new building. Mrs. Shaw asked the question whether it was worth while. She told of how one old Chinese woman of the age of 72 had been the means of bringing 300 into the church. Dr. Nina Stevens told of her kindergarten of 80 messengers of the gospel, and Miss Armbruster brought greetings from the Tokyo mission, which in June celebrated its silver jubilee. W. F. Hanna, after six and one-half years' experience in the Philippines, said he wished to spend his life in the work in this land, which had been the football of politics so long. He told of almost 3,000 converts, many of them from heathenism, and many, also, from Catholicism. He said there were 200 men and women who are now able to preach to others. Hermon Williams was merely introduced, as he was to speak on another occasion. Mrs. Dye, who almost sacrificed her life in her enthusiasm for the work at Bolenge, said she had seen the miracle of the gospel and its effects on the people of the dark continent. W. D. Cunningham, of Tokyo, gave a brief account of his work among the better classes of the people of that city. Brother Cunningham is not under the direction of the F. C. M. S. Mr. and Mrs. Moon, Miss Parker, Miss Sylvia Siegfried, who are to go to the foreign field shortly; Roscoe Hill, late of Cuba, and several missionaries of the C. W. B. M. were also introduced. Then came an address from Dr. Dye, on "The Call of the Congo." In his thrilling manner he narrated some of his experiences among the people, who "wore not much more than their birthday clothes," and where, as he said, there is "not even slang in the language yet, though we may take some of it back to them from what we pick up at home." As a result of missionary influences he was able to say that Bolenge was "a little more Christian than New Orleans to-day, for when a chief wants to get on a drunk he has to go away from home." Dr. Dye was careful to point out that this African mission had been the work of no one man. Credit belonged to others than those at present engaged in it, while the Lord's hand was in it all.

Then came the most thrilling moment of the whole convention. The missionaries grouped themselves on the platform, and "Jesus Loves Me, This I Know," was sung first in Chinese, then in Japanese, Hindu, Illocani of the Philippines, and finally Dr. and Mrs. Dye gave it in a duet in the Lunkundo language of Africa. The chorus was taken up each time by the large audience in English.

Immediately after the morning session, a photograph was taken of such of the delegates as cared to stay, and will be found on another page. After the devotions opening the afternoon session, Finis Idleman gave an excellent address on "The Preacher as a Missionary Leader," emphasizing that the occasion is ripe for active missionary undertakings; natural paralysis would follow any stoppage of the quests and researches after knowledge. The world, he said, can be won for Christ if the energies of all workers are bent in that direction.

H. K. Pendleton delivered an address which will be found on another page. Its title was, "What Our Prosperity Should Mean." It was one of the briefest of the convention addresses, but was quite to the point, and delivered in an effective manner.

F. M. Rains conducted a symposium on "The Centennial," during the course of which there were a number of brief talks. A. R. Moore spoke on "The Centennial and Wider Missions," saying that there were three essentials necessary to a great cause, namely, great principles, capable leaders and adequate means. He claimed that it was the duty of the living church to follow and obey the Master, and if our Cause does not succeed, it will be because we have been untrue to our principles. J. C. Mason spoke on "The Missionary Character of Our Plea." The most destructive criticism in our work to-day, he said, is the criticism of our work and workers. This will destroy missionary activity. Cephas Shelburne made a strong plea for larger gifts. We need to feel the burden as never before, he said, and preach, pray and give ought to be the dominant notes of every Disciple. One thousand men, he said, could give $1,000 each and not feel it. Ten thousand men could give $100 each and be made the richer. One hundred thousand could give $10, and there are a million who could throw into the basket a dollar each. G. L. Bush spoke of "The Centennial and Missionary Obligation." The Centennial, he said, gives the opportunity to every man—to thousands loafing—to do his duty. The church, he said, would have to be converted to missions before the heathen can be converted to Christ. J. J. Morgan spoke on "The Centennial and the Missionary Preacher." No other men, he said, have preached so successfully as those we have on the mission field. Are we, he asked, now going to let down the banner? Rather, he said, should we pursue the sole purpose of the church, which is to make Christ known to the ends of the earth. President H. M. Bell spoke of "The Relations of the College." The twelve apostles, he said, were prepared men—each trained under the divine Teacher, who never commissioned ignorant or untrained men to do his great work. Alexander Campbell, too, saw the necessity of an enlightened ministry, and established Bethany College. The foreign society realizes this, and is choosing trained men. But our colleges are not adequate to meet the demand. A. P. Johnson made an excellent speech on "The Missionary Study of the Bible in Relation to the Centennial." All people are missionary, he said, unless tampered with, and emphasized the need of studying the lives of Christ's disciples, and all who have been missionaries. H. C. Garrison, speaking on "The Missionary Spirit of Our Plea," said that the supreme regard for the will of God had led to our zeal in evangelizing, to which we owed the splendid victories which we are to celebrate at Pittsburg. Any waning of loyalty would mean a waning of power. A. W. Fortune said the great mission of Jesus was to bring the more abundant life, and that we would not fulfill our mission if we give merely to make big records or to surpass other bodies. The highest aim is to know Christ better, and to exalt him more. W. H. Hanna spoke of the present day opportunities in the Philippines, where we need six iron-hearted evangelists who can swim and have no fear. We need a medical missionary, and there are splendid openings to us through the schools. M. D. Adams, speaking of the opportunities in India, said there are great openings, because the government there is stable; because there are such fine railroad facilities,

and because India holds the key to the Mohammedan world. Miss Armbruster, speaking for Japan showed how the period of imitation had led to the period of receptivity, and how it was encouraged by the gift of the emperor to the Y. M. C. A. The election of A. W. Place to a professorship in the university, where he is to give two hours of lectures on Christianity, is a great step in advance. Dr. Dye spoke of the great openings in Africa, and President Bates, of Hiram, addressed himself to "The Centennial and What Next?" This was an especially fine deliverance, and we hope to give it in fuller form. This most helpful session was closed by the Netz sisters singing "Cast Thy Bread Upon the Waters," and the benediction by Evangelist A. Martin.

In the evening S. J. Corey spoke on "The Strategic Things in the World Conquest." In his opinion, the most strategic thing in this century for the accomplishment of that purpose is the Bible school, as it prepares the young people for missionary labors. One hundred years ago seven-eighths of the inhabited portions of the earth were barred from a missionary, but now the barriers are all down. A hundred years ago the Bible was translated into 136 languages and dialects, while now the number is 516, and eight-ninths of the population of the globe can have access to the Word of God. He made a strong plea for world-wide evangelization, and the bringing into line the Bible school with this end in view.

H. P. Williams spoke on behalf of a college in the Philippines. For a great many years there was no missionary from any of the Protestant churches in that country, and not even parts of the Bible were permitted to enter, but the situation is now altered, and any Christian church has free entry. Our own brotherhood is represented by four missionaries, 34 churches, 41 unorganized groups and 171 native preachers. The need for the college comes from the fact that these men ought to have training. While two Filipinos have come to this country, one to prepare himself as an evangelist and the other as a mechanical engineer, the vast majority of the natives are unable to do this, being poor. The proposition, therefore, is to buy a farm and give the natives an opportunity to make a living while studying in our college.

The next speaker was C. M. Chilton, whose theme was, "The Men of America for the Man of Galilee." This was one of the greatest addresses of the convention, nad we publish on other pages the first part of it, and will conclude it next week.

The Interests of the Home Field

Ernest W. Elliott opened the Home Society program on Tuesday morning with a reading of the scriptures. F. W. Burnham delivered the convention sermon, which was in every way worthy. On motion of W. F. Richardson, a telegram of sympathy was sent by the convention to J. H. Garrison, whose illness prevented his attendance and keeping his engagement on the program. W. J. Wright called attention to the report, reading extracts. G. W. Muckley made a statement about the committee on calendar, explaining the genesis of the meeting of the committee and the action taken upon it by the board of directors, which had wiped out the committee that had been continued at Norfolk, and made provision for a new committee, which is to include three representatives of all the societies, with the exception of state organizations, which are each to have one representative. The recommendation to the convention was adopted.

When the time came to present the new constitution there was some confusion just as there had been in the board meeting, where the matter was thoroughly threshed out. W. R. Warren read it as a report of the board of directors to the convention after a revision of the committee's report. It was finally adopted.

George W. Muckley presented the report of the board of church extension managers, and moved its adoption. He made the statement that a committee appointed at Buffalo had, for two years, been working on this report. By the new constitution, the delay caused by sending the papers of the church extension board to the home board at Cincinnati would be avoided. He also stated that the change was recommended by the American Society Board. After this explanation the report was adopted without discussion.

Palmer Clarkson, presenting the matter of the publication house in the absence of the chairman of this committee, C. S. Medbury, said that several meetings had been held by various members of the committee, but this was not ready to make a complete report, and asked further time, which was granted. Professor Deweese moved that the chair appoint a committee of three to consider amendments to the constitution. There followed a fine address by I. J. Spencer, "The Shepherd and the Missionary Problem." This we hope to give in fuller form in the columns of The Christian-Evangelist, so will make no effort to epitomize it here. It was received with great favor. Just before the close of the morning session W. M. Taylor pointed out that $14,000 was charged in the report to administration, which really ought to be charged up on missionary education. This matter was referred to the executive committee for consideration in next year's report.

L. W. McCreary led the devotions in the afternoon session. The first speaker was R. H. Crossfield, the newly elected president of Transylvania University. He spoke on a subject, the two parts of which he is thoroughly familiar with. He is an expert Sunday-school man and a successful evangelist. His theme was "The Relation of the Sunday-school to the Evangelization of America."

R. A. Long, president of the A. C. M. S., and chairman of the convention, then delivered his address, which will be found in this issue of The Christian-Evangelist. It was expected that it would discuss some phase of the business men's relation to the church. It was a practical address, well thought out, and Mr. Long had no occasion whatever to apologize for it. If he has not had the education of the schools, he has a grip on the problems of every day life, and his treatment of such a theme as how to interest business men in home missions was as vital a one as could have been discussed in any session of the convention. After the presentation of some flowers to Mr. Hackleman by A. C. Smither, on behalf of admirers, J. B. Briney suggested that the president's address be published in the minutes and widely distributed.

The nominating committee here made its report.

When the board of evangelization members were named a point was raised, and the word "committee" was accepted instead of "board." I. J. Cahill, reporting for the committee on time and place, named Pittsburg, of course, and October 11-17 as the date. Brother Long remarked that this committee "deserved our thanks for the hard work performed." W. R. Warren read letters from the mayor and other important functionaries in Pittsburg from which it appeared that our membership in that city has more than doubled since 1891.

C. A. Finch, on behalf of a Kansas delegation, moved that it be the sense of the convention that Topeka, Kan., should entertain the convention in 1910. The motion, however, was tabled, the convention seeming to feel that it would be unwise to make a definite promise. Brother Sebastian moved that the recommendation of the board of directors that a committee should be appointed to work with a similar committee appointed by the Foreign Society, with regard to the matter of a permanent building for the societies, be approved, and this was adopted, as was also the report of the prayer-meeting topics committee.

There followed a very interesting half-hour with the home missionaries, a number of whom were introduced and made brief talks. A photograph of some of these men and women appears on our cover page this week. H. A. Denton had charge of this part of the program. Claude E. Hill spoke of the great openings in the South; John A. Stevens, the veteran evangelist of the American field, who began work for the A. C. M. S. nineteen years ago, told of some of his experiences in the Southern field. He has established over fifty churches. There were but three Disciples in five counties when he started the church in Hickory, Miss. Mrs. Stevens, who is his able helper in all his work, told how she had a hand in putting up the tents, cleaning the lamps, leading in music and carrying on personal work. R. L. Porter, of Baton Rouge, where there has been such a heroic struggle to save our church building, said that a little congregation of forty active members had raised $1,500 last year. Among those active members only six were men. F. F. Grim told of the opportunities in the great state of New Mexico. "Now is the time," he said, "to get in on the ground floor. It is a great opportunity for Christian union." One thing he noted was that he had failed to find a single individual in that great territory who had gone there to increase his spiritual health. Marcellus Ely spoke of Charleston, conservative as a clam, but which is one day to be one of the great ports in the Southland. Lawrence Wright, from the Dakotas, said that there were but twenty-six of our congregations in both these states of wide extent. The importance of the field was merely suggested in the remark that a thousand carloads of immigrants were taken there in one month. J. A. L. Romig spoke of a still greater territory—Northwest Canada—where four millions of acres were taken up in homesteads in the first sixteen days of September. During the last three years more than 300,000 Americans have gone there. So glowing was his picture that President Long remarked: "I think this is a land agent we have." Grant K. Lewis, the live wire of Southern California, spoke of its unrivalled climate and other glories. As for our progress, we have sixty-nine churches, and all these save three had resident pastors last year. Nelson Trimble, full of enthusiasm, told of his work at Christian Center, Baltimore. Mr. and Mrs. Taylor, who represent our cause in the convention city, were introduced. He said: "New Orleans is my field, the gospel my message, the A. C. M. S. my support, and my good wife my defender—she fights all my battles for me."

William Pearn spoke of opportunities in the Panama Canal Zone. E. C. Harris spoke briefly of the work in East St. Louis, and H. K. Coleson, who has long worked in the delta of Mississippi, told of the social ostracism of the vast heathen population of that field. G. A. Reynolds, of Jackson, Miss., told of overcoming prejudices, and the adding of sixty new members from the older religious bodies during the past year. J. J. Taylor, corresponding secretary of Arkansas, spoke of conditions there. J. E. Spiegel said that more men had been employed in Mississippi during the year, more money raised, and probably more additions than in any previous year. T. A. Cox, of Florida, had a brief word, and Thomas Lenox, of Pensacola, said that in the congregation there every member had contributed for home missions. J. L. Haddock, who has worked widely in the Southwest, spoke of the great camp meeting originated by O. J. Wood, who was present in the audience. New churches are dotting the district, and it is expected that this famous meeting will be given up. R. A. White, S. J. White, W. G. Walker, Mrs. Haddock and J. B. Arnold were other missionaries introduced.

There was a fine attendance at the

evening session, which started out in the martial spirit that is inspired by the singing of "Onward Christian Soldiers," which was led on the cornet by Mrs. J. A. Stevens. F. M. Dowling was the speaker of the evening, and his address on "The Conquest of America," was given with all his best eloquence. At the conclusion of this address a telegram received from J. H. Garrison, in response to the one sent to him by the convention, was read, and A. L. Orcutt reported the figures on the collection taken at the communion service on Sunday. Very appropriate, following such a speech as Brother Dowling's came the singing of "America" by the Netz sisters.

The program called for an address by E. L. Powell on "The Disciples of Christ, their Plea and Progress," but the speaker failed to appear. The time was, therefore, given to the temperance board, which had been scheduled to make its report on Wednesday afternoon. Dr. Hall, the secretary, read the constitution, which was quite a lengthy document. He stated that an evangelist had been secured by the board and had been very well received. Among the recommendations was the one to preachers to devote one sermon annually to the subject of the temperance work, and take a collection; the suggestion that there should be a temperance committee in each church, the condemnation of alcoholic wine at the communion service, and a protest against the shipment of intoxicating liquors into states where there was prohibition, was made. J. H. O. Smith, the programmed speaker, failing to appear, the convention was aroused to new enthusiasm by the substitute, J. B. Cleaver, of San Antonio, Texas. Brother Cleaver is not well known to the brotherhood. Many years ago he was known as one of our brilliant preachers, and was located in New York City, among other prominent fields. It is impossible to epitomize his speech, but he aroused the audience to enthusiasm with the facts he presented, and the unique way in which he set them forth. No speech in the convention made a greater hit. William Oeschger, of Vincennes, Ind., followed in a speech with points as well as humor. After the adoption of the report Mr. Van Camp, Charles R. Scoville's singer, entertained and stirred the audience with two temperance action songs.

The Affiliated Interests

Old Ministers and Church Extension.

The board of ministerial relief was to the front on Wednesday morning. J. W. Holsapple led the devotions, after which A. L. Orcutt presented the report of the board. This indicated that the number of contributors was a 25 per cent gain over last year, while the amount of contributions was 35 per cent more than last year's. There was 100 per cent gain in the $100 contributions, and in the five-year contributors there was a 44 per cent gain.

Vernon Stauffer made a great speech on behalf of this cause. It was altogether the most finished address of the convention, and those who heard Brother Stauffer in his great effort at the St. Louis convention will have some idea of the character of his production. The man was filled with his message, and he gave it forth as one who deeply believed that the cause of Christ shall be served by self-abandoned men. We hope to be able to give at least a part of this address to the readers of The Christian-Evangelist.

George W. Muckley presented the report of the church extension board, and had a large map to illustrate some of its work. He pointed out that the blue spots on the map, indicating certain churches to whom money had been loaned, had returned $800,000 of these loans. He also noted that $700,000 was in the permanent fund, and all the transactions of the board had been carried on with a loss of only $560. Since the first of May no applications have been granted, except some small ones from named loaned funds. An outline of the report will appear elsewhere.

Fletcher Cowherd, president of the board, made an admirable address on it and its work, and this will be reported more fully in another column.

Burris A. Jenkins was a special speaker on behalf of this cause.

The first order of business on Wednesday was the reports from committees. L. D. Riddell presented that on courtesies. President Long especially emphasized the meed of praise due to W. M. Taylor and his fellow workers, and A. L. Orcutt then moved that it was the sense of the convention that something worthy should be done in the way of help to the church in New Orleans. Finis Idleman handled the matter of recommendations, and Colby Hall the report on Christian Endeavor. There was no educational session proper. The national Bible school program was introduced here, it having been decided to have no session on Thursday afternoon. Some report of this has already appeared in The Christian-Evangelist. Prof. H. L. Calhoun was the special speaker, and we hope to give in fuller form than is possible here his address. He sketched the history of Bible schools and dwelt on the question of the international Sunday-school lesson system.

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Benevolence.

Then came the National Benevolent Association's session. Mrs. Ayars was in the chair and made a very happy reference to the chivalry of the South and the statue of Margaret in New Orleans, the only one in all this land erected to a plain woman. The report of the nominating committee, whose chairman was W. J. Morley, was presented by Sidney Thompson and was adopted. The new president is J. W. Perry, a member of the Hamilton Avenue Christian Church, St. Louis, and a man prominent in banking circles in that city. J. H. Mohorter presented the report of the year's work, which is one worthy of attention. R. H. Stockton's name was cheered. Incidentally it was mentioned that there is such a demand for all the available space that there is no room in the association's home for the daughter of Jacob Creath. The financial report was presented by Lee Grant. These reports will appear later.

The association had been peculiarly fortunate in securing a promise from Charles Reign Scoville to speak on its behalf on this occasion. The noted evangelist reached the city on the evening before. He had prepared for the occasion, having his address typewritten, but he frequently put that on one side, and spoke straight from the heart, though he proved, also, an effective reader of the written word. It is not too much to say that Brother Scoville made, so far as his immediate audience was concerned, the most effective speech ever delivered for this cause at a convention. He brought into play those forces that are so effective in his evangelistic campaigns. He kept ever before his hearers the benevolent work, and with illustration and exhortation drove home its importance and urgency. Preaching the truth and working for converts, he said, was what we ought to do, but benevolence was part of our work also. He met a cheer with the quick remark: "There's too much cheering in the great convention with the hands and not enough cheer when we get home." A very effective illustration was that he used in reference to the work of Masonic lodges. He had just come from Wichita, where 500 men had paid in $67,500 for the purposes of their lodge. He wanted to know why the Christian churches were not doing the same kind of thing in their work for humanity.

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Centennial Session.

A special session was held on Wednesday evening with the Centennial in mind. Louis D. Riddell led the devotions. W. R. Warren presided, and Hugh McLellan made the chief address. It goes without saying that it was eloquent and well adorned with the flowers of speech. "It was," he said, "no small distinction to go just before the King, and that was the fortune of New Orleans which was in preparation for Pittsburg." He urged hard work so that the convention, which is really a missionary rally, next year will, also, show splendid results. Not the least achievement in our history is the Centennial itself, he said. The period of strife and contention had developed into our glorious missionary period. There was more inspiration, he said, in our one century of modern sainthood than in forty centuries of Egyptian kings. He went on to state some of the advantages of a century's history. Among other things, it brings us back to the beginning; but we go up to meet a future, not merely to celebrate a past, and it will be the part of wisdom for us, he said, to send out hostages for the future. We will enunciate our policy along four lines: We must define and state our duty on education. We ought to show we are more committed to missionary work than ever before. We must place a new emphasis upon benevolences. What a pity, too, it would be if we go up to Pittsburg leaving behind the men who made Pittsburg possible, who can not go because of their poverty.

W. R. Warren presented the statistical report, stating several things that account for the fact that a plea known to be growing marvelously remained about the same during the past three years. About 2,000 churches have insisted that a part of the brotherhood has apostatized and they will be listed separately. We lose many, also, because of the lack of shepherding. So far as the secretary has been able to get statistics the figures are as follows: Churches, 11,654; Bible schools, 8,962; ministers, 6,833; communicants, 1,330,980; Bible school enrollment, 927,783; value of property, $28,489,266. These figures include our churches throughout the world.

A number of short speeches were made on different phases of the Centennial work. Crayton Brooks spoke for state missions, showing that with twenty-five different nationalities in Western Pennsylvania there was a great field for foreign missions right at home. O. L. Smith had foreign missions as his theme. With one-third of our churches not yet reached, we are in the ninth inning, he said, in this particular campaign. He emphasized the call for $400,000 this year. J. T. Ogle illustrated his remarks on behalf of church extension with a chart of the human body with which he gave us a short study of spiritual anatomy. Next in importance to the head, he urged, is the heart. Church extension he likened to this, which sends out the lifeblood, returns and goes out again. C. H. Winders said that to neglect the old guard would be to show our poverty of spirit. L. W. McCreary made one of the most finished of the short speeches, pleading for national benevolence. "Conquest and Service" was the motto around which he centered his remarks. S. M. Perkins made a strong speech on behalf of the Bible school work, and E. W. Elliott spoke for Christian Endeavor, and T. C. Howe for the colleges. Grant K. Lewis touched upon the thorny problem of the press, pleading for the support of Christian journalism on the part of every church member, urging greater use of publicity opportunities. J. E. Davis spoke for a restoration of apostolic evangelism. Arthur Everts made a great plea for tithing. "Give me tithers," he said, "and I can hit the center of every aim hung on the Centennial ball." This speech we hope to give somewhat in extenso. R. G. Frank spoke briefly of the ministers and the Centennial, touching upon some of the reasons of the small supply.

W. Daviess Pittman made a statement about the Business Men's Association, or

(Continued on Page 1394.)

INTERNATIONAL MISSIONARY CONVENTION
OF THE CHURCHES OF CHRIST

(Continued from Page 1391.)

Brotherhood, announcing that a committee had been appointed to take up this work, composed of B. A. Jenkins, C. M. Chilton, F. Feldner, R. A. Long, J. H. Allen and W. Daviess Pittman.

A telegram was read from C. S. Medbury in acknowledgment of his selection as president of the A. C. M. S. next year. After the local committee had been called to the platform Mr. Long expressed his appreciation of courtesies extended him as president and the people of New Orleans, and wound up by stating that while he had mortgaged his income for several years, and could not do very much towards purchasing a lot and building for the New Orleans church, he would be glad to pay the expenses of an evangelistic meeting to be conducted by Brother Scoville.

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Christian Union.

The Christian union session came off, though there were some changes, both of time and program. It was a great pity that there was a misunderstanding about the coming of the fraternal delegates. This led to the calling off of both the morning and afternoon sessions of the last day of the convention. The evening session was programmed as an evangelistic meeting, with a sermon by Herbert Yeuell. As J. H. Garrison was unable to take his part in a response to the two Baptist brethren, this duty had, some weeks ago, been assigned to George H. Combs, and Brother Combs was at New Orleans with his speech in his brain and heart, and the manuscript in his pocket. At 9 o'clock on Thursday morning the Assistant Editor of The Christian-Evangelist snapshotted our Kansas City friend as he was on the way to take his train for the North. At 10 o'clock the Assistant Editor ran across Dr. Case, pastor of the Delaware Avenue Baptist Church of Buffalo, N. Y., one of the fraternal delegates. He had come in on the morning train expecting to make his address about 3 o'cock in the afternoon. Many of the delegates had left for their homes, thinking that there was nothing but the evangelistic service in the evening. At once steps were taken to make a place for Dr. Case on the evening program. It was arranged for W. T. Moore to act as chairman, Dr. Case to make his address and Brother Yeuell to make a reply to this. There was an excellent audience despite the fact that so many delegates had left, and the occasion was one of the happiest of the whole convention. Dr. Case's speech we hope to give somewhat in extenso.

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Christian Endeavor Sessions of the New Orleans Convention.

Two of the most largely attended and enthusiastic sessions of the convention were those devoted to the interests of Christian Endeavor. One meeting was on Saturday night at 7:45 o'clock, and the other Sunday evening at 6:30. On Saturday night the great hall was filled with delegates to the convention and young people from the various churches of New Orleans. Claude E. Hill, national superintendent, presided over this meeting. Prior to the introduction of the speakers, the national superintendent submitted his report, which revealed the fact that Christian Endeavor is in a very healthy state, so far as the Disciples are concerned. Last year our increase in new societies was equal to about one-fourth of the total increase among all religious bodies. Over 600 societies, Junior, Young People's and Intermediate, were organized during the year, and these societies gave nearly $35,000 for missions. The reports from the various states indicate that a great forward movement is on among our young people. Mr. Hill laid especial emphasis on the Centennial aim for Christian Endeavor, and expressed the conviction that the aim would be realized, to-wit: that at our Centennial convention the Disciples should stand first in Christian Endeavor.

Following the report of our national superintendent, addresses were delivered by W. F. Richardson, of Kansas City, and Ira M. Boswell, of Chattanooga, Tenn. These addresses were limited to fifteen minutes each, but were packed full of good things. They aroused the enthusiasm of the convention and brought back memories of the days when Christian Endeavor attracted the attention of the whole country because of its enthusiasm. The Saturday night meeting, so far as Christian Endeavor was concerned, was a distinct success.

Another great Christian Endeavor meeting, held on Sunday evening in the Atheneum, was in charge of Colby D. Hall, of Texas. This meeting was also largely attended and full of enthusiasm. A great many took part in the meeting, representing nearly every state in the Union, and the one hour was too short for all who desired to take part. Brother Hall demonstrated himself as a skillful leader as well as an enthusiastic Endeavorer.

The interest manifested in Christian Endeavor at this convention augurs well for the progress of the movement through the year and the accomplishment of the Centennial aim now before our young people.

CONVENTION SNAPSHOTS.

GROUP ONE.

1 and 5—Outside Atheneum Hall.
2—M. D. Adams.
3—W. S. Dickinson.
4—Dr. Butchart.
6—Ashley Johnson, Lowell McPherson and Dr. Eli Long.
7—A favored group at Soniat Avenue Church.
8—Mr. and Mrs. Mohorter and W. D. Cunningham.
9—Claude Hill, G. B. Ranshaw and T. W. Pinkerton.
10—Mr. and Mrs. W. M. Taylor, of New Orleans.
11—F. F. Grim (N. M.) and W. H. Hanna (Philippines.)
12—Off for the Lake.
13—F. M. Dowling and James Small.
14—J. C. Mason and son-in-law, J. H. Fuller.
15—J. B. Briney and Professor Deweese.
16—An auto party.
17—D. P. Taylor, Lappin and Trahearne (of the Christian Standard) and W. D. Pittman.
18—Arthur Everts talks tithing to W. M. Taylor.
19—George H. Combs, with his speech in his pocket.
20—Mr. and Mrs. W. J. Wright.
21—Mrs. Atwater and a C. W. B. M. friend.

GROUP TWO.

1—A bunch from Kansas.
2—The Song Birds.
3—Professor Calhoun and nephew.
4—J. A. Hopkins and G. L. Bush.
5—Taylor and Harvuot engaging W. T. M.
6—Lappin and Denny in a quiet talk.
7—A lake boat.
8—Debarking from the Christian-Evangelist Special.
9—Missionaries' Hour at the F. C. M. S. session.
10—G. W. Brown, of India.
11—Members of the Home Board—Sebastian and Fortune.
12—In front of the St. Charles.
13—McLean and Chilton.
14—President R. A. Long—a side view.
15—C. R. Brooks and J. T. Boone.
16—Dr. and Mrs. Dye.
17—Three Singers—Daugherty, Hackleman, Van Camp.
18—At the Cabildo.
19—When the automobile could not go to our church.
20—O. L. Smith and Claude E. Hill.

Recommendations.

The committee on recommendations, of which Finis Idleman was chairman, commended the urgency of our secretaries in the realization of the goal set for our Centennial year, and recommended a renewal of zeal by every pastor, elder and deacon to make these aims actualities. Believing that the greatest and latest forward movement among us is the Bible school work, and in order to articulate our state organizations and to stimulate our brotherhood Bible school campaign, the committee recommended that a national Bible school superintendent be chosen to devote all his time to this work, under the direction of the National Bible School Association. It recommended that this man be chosen by a committee composed of the president of the National Bible School Association and the secretaries of the F. C. M. S., A. C. M. S., Church Extension Board, National Benevolent Association and the C. W. B. M. respectively, and that the support of the said superintendent be solicited from these societies until the Bible School Association can provide for its support. It recommended the unparalleled results of the teacher training campaign under the inspiration of Herbert Moninger and Marion Stevenson, and expressed approval of the union Bible classes being organized as an agency of bringing in the unity for which Jesus prayed. It recommended the work undertaken by Brother Pearn in the Panama Canal as being worthy and essential, and commended it to the Acting Board, and asked that if it should be thought advisable a missionary be sent to the Zone during the period of construction. It recommended, also, for careful attention of the Acting Board the work in the Southland among the Scandinavians. It recommended the efficient work of the secretarial force of the A. C. M. S. with its present division of labor in the face of financial stringency, and recommended that the A. C. M. S. use its offices in an effort to gain the co-operation of all the national societies in support of the splendid work of the superintendent of Christian Endeavor. In order to secure the highest degree of efficiency in the administration of our funds, and that there may be no suspicion of extravagances in the expenditures of the American Christian Missionary Society during the Centennial year, it recommended that a committee composed of three representative business men of the brotherhood be appointed at the convention to carefully scrutinize the methods of administration at the home office, and to report such findings to the Acting Board, such report to be taken as the will of the convention. City evangelization was recommended as the distinctive Centennial aim of the Society this year. To this end, and in keeping with President Long's address, it recommended the selection of a committee of representative laymen to have as their special work this year the conducting and financing of distinctive city campaigns. It recommended the co-operation of the A. C. M. S. with the city board of New York City in the conducting of work among the Russian Christians. It approved and endorsed the executive of the A. C. M. S. for the work done in the union of Baptists and Disciples in Canada; favored a continuance of this co-operation and its extension along scriptural lines with full organic scriptural union on the New Testament basis as the ultimate goal; and with a view to the enlargement and strengthening of this union it was resolved that the executive be authorized to conduct negotiations with the Baptists of Western Canada, and to employ such evangelists and officers as may be deemed necessary to carry on the work effectually, and generally to do all acts and guide all movements that have for their end the promotion of this much-desired and beneficial object.

Our Budget

—We give extended space to a report of the New Orleans convention.

—And there is more to follow. All other news must give place to convention news.

—The next thing on the calendar is State Mission Day.

—This will be the first offering in the Centennial year.

—Let there be a great outpouring of funds to make known our plea in every state. Next Lord's day is the date of the offering.

—The congress of Baptists, Free Baptists and Disciples will be held in Chicago, November 10-12. This ought to awaken much interest on the part of our brethren. It is for the rank and file, and not merely committees, and should be largely attended.

—We are especially indebted to Miss Virginia Hearne, F. F. Grim, Colby Hall, Prof. T. C. Howe, Claude Hill and James Small for aid in our convention reports.

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—Alva Taylor has resigned at Eureka, Ill.

—James H. Brooks has organized at Clayton, Ill., a men's Bible class.

—George B. Brown has taken the work at Madelia, Minn, instead of Willow.

—L. L. Carpenter will dedicate a new house of worship at Diagonal, Iowa, November 1.

—Roger L. Clark, of Savannah, Ga., has accepted a call to Maysville, Ky., to begin January 1.

—M. G. Long has been unanimously called to remain the third year with the church at Harrison, Ohio.

—S. T. Shore is doing a fine work at Hereford, Texas, where a new building to cost $18,000 has been begun.

—W. L. Ennefer has charge of the work at Canton and Galva, instead of Salina, Kan., as reported in our recent issue.

—A new house has just been dedicated at Mounds, Okla., and Ben F. Hill will begin a meeting the first Sunday in November.

—R. B. Doan, of Clinton, Iowa, has accepted a call to the church at Streator, Ill., and will enter upon the field about December 1.

—J. C. Archer, with his wife and son Alford, sail from New York for Jubbulpore, India, November 21, on the Anchor Line steamship "Columbia."

—O. E. Hamilton and his singer, Fred O. Thomas, are in a revival campaign with the Hyde Park Church, Kansas City, Mo. Louis S. Cupp is the pastor.

—Earle Wilfley is to be welcomed in a reception on Thursday night at the First Christian Church, St. Louis. Brother Wilfley has entered upon his new service with great promise.

—A destructive fire at Bisbee, Ariz., did not reach the Church of Christ. W. E. Spicer reports that our Baptist brethren lost everything, and our congregation has offered them the use of our building.

—J. A. Barnett, minister, is holding an evangelistic campaign for his church at Galesburg, and will be assisted by William Leigh, of Akron, Ohio, with the music. Careful preparation has been made.

—Our telegraphic columns report success at Swayzee, Ind. The old house there was burned last winter, but the church has made a heroic struggle and built a new one. Brother Carpenter also dedicated the old church.

—George A. Campbell, pastor of the Austin church, delivered an address before the Woman's Club of Austin recently on "A Chapter in Genevan History," dealing with Servetus, and his relation to John Calvin.

—President Johann made a brief visit to The Christian-Evangelist office and reported an enrollment of 75 per cent more than last year at Christian University, and almost double the number of ministerial students. This is joyful news, indeed.

—O. E. Tomes has closed his work at Englewood, Indianapolis, and entered upon his new field at Ann Arbor, Mich. There were 75 additions during his two years at Englewood, the church building was repaired, and the debt on the property reduced.

—Twenty-seven churches of Springfield, Mo., will enter simultaneous meetings on November 8. F. F. Walters has been asked to do the preaching for the Central Church. The Bible school of this congregation is in a rally extending over four Sundays.

—H. S. Saxton, one of our best evangelistic singers, called at The Christian-Evangelist office on his way from the meeting at Columbia, Mo., to another at Eureka, Ill. Brother Saxton was won to Christianity and the evangelistic work by the Christian consecration of his wife.

—J. N. Crutcher is to read a paper on "The Miraculous Element in the New Testament" before the Kansas City preachers on November 6. He is supplying at Belton, Mo., during his rest on a farm near there. He will assist T. H. Capp, of St. Joseph, Mo., in a meeting shortly.

—Ben. N. Mitchell has resigned at Virginia, Ill., to take work with the church at Litchfield, which is one of our best churches in Illinois. Brother Mitchell, who led the fight against the saloons last November, was largely instrumental in ridding Virginia of them. He and his wife leave with the regret of the church and community.

—J. B. Corbett, of Weldon, Ia., stopped off on his way to California, and preached one night in the revival being conducted at Fremont, Neb., by pastor Fuller and Charles E. McVay. Brother Corbett and wife will spend some time on the Pacific coast before assuming their ministerial duties at Weldon.

—"This week's Christian-Evangelist has just come. I am so delighted with the full report of the C. W. B. M session, that I must write my appreciation. I think it the best report ever given of our sessions, for it gives a real glimpse of the convention."—Annette Newcomer, C. W. B. M State Secretary of Iowa.

—I. A. Wilson and wife, on the occasion of their fourth wedding anniversary, were surprised by members of the congregation at Valley Falls, Kan., to which he has ministered during the past five years. They were presented on this occasion with a purse of money as a token of esteem and appreciation of their labors in this field.

—R. B. Briney, of Lexington, Mo., recently visited Independence and delivered an address to the men of that congregation on the subject of "The Larger Brotherhood." They have organized a brotherhood in this church. The first meeting was in the nature of a banquet. Brother Briney reports that L. J. Marshall is doing a magnificent work in Independence. The new building, which is nearing completion, will be one of the most beautiful and commodious in the entire state.

—The Georgia State Convention, which was to convene at Augusta, will be held instead at Fitzgerald, November 9-11, owing to the flooded condition of Augusta. The Fitzgerald church deserves credit for taking hold of the convention on such short notice, but as they are noted for doing things, those who attend may expect a pleasant visit. The two congregations have recently been united, and are now working as one in the beautiful new stone building of the Central Church.

—Brother John S. Sweeney, whose death occurred at Paris, Ky., on October 13, removes from our midst one who has filled a large place in our church militant in the earlier days. Brother Sweeney was easily the prince of debaters among us in the days when the battle raged fiercely, and when our orthodoxy was challenged on all sides. In strength of argument, in clearness of statement, in quickness of repartee, and in his familiarity with the Bible, he had no superior, if, indeed, an equal. But he was more than a debater; he was a strong preacher. Down beneath his logic there was a warm heart and he could tell the gospel story with great effect. He held many important pastorates. Brother Sweeney was born near Liberty, Ky., in 1832, and had, therefore, reached a good old age. He had been in feeble health for some time, but he has now passed on to join the company of heroes who have preceded him to the heavenly home.

—We call attention once more to the Union Congress to be held in the Memorial Church of Christ in Chicago November 10-11-12. It is not an "Illinois Congress," as the title of the program unfortunately ran in our last issue, but a National Congress which will be attended by representative men of the three great bodies of immersionists—Baptists, Free Baptists and Disciples of Christ—in the United States. To come in contact with the spirit of such a gathering and to have one's mind fertilized with the great thoughts which will be presented, will be a privilege of which we trust a large number of our readers and especially of our ministers will avail themselves. In addition to the interesting list of speakers and topics announced in the program we have published, it is hoped that arrangements will be made with Brother George H. Combs, of Kansas City, to deliver the address which he was to have delivered at New Orleans on the Union of Baptists and Disciples.

—"The New Christian Century," which is the old Christian Century under a new company and partly under new management, is announced, and the first issues of the paper under the new management have arrived, and give evidence of new life and vigor. We congratulate our Chicago contemporary on the new arrangement, and especially upon the improved character of the paper. We have always believed that our cause should be represented in that great center by a religious

Christmas

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FILLMORE MUSIC HOUSE,

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journal, and we shall rejoice to see the Christian Century under its new management prosper, and meet the demands made upon our religious journalism in that center. The Century states that "in the editorial organization of the new paper Charles Clayton Morrison comes into cooperation with Dr. Herbert Willett. Orvis F. Jordon has been selected Assistant Editor." Brothers Gates and Campbell will continue their respective departments as contributors. We may have occasion to cross pens with our Chicago contemporary on some questions, but if so, we are sure that the discussion will always be on a plane worthy of Christian journalism.

Sparks from New Orleans.

"There are evidences that our brotherhood is only skin-deep. We have not learned the A, B, C, of the brotherhood of Man. If we believed in brotherhood would there be any little urchins selling newspapers at 11 and 12 o'clock on a cold night? If we believed in brotherhood would there be any little congregation of our own household of faith asking for a home?"—Burris A. Jenkins.

"One aim for the Centennial year is the restoration of the original organization of church elders and deacons."—I. J. Spencer.

"Loyalty to our plea demands the Christian conquest of our country.—F. M. Dowling.

"We are going to turn down one of the bills—the largest bill—I can't say whether Bill Bryan or Bill Taft—but we are going to turn down the liquor bill."—William Oeschger.

"Along in November two ballots were cast together,
A Sunday-school man had always been noted
For fighting saloons except when he voted
He talks for the Lord and votes for the brewer."
If the Devil gets the Brewer, who'll get that Sunday-school Man."—Sentiment of a Song by Van Camp.

"God forbid that we should have to wait 100 years for a missionary enthusiasm."—Hugh McLellan.

"His kingdom will come only when love is enthroned among His children."—L. W. McCreary.

"We came to New Orleans as delegates, but we shall go to Bethany as pilgrims."—Hugh McLellan.

"You know our Centennial aims, but their accomplishment is utterly unattainable until we come to a proper knowledge of the relation of our religious journalism."—Grant K. Lewis.

"To extend notes seems to have been the business of the Church Extension Board this year."—G. W. Muckley.

"All the other Boards are scurrying round gathering up the remnants just when we are taking our collection."—G. W. Muckley.

"We are apostles to the gentle and help find homes for the homeless."—Mrs. Ayars.

"Orthodoxy is a means to union and not an excuse for division."—Pres. Bates, of Hiram.

"I believe we stand, as a people, for what is highest and best and will let the world know that we are neither enamored of ignorance in the pew or infidelity in the pulpit; that every Christian should be an educated man and every educated man a Christian; that that is not education which paralyzes a faith or closes a baptistry."—Hugh McLellan.

"I have tried other things. I now believe in preaching the Gospel from the first minute to the last; the old Gospel will win out every time."—Chas. R. Scoville.

"We are worth as much as a horse. My eyes are worth something to you brethren."—Pres. McLean, in asking for a society building, where he will not have to work entirely by artificial light.

As We Go to Press.

Special to The Christian-Evangelist.

St. Louis, Mo., October 26.—Great meeting at Fourth Church, with crowds more than can be accommodated; 10 added yesterday, 61 to date. Compelled to close Wednesday. Evangelists Wilhite and Gates go to Salina, Kan., next.—E. T. Macfarland.

Special to The Christian-Evangelist.

Columbia, Mo., October 26.—Meeting closed last night. One hundred and twenty-eight added in nineteen days. M. A. Hart, minister; Breeden, evangelist; Saxton, singer. Eureka, Ill., next.—Breeden and Saxton.

Special to The Christian-Evangelist.

Beaver Falls, Pa., October 26.—Raised $6,300 and dedicated $35,000 property yesterday. Minister John Darby a remarkable leader and doing a wonderful work.—Geo. L. Snively.

Special to The Christian-Evangelist.

Topeka., Kan., October 25.—Kansas Jubilee convention began and continues in terrific storm. Attendance great, though crippled. Program of highest order. Over two thousand at communion this afternoon in auditorium and inspiring meeting to-night. —W. S. Lowe.

Special to The Christian-Evangelist.

Canton, O., October 25.—Meeting began this morning; 28 added to-day, with no invitation in Bible school. Bible school attendance 1.509; capacity of house taxed at morning services. Big overflow meeting to-night in lower auditorium, addressed by Mrs. Kendall. People turned away. Kendall with us again, and the singing is wonderful.—P. H. Welshimer, minister.

Special to The Christian-Evangelist.

Atlanta, Ga., October 25.—Evangelist Violett and wife and singer Charlton are with us in a meeting at First Christian Church. Sunday-school increased two hundred. House packed and crowds turned away; 28 added to-day, 46 in eight days.—H. K. Pendleton.

Special to The Christian-Evangelist.

Beaumont, Tex., October 25.—Twenty-one added to-day in difficult field. J. B. Holmes is the honored pastor.—Lockhart and Garmong.

Special to The Christian-Evangelist.

Giltner, Neb., Oct. 26.—Closed here tonight on account of continued storms; 15 added, raised eleven hundred dollars to remodel building. Barnes, Kansas, next.—J. T. Adams, evangelist.

Special to The Christian-Evangelist.

Swayzee, Ind., Oct. 26.—New and beautiful church dedicated by L. L. Carpenter. Great services and sermons, great giving, all indebtedness fully provided for, everybody rejoicing.—Thomas J. Burton.

Special to The Christian-Evangelist.

Chester, Neb., Oct. 26.—Our meeting continues with best hearing Chester has ever had; 12 confessions first week. Small and St. John doing strong work.—Charles E. Cobbey, minister.

Special to The Christian-Evangelist.

Hannibal, Mo., Oct. 26.—Forty added to-day, 104 in seven days, at First Christian Church. Levi Marshall, pastor thirteen years, greatly beloved by church and has splendid hold on this city. House literally packed at every service. Great men's meeting at opera house Sunday afternoon.—Scoville Evangelistic Co.

Chicago Congress Entertainment.

The Christian Churches on the South Side of Chicago in the vicinity of the Memorial Church of Christ, where the Congress of Baptists and Disciples is to be held, have united to provide entertainment for all Disciples who come to the Congress. All who expect to attend and will accept entertainment (lodging and breakfast) should send their names to Errett Gates, 5464 Jefferson Ave., Chicago.

Every minister who can possibly attend the Congress is urged to do so. It will be a most significant event. The time is November 10-12, the place is Memorial Church, Oakwood Road, near Cottage Grove Ave. Take any Cottage Grove car, or Kenwood Elevated.

SUBSCRIBERS' WANTS

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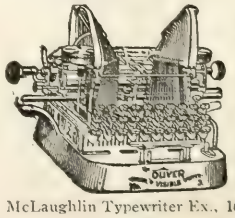

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WHAT WE THINK OF THE CONVENTION

A New Orleans Spokesman.

Many have been the words of congratulation and thanks for the humble service rendered the brotherhood by the little church in New Orleans in the entertainment of the international missionary convention, but I seize this opportunity to say that the obligations are all ours, for the reasons given below as expressed by the citizens of New Orleans.

The leading business men of the city are unstinted in their praise of the character and appearance of the delegates to the convention. The hotel men say that never in all their experience has it been their privilege to entertain such an excellent body of people, so intelligent, sociable, easily pleased and appreciative. The representative of the Progressive union of New Orleans, the organization of the bankers and commercial men of the city, has just called on me to express the gratitude of the business men to me for having done so much for our city by bringing this convention to them, which he declared to be the greatest ever held in New Orleans. I asked him if the business men were satisfied as to the results of their contributions towards the fund for caring for the conventions; he responded by saying that they were much more than satisfied, that they are truly grateful and shall be glad to do anything they can for us at any time. The newspaper reporters tell us that this has been the greatest convention ever held in New Orleans; that in addition to something like 3,000 of our delegates, we have brought nearly 7,000 strangers into the city on our convention rates; they say that before this convention was projected the people of the city looked upon us as a mere insignificant sect, tolerated but not respected, but now, since the coming of the hosts in convention and since the people had seen their smiles and the beams of intelligence on their faces, observed their deportment, and heard their message, the Christian Church is on a par with the most popular denomination in the estimation of all of the people.

It is my judgment that the convention in New Orleans is but the result of a purpose of God. Every step taken in connection with the securing, entertaining and conduct of this convention has been accompanied with evidences of God's presence and approval and special providence; and it is my honest conviction that no greater missionary work was ever done during any one week of our history than has been done during the past week by the holding of the convention in New Orleans, and that every dollar spent by the delegates in attending this convention is as truly missionary money as any they may put in the treasury of the church.

W. M. Taylor.

After Twenty-five Years in India.

The New Orleans convention has been a great inspiration to me. It will mark a period in my life. In twenty-five years, it is the third general convention which I have attended, and for this reason, if for no other, it was of unusual interest to me. But long residence in India is not the only reason why I have enjoyed it so intensely. The genuine worth of the fellowship and excellent addresses, and the great reports of things accomplished and of work in hand, have been, and are a great delight to me.

I also rejoice that my brethren are seeking the things of truth and the kingdom of Christ.

The great and growing ability of our brotherhood is also a source of joy to me. The arm of flesh upon which our cause may lean is a strong one. But all our strength is from God, and if he be for us, and we are so loyal to him that he may use us, what power of darkness can withstand us!

However, I did feel that the great convention was lacking, in a measure, in the attendance and help of the business men of our brotherhood, who, after all, must furnish the sinews of war. What great results might grow out of the grand speeches that were made if they had been present in large numbers, to hear and enter into a lively sense of the need of our work! For this reason, I much regret that when the president of the convention sought to give more prominence to the Business Men's session, the preachers ungraciously turned the move down. It is to be hoped that the day may soon come when the conventions will be more largely attended by these brethren.

Morton D. Adams.

By Dr. Royal J. Dye.

This was one of the grandest of our conventions I have attended.

The spirit of enthusiasm and the largeness of vision was a marked feature of every address. The general increase in interest in the larger and world-wide missions was noticeable and the missionaries from the foreign field felt the inspiration of this. More people visited the exhibits of the Foreign Society and stayed longer and showed more real interest in the native life and handicraft as shown in the curios than ever before at one of our national conventions.

The promises of larger fellowship made from all sections of the country were more numerous and general and the real fellowship enjoyed by the missionaries was most encouraging to the workers who have toiled on the "firing line."

We were made to feel that the church as a whole is developing a larger vision and a greater feeling of responsibility concerning the "world's evangelization" than ever before.

The Centennial aims, we believe, will be realized if every man and woman puts the shoulder to the wheel and pushes. The magnanimous giving of our great liberal-hearted Brother Long has set the pace for the brotherhood. Surely it was but the first rain drops of a great shower of gifts from all over this great God-prospered land of ours. We shall see our men giving to the Lord's work even as they have spent for their own personal enjoyment. Is this a dream? I believe not. We are past the day of little things. We have become a people with a mission and a message. This convention has meant much to the missionaries.

One Thousand Dollars Each from One Thousand Persons for the Centennial.

On the train, returning from the New Orleans convention, Charles Reign Scoville proposed to be one of one thousand persons to give a thousand dollars each to missions, benevolences and education in the Centennial year upon which we have entered. The pledge is not conditional. The great evangelist simply steps out as a volunteer and calls for 999 more to do likewise!

Among our people there are several whose normal gifts, from year to year, run from ten to fifty thousand dollars each. One has devoted a hundred thousand to education in one donation. Even if they should not be moved to celebrate the Centennial with double, quadruple or tenfold offerings, each of these can enroll many names from his family or his friends in the Centennial Book of Gold beside his own.

Of course all of us understand that such publicity as is necessary to carry through this undertaking is not for vainglory or the praise of men, but to provoke one another unto love and good works and to witness tangibly and practically to our King's glory. So R. A. Long, in real modesty, gave, at New Orleans, that which will be counted the first thousand of this Centennial offering to Ministerial Relief. Every one distributes his thousand as he chooses, giving through his local church, if he will, but allowing the aggregate amount to be reported to Pittsburg.

This will bring in a million dollars this year. It will inspire tens and hundreds of thousands to multiply their sacrificial offerings. It will move ministers, missionaries, nurses and teachers to perform prodigies of service. It will reinforce the preaching of every evangelist. Thousands will be won to Christ by this demonstration of Christian love. Every department of Christian service will be stimulated to an intensity that will guarantee the reaching of its Centennial Aim.

From his wide acquaintance with the brotherhood Brother Scoville believes the thousand volunteers will be found. Let every editor, every secretary, every college president, every minister, every disciple become an active agent to secure the names as speedily as possible. The quicker they are reported the greater will be the help to not only the causes immediately concerned but to every interest of the King. Help the state offering by seeking the thousand!

W. R. Warren, Centennial Secretary.

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For Home Missions

November 22nd.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Oct. 19.—Four additions yesterday. The gospel proves itself to be the undiminished power unto salvation.—J. W. Ellis.

Canada.

Milestone, Sask., Oct. 19.—Three confessions at our farewell service. Brother Westiway, my successor, will be on the field this week.—A. R. Adams.

Colorado.

Fort Collins, Oct. 19.—We have had 22 additions to the First Church the last two Sundays—16 by confession. We are preparing for a great revival, which will be conducted by Allen Wilson, to commence in November. The work here is in excellent condition and ready to line up for the revival.—J. F. Findley.

Georgia.

Fitzgerald, Oct. 18.—Two ladies took fellowship with us to-day by letter.—E. Everett Hollingworth.

Illinois.

Harristown, Oct. 19.—I closed a meeting at Williamstown, Mo., with 18 additions—eight by baptism, one from the Baptists, one baptized Presbyterian, one baptized Methodist and seven by letter.—C. L. Harbord.

Liberty, Oct. 19.—H. G. Davis is here assisting me in a meeting. Fine interest. Crowds too large for our building. Fifteen additions to date. Seven young men at last night service.—Lee D. McLean, pastor.

Princeton, Oct. 20.—Eight added by letter and statement October 11, and two by baptism October 18. Fall prospects bright.—Cecil Carpenter.

Donovan, Oct. 20.—J. Newton Cloe, assisted by Robert O. Noah, is in an excellent meeting here. Brother Noah is a fine leader and soloist. Much interest is manifested. Large attendance.

Barnett, Oct. 22.—The meeting at "Shaw's Point" is 19 days old, with 30 accessions. This means a great deal. We close in two more nights. We go to Auburn next, where Roby Nay ministers.—F. A. Sword, of Lanark.

Arcola, Oct. 22.—R. H. Fife and son held a four-weeks' meeting with us which resulted in 106 being added to the church—81 by confession and baptism and 25 by letter and statement. The men and boys constituted exactly one-half the number.—John I. Gunn.

Iowa.

Mount Auburn, Oct. 19.—For the past thirteen days we have been in a meeting here with home forces, resulting in thirteen confessions.—W. M. Hollett.

Clarion, Oct. 19.—Fine audiences, with two confessions yesterday.—H. C. Littleton, minister.

Kansas.

Kansas City, Oct. 15.—Brother Kimball, of Larado, Mo., closed a meeting for us at Duffield, Mo., with 21 additions—19 by baptism. There were seven additions at regular services before the meeting commenced.—B. Matchett, minister.

Smith Center, Oct. 16.—I closed a meeting in a schoolhouse twelve miles from town, last night. The results of the ten days' meeting was the gathering together of eight who had formerly been members and twelve came from other bodies to stand on the Bible as their rule of faith and practice. Four of the latter are to be immersed and others will unite with the congregation soon. The congregation will be known as the Rising Sun Church of Christ. One baptism here not reported.—F. E. Blanchard.

Clearwater, Oct. 18.—Meeting with Ingle and Zimmerman continuing with great interest. Twenty-eight added already.—George Carter, pastor.

Havana, Oct. 20.—We are in a meeting here. Miss Ditch, of Fort Scott, leads our singing. We go to Bethany Church, near Parsons, next. Churches wanting meetings write to me at Elk City.—J. M. Plummer.

Howard, Oct. 20.—Have just closed a short meeting at Lima, six miles east of Howard, with 41 additions—33 confessions, two renewals and six by statement.—Gilbert Park.

Farlington, Oct. 21.—In our meeting, which is eight days old, there have been seven additions, and others come.—J. P. Childs.

Missouri.

Bolivar, Oct. 19.—Closed a twelve-days' meeting with Antioch Church, in Cedar county, with nine additions. I am now in a meeting at Half Way, Polk county.—J. H. Jones.

Huntsville, Oct. 16.—I just closed a short meeting with the Maud Church, Shelby county, with 22 additions—18 by baptism. I met some of my old friends in this meeting, some of whom I had received into the church 18 years ago. This church will now undertake greater things for the Master. We give God the glory, and move on.—C. W. Worden.

Shelbyville, Oct. 19.—Two additions at our regular services Sunday evening. The church has given me a call for 1909. The work continues to prosper.—R. B. Havener.

Garden City, Oct. 20.—Joseph Gaylor was with us a week this month, and did us a good work. He left us better organized for work along all lines than ever before.—R. A. Blalock.

Hatfield, Oct. 19.—Meeting continues with a great victory for the truth. Great interest and big crowds. Many are turned away. Thirteen have been buried with Christ in baptism—two from other bodies, one from the Mormons. Other souls are deeply interested. One old lady 70 years old was baptized. This is by far the greatest ingathering this church has enjoyed for years. We are ready for a call in North Missouri or Iowa.—J. P. Haner.

Bellflower, Oct. 12.—We closed a splendid meeting of nineteen days' duration at Alvin, Ill., with 40 accessions—28 by confession and baptism. Of this number nearly all were adults, and people of prominence. Our meeting here is starting out in fine shape. Our audiences have already outgrown the church building, and we had to provide larger quarters. We moved to one of the larger town halls, and it is being crowded.—C. O. McFarland and wife, evangelists.

Belle, Oct. 21.—We closed a three-weeks' meeting here last night with 48 added—35 by baptism. The Sunday-school was increased in attendance from 54 to 150. We begin at St. James, Mo., November 1.—Romine and Harlan.

Golden City, Oct. 22.—J. L. Thompson, of Kansas City, assisted me in a twelve-days' meeting. He did a great work and will long be remembered by the church. We are gradually increasing. I baptized several during the summer. Our Bible school has doubled in attendance. We have two organized adult Bible classes. On October 4 we had our annual rally and roll call, which was a great success. We have graduated a class in teacher-training and J. H. Hardin, of Kansas City, will deliver the graduating address November 6, at which time we hope to organize an advance class, and, also, a beginner's class.—J. Quincy Biggs.

Nebraska.

Fremont, Oct. 22.—Eight accessions so far in our meeting. We expect a good many more before the meeting closes. Brother Fuller, the minister, expects to raise enough money during the meeting to clear the church of all indebtedness. Charles E. McVay, who has charge of the music, will sing next for N. M. Ragland, of the First Church, Springfield, Mo., beginning November 1.

Oklahoma.

Okmulgee, Oct. 19.—I reached home from New Orleans Saturday. We had two great services yesterday, three being added during the day. There have been twelve others since last report. Over one hundred have been added to the Sunday-school in less than six months, no special rally, just a steady growth.—Ben F. Hill.

Guthrie, Oct. 19.—Our work moves on. Eight added September 20; 105 during the Brandt meeting; 16 October 18, making 160 thus far this year. (1908.)—T. L. Noblitt.

Enid, Oct. 19.—One addition October 11 and three October 18. We have the state Christian Endeavor convention this week. Oklahoma Christian University has 217 students.—Randolph Cook.

Erick, Oct. 20.—There were five additions Sunday—four by statement, and one by confession, two by statement last Wednesday evening, making seven since last report. The official board was reorganized, and all departments start with renewed vigor. At the close of last Sunday morning's service I was handed an envelope containing $5 as a special gift from the Ladies' Aid. Hopkins and Wikoff began a meeting at Altamont, Kan., November 8.—Bishop M. Hopkins, minister.

Ohio.

Lexington, Oct. 19.—We have just closed a two-weeks' meeting held with home forces. There were 42 added—40 by baptism and two by statement. Bright outlook for future.—A. B. McCormick.

Pennsylvania.

Uniontown, Oct. 19.—The Central Christian Church, of which J. Walter Carpenter is pastor, received six persons to membership yesterday. There are additions almost every Lord's day, and at midweek prayer-meeting confessions are not unusual. At a recent prayer-meeting four took the stand for Christ. The Sunday-school is doing the best work and is the largest in point of attendance at any time of its history. During the summer the attendance kept above 400 compared with a regular attendance of about 160 three years ago. The school is graded and has operating the most improved plans of modern Bible school work. Mrs. Carpenter, who superintends the junior department, has made it one of the leading junior departments in the great Sunday-school state of Pennsylvania.

Washington.

Seattle, Oct. 13.—Additions to Seattle churches for Lord's day, October 11, reported through the ministerial association, are as follows: First Church, J. L. Garvin, two by letter and one by confession; Port Orchard, W. E. Pitcher, two by letter.—Freeman Walden, president; J. L. Greenwell, secretary.

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Midweek Prayer-Meeting

By Charles Blanchard.

THE IDEAL STATESMAN.

Topic November 4.—Exodus 18:21.

We would hardly expect to find the ideal statesman in such a humble, obscure man as Jethro, Moses' father-in-law. But such we are justified in calling him. Or, if not himself a statesman, he nevertheless gave most excellent counsel to Moses, showing that he possessed in a rare degree the wisdom of the true statesman and man of affairs. And the ideal statesman must be peculiarly a man of affairs—the man who does things himself and has the faculty of getting others to do them. The true statesman is the man who has initiative combined with executive ability. Sometimes we find these combined in a remarkable degree in men of modest pretensions.

I suppose, however, that Moses the man of God is the one here chosen to represent the ideal statesman. That he was a remarkable man and a statesman of pre-eminent abilities is evident from the legislation that bears the impress of his great personality and name. When we speak of the "Mosaic Legislation" the intelligent world recognizes that altogether remarkable body of laws found in the Pentateuch. Concerning this man known the world over as Moses the servant of the living God, H. L. Hastings says: "Moses led the world's first emancipation movement, liberating three million slaves; organized this horde of bondsmen into the world's first republic, the United States of Israel, with most of the varied advantages of which modern republics boast; legislated for the first constitutional monarchy—a government of laws and not of men, where kings and rulers, as well as people, were amenable to law. Moses made every Israelite a landholder, with inalienable rights; introduced homestead exemption; cancelled debts after six years; gave every weary toiler a weekly rest; protected the poor; made the person of every Israelite sacred; guarded captives from outrage and abuse; protected bondsmen from bodily injury and limited their terms of servitude; prohibited usury; forbade cruelty to animals; and ordained a system of legislation more humane than any the world has known. Moses organized the world's first total abstinence society, with stringent rules and iron-clad pledge. Moses introduced the world's best sanitary system. Moses organized a new nation, and after more than thirty stormy centuries, they are to-day the healthiest, purest blooded and most law-abiding people on earth, their death-rate, even in the United States of America, being only about one-half the death-rate of the people at large. The legislators of antiquity are forgotten; their literature and laws are lost in oblivion; but the laws of Moses have been translated into more languages, read in more lands, and have influenced more people than all the laws of ancient monarchs and legislators combined."

Moses showed his good sense and good statesmanship as well by listening to what Jethro had to say and straightway acting on the suggestions. The wise statesman will hearken to the voice of the people and will call to his aid the united sympathies and help of those who are especially fitted to administer the affairs of the people in the interests of justice and fair dealing. A government of the people, for the people, by the people really had its beginning in the wise policies suggested by Jethro and accepted by Moses. The directions are still timely for the great republic in which we live and for the statesmen of to-day: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens; and let them judge the people at all seasons." There is no doubt but that the old "Town Meeting" of our New England ancestors found its example and authority in this wise arrangement adopted by Moses. And out of the old-time "Town Meeting" grew the representative form of government which we have to-day. Most of our laws, based on the old "Common English law," rest back on the old Mosaic legislation. The Law of Moses was the law book of the Puritans of New England.

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For sale by Christian Publishing Company, St. Louis.

READ THIS LETTER, from a friend in Iowa, who is desirous of seeing the circulation and influence of

The Christian-Evangelist

extended, even to those outside the church.

Cascade, Iowa, October 18th, 1908.

CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Dear Sirs:—

I received your letter and blank for three months' club offer. In three hours' work I had the blank filled, and sent it back. I am sending another list of nineteen names, all outside of the Christian Church, except one. I will try to get more.

I am fifty-two years old, and do all my housework, yet I feel I must do something to show our appreciation of The Christian-Evangelist, and the noble stand it takes for the union of all God's children on the Bible, the only stand we can take to fulfill Christ's prayer.

My husband and myself have been close readers of the paper for twenty-two years, and can't think of doing without its regular visits at our home.

Our prayer has been going up for that grand old soldier that occupies the Easy Chair; may the Lord spare him a few more years, to paint those beautiful picture of the Christ, and the Christ life, from God's Word, and also from nature.

Yours in the faith,

MRS. ALICE MIKEWORTH.

"GO THOU AND DO LIKEWISE," is not only a scriptural admonition, but one entirely appropriate in this connection.

We believe the circulation of The Christian-Evangelist can be *doubled* in ten days.

"What thou doest, do quickly!"

W. DAVIESS PITTMAN,
Business Manager.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

The Bible School Vision.

By H H. Peters.

(Continued from last week.)

The Bible School.

First—The hypothesis upon which this message rests is that the church is a school, whose text-book is the Bible.

Second—It will be very easy to draw the conclusion that the church must make arrangements for the education of its membership and constituency.

The Bible school is the channel through which this work may be carried on. The Bible school must include everybody. It must have its cradle roll and home department, and must plan to instruct in righteousness all who come between these. In the past most people thought of the Bible school as for the children, and regarded it as a pious duty to send the children. Even the elders, in numberless instances, felt no compunction of conscience in absenting themselves from the Bible school. It was regarded as a side issue, and very little attention was paid to it. It is hopeful that we have passed beyond this stage of development. "Every member of the church in the Bible school and as many more," is a motto worthy of any religious movement. The time has come when our best churches, theoretically at least, regard every member of the congregation as eligible to membership in the Bible school. This is a distinct victory, and one that has been gained within the past few years. We have made more progress in Bible school work in the past five years than we ever made. It is equally encouraging to note that the past year has been by far the best in our history. We have not solved the problem, however. We have only admitted the correctness of the theory. It is our business now to actually get the membership of our churches in line for systematic Bible study. It will be more difficult to do this than to get the brethren to admit the correctness of our theory.

2. We must have a course of study that will include all from the cradle roll to the home department. The Bible school of the future will pay more attention to the course of study than to-day. We can not maintain the infallibility of the lesson leaf nor the divinity of the international lesson series. The international lessons have served a noble purpose in unifying Bible study, and in bringing about a certain degree of co-operation among the Christian forces of the world. But many leaders in religious education are beginning to feel the need of a course of study more in harmony with human nature and the progressive unfolding of God's revelation in the scriptures. I have no scheme to propose. In this you are fortunate and I am relieved from responsibility.

We are recognizing as never before that religion must be included in any plan of education which claims to be complete. President Butler, of Columbia University, has appropriately said of education, "It must mean a gradual adjustment to the spiritual possessions of the race. These possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them he can not become a truly educated or cultivated man." Our public school system enables the child to come into gradual possession of at least four-fifths of his spiritual inheritance. And "the religious element may not be permitted to pass wholly out of education, unless we are to cripple it and render it hopelessly incomplete." The Bible does not have a place in the general scheme of education of to-day. There is an atmosphere of religious confusion in many schools. Doubt and worldliness sometimes find their way into the public school. Irreligious persons are not always barred from official positions on the boards of education or in the teaching force of our public schools. In many cases the Bible is not even given the rank of a classic. These facts point out the business of the church. The church must teach the scriptures. The church through the Bible school can furnish the agency for this special instruction. To do this work the school must be carefully graded according to educational methods. Mr. G. W. Pease has pointed out that in doing this work we must recognize at least four principles. 1. Pupils will be classified according to mental ability, based somewhat upon the grade in the public school. 2. There will be unity, but not necessarily uniformity, in the lesson system. 3. The method of presentation will be adapted to the intellectual development of the pupils. 4. There will be promotion from grade to grade through the various departments of the school.

A Suggestive Plan.

A great many plans have been proposed. One which seems to me to be in a general way suggestive is presented by G. W. Pease in his "Outline of a Bible School Curriculum."

Department and Age.	Grades.
Primary (4 to 9)	Kindergarten, Sec. 2—A. B.
Junior (9 to 13)	Primary Sec. 3—C. D. and E.
Intermediate (13 to 17)	4—A. to D.
Senior (17 to 21)	4—A. to D.
Adult (21 up)	Various classes suited to membership.

3. We must make a careful study of child-nature. The Bible school work of the future will be compelled to take into account the problems of psychology more than ever. We are dealing with human beings and not with machines. Our study of children will consist of more than a few elementary questions with academic answers. It will include a thorough and far-reaching study of growing childhood. The literature of this theme is growing with marvelous rapidity; and it is hoped that we shall not be compelled to tarry long in the technical, but go at once into the practical problems of the science. The whole science of child-culture rests upon two fundamental propositions. First, the child has within himself instincts that can be trained upward or downward. Second, these instincts give early manifestation of their existence. I like the word instinct. It seems to go to the bottom of the problem. It is native. It belongs to the child. The outline of the study of the relation of instinct to character as given by Elizabeth Harrison, principal of the Chicago Kindergarten College, is of such value that I deem it wise to present it in this address. The subject is presented under the threefold theme of body, mind and soul. Those relating to the body are the instinct of activity, or the training of the muscles; the instinct of investigation, or the training of the senses. In relation to the mind we have the instinct of power, or the training of the emotions; the instinct of love, or the training of the affections; the instinct of continuity, or the training of reason; the instinct of justice or right and wrong punishments; the instinct of recognition, or the training of the will. For the culture of the soul we have the instinct of reverence, or the training of worship; and the instinct of imitation, or the training of the faith.

This may seem an arbitrary classification, but it has within it an element of suggestiveness. The truth is, we must always remember that we are dealing with a religious animal. Man's religious nature is as much a part of him as his ability to see or feel. In fact it is more so. We recognize the truth of this statement in our ordinary conversation. I say, this is my body; I have a mind. But what am I? What is that eternal *ego* which lays claim to personality and the possession of the body and mind? It is the real self. It is the soul. The soul is capable of culture. The Bible school must recognize this fact. We may not be willing to go as far as Horace Bushnell and maintain that the child ought to grow up a Christian and never know that it had ever been anything else. But we do maintain that the religious nature of the child ought to unfold naturally and normally, in faith and obedience; and that under normal conditions the child will take his place in the church as naturally as he exercises any other function of his being. The cripple, the idiot and the sensualist are all exceptions to the law of growth; and we ought to be as greatly surprised to find the one as the other.

With Professor Hopkins, of Williams College, we "refuse to call that education liberal which fails to provide for the part of man which is noblest and highest, which refuses to recognize the universal aspiration and longing of humanity after goodness and beauty, after spiritual truth, after perfection, after God. A Christian training, if consistent, must account sinfulness as well as ignorance a factor in its problems, and must believe in the spirit of God as a power available for its work. It must recognize the personality of Jesus Christ a fact and force as unquestioned as heat, light or electricity, and no more to be ignored or driven out than gravitation. Under the unreligious training men dwindle as they go. In the name, therefore, of the spiritual nature, we protest against any organized educational system 'for the extirpation of the religious faculty through disuse.'"

4. We must have more thoroughly trained teachers. C. M. Chilton has well said, "Perhaps the greatest need of the average school to-day is that of a conscientious, thoroughly trained and disciplined corps of teachers. Every other advance waits upon this. In this connection the current teacher training agitation is encouraging." It seems to me that we are justified in glorifying ourselves just a little over the results of our teacher training campaign. But this is only the beginning. We are simply do-

ing primary work. The results of this movement must be a more thorough course of study for advanced classes and a more extensive work even for beginning classes.

We certainly can not be expected to remain in the hand-book stage of our development for the training of the teachers very long. I most heartily indorse what has been done, am greatly pleased to give my encouragement to what is being done for the enlargement of the work, and hopefully express the conviction that better days are before us in the matter of teacher training. The signs are right.

Success Depends on Teacher.

The success of the Bible school in the final analysis depends almost entirely upon the teacher. We have changed our notion very radically about the teacher. There was a time when the proper age was about the only qualification required of the Bible school teacher. Fortunately we have passed by that milestone and are going on up the road. Theoretically at least we expect our teachers to be prepared. Mr. Marion Lawrance has well said, "The average teacher when poorly prepared will usually lecture to his class; if well prepared he will ask questions of the class; if thoroughly prepared he will endeavor to provoke questions from the class. The art of combining the last two is the highest teaching." Another great teacher once said: "Not what I may remember constitutes knowledge, but that which I can not forget." This would be a good motto for every Bible school teacher. When the things of the kingdom become a part of the spiritual consciousness of the teacher, he can teach as one having authority. We talk a great deal about learning things by heart. This is exactly what the teacher of Christian truth must do. A deep personal experience, a genuine knowledge of the gospel, is the primary qualification of a good teacher. One who has spent a great many years in work of this kind has given the secret of his success as a teacher in the Bible school in this unique summary, "I just keep shelling my pod of P's—pray, plan, prepare, pour out, pull in."

5. The Bible school must be the means of deepening the spiritual worship in the congregation. The school must teach religion. But it is almost useless to teach the intellectual side of religion if we fail in the development of the devotional. Enthusiasm is a good thing. But if our enthusiasm means the destruction of the reverential spirit the enthusiasm must be reduced. It is all a mistake to assume that we must cheapen the session of the Bible school to please the children. Popular and enthusiastic songs, drills and marches, entertainments and concerts may be all right, but it is easy to carry these things too far and destroy the devotional spirit of the Bible school session. In all our Bible school work we must remember two things. First, we are teaching God's revelation to his children. Second, we are training his children to worship him in spirit and in truth. Everything which interferes with either of these must be rejected.

6. The Bible school must have an enlarging place as an evangelizing force in the life of the church. A great deal has been said recently on the subject of evangelism. We hear much talk about the new, newer, and newest evangelism. I have no particular interest in the classification. But to me there is a classification which is fundamental and vital. There are two methods of evangelism—the cultural and the conversional. Jesus said, "Suffer little children to come unto me and forbid them not." He still says this. The child will naturally accept Jesus, just as the flower opens its petals to meet the morning sun. To those of maturity Jesus said, "Except ye turn and become as little children ye can not enter into the kingdom of heaven." The first is the cultural; the second is the conversional. The second is necessary because the first has been neglected. The child ought to pass normally into the kingdom of God and the old must become childlike to find its door. If one fails to grow up in the nurture and admonition of the Lord, then the exceptional must be resorted to and he must turn and become as a little child to enter the kingdom. Most of our evangelism has to be carried on along the line of the exceptional. This is no criticism on our evangelism. It is necessary, but it is exceptional nevertheless. The line of development for us at the present time is religious training through the agency of the Bible school.

I have in mind two churches. One of them began as a Bible school in a very humble way. Its work was gradual but substantial. It grew in grace and in the knowledge of the Lord. It trained its workers and put only trained workers in the leadership of the affairs of the church. Its methods were normal. It relied upon the processes of culture. It consecrated its energies completely to the education of its constituency in religion. It has had a gradual growth. Every year has added strength to the membership and increased its power in the community. Its revival meetings have been graduating periods, the harvest time of the year's work. From present indications the work will be a gradual ascent in the knowledge of the Lord until the church shall grow unto the measure of the stature of the fulness of Jesus.

As the Story Goes.

The other church has had a different career. Its story is stormy. Once upon a time, as the story goes, an eloquent and able evangelist invaded a city of some considerable size, for the purpose of holding a series of evangelistic meetings and incidentally organizing a church after the pattern of the New Testament. He was a man of power and his work was eminently successful. Many discordant elements and unruly spirits were brought together in the combination called the Church of Christ. Every denomination in the community contributed its quota and the world itself was represented by many of the lost sheep of the house of Israel. The evangelist was succeeded by a good sized row and by a pastor who was not characterized by a pacifying temperament. These were the days of warfare. Many good men were injured and some not so good were likewise injured. Untrained and doubtless unconverted men either assumed or were elected to leadership. In the early days of this performance a significant incident transpired which indicated the feeling that many in the community had for the church. One evening a man of a military temperament made the good confession. A few evenings afterward he was baptized. As he was coming up from the baptismal pool he said to one of the deacons: "Dave, if you need any more officers in the church at any time, I would be glad to serve. You remember I have served extra on the police force for a number of years." This man had undoubtedly read the signs of the times. His understanding was that this church was indeed a church militant. Of course this is an exaggerated case, but the lesson is significant. Fortunately time has eradicated the discordant elements; and to-day the church is a church of peace. But many sorrows had to be endured, much energy had to be lost, and much money wasted in overcoming the wrong tendencies of the beginning days. It sounded well to publish to the world that a church of 186 members had been organized. But it would have been better, if the first five years had been spent in a less conspicuous way while the young church worked out the problem of religious education.

It is better to start a Bible school and let it grow into a church than it is to organize a church and let it start a Bible school. Begin by preaching and teaching and you will have a normal church that will be the pillar and ground of the truth in its community.

A Summary.

In conclusion, it will be very easy to summarize the things that we have emphasized. The church is ideally a school; the Bible is the text-book of this school; the church through the agency of her Bible school must meet the demands placed upon her; to do this work she must have all the members of the church in the school; she must have a course of study that will include all from the cradle roll to the home department; her work must be in harmony with developing human nature; her teachers must be thoroughly trained; the spiritual life and worship of the church must be deepened as the result of this training; and the Bible school must have an enlarging place as an evangelizing force in the life of the church.

Recently I saw a picture which impressed me. It was a picture of Abraham Lincoln and the emancipation proclamation. The artist had done his work so accurately that from the manuscript lines of the immortal documents that gave liberty to 4,000,000 negroes might be seen the sympathetic face of "Honest Abe," the great emancipator. Lincoln was in the message. The Bible is heaven's emancipation proclamation to the sons of men. Its promises and prophecies, its types and shadows, its symbols and ceremonies, its facts and commandments, its hopes and blessings all blend together in forming a composite picture of the man of Galilee—the emancipation of the soul. He is the man in the Book. To study the Book even in the Bible school and not find Jesus is to fail.

Some time ago a welcome visitor was at my house. He has passed the eightieth milestone. He is a man of faith and full of the holy spirit. I love him as my own family. He is the father of my wife, the beloved grandpa of my little girls. One day at the dinner table in the midst of a conversation there came this holy sentiment. Addressing me across the table the good old man said, "Harry, I have been thinking that Jesus would come again soon. I believe he will come to one of our great conventions some of these days. I have been thinking that maybe he would come to Pittsburg, when the brethren from all parts of the world meet to celebrate the one hundredth anniversary of the starting of the movement to restore the church of the New Testament. I would like to be there for I believe he will come." My friends, Jesus will soon come to grandpa. The blurred vision will soon be clear. The firm faith will soon be met by the presence of the Master. But my closing reflection is this: Let us so live that we can go up to Pittsburg next year with the abiding faith that Jesus will be there, and we will find him waiting.

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Orchestra and Chorus.

The Bible school at Alexandria has recently added an orchestra of ten pieces and a chorus of twenty-five voices.

People's Forum

Who Shall Decide?

To the Editor of The Christian-Evangelist:

It is not a difficult thing for an editor from his editorial sanctum to issue liliputian bulls of excommunication to those who do not agree with him. The righteousness of his easy service is another thing altogether. It is not necessary to approve of everything done by either our churches or missionary societies in order to justify their existence and their receiving the hearty support of our brethren. Perhaps our editors who so easily exercise their special jurisdiction over these societies might not come out entirely free from blame if their own conduct were put to the severest test. We are all imperfect, and our methods are imperfect. It is not therefore our purpose to even try to vindicate perfection in the management of our missionary societies. But it is unquestionably true, in the main, that they are doing a great work, as the reports at the convention at New Orleans amply showed. In view of the financial distress which has been prevailing, the societies' reports were very encouraging, and there was certainly no indication that there is a "blight" on any of them. The unreasonableness of all this fault-finding is found in the fact that by magnifying a few mistakes that may have been made, the great good that the societies are doing is often overlooked by those who are apt to regard mole hills as mountains.

But this is not the worst of these somewhat dark insinuations. The question which arises in the minds of those who think, is: Are these societies, representing as they do some of the best and most thoughtful men in our brotherhood, more likely to be in error than an editor sitting in his sanctum, and seeing practically only the mole hill, which he has magnified into a mountain? It is all very well to talk about "the great Cause," but have not the brethren, who are managing our societies, "the great Cause" at heart just as much as the editor who criticizes them? It might still be further asked, Is there to be no end to this wholesale crimination by the one-man power? We are opposed to this *ex cathedra* style as unworthy of this great brotherhood. It is certainly contrary to that "charity which thinketh no evil." Do those who assume to themselves this authority ever think of the harm they may be doing by these unreasonable criticisms? We are a free people, and most of us refuse to accept the *ipse dixit* of any one dictator, whether he be an editor or any one else. Anyway, it is lamentable to have our great missionary work hindered by covert attacks such as have recently been made, and the time has come when the brethren will wish to know what all this means. As for myself, I frankly say that I prefer to have this fight out in the open, and if it must come, by the help of God, I will try to defend the right. It is not proposed to defend what may have been mistakes by any of our societies, but we decline to throw suspicion upon these societies simply because somewhere or at some time somebody connected with them may not have done exactly what we would prefer.

The New Orleans convention was practically a protest against all these unseemly insinuations. Never before in our history was there a more unanimous convention; never before in our history did the spirit of brotherly love prevail more decidedly; never before in our history did the convention adjourn with more courage and hope. It is the wrong time for the dismal wails to which we have referred. It is rather the time when we should all gird ourselves for the great work of this Centennial year; when we should stand together shoulder to shoulder, and when our missionary societies should receive our hearty support so as to make this the greatest year in our history. It is mainly for this reason that I enter my protest, now and here, against the "blighting" influences to which I have referred, for this, very much more than any of the mistakes which the societies have made, even if they have made any, will injure them in the work they are appointed to do. Let all these unworthy, we almost say contemptible, insinuations at once cease, and let us, hand in hand and heart to heart, march together for the great goal which we have set as our Centennial ideals. W. T. Moore.

What Is Our Basis of Unity?

To the Editor of The Christian-Evangelist:

I have read with interest the editorial in your issue of September 17, 1908, "An Impregnable Basis."

This basis on which the Christian world can and should unite is, "Jesus Christ is the foundation of his church, and other foundation than this no man can lay." From this you conclude that, "If Christ be the only foundation, then all attempts to build ecclesiastical organizations on doctrinal statements, called creeds, are unauthorized," etc. "Any attempt to put these intellectual conclusions into the foundation and make them essential conditions of fellowship are at variance with the statement that Christ is the only foundation, etc. "We do not ask men, when they confess their faith in Christ, to confess to any particular theory," etc.

I was raised in, and am a member of, the Christian church, and believe I am fairly well informed as to its teachings. However, to be entirely sure of correctness in a statement of what these teachings are, I will quote from the well-known work, "Our Orthodoxy in the Civil Courts," published by the Standard Publishing Co.

[Our correspondent then cites from the book mentioned statements from the witness being examined as to our teaching concerning "The Scriptures," "Essentials to Salvation," "The Trinity," "Baptism," "Free Will," "Original Sin," etc., which are not germane to the purpose of this article, and then comments as below.—Editor.]

The above is not intended as a complete statement of the teachings of the Christian church; but, as it is, does our church or does our church not teach substantially as per above statement? If not, and the church teaches doctrines at all, it is just to the world and the uninformed members of the church, that a correct statement be made of what the church does teach. If this *is* the teaching of the church, if it is not doctrinal and a creed, what is it? If it *is* a creed, then on what ground can we lay claim to the "Impregnable basis" as peculiar to us? The Salvation Army, I am informed, uses the basic truth you have formulated as their basis of unity and stops with that, leaving all doctrinal matters to the man and his God. They are, therefore, consistent. Are we consistent, as a church, in claiming this as an impregnable basis of unity, and at the same time teach so complete a creed as the above? We can not even claim that it is an "unwritten creed," because it has been written again and again in the literature of the church, and the statements have always met with the approval of the church.

If your position is correct, and you have stated the basis of unity of our church, the one vital question, "Do you believe that Jesus is the Christ, the Son of the Living God?" is all that can be asked. But, on the other hand, if we really have a system of belief as to doctrinal matters additional to the basic truth you have formulated, then, to be consistent, must we not take that system of belief in full as our basis of unity? If the applicant for membership is expected to believe as we do—to believe our creed—would it not be better to have a full understanding with him concerning so important a matter?

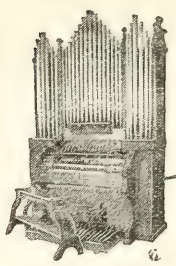
Is our "plea" for unity on the basis as formulated by you, or is it on the doctrinal beliefs of the church?

Campbell, Stone, *et al.* taught Christian unity on the basis stated by you; but, as a matter of fact, did they engraft on this their own doctrinal beliefs, thus making still one more "sect" in addition to those they condemned?

Briefly, the people of our church believe that each of these positions is true in itself. Can we hold to both of them and be consistent? Very truly,

Mangum, Okla. Wm. Hurley Smith.

[See editorial reply elsewhere.—Editor.]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The Home Department

The Sky Road.

Some time since a lover of children told a touching story of meeting three little urchins in a city suburb who, ragged, hatless and shoeless, but quite unconscious of any deficiencies, were bubbling over with bits of knowledge picked up at the public shcools, from which fragmentary lore their busy brains had wrought quaint deductions. They had been hearing scraps of Grecian mythology, and were full of the wonderful story of Pegasus, the winged horse, who, as the legend runs, first touched the earth on the Acropolis in Corinth, and finally flew back to heaven. The smallest of the trio explained that Pegasus couldn't travel on the dirt road because he was made for the sky road. Looking up at the lady, he said with a sly little nod: "We are made for the sky road." Dear little, ragged fellow! One can not help wondering if he realized the marvelous, far-reaching truth of his own words.

Editorial Caution.

"Your account of the concert last night," said the musician, "omitted all mention of the very thing I wanted to see printed. The violin I played, as I was careful to tell your reporter, was a genuine Stradivarius, and one of the best ever made."

"That's all right," said the editor. "When Mr. Stradivarius gets his fiddles advertised in this paper it will cost him half a crown a line. Good morning, sir."—London Tit-Bits.

Sentence Sermons.

A sugared smile can not sweeten a sour life.

Love can not be limited by latitude or longitude.

They who will not be servants can not be sons.

He who serves God for wages only will serve the devil for an increase in wages.

A false profession will wear no better than a wise look on a fool.

You can not cover the sores of sin with the paint of pious pretense.

If one day a week of worship is a nuisance now what will heaven be?

A spasmodic religion is always likely to have fully as much chill as fever.

When you have killed your enemy with kindness you have created a friend.

We shall never save our cities until we learn to love our neighbors more and fear them less.

It will not do to promise God the faded flower when he asks for the bud. Shall we give to God the faded flower of our life or the beautiful fruits—which?

The Christian religion should be a faith that "happifies" the soul.—Zion's Herald.

Our to-days and yesterday are the blocks with which we build.—Longfellow.

Never yet did there exist a full faith in the divine word which did not expand the intellect, while it purified the heart. —Coleridge.

Apart from Christ the life of man is a broken pillar, the race of man an unfinished pyramid.—Drummond.

Life is made up of details, of little things; whoever attempts to shirk them will fail. It is disagreeable to spend a large portion of one's time on the dry, uninteresting items of the routine of business. They are tedious. But no great success was ever built up without close and careful attention to the little principles upon which success is built.

Businesses Prohibition Ruins.

The liquor organs declare that prohibition ruins business. This declaration is partly true. Prohibition helps all legitimate lines of business, but it ruins the following:

Saloon business.
Gambling business.
Assignation house business.
Burglary business.
Criminal making business.
Pauper making business.
Orphan making business.
Divorce business.
Debauching of boys and girls business.

LOVE AND LIGHT.

By the Bishop of Ripon.

"Your way is dark," the angel said,
"Because you downward gaze;
Look up! the sun is overhead;
Look up, and learn to praise!"
I looked. I learned: Who looks above
Will find in heaven both Light and Love.

"Why upward gaze?" the angel said;
"Have you not learned to know
The light of God shines overhead
That men may work below?"
I learned: Who only looks above
May miss below the work of Love.
And thus I learned the lessons twain:
The heart whose treasure is above
Will gladly turn to earth again
Because the heaven is Love.
Yea, Love that framed the starry height
Came down to earth and gave it Light.
—From "The Institute Tie."

To Discover God's Will.

Henry Drummond gives suggestions on how to find out God's will.

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it.
5. Meantime do the next thing; for doing God's will in small things best prepares for knowing it in larger things.
6. When decision and action are necessary go ahead.
7. Never reconsider the decision when it is finally acted upon.
8. You will probably not find out until afterward that you have been led at all.

Three Classes.

There are in the average church three classes of people, the Reliables, the Unreliables and the Liables. On those who make up the first class you can depend absolutely and always. May their tribe increase. On those of the second class you can never depend. They have attained a certain reliability in being always unreliable. They may be crossed entirely out of any book of expectation of service or use. It is, perhaps, those of the third class that most bring gray hairs and wrinkles of concern to the pastor and to those charged with the administration of affairs. You never know how to take them nor where to find them.—Zion's Advocate.

The Heathen's Hopeless Cry.

BY DR. E. I. OSGOOD.

There came to a Chinese home three girls in succession. They longed for boy. What heathen home does not? The fourth baby came and their cup of happiness was full, for it was a boy. The many-colored eggs, announcing the happy event and calling for congratulations of the neighbors, were sent to every home on the street. The baby grew for six months into a fat, chubby boy, then suddenly it died. There was a world of helpless despair in the voice of the father as he took the beloved little form into his arms and wailed out his woe: "Oh, my flesh, my bone, my life, my baby boy!"

In the darkness of the night he took the little body and buried it without a single funeral rite. He believed a demon had come to his home and cursed it. After that first cry of anguish he went on with his business and no word of the loss could be drawn from his lips. How could he do otherwise? He stood in abject fear lest the demon should return and bring other calamity upon his home. —"Breaking Down Chinese Walls."

Beware of That Ten Minutes.

An experienced and observant woman declares that the most important part of the day to a man's peace of mind is the ten minutes that follow his return from the work of the day. At that time, one word may change his whole state of feeling.

He comes home usually tired. Work or the vexations of business during the day have frequently brought him to a point of fatigue or nervousness of which a very little thing may decide what his mood may be for the rest of the evening. Of course, the particular disposition of every man is going to tell here, just as it does everywhere else, but the rule will hold good for the average man.

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HOW THE STORY CAME TO AMERICA

By Susan Hubbard Martin

He was born when his mother was but ten years old, the son of a Brahmin priest. When he was four years of age his father died and his little Hindoo mother then began a life of servitude and degradation because she was a widow. Then one day an American lady gained permission to visit her and to her she told a story, the story of the love of Christ, and the little child widow, lifting her sad eyes, beheld the first rays of a new day. Some one loved her, some one had died for such as she. There was still something to live for. She accepted her Lord and with fearless courage set about changing her old life into one that should count for Him.

She went to her husband's brother with whom she lived.

"I go to serve the true God," she said with steadfast eyes.

"What! You renounce the gods of your ancestors!" he stormed.

"I do," she answered.

"But you shall not take with you your son. He shall remain here to take the place in the temple that was his father's. Go, if you will, but remember the child is mine."

The little child widow looked at her little son playing on the floor. Her heart was torn. "If she stayed—no, she could not—"

"So be it," was the answer, "but mark my words well. Some day he, too, will find the true God. My son a Brahmin priest. You little know on what you are reckoning. Prayers are mighty things. I can wait."

So, with her small possessions she left the house, a hated and scorned outcast. Some of the women followed her with streaming eyes.

"Weep not for me," she said with quiet dignity. "Weep for yourselves, daughters of my people. Would that you had my hope."

And waving them back, she passed out of sight.

Years passed. The son, true to his mother's words, found his Lord and, leaving the shadows of the temple, began a new life.

It was one day during the plague.

The son, standing by a building opposite a dwelling where the yellow cross had been placed, looked again. Above it was a yellow circle, indicating that there was a death in that house. He saw a native Bible woman drive up and enter the door. Realizing instantly her peril, he leaped across the street. "She has not seen the cross or the circle," he thought. "I must warn her." He reached the door. She was already at the end of the hall.

"Madam," he cried, "do you know what you are doing? There is death in this house."

The woman turned to him. A woman of India still in the prime of life. "Yes," she answered, "I knew it."

"But there are two child widows upstairs. I told them yesterday of Jesus. One believed, the other asked me to come back today. That is why I am here."

She looked again into the bronze face with strange, intent eyes. "Where were you born?" she demanded.

He told her.

"Your father —"

"Was a Brahmin priest, dying when I was four years old—my mother—" his voice faltered. He looked at her, she looked at him.

There was a silence.

The woman broke it.

"I am your mother," she said.

The man hesitated.

To touch her might mean certain death, for had she not been exposed to the dreadful plague, and then might not her story be false? He looked into her face. There were the same eyes, the features identical with his own. It was the truth. He knew it, felt it. The next moment he was in her arms. In a short while, they went upstairs together. There was the little child widow already turning to purple, the last stage of the terrible plague.

She looked up.

"You've come," she cried. "Oh, I wanted to tell you that this morning at nine, it all came right. I found Jesus. My friend, she died a little before rejoicing." She held up her hand, discolored and unnatural.

"It isn't beautiful now, but soon I shall stand before my king, washed white as snow in the blood that cleanseth me from all sin, and you," she turned her dying eyes toward the Bible woman. "You, you brought me the message. I shall tell Jesus about it and at the gates of pearl I shall wait—wait until you come."

A moment later, she was dead.

The mother and son left the room. There was nothing more to be done. Then giving themselves up to the authorities, for they had exposed themselves to the plague, they were placed in the observation ward of the hospital. In five days the mother showed unmistakable symptoms of having contracted it.

Her son sat beside her.

"Mother," he said, "I hope, I trust I can die with you. What is there in life for me?"

But the mother smiled an inscrutable smile. "No," she answered, "God will spare you for many years, and, my son, this is your mother's last wish—my prayers.

"I want you to go to America, tell the people over there, who send these missionaries. Tell them to send more. Oh, my poor people." And then she quoted softly, "Behold the voice of the cry of the daughter of my people, because of them that dwell in a far country. Is not the Lord in Zion? Is not her King in her? Why have they provoked me to anger with their graven images and with strange vanities? The harvest is passed, the summer is over and we are not saved."

Her voice sank. There was a silence. The mother broke it.

"Tell them, my son, of the little child wives, the shadow, the desolation of their religion. Tell them how the little girls of India are forced into their husband's arms. Tell them, too, of the sad eyes of our women. And tell them not to abhor them for the drowning of their children in the great river. To them it is the very exaltation of religious fervor. They love their children. They are not heartless. It is just as they are taught. Oh, my son, tell them to send their missionaries. Let them not delay the love of Christ. In that lies the only healing of my people." These were her last words.

This was the story that two women listened to in a crowded church in a city in New York. The older woman turned to the younger one. "What a wonderful man," she whispered, "a most remarkable one. I've never believed much in missions, but I'm ashamed of it. What a terrible state of affairs. May the Lord forgive me."

"And me," said the younger one, humbly.

They arose, for the address was over. People were beginning to throng the pulpit to get a last word with the speaker.

The two women moved forward. "If any one would have told me that I'd be converted to missions this evening, I would have laughed at the absurdity of it," observed the older woman, "but I am. I'm so stirred at the suffering of these poor souls, I'm going to help send some one over there."

The younger one smiled, a smile sweet and tender. She was a slender young woman of twenty-four or five, with a sensitive, intelligent face.

"Begin with me," she answered, putting an arm about the elder woman's shoulders, "for I—I am going—yes, going myself."

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To Grandmothers

Growing old is an unwelcome process. I once sent an invitation to a friend on this wise: "Come over on the twenty-third and help me remember what I should like to forget—that I am sixty years old." And does not that sentiment find a response in many hearts? We enjoy the birthday cake, but sigh as we count the candles. We wave Father Time a greeting, but wish his milestones were farther apart. We feel, like the genial Robert Burdette, that "our years are our retainers, and the more years the larger following," but with most of us the gravestones follow the milestones too closely for that.

Every mother is a possible grandmother, and every grandmother is a possible inmate of some other body's house. How she will fit into that home is a vital question. Apply a little common sense to it. Who was the one who was most welcome in your own home, who never came too soon or stayed too long? Was she not the one who was cheery and helpful, who praised the tolerable pudding that appeared upon the table, and swept the cobwebs from the domestic sky with the bristling broom of humor? The good book says when a worthy example is set before us, "Go thou and do likewise."

There are "dos" and "don'ts" in all advice. You remember the little baby who said his name was "Johnny Jones Don't." Well, I have seen grandmothers that I felt like putting in the same category with Johnny.

I should like to say to grandma, "don't boss. You have stepped down from your position as director of affairs to be merely a member of the advisory committee.

"Don't be obtrusive. Try to slip easily into the family groove, obey its unwritten laws and respect its traditions.

"Don't be critical. Remember that people would really rather be uncomfortable than have their standards of comfort questioned. Don't unlock the closet where the family skeleton is kept; rather get another padlock for it.

"Don't sit down in the easiest seat in the warmest corner, and expect all the small, sweet attentions that affection alone will offer.

"Don't infer that John's wife will love you merely because she married into the family. The marriage vows took no cognizance whatever of your existence. Only the regard that you can win will be yours. And don't try to win that regard by talking about her faults. An old black woman I knew struck the keynote of domestic harmony when she replied to an inquiry about a disreputable grandson: "O, don't make me talk about my own folks!"

Fellow-grandmothers, as we love peace and hate discord, as we enjoy serenity and dread heartache, let us heed the loyal words of the unlettered black woman, "O, don't make me talk about my own folks!" You have a beautiful mantle of charity with which you cover your son John's defects. Try to stretch that mantle enough to cover those of his wife.

It is not pleasant to be a "has-been," but if you must be one, be as good a one as you can. Bring up the pleasant reminiscences for the delectation of your friends and keep the sorrowful ones for the privacy of your own thoughts. The tears shed in your own chamber will annoy no one, and may wash away the grime of selfishness and make you easier to live with.

As the years pass on, the ground around us seems to sink away, and we find ourselves standing on an island in the midst of the sea of humanity. We instinctively reach out for the vanished hand, and our lips droop unconsciously as we wait for the kiss that never comes. We are thrown back on our own resources, and blessed is she who has kept on good terms with herself.

One truth we have culled from the modern cults: That is, that thoughts can be manipulated. They can be reckoned with. They can be turned upward toward health or downward toward suffering. They can join forces with Morpheus to draw us gently to the land of dreams, or run riot with our nerves over the dreary wastes of wakefulness. Some of these so-called "sciences" merely dominate the thoughts. They hew out a channel and say to their adherents, "Force your thoughts into it, and great results will follow." And they do. "As a man thinketh in his heart, so is he."

And remember, grandmothers of the future, thoughts harden into habits. The pretty frown that so slightly mars the smooth forehead of youth is ugly and repellent on the wrinkled face of age. The sharp criticism that sounds so cute coming from the ruby lips may drive a mother from her daughter's home when it becomes a habit of her life.

We may none of us live long enough on this mundane sphere to acquire a fondness for wrinkled brows and thin hair, round shoulders and halting steps and forgetful memories. But we can cultivate sufficient fortitude and cheerfulness to reduce these inconveniences to a minimum. Plant in your world a garden of beautiful thoughts in the springtime of life. Water it through the weary summer with the rivers of heavenly love, and its blossoms in the autumn will delight all beholders.

Try it, grandmothers of the future!

Grandmother Elliott.

Grasshopper.

"Take care there, Mr. Grasshopper. I'm afraid you don't see where you are going; you'll get caught in that spider web the next thing you know."

But he kept on jumping as carelessly as ever a grasshopper could, and never minded a word I said. Up he would go, without any thought as to how or where he would come down. There was a spider's web in the tall grass just before him.

"Take care," said I, "or you will get into trouble. Don't you see that spider's web?"

He winked at me saucily, and said: "You just attend to your books!" (for I was getting a lesson in geometry). "I guess I know how to keep out of a spider's web."

The words were hardly out of his mouth when up he went again as heedlessly as ever. A shiver in the web and a bending of the grass told the story. One of his hind feet had caught, and with an awkward curve he had come around to hang with his head downward and his back to the web.

"There!" said I; "didn't I tell you?"

But the grasshopper's pertness was not diminished.

"There's only one foot caught," said he; "there are five free yet. I'll show you. Just see here!" and he turned half-way over and gave a push with his free hind foot, but instead of pushing his other foot free, the one he pushed with was caught, and he was worse off than ever.

"There!" said I again.

But he interrupted me, and said, in the midst of another convulsive struggle, "Wait a minute; I have four free feet yet."

But the only effect of his efforts was to get all his limbs entangled in the deceptive snare.

And now was the spider's opportunity. Out he came from his hiding-place and ran backward and forward over the body of his victim, spinning each time a thread that made more fruitless the desperate struggles of the grasshopper. It was the work of but a moment, and every limb of the headstrong, silly grasshopper was bound fast, and a web had been spread so thick over his head that I could not see it at all.

This is a true story, children. I saw it with my own eyes. I am older now than I was then; that was a great many years ago. Since then I have seen children as reckless and foolish as this grasshopper, and have seen parents and teachers waste their advice, and to as little purpose as I did then.

—Well-Spring.

A lady who had recently moved to the suburbs was very fond of her first brood of chickens. Going out one afternoon she left the household in charge of her 8-year-old boy. Before her return a thunderstorm came up. The youngster forgot the chicks during the storm, and was dismayed, after it passed, to find that half of them had been drowned. Though fearing the wrath to come, he thought best to make a clean breast of the calamity, rather than leave it to be discovered. "Mamma," he said, contritely, when his mother had returned, "mamma, six of the chickens are dead." "Dead!" cried the mother. Six! How did they die?" The boy saw his chance. "I think—I think they died happy," he said.

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THE OLD PEOPLE IN THE HOME

By Caroline French Benton

A beautiful letter from an unknown friend is so suggestive that permission has been asked to use part of it to print. Who can fail to see a picture of the old mother in her home?

"Won't you ask your readers to show all possible tact and consideration to the half-sick, and especially the old people in our homes; to honor them and pet them, and make their last years their very happiest? They so deserve all we can do for them! My dear, beautiful mother-in-law was perfectly sound in mind and body, but old and frail, and we never allowed her to come to the table during the very hot weather. We were a big, big family, and she had been the kind, thoughtful hostess so long; we just made her rest in the most comfortable chair on the wide veranda, and we, her children, took turns in bringing out her meals to her there. She was always so grateful and would often say: 'O it tastes so good out here! I don't believe I could have eaten a mouthful in the house!' The tray had always a spotless cloth, and usually a tiny vase of flowers. We set it on a little wicker table right at her side. It was a pleasure to give her this attention, and oh, how she appreciated it! It was all so beautiful to us."

One reads often nowadays of the folly of growing old, and the advantages of a fixed determination to stay young to the very end. But such a letter as this suggests the line of Browning:

"Grow old along with me; the best is yet to be—"

And brings the thought that old age has its charm as well as youth—a charm we forget to-day and too seldom see. The question "what has become of our grandmothers?" floated about among the newspapers not long since, bringing all sorts of ridiculous replies, but emphasizing the fact that the old-fashioned grandmother had disappeared. One funny editor said she was so busy ordering a new automobile and getting her shirtwaists made that she had not time to be a grandmother; she was just a modern, up-to-date woman, no older than her daughters and granddaughters.

Now there is a good deal of truth in this joking. The grandmothers who used to sit in the corner and knit soft white shawls, who had time to listen to everybody's complaints and soothe everybody's woes, is really a rarity to-day. If she has grown old she conceals the fact to the best of her ability, half-ashamed of her years. It is the fashion now to stay young, and though at times it seems too much trouble and we would gladly grow old with others whose birthdays we know, we dare not; we must stay young to the last. One hates to be left behind; one hates to be regarded with even the most good-natured contempt, and since no one is expected to sit down by the wayside and say, "I'm tired; I'm too old for all this striving and rushing," no one does; we press on with the crowd to the end. But how much we miss! Think of that lovely grandmother resting in her chair in the cool porch, with children and grandchildren taking turns in bringing out the meals on a dainty tray, and feeling it a privilege to do so! Was not that elderly woman wise in her generation, and was not that loving respect and care better worth having than some of the bustle she missed by sitting quietly in confessed old age?

The subject has the two sides, as most subjects have. It is good to stay young, and when there is much to be done we love to work side by side with others as long as we can. But sooner or later we want to stop to say: "The evening is here; I will leave work and sit down." And then we have the enjoyment of the beautiful twilight of life, with cares laid by and duty accomplished and honest rest won. Then the chair in the corner in winter and the porch in summer, with the knitting needles and the leisure to visit, is worth while—worth even the toll of all the bygone years.

The other side of the picture is that of the generations who are still pushing and striving. There is a test of character which comes when an old person is in the home. Will the younger ones remember to "take turns in bringing the tray?" Will they be thoughtful and tender and "make the last years the very happiest?" The rush is bound to go on since the world never goes slower when we have new duties and cares to deal with. Business and pleasure, society, church, housekeeping and school go on just the same, though the dear grandmother or grandfather have come with us to the end. Since things will not adjust themselves for us we must adjust ourselves to them and give up this or that for the time being, to take a place in which to be thoughtful and kind, and especially to give of ourselves to the old.

One of the pities about this loss of the grandmothers which we recognize to-day is the lack of training to the children that comes when they are absent. The loss to them of thoughtfulness and consideration is no light one. To remember to be gentle and tender to the elderly people, to pick up for them and lend an arm and listen with patience to their stories. What a boy or girl misses, of the softening of character as these things are done, when there is no one who needs them! Ah, it is too bad not to grow old; the world needs old people. Happy that home where they are, and happy those who "carry the tray!"—New York Observer.

The Dear Old Days.

Touched by his sad story, a Harrisburg woman recently furnished a meal to a melancholy-looking hobo who had applied therefor at the back door.

"Why do you stick out the middle finger of your left hand so straight while you are eating?" asked the compassionate woman. "Was it ever broken?"

"No, mum," answered the hobo, with a snuffle. "But during my halcyon days I wore a diamond ring on that finger, and old habits are hard to break, mum."—*Harper's Weekly.*

Caring for Those Dearest to Us.

One's influence is likely to be strongest at home. Away from home one is "on parade," the real character always more or less concealed, the influence of that character more or less diverted by the effort to make one's better self prominent. In the home we are our true, unaffected selves, and our real influence upon others has fullest play. And it is in the home that we are with those who are dearest to us, and upon whom we would like our influence always to be for the best. Yet how often do we let our unworthiest selves crop out there, because at home we are loved and "understood," and we know that our faults will be overlooked and forgiven! Which is true enough; but that fact does not undo the harm that the influence of these failures is sure to work. The place where we can least afford to let down from our serves our best. Our home life ought to be our highest life.—Sunday-school Times.

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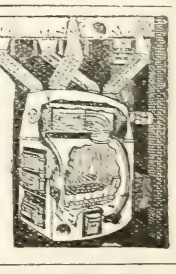

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Let's go out to Park Springs—what do you say? It is at the edge of town, where you can get away from the people, and sit among the big autumn leaves—the brown reds of the oaks—and read the rest of Charlie's letter about his vacation. When he visited us here, he came out to this very park to throw rocks over the band-stand where the band no longer plays. The sun is shining, burning red golden hollows in the tree masses, and the sky is blue, the pale blue of Indian summer. After our orphan's visit to his sister, he returned to St. Louis, and that same afternoon left to finish his visit in Illinois. We will go on with his letter:

"I got a good seat on the train, and soon we were flying along the switch yards. It is marvelous how the men in these towers can throw any switch in the yard by simply pulling a lever. We went under the main part of the city through the tunnel, and emerged upon Eads bridge—I wish I could say *free* bridge! I spent a pleasant week with Mr. Harry Cooper—plenty of peaches, plums and grapes. I also stayed with Mr. and Mrs. Hilton a couple of days, and here I had watermelon. At Bunker Hill I spent a few days with Mr. and Mrs. Ed Smith. They have a fruit farm, and as no one enjoys fruit more than I, you know I enjoyed those few days! I brought a market basketful home with me. I am now ready for seven or eight months in school, by which time I hope to complete my courses."

The sun has slipped around that tree, and is shining on us with so much heat that we'll have to move. We'll go over and sit where we can lean our backs against that stump. Now, here is another letter from Orphan Charlie that came only yesterday. We'll read it:

"Mrs. Brown ((the matron) asked me to send you the bill for my clothes; I was needing these things very much, and Mrs. Harrison (who attends to the buying of the orphans' clothing) purchased the clothes at as low a figure as possible. Suit, $10; hat, $2. The reason we got $3 shoes is, that is the lowest price for straight shoes; I can wear both shoes on the same foot; had I gotten the crooked style, I couldn't have used but one shoe. Underwear, $1; crutches, $1.50; and I owe the matron $1.90, and Mrs. Hansbrough $1 for car fare, which I used going and coming from school. I am learning very nicely, have taken up shorthand (Pitman Howard system), and find it requires a lot of hard studying. I hope to complete bookkeeping in about two months. I am practicing on the universal keyboard of the typewriter. I have great expectations in store for the time when I complete school. Then I hope I can make the Advance Society feel proud of what it has done. I am going to try to do my part. I hope all (including Felix) are well."

Poor Felix! Won't he be lonesome if we stay too long out here in the park? Suppose you go to my house (not, you understand, to stay for dinner), and we will read some Av. S. letters from Kansas. On the way we will stop at the bank and buy Charlie a draft for $25—the money the Av. S. has contributed for his support. You will see that his necessary expenses are $20.40; the remainder of the money is to be used by him for car fare in going to school, so he won't have to borrow.

Mrs. F. H. Bentley, Havensville, sends me a list of names filling two pages of those contributing to Drusie's 10-cent shower. She reminds me at the beginning that Havensville is where the idea of Drusie's shower originated. She sends money from 32 persons, although we have already heard from a noble delegation of the Havensville folk. The total amount is $4.30. I would rather have $4.30 from 32 people, than to have that much from one person. Still, if you are no more than one, and have your $4.30, of course it will be joyfully accepted for the little missionary.

A Well-wisher, Mound Ridge: "There's a fine cloud in the west (Aug. 10), and as we're needing rain badly, hope we'll get a 'soaker' before morning. Can imagine how you are watching the scattering clouds for Drusie's shower of the 12th. As I haven't the correct change to send two drops, trust you'll not be offended if I add a half drop. P. S. Baby wanted to write, too." (It is due to that fact that I am indebted for several fine, swinging, circular lines across the main field of this letter. The boldness of the stroke presages that Baby will one day own an automobile of its own, in which case people had better keep out of the way. The reader will please observe the artfulness of my "it." Twenty-three cents in that letter.)

Anna Scrimsher, Silver Lake: "I am a reader of the Av. S. letters, and am interested. I inclose 10 cents for myself, the same for Daughter Elsie, for the ice cream shower." (It was a watermelon, but there's a good deal of cream that is little else, so it's all the same; I mean the cream you sell to your neighbors when you make your own butter.)

Gladys and Thelma Hobbs, Smith Center: "It has been raining lots in Kansas this year. We can spare a few drops to Drusie." (Twenty cents worth of stamps.)

Anna Smith, Howard: "If Drusie is needing a shower to get her winter clothes —it makes me cooler to write it—as much as we are needing a shower to make our corn crop (Aug. 12), I am sorry for her, and send $1 for her needs. As I hope that Charley will not object to a few spoonfuls of ice cream these warm days in the hot city of St. Louis, I send him $1 to obtain that coolness. Long may the Av. S. live, is my prayer.

Mrs. J. R. Gordon, Abilene: "I inclose a money order for Drusie's shower, and may God's blessing go with it. Twenty-five cents from Mr. J. N. Shane, $1 from myself. May the shower of blessing be a good old-fashioned downpour, such as we sometimes have in Kansas."

Lillie Fisher, Iola: "I am a little late with my shower, but better late than never. I was getting ready to come to Kansas, and forgot about the shower, but now I am at Iola, visiting my aunt and uncle. It is a fine place here; I like it very much. I wish all of the members could visit here, sometime. Of course, Dunlap, Mo., is still my home. I send 20 cents for Drusie's shower, and my pup sends 5 cents. I have a little collie pup; it is lots nicer than Felix; he can play. I will close this time with love and best wishes to all the Av. S. members and our author." (I was just about to say something about that collie, when I saw, "and our author," and then I forgot what it was. Anyway, a pup that sends money to our missionary orphan deserves encouragement, and Felix has nothing against him except that he is a dog. He can't get around that, I presume.)

Mrs. W. F. Bowman, Spivey: "October 1, I registered a package to Miss Malott. It was returned, saying that Pay Tay, Hsien,

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Honan, China, is not a 'parcel post office.' I await your advice." (Drusie's address is *Pi Yang Hsien, Honan, China.* To be sure, "Pa Tay" sounds about the same to us as "Pi Yang," but the Chinese seem to find a difference. Drusie says that for packages to reach her, they must be addressed in care of C. A. Funk, Hankow, China—Hankow being the 'parcels post' office nearest to Pi Yang Hsien. If you send a package to Mr. Funk, and write asking him to forward overland to Drusie, and enclose 12 cents for each pound—or additional fraction of a pound—of the package, he will do the work. All this sounds pretty complicated, but it is easy to guess that "Hankow" must mean one of the kind that is easily milked. I had so much trouble about sending Drusie that serge dressgoods, that I've concluded to send her the money, and let her buy what she finds there.

We will now hear from Missionary Drusie: "We are at the mountains, now, having a little vacation. We came on account of the three little ones, who have the whooping-cough. Esther (two years old) took it from a Chinese child, whose mother brought it to meeting. Toward the end of the month Ruth and baby Helen Grace both began to cough. As the days grew hotter, and we had no way to relieve the terrible cough, we at once made arrangements to go to the mountains. The children are now at the climax of their sickness. We are able to feed them milk here. The price was so high that we had not bought any goats at Pi Yang, and there are no cows there. We intend to take some goats back with us, for we have been compelled to use condensed milk, which is *very* expensive. We are on top of a big mountain called the Cock's Comb, because there is an immense rock at the top, shaped like a big rooster with a large comb. The mountain is literally covered with flowers. There are at least twenty varieties, among them the red lily, ferns and honeysuckle. The mountain has many little peaks, on which the houses are built. We should not be able to afford the rest here, had not a fellow missionary generously given Mr. Nowack a lot, on which he has built a tiny house. There are three rooms, and you will understand how small they are when I tell you that when Mr. and Mrs. Nowack and the children and the nurse have their cots set up, there is no room at all for my cot.

"However, a friend whom I knew in the homeland—in fact, the family with whom I spent my first week in Chicago when starting Chinaward—have kindly offered me resting place in their lovely house. Personal friends have so answered their prayers that they were enabled to build a lovely home, in which they have a boarding-school for missionary children. I had the privilege of helping by taking the children in the afternoons since coming here. I am charged nothing for rent, though rent at this summer resort is high. As yet, I have been able to provide only for my personal needs, such as household expenses, clothes, teacher and several Chinese textbooks. But I think *that* is wonderful—just to have the Lord keep me afloat, so I can work and help by *doing,* even if I can't have a share in the financial burden. Hallelujah! I'm glad I'm in China, in gospel work in Pi Yang."

From Drusie, later: "It has rained five or six days out of every eight since we came to the mountains, five weeks ago. Happily, I brought along the old pair of shoes and the rubbers that I wore when coming to China. I have no umbrella, since my Chinese oil-paper umbrella was *taken*; but with my pith hat and long calico Chinese outer garment I am able to take a walk each day—just a nice bit of mountain exercise. We are to open up a real church building Sunday. The Norwegian missionaries erected it so there would be a large meeting-place. Hitherto we have had services at the home of my friend, where I stay at night. We expect about one hundred missionaries to attend on Sunday. In the afternoon there will be services in Chinese for the missionaries and helpers and the natives who live on the mountain. Sunday evenings we have a song-service at the mission home—the English branch. It consists of about fifteen hymns and a closing prayer, and we have some solos, in addition to the hymns, in Norwegian, Swedish and English. Saturday evening we have a prayer-meeting at the Scandinavian branch of the mission. They are a precious people. On Thursday afternoons we have a general prayermeeting at the home of my friend. Thursday evening the Chinese have prayermeeting at the English house.

"My first call was made at the English house upon a lady from Italy, who attended Bible school in England, for several years. Since she left Italy, her parents have moved to America. As it was raining, she invited me to remain for dinner. My next call was at the Scandinavian house, to see a missionary who had been in China for seventeen years. I had forgotten their custom of afternoon tea, and came in time to be invited to 'tea'—which includes tea, coffee, toast scones and little cakes. My next call was to a Canadian Presbyterian mission family, which had been in China for twenty-five years. My fourth call was upon a Christian Missionary Alliance family. We had supper on a big rock, a little down the mountain, in real picnic fashion—sardines, biscuits, cocoa, bread and butter, fruit and cake. But I shall save the rest of my account for the next letter."

Bentonville, Ark.

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VOLUME XLV. NUMBER 45.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, NOVEMBER 5, 1908.

FOR A HUNDRED and twenty years the wits laughed and the "common-sense" people wondered, and the patient saint went on hammering and pitching at his ark. But one morning it began to rain; and by degrees, somehow, Noah did not seem quite such a fool. The jests would look rather different when the water was up to the knees of the jesters; and their sarcasms would stick in their throats as they drowned. So it is always. So it will be at the last great day. The men who lived for the future, by faith in Christ, will be found out to have been the wise men when the future has become the present, and the present has become the past, and is gone forever; while they who had no aims beyond the things of time, which are now sunk beneath the dreary horizon, will awake too late to the conviction that they are outside the ark of safety, and that their truest epitaph is "Thou fool!"—*From the "Book of Genesis," by Alexander McLaren.*

The Christian-Evangelist

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For the truth which makes men free,
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Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Volume XLV. ST. LOUIS, NOVEMBER 5, 1908. Number 45.

Current Events

On the Eve of Election.

The election will be over by the time these lines are published. On its eve both the large old-time parties are claiming the victory. But this is the way of politicians, as of prize-fighters. Each combatant has "the punch" that means downfall for the opponent. We may pass all such claims by and say that seldom in an election is there so much real uncertainty as this year. We may predict by guess, but there are likely to be some surprises. The vote to be polled aggregates several millions, and four years ago the plurality in one state was fifty-one and in two other states less than five thousand. With a number of issues prominent in the election that have not been so much to the front heretofore, a change of a few votes in each precinct may make much difference in the ultimate result. More and more does the independent voter sway the result, and this year two issues will be important factors—temperance and labor. The general issues between the two chief parties have not been so clearly defined as in previous years, and in the main the result will be determined by whether the majority of the people believe Mr. Taft or Mr. Bryan the man best fitted for the work that is to be done. They are both men of ability and high character. The campaign, too, has been largely a personal one. Perhaps never before has there been proportionately so few spokesmen. The candidates themselves have been the spellbinders, and with the exception of Mr. Roosevelt, who several times contributed press contributions, no one else has been much in the public eye. Just how labor will vote is a matter of some doubt. Democrats are counting on large gains here. On the other hand, it may be that the Socialist candidate—who will poll a much heavier vote, probably, than has ever been cast before for this ticket—will draw more largely from regular Democratic than from regular Republican votes. The temperance question is an issue in several states. Mr. Bryan has been claiming Ohio, where Governor Harris, candidate for re-election on the Republican ticket, stands for the present local option law, while Judge Harmon, his opponent, is supported by the Personal Liberty League. Mr. Watson, candidate for governor of Indiana, stands for advanced temperance sentiment, his Democratic opponent being supported by the brewing interests. In Illinois neither candidate has come out on the question, though Governor Deneen signed the present local option bill. Much interest centers in the contest between Speaker Cannon, who is declared to have shelved temperance measures, and H. C. Bell, mayor of Marshall, Ill., who has pledged himself to vote for all temperance measures in Congress. Other personal contests of national interest are those of Governor Hughes for re-election and Governor Folk for the Senate. The issue raised by these men has been chiefly a moral one.

Mr. Roosevelt's Future.

Now that another President has been chosen, the future of Mr. Roosevelt will, for a time, be of special interest. There have been rumors in the past that he aspires ultimately to a college presidency. Some color is lent to this by the announcement of "The London Times" that Mr. Roosevelt is to be the Romanes lecturer at Oxford University in 1910. This would not interfere with his purpose to make a hunting trip in Africa, or in the announcement that he is to be Associate Editor of a well-known weekly. This position might easily lead to a college headship when one is vacant. We may be sure that in laying down the Presidency Mr. Roosevelt will continue to be the active Roosevelt. And he will have to maintain a certain reputation. Take, for instance, as illustration of this the story told of the presentation of an American diplomat to a remote Oriental potentate: "I have the honor," began the envoy, "to represent the great and powerful United States of America." The Oriental was grave, silent, and apparently uninterested. "Of which," went on the envoy, "his excellency, Theodore Roosevelt, is the chief magistrate." "Oh, yes," broke in the ruler, "I have heard of Roosevelt, but where is this America you speak of?" The President will have to beware, for no ruins are so irreparable as those of reputation.

The Comic Supplement.

The comic supplement has not been all bad. There have been glints of sunshine, sparks of humor, and hints at foibles, that under proper conditions might have been welcome at many a fireside. But a competition here leads to degeneracy, and there have been exploited at least five things not yet to be reckoned among the antiquities, although known to the ancients: Anger, bounce, folly, flattery and treachery. It is a real joy to know that at last one important newspaper has decided that the "funny side" Sunday supplement, which is supposed to delight the children, has outlived its day. "The Boston Herald," in announcing the abolition of this part of its usual edition says:

"The Herald abandons the comic supplement. That accompaniment of Sunday newspaperdom has had its day. We discard it as we would throw aside any mechanism that had reached the end of its usefulness, or any 'feature' that had ceased to fulfill the purpose of attraction. Comic supplements have ceased to be comic. They have become as vulgar in design as they are tawdry in color. There is no longer any semblance of art in them and if there are any ideals, they are low and descending lower."

Requiescat in pace, and may the rest of your tribe follow.

Convinced by the Facts.

It appears that President Eliot, of Harvard University, has had a change of view. He has just explained to the Massachusetts No-License League why he favors the no-license plan. We quote his words:

"I was not in favor of no-license in Cambridge when it was first proposed," he said. "I have been all my life what is sometimes called a moderate drinker. That is to say, I have used beer and wine on occasions, not habitually, and I have never experienced any ill effects whatever in my own person from either beer or wine, and I recognize the truth of the Bible saying about wine, that it 'maketh glad the heart of man.'

"That is true. Whether it be expedient or not that the heart of man should be made glad in that way, should be doubted. But there is no doubt about the fact that wine or spirits will momentarily make glad the heart of man.

"It seems to me that the recent researches in physiology and medicine tend very strongly to show that the moderate drinking of alcohol is inexpedient."

There are doubtless thousands of people who use the same argument for their drinking of wine that President Eliot has felt justified his own use of it. That was the argument which, for many years, permitted the employment of alcoholic drinks in many of the large hospitals. But the scientific study of the effects of alcohol has shown thinkers that it is not only inexpedient, but actually harmful, even where the doses are comparatively small. The trouble is not so much to convince men of the injury as it is to keep from them the desire to "make glad the heart."

The Seattle Fair is to ban liquor. The directors have so agreed. But the law also forbids the sale of intoxicants within two miles of the campus of the State University where the Alaska-Yukon-Pacific Exposition will be held.

Editorial

Our Three Great Keywords.

It is a good time, in this Centennial year, to remember the three great words which have been the keynotes of THE CHRISTIAN-EVANGELIST throughout its history. These are Loyalty, Liberty and Love. They embody all that is essential to our spiritual growth and development, as individual Christians, and to our unity and efficiency as a religious movement, carrying forward a great Reformation.

Loyalty naturally comes first. Our liberty in Christ grows out of, and is based upon, our loyalty to Christ as our Savior and our King. To exalt Him above all the religious teachers of the world, and his Word above all human authority as expressed in creeds or otherwise, has been a capital feature of our movement from the beginning. His Word is an end of all controversy. What he teaches is to be implicitly believed; what he commands is to be implicitly obeyed; what he condemns is to be conscientiously avoided. His authority is supreme in all matters of faith, doctrine and duty. The church which he established, on the foundation which he himself specifically declared, with the constitution which he gave it, and the mission with which he clothed it, is to be accepted and honored as a divine institution, and its ordinances preserved and perpetuated in the form and for the purpose which he ordained. Not only so, but loyalty to Christ requires us to manifest the same spirit of self-sacrifice in carrying on his cause which he manifested in establishing it. It requires that we manifest the spirit of Christ, as well as obey his commandments.

Then we come to the great keyword of Liberty, which has been sounded in every religious reformation which the church has ever known, and which is the very vital breath of Christianity. "If the Son shall make you free, ye shall be free indeed." This liberty is not license. We do not say that liberty is limited by loyalty, because loyalty is no limitation of liberty; it is rather an expression of it. We would say, however, that liberty must be in *harmony* with loyalty to Jesus Christ. It is not simply our privilege to exercise this spiritual freedom which Christ has given us; it is our *duty* to do so. "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." The "yoke of bondage" referred to here by Paul was Jewish legalism, to which the church had become inclined by the influence of Judaistic teachers, who had visited them in Paul's absence. Christians are subject to-day to the same sort of bondage to their legalistic conceptions of the gospel and its ordinances. There is a tyranny of opinionism which is as blighting in its effects, and as much to be dreaded, as the tyranny of the pope. From the day when Thomas Campbell uttered the declaration, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," the advocates of this Reformation have felt that this was a declaration of independence from religious tyranny and the bondage of human authority. Liberty to think, and to express one's thoughts, and to act in harmony with one's deepest religious convictions—this is a birthright which we dare not surrender, no, not even for the sake of peace and mere temporary unity.

But the greatest of these keywords of the Reformation is Love. Where there is liberty of opinion, there must be the cementing power of love to hold in unity those who possess differing opinions. Love is not based upon uniformity of opinions, or methods of working, but it responds to the image of the Master wherever it sees it. "Love as brethren; be pitiful; be courteous." It was said of the first disciples, "Behold, how they love one another!" Paul and Peter loved each other, though they did not always see alike, and Paul had occasion once to reprove Peter for a fault which he discerned in him. But they served a common Master, whom they both loved, and so they loved each other, in spite of their differences. This note of love needs to be sounded clear and strong to-day. Love is the greatest force for "keeping the unity of the Spirit in the bond of peace," and for bringing about that unity which has been broken by strife, and which is yet to be restored before the world is converted.

These are our watchwords, brethren, and they need to be echoed and re-echoed, in press and pulpit, throughout all the land: Loyalty, Liberty, Love, these three; "but the greatest of these is love."

Killing the Egyptians.

It was a remark of Luther that every man had a little pope within him, and all that was necessary in order that he might exercise great authority and become an ecclesiastical despot was to install him at the Vatican and invest him with papal functions. Mr. Sidney Lanier has changed this figure somewhat by suggesting that this pope is outside of him in the person of an Egyptian, and that this Egyptian must be slain before the man can really be himself and do his proper work in the world. In his recently published fragments, this is what Mr. Lanier says: "A man does not reach any stature of manhood until, like Moses, he kills an Egyptian (that is, murders some oppressive prejudice of the all-crushing tyrant Society, or Custom, or Orthodoxy) and flies into the desert of his own soul, where, among the rocks and sands, over which at any rate the sun rises clear each day, he slowly and with great agony settles his relation with men and manners and powers outside, and begins to look with his own eyes, and first knows the unspeakable joy of the outcast's kiss upon the hand of sweet, naked Truth. But let not the young man go to killing his Egyptian too soon; wait till you know all the Egyptians can teach you; wait till you are master of the technics of the time; then, grave, and resolute, and aware of the consequences, shape your course."

This statement is very suggestive, in both the fact which it relates and the warning which is given. It often happens that one can not rid himself of his prejudices until he, in some way, releases himself from the environment in which these prejudices were formed. We are sometimes uncharitable with respect to persons whom we regard as extremely narrow, and even bigoted, simply because we do not take into account the prejudices they have imbibed from childhood. We think it can be safely stated that most men are largely what they are by inheritance. The average man is very generally a democrat or a republican according as his environment has been. Many belong to a particular denomination for the same reason. This being the case, it is well some times to take the advice of Mr. Lanier and go into the desert of the soul where we are entirely free from our environment, and where we can form our conclusions with none to see but God, and where the fear of man is not before our eyes. Perhaps this was the very reason why the Apostle Paul, immediately after his conversion, went into the desert and remained there until he was thoroughly prepared for his ministry to the Gentiles. He was brought up after the straightest sect of the Pharisees, and consequently he had to get rid of his Jewish prejudices before he could do the work among the Gentiles to which he had been called. He needed this isolated training. Travel sometimes does for a man very much in helping him to unload his prejudices, or to kill the Egyptians that are around him. Even Moses, after he had slain his Egyptian, fled to the land of Midian, where he became a farmer, separated from the great cities, living practically an isolated life, where, by meditation and contact with nature, he became fitted for the great mission of delivering the people of Israel. Few men understand the molding power of environment. What we think is principle is often little more than prejudice. The two words begin with the same letter, and might be spelled all the way through with exactly the same letters, for very often they mean precisely the same thing.

In the light of this fact, it is worth while for all of us to spend some time in the desert. While we are in the great, busy world, where the clashings of commerce, politics and religious systems are so prominent, it is very difficult for the divinest souls to rid themselves of the prejudice which they name conscientiousness or principle. Nevertheless, no man can be his best until his Egyptian is slain, and he has vouchsafed to him the liberty to see truth as it is, not as it is colored by prejudice. Furthermore, it is worth while to follow Mr. Lanier's advice, and not attempt to kill the Egyptian too soon in life. We need the education that this Egyptian can give us, just as Moses received great benefit from

the education which he received in the house of Pharaoh. In early life every boy walks by faith and not by sight in almost everything. He believes what his parents tell him, and what his schoolmaster tells him, and he acts accordingly. But when he reaches a more mature age, he begins to put away childish things, and to demand the reason for everything he is required to do. This is the age when he should kill his Egyptian, but not until he has arrived at a well-developed manhood. He can then reconsider the ground over which he has come, look carefully at the facts which have influenced his young manhood, and now he can fly away to the desert in order to reform his deliberate convictions with respect to principles and habits. The trouble is, very few men ever do this. They never get out of their childhood period. With them there are no Egyptians to kill, no prejudices to conquer, no further outlook to take in their horizon. They have really nothing more to learn with respect to the fundamentals which they have adopted. To express it in the language of a gentleman we heard speak the other day, these men, while young, have injected into their system a certain microbe, and this microbe determines the kind of character which is developed. The man referred to said it seemed to be impossible for him to destroy the influence of the microbe which had determined his religious association. This puts the matter exactly as it is in many cases. Undoubtedly we ought to have some fundamental principles settled, especially as regards our religious life; but, before this is finally accomplished, it may be necessary for us to slay the Egyptian of prejudice, and then spend some time away from our environment before we can settle down to a true religious manhood with an outlook extensive enough to include the charity enjoined in the thirteenth chapter of First Corinthians.

"Another thing will be discovered. The temper of masculine humanity in the market place is demanding that the gospel shall make demands on them that shall be worth while. I believe that one reason why men stay away from churches to-day is because the pulpit is bringing a soft and effeminate message to them rather than the virile, heroic message of the gospel. It has always been true of the world that men will answer to the heroic. A gas-lighted, flower-scented Christianity does not meet the requirements of masculine humanity, and the pulpit might as well understand now, if it desires to reach men, that it must once again lift up the cross and say unto men: 'Here is your opportunity for heroic endeavor and self-sacrificing service in the interest of humanity.'"—*Parker Stockdale.*

This is what we have been saying in our own way, both from the pulpit and through these columns for some time, and the conviction grows on us that when the church gets down to the real work which Christ expects us to do in the world there will be in its sacrifices and in its deeds of daring that which will appeal to the heroic in men and draw them in larger numbers to the church.

Notes and Comments

We are glad to present to our readers the address delivered by Dr. C. D. Case at the New Orleans National Convention. It is admirable in its spirit, as well as sane and sensible in its sentiments. Especally do we commend what he says concerning the things we should do, "before we begin" to unite, namely: (1) "Let us pray;" (2) "Let us cultivate the spirit of sacrifice;" (3) Let us cultivate the spirit of patience." On the method of beginning, his advice differs with some things we have heard of late, but what he says is worth thinking about. He doubts the wisdom of the union, at present, of local church organizations. He thinks it would be better for all to move together. The plan of having a local church affiliated in its missionary work with two religious bodies he thinks will not work smoothly. There is something to be said in behalf of this view, and the lecturer says it very well. He recognizes the fact that we believe in congregational autonomy, but thinks in this matter of union the two bodies ought to act as a whole. Otherwise we may produce disintegration rather than union. On the other hand, it may be said that to wait for the two bodies to act unitedly would mean indefinite postponement, and that the way to unite is just to unite where the parties are ready for it. As long as there is a tendency toward unity on the part of the two bodies in their conventional action, it would be well, we think, to wait patiently on such action, unless in exceptional instances where the local necessity for union is so urgent and the desire for it so overwhelming as to make any postponement impossible. The thing chiefly lacking, at present, is the spirit of unity, and to cultivate that, together with a better understanding of each other, is, no doubt, the speediest way to a satisfactory union.

It is delightful when brethren of different creeds can meet together and talk over their differences in the spirit of this address, and of the remarks of Dr. Moore, who presided, and of evangelist Herbert Yeuell, who made an eloquent response. Much has already been gained when this can be done, and what remains in the way of obstacles will be removed in due time.

One of the strongest discourses we have read recently on the unity of Christians is the one delivered by Walter E. Tynes, D. D., pastor of the Calvary Baptist Church, Houston, Texas, from the text, "That they may all be one," and printed in a Houston daily newspaper. "It is not at all true," he says, "that because all men can not see and think alike, therefore God has ordained different denominations or churches in order to accommodate the varied demands of a varied humanity. That is not according to the Word of God. Unity of Christians, required by the letter and spirit of the New Testament, is an essential uniformity that would obliterate all denominational lines and resolve all churches, sects or parties of genuine Christians into identical and harmonious parts of one and the same great army." This unity he describes as a "unity in the Spirit;" "unity in government," which centers in Christ Jesus; "unity of faith;" "unity in baptism;" "unity as to the church;" "unity in gospel order;" "unity in the mission of the church." It is a happy omen that Baptist ministers are sounding the same great note of Christian unity now which has been echoing from our pulpits for nearly a century.

In his report of the New Orleans convention a member of the editorial staff of the Christian Standard, who was present, closes an article with the following statement:

"And, last of all, but not least, as we think, the brethren from the rank and file, as well as from pulpit, are asking that henceforth we strive, as best we mortals may, to preserve the spirit of unity in the bonds of peace."

In that statement is expressed, beyond doubt, the prevailing sentiment of our entire brotherhood. This being true, it is an imperative duty of our religious journals, which not only reflect but mold public sentiment, to lend their influence to preserve "the unity of the Spirit in the bond of peace." We invite not only the "Christian Standard," but all our other journals, to join with us in seeking to restore greater harmony of feeling and sentiment among the brethren, and greater co-operation in carrying out our great Centennial aims.

One of the essential conditions of restoring and keeping this unity and harmony, which are so essential to our success, is to clear the atmosphere of suspicion. We must believe in each other's sincerity and devotion to the Cause, however much we may differ with them in opinion. We must not suppose for a moment that if a brother or a religious paper takes a different view of some current issue from that which we take, that they are, therefore, disloyal to Christ and on the road to apostasy. There is a possibility that we ourselves may be as far out of the way in one direction as our brother is in another. If we only knew each other's hearts we would recognize each other's honesty of conviction, and the exercise of the charity that "thinketh no evil" would go far toward bringing about that fraternity and fellowship among us which we all so much desire.

A good illustration of the kind of spirit and of statements to be avoided if we are to maintain unity among ourselves is the following:

"As an elder in the church at this place, I wish to protest against their appearance on the program in our national conventions. I took the matter up with the official board of this church yesterday, and informed them that I would present a resolution providing that this church take no more offerings for either home or foreign boards until we are given to understand that Willett and Rice are not to be on the program of our national convention next year. Not one member of the official board dissented."—*Walter L. Ross, Pres. Northwestern State Normal School, Alva, Okla., in Christian Standard.*

We can not believe for a moment that our Cincinnati contemporary would give its approval to the monstrous idea that our missionary societies should be boycotted if the Centennial committee puts certain brethren on the Centennial program. Better dispense with our Centennial than to allow such a spirit of proscription to prevail.

Editor's Easy Chair.

While we have been reading of snowstorms in the Northwest and cloudbursts and floods in the Southwest, St. Louis has been enjoying a bit of Indian summer, which has thrown its mystic spell over all the landscape. A daily paper quotes from a speech of Henry Ward Beecher, made in this city many years ago, at this season of the year, in which he said: "Did you ever see the fond, loving mother about to leave her babe in the nursery, caressing, and again caressing it, then going towards the door to leave, return again to caress the sweet child before finally leaving? So we have now Summer —Indian Summer—returning to kiss dear nature just once more, before leaving it for the chill of Winter." It is these sweet kisses of Summer, taking a last farewell of nature before yielding her sway to Winter, that we are now enjoying. This great man, whose words we have quoted above, was a true lover of nature. It is reported of him, by another, that he was discovered in the wilds of the mountains, in the Adirondacks alone, his arms full of autumn leaves, while with bared head, his face turned to the heavens, he thanked God for all the beautiful things in nature. To such a soul as his nature was but the older revelation of the divine beauty and goodness and truth. How much of enjoyment one misses whose heart has not been opened to read the loving messages which God has written on the face of nature, and to feel the loving inspiration which he is breathing out through these beautiful autumnal days!

An appreciative friend and reader of The Christian-Evangelist, whose heart is burdened with the evils of the times, inquires why the "Easy Chair" does not devote more space to these modern reforms. Our defense was, and is, that in this department of the paper we prefer constitutional, rather than symptomatic treatment of the evils which afflict our country. That is to say, if the moral and spiritual life of the Church can be quickened and toned up, it is certain to direct its energies to righting the wrongs of society. No doubt these evils should be treated specifically, and did our space permit we should be glad, in other departments of the paper, to give more attention to all these modern reforms, which look to the protection of the young and the weak, a fairer distribution of the products of labor, honesty and efficiency in the public service, the evils of the liquor traffic, and a score of other questions which have to do with human welfare. These wrongs, however, can never be righted except through the coming of the kingdom of God in a wider and deeper sense than it has yet come, and whatever helps to the bringing in of that kingdom is a contribution to the overthrow of all these evils. When men come to recognize their human relationship as brothers and their common relationship to God, and come to see the meaning of these relationships, they will treat each other right, and not until then. If the "Easy Chair" has given emphasis to the abiding principles of faith and hope and love, and has laid stress on righteousness, fraternity and justice, it has done something, however humble it may be, toward bringing in the brighter age which is yet to be.

It is a striking fact which has arrested the attention of many, that neither Jesus Christ, nor his chosen apostles after his ascension, attacked directly the political and social wrongs of the age in which they lived. What they did do, however, was to plant the seeds of a great moral and political revolution in the hearts of humanity, which, in the fulness of time, would come to harvest. Jesus saw that a mere condemnation of existing wrongs would not remedy the situation. What the world needed was life, and he came that it might have life, and that more abundantly. It needed a new heart, a new sense of its obligations, Godward and manward, new ideals of life, and the power to realize these ideals. Jesus Christ came to furnish these necessary things, and the Church is fulfilling its mission just as it is carrying forward Christ's work in the world. Not the noisy reformer that ignores God in his denunciation of human wrongs, is the man who is doing most to lift the world to a higher level, but he who seeks to renew the hearts and lives of men through the power of the gospel. The Church that is doing most to convert the world to Jesus Christ and to bring men under the influence of his spirit and teaching, is doing most to cure all our social and political ills, and to bring in the "new heaven and the new earth, wherein dwelleth righteousness."

Of course, it may be said that many church members are guilty, equally with men of the world, in perpetuating these wrongs. Alas! this is too true. But it is one thing to be a church member, and quite a different thing to be a Christian, imbued with Christ's spirit and aims. Thousands of church members are but nominal Christians, deceiving themselves more than others. The need of the hour is to quicken the consciences of these professors of religion who hoard their wealth against the world's needs, and whose lives are wholly worldly, and who seek first, not "the kingdom of God and its righteousness," but worldly gain and its profits and honors. They must be made to see that Christ Jesus condemns all such pretensions, and lays down the universal law that if any man will be his disciple he must deny himself and take up his cross and follow him. When the Church becomes wholly converted to Christ it will become wholly united in Christ, and then will come the day of victory for the triumphant hosts of God against all the powers of wickedness. What is needed, then, in all churches, is deep foundation work, that has to do with men's personal relations to God and with each other. We must return to the New Testament type of Christianity, if we are to make it a victorious power in the world. May the Spirit of God quicken all our consciences, enlighten all our understandings, and lead us to a real consecration of our lives to the service of God and of humanity, to the end that His will may be "done on earth as it is in heaven."

In the very interesting and suggestive address by President Long at the New Orleans convention, which we published last week, and which we hope all our business men, especially, have read, or will read, he stated, among other noteworthy things, this fact: "With an educated, industrious, pious ministry, we will have access to the understandings of our fellowmen, and when this result has been accomplished, we may soon hope to reach their hearts, and when their hearts have been deeply touched, their whole possession, time, talents and money, will be at the command of those engineering the work for the Master." Not until the hearts of our business men have been deeply touched will their possessions be placed at the disposal of the kingdom of God. Speaking of selfishness, which is the bane of many professed Christians, he suggests the importance of teaching the business men to "think less of selfish interests, showing them that selfishness disqualifies us for happiness, is one of the greatest sins of the age, prevents us seeing and comprehending the broader views of life, those visions that lift us into a higher plane of living." This, indeed, is the supreme need of the times, and such men as Brother Long can do more in this direction than any average preacher, by his earnest words, backed by his generous deeds. How true is the statement in his closing sentence, that while it is right for business men to use their talents in the accumulation of worldly possessions, "yet the greater reward, happiness, comes in the distribution"—a fact which many business men have yet to learn. Greater the need then for the prayer he suggests, "that our business men everywhere may give God their lives, their influence, their accumulations, to the end that His gospel may be proclaimed, and take hold of the lives of all the people, in all the nations of the world."

Many of us, aside from business men, have yet to learn the blessedness of unselfishness. One does not have to be rich in order to be selfish. Nor does one have to be rich in order to be covetous. All of us must beware of these evils that eat like a canker at the soul. Jesus, however, spoke of the "deceitfulness of riches." Many a rich man deceives himself with the idea that he is liberal with his means, who is only doling out a niggardly part of his income for the Lord's work. He is self-deceived. Many a preacher imagines that if he preaches against selfishness he is thereby unselfish, whereas his life may tell a different story. What we all have to learn is the real joy and happiness which comes from unselfish service for the good of humanity and the glory of God. There is no greater enemy to the peace and happiness of the home, the church, society and the nation, than a sordid selfishness which ignores the rights of others. May it be that this Centennial year among us shall mark a new era of liberality and of spiritual growth, in which good will and good works shall abound to the glory of Him who hath "called us with a holy calling!" So shall we worthily celebrate our first centenary, and fit ourselves for a still brighter and more triumphant future.

The Union of the Disciples and the Baptists

An address given by the pastor of the Delaware Avenue Baptist Church, of Buffalo, N. Y., at the New Orleans Convention

By C. D. Case, Ph. D.

I represent to-night no one but myself. I have been appointed by no association, convention or missionary society. Though an officer of the American Baptist Home Mission Society, I am not their delegate and bear no official instructions from them. Still I claim to be somewhat fitted for the honor that has come to me of appearing before you. For four years I was in the divinity school of the University of Chicago, in daily class contact with your own men who were studying in your divinity school affiliated with the university. For six years I was pastor in Indiana, where you outnumber the Baptists more than two to one. Once I was pastor of Alexander Campbell's granddaughter, though she never discussed with me her grandfather's beliefs. I have read much of the literature of your history and teachings. In addition, recently I wrote a personal letter to many of our Baptist leaders—north, south, east and west—putting to them five questions, as follows:

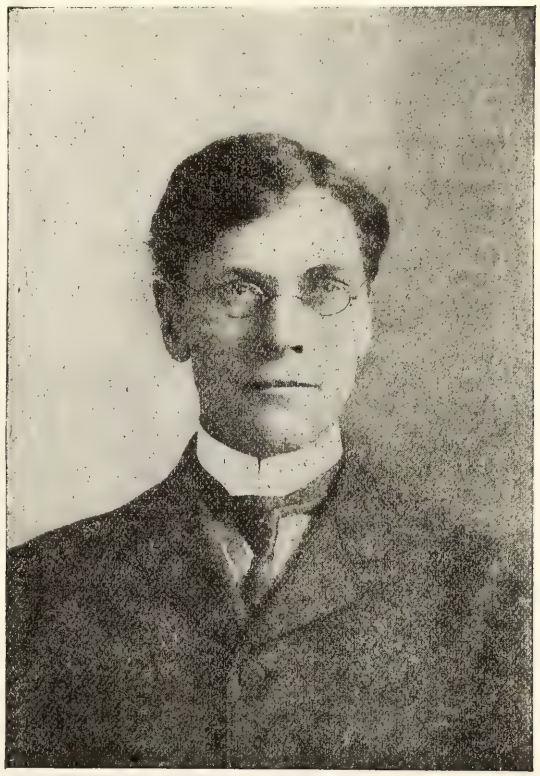
1. What kind of a union would you suggest?
2. What are the advantages and disadvantages of such a union?
3. What are the difficulties in the way of consummating it?
4. How would you begin?
5. What is the general attitude of Baptists in your section of the country toward the Disciples of Christ, and would they favor such a union?

I have received eighty answers from twenty-nine states, eleven of these southern states. Fourteen answers were from seminary professors, representing six Baptist seminaries, ten from college presidents, eight from missionary society officials and four from editors. These answers were confidential, and the only way that I can use them is to aid me in forming my judgment as to the need and method of union.

In spite of all this, I am hampered. I am a northerner, and there are some differences of views in general between the northern and southern Baptists. Also, I am in a state where there are fewer Disciple churches. In fact, one correspondent frankly said: "It might be well for our brethren of Boston, New York and Philadelphia to wait a bit until those nearer the seat of activities have moved in the matter." In addition, I shall omit from my address special mention of those features of the question which have recently obtained wide circulation in the published literature of the movement. I refer especially to the proceedings of the congress of the Disciples held at Indianapolis in 1906, with the addresses of President Mullins, of the Louisville Seminary, and Rev. J. H. Garrison, the editor of The Christian-Evangelist; the proceedings of the Baptist congress at Baltimore in 1907, which I attended, with the addresses of Rev. Frederick D. Power, D. D., Prof. Errett Gates, Ph. D., and others; and the proceedings of the congress of the Disciples at Bloomington, Ill., in 1908, with the addresses of Rev. Frederic W. Burnham and Rev. Charles Hastings Dodd, D. D.

Brethren, at this Centennial celebration of your history, some definite movement should be made to reunite those of whom God has said, What God hath joined together, let no man put asunder. You were with us once, and you owe much to us. It was Robert Marshall who first became convinced of the correctness of the Baptist teachings on the subject of baptism, and he in turn convinced Barton Stone so that Stone gave up the baptism of infants and began to immerse believers. Now, it is true that the Baptist ministers would not baptize the members of the congregation unless they united with the Baptist churches, but Stone and his associates concluded that if they were authorized to preach, they were authorized to baptize, which certainly was the logical outcome of the Baptist position even if it was not the Baptist practice.

Then, you will gladly recall that after the Declaration and Address of Thomas Campbell, his son, Alexander Campbell,



Dr. C. D. Case.

called his father's attention to the fact that the principles therein enunciated required the abandonment of infant baptism as without the warrant of precept or example in the Scripture. A renewed study of the Bible followed, with the result that on June 12, 1812, Thomas Campbell and wife, Alexander Campbell and wife, and three others were baptized by Elder Mathias Luce, of the Baptists. In 1813 the Brush Run church joined the Redstone Association, though with the express stipulation that it should be allowed to teach and preach whatever was learned from the Holy Scriptures, regardless of any creed or formula of Christendom. But so much criticism ensued that at last the Brush Run church withdrew to another association, which itself finally adjourned *sine die*, the majority believing that there was no warrant in Scripture for such organization of churches. To this Alexander Campbell was opposed, and the most of us believe that his judgment was right. But it can be said that neither Thomas Campbell nor Alexander Campbell was ever expelled from any Baptist church or association, and therefore you, their followers, belong to us yet! We never disassociated you, and we do not propose to do it now. Of course, you have grown to manhood, and we can not say, as many do say, "The Disciples left us; if they want union, let them return to us." A hundred years of independent history can not be overlooked, history of rapid achievement on your part, of heroic struggles, of missionary effort, of evangelistic zeal. Let us, therefore, consider the subject of union together.

Not only do the general interests of God's kingdom demand this union, but our own interests demand it. I will not say in this presence in what way you need us. But we need you. It was George Dana Boardman that said: "Romanism gives play to the sense side of religion; Episcopacy to the æsthetic side; Presbyterianism to the theological side; Methodism to the active side; Quakerism to the passive side; and the Baptists to the exact side." And he might have added, "and the Disciples to the practical side." In fact, you are aiming to be as exact as we, and we want to be as practical as you. Can not we join forces?

We agree on fundamental principles. It has been said that practically the only thing we have in common is a baptistery; and I agree with you that if a mere form of baptism is all that we have in common, we need not strive for union. The Baptists do not name as their fundamental principle the mere form of baptism, nor do you.

What, then, are some of these common principles?

First, the sufficiency of God's Word for faith and practice. We both believe that whosoever shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven.

Second, we believe in Christ as the Messiah, the Son of God, the world's only sufficient Redeemer.

Third, we believe in the Holy Spirit as the one who, through the believer, convinces the world of sin, righteousness, and judgment, and who, in the Christian, is the Guide, Sanctifier and Comforter. Here, the Baptists, in general, believe in a more direct work of the Spirit upon the hearts of the unconverted.

Fourth, we believe in an absolute freedom of conscience, and the accountability of every man to God alone.

Fifth, we believe in the local church of Jesus Christ, composed of baptized, regenerated believers, with local church authority, with the two ordinances of baptism and the Lord's Supper.

Sixth, we believe in baptism as a command of Christ, and agree on its form and its prerequisites of faith and repentance, and deny equally baptismal regeneration.

More of these principles need not be named. One can not help liking the way J. H. Garrison states what he regards to be fundamental principles: No creed, Bible names for Bible things, primitive order of worship, primitive organization and primitive discipline. For myself, I have loved to express the Baptist position as absolute allegiance to Christ as prophet, priest and king—as prophet, and so his revelation as contained in his Word, a sufficient standard of belief and practice; as priest, and so no human expiation or priestly intervention necessary; as king, and so his commands, and only his commands, and his commands in his way, to be obeyed. Do you agree? Is Christ our prophet, priest and king?

Then are we brothers, saved by grace, redeemed on Calvary, made one by his Spirit.

Let us get together, since we have the present advantage of an emphasis on our common principles as differing from the other denominations. Let us get together, believing that we have so far fulfilled the function of our separate existence that we can do better service now if we are united. Once you had to combat an excess of emotionalism and to make simple the call to Christ. H. G. Wells says that the ghost of a horse trots before every express train. How much better railway tracks, ten feet wide, would be; but the width of a horse cart still limits our railroads. Let us get together, as the beginning of a larger movement. If we don't get together, who will? Jesus established a kingdom, not a denomination. Our separate gatherings are held out of loyalty to the kingdom. But the so-called denominations are but means to the end. Let us exalt the end.

How Shall We Begin.

Brethren, before we begin, let us pray. We want no mechanical union. Not until we can say, "It seemeth good to the Holy Spirit and to us," should we attempt co-operation. Begin in prayer, that we may preach truth in love. Better separation than one people without unity of spirit.

Then, before we begin, let us cultivate the spirit of sacrifice. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Your early history revealed this spirit. The last will and testament of the Springfield presbytery, in 1804, suggested death. The adjournment of the Mahoning Association meant death. Said Gustavus Adolphus, dying on the battlefield of Lutzen: "I seal with my blood the liberty and religion of the German race." Something of advantage, of denominational glory, of immediate denominational sufficiency, of personal advancement, may have to be given up; but in thus dying we shall live for the liberty and religion of America and the world.

Then, before we begin, let us cultivate the spirit of patience. In fact, many have said, Do not begin at all, but let the movement begin of itself. Do not force sentiment. I agree, though let us not be like Gamaliel waiting to see whether the movement is of God by the success of the outcome. "Be a hero in the strife." Movements among human beings do not begin of themselves. Human hearts feel, human minds think, and human wills choose. Yet, it should be repeated again and again, move slowly! Let us all go together. Let us check the hasty, encourage the faltering, and say with one of my hopeful correspondents: "What is ten years in a process of this sort?" And, brethren, bear with us. Remember, all things considered, that the southern and northern Baptists, if possible, should move in concert, even though this closer affiliation should postpone the cause of larger union to a more distant future.

Then how begin?

First, let us talk. Talk may be cheap, but it relieves many a burdened heart and clears many a cloudy mind. I know there are some who believe that we dissipate our energies by talking. There is nobody to speak authoritatively for either party. Nevertheless, let us get together in different organizations and societies and declare that we would like to be united. Half the proposal is made when there is a wish expressed on the part of the suitor that he would like to be married to the object of his devotions. Love will find a way to consummate the desire. By this interchange of ideas many misconceptions can be eradicated and a mutual understanding cultivated. The New York pastors once passed a motion expressing a desire for union. In Chicago, last spring, H. L. Willett and Shailer Mathews gave addresses on the subject of union. As long ago as 1902, in California, the Disciples and Baptists had committees of consultation with fraternal meetings. Prof. H. Van Kirk, of the Berkeley Bible School was on your committee. In Ontario, committees were formed for mutual conference. Though, as far as I know, nothing permanent has resulted either in California or Ontario, the mutual acquaintance has been helpful. Still further, joint meetings and societies can be fostered. In New York, Philadelphia, Buffalo and Syracuse, for example, joint ministerial conferences are held; and in Chicago, next month, a joint congress is to meet, which includes also the Free Baptists. These meetings should be duplicated and every opportunity made for mutual acquaintance. But talk must crystallize into action. What shall this action be?

And here I must stop to express my personal doubt of the only present method of union which seemingly has received encouragement. I refer to the union of the local church organizations, affiliating with missionary societies of both denominations. Many have suggested that the only way we can unite is by the local church, and, therefore, let them unite if they will, and stay apart if they choose. It is true that the only New Testament union is upon the basis of the autonomy of the individual church, but to allow slow disintegration to occur in both denominations works chaos. It works chaos for the missionary activities. I concur in the attitude of the Free Baptists in considering union with the Baptists, in that they deprecated the absorption of the individual church but gladly expressed their desire to come in as a whole, and this mainly for the sake of their educational and missionary interests. Tell me, in the years to transfer what would become of our missionary work? Dr. Frederick D. Power, at the Baltimore congress, favored this policy: "Why," he asks, "when in a community the Disciples and Baptists may agree on one pastor, why should not the union be advised by their respective mission boards?" It is not from selfishness that such a movement would not always be encouraged by the mission boards. In the long run, no church can do effective service by affiliating with two denominations and sending delegates to two sets of missionary societies.

Doubtful Successes.

It would work chaos also for the local church if the union began with the individual churches, unless the resultant church should at once choose between the denominational organizations. As far as I can see, the Rockford union, which failed at the last moment, was practically an absorption of the Christian church by the Baptists. The strict adherence to the Biblical name and the weekly observance of the Lord's supper were to be given up, and the articles of faith of the First Baptist Church were to remain. Usually such local movement has not prospered. At Grand Rapids, Wis., in less than six months the united body was as weak as either church was before the union. This organic union was not, however, so I understand, consummated. I have been in Waupun and talked with the first pastor of the union church. I am creditably informed that in Wisconsin it is yet to be shown that any form of union is a success. I have also been informed by an Ontario pastor, who is very close to the movement, I need not state here how, that the local movement in Canada has not worked out well. I refer to Kenora, Ontario, and Portage La Prairie, Manitoba. The really successful union is instanced by the Memorial Baptist and the First Christian churches, of Chicago. The plan of union, it seems to me, is to be commended in every way, but it is still a compromise on both sides.

How, then, shall we take the necessary step?

I believe there is only one way, and that is through our national gatherings. These national gatherings can not establish organic union, but they can agree in making certain recommendations, and these recommendations will possess far more authority for the local church than any legislation. The very first move must be the appointment of a strong committee by this gathering of Disciples to seek conference with similar committees from the Southern Baptist convention and Northern Baptist convention, which committees should consider at length every phase of the topic and make definite recommendations to their respective bodies.

What May Be Recommended.

Now, here I should cease, for how dare I forestall any movement of such committees? But I am going to be brave and ask you to remember that I am expressing but my own personal views, and I shall proceed to indicate what it seems to me these committees may recommend. The union now being considered between the Northern Baptists and the Free Baptists will give us our starting point. Our Baptist committee, representing our missionary organizations and authorized by them, announced that when three-fourths of the Baptist state societies where there were Free Baptist state meetings, voted for the union of Baptists and Free Baptists in missionary work at home and abroad, then all the national societies shall then change their constitutions so as to admit on equal terms the Free Baptists, leaving all matters of membership, ritual and fellowship to the local church. That is, the union is entered, not by the door of doctrine, but of missions. As a Southern Baptist missionary official wrote to me: "The way to bring about union is in being dead in earnest in winning lost souls even to the uttermost part of the world."

The important point for us now in such an agreement is that it leaves the local church with its New Testament authority. However, it assumes other conclusions: that henceforth there shall not be rivalry but union in the same town, and that there shall be an interchange of pastors and church letters. This, however, as far as Baptists are concerned, rests with the local church as it expresses itself in the associational gathering.

Now, perhaps, this committee will find it necessary to indicate the essential of local church union and affiliation. Whether it does or not, is immaterial; but somewhere this will and must be done. And that essential is that the Bible is the standard of faith and the rule of practice. But in saying this, we must go no further. I take it there are great differences of opinion among you Disciples as to what the Bible means. I think it was one of the Campbells who said that the Bible "is not a series of rules and detail regulations." Jesus came to free us from Judaism. "The absence of a precedent should never be taken as a prohibition of a practice which in other ways is in harmony with the Christian spirit." James declared to Paul, that "many thousands were all zealous of the law;" that is, circumcised their children, kept the seventh day, and offered the Levitical sacrifices. Would Baptists and Disciples join with them. Oh! but the times have changed! But the Bible has not. Paul gladly accepted the first great compromise, that he and his Gentile converts should abstain

from meats offered to idols, and from blood, and from things strangled, and from fornication, the last only being a permanent ethical precept. But inside of ten years Paul was arguing the essential rightness of eating all kinds of meat. A prominent Baptist seminary professor has recently argued that the New Testament contains no authoritative local church polity. In 1904, the Baptist congress discussed the question, "How far may one differ from accepted standards and remain a Baptist?" There may be, then, honest difference of opinion on what the Bible means. Says one who responded to my letter: "If my watch says ten and yours ten-twenty, you could turn yours back ten minutes, and let me turn mine forward ten minutes, and we would be together, but we may both be wrong. The only way is for both of us to set our watches by the regulator." True, but we may both look at the same regulator and think we are right, and in the meantime, I would say, "Brother, when my watch says ten and yours ten-twenty, meet me at the house of God to pray and to take up a collection for missions." That is, let us do what the Association of the United Baptist Churches of New Brunswick did with reference to the Lord's supper. The section on this subject simply said: "The Lord's supper is an ordinance of Christ, to be observed by the church in the manner indicated by him in Matthew 26:26-30." God's idea of unity is not the chaste Doric columns of a Parthenon or the delicate Corinthian capitals of an Ephesian temple, but the irregular free growth of a primeval forest, among whose rustling leaves God's voice is heard, and upon whose tops shine the same beneficent sun.

More Than Profession.

Now, apply this principle to the question of baptism. Let it be recognized, brethren, that your position is widely different from ours in regard to the design of baptism. You differ among yourselves, but some statements from both extremes of your leaders have led me to believe that there is in general no essential change in your views from the time of the Campbells; but this opinion I state for the sake of fairness, and not because all of my brethren agree with me. If this is not true, I shall welcome the correction. Not always does the widely-distributed literature of a denomination represent the progressive leaders. Witness the fact that practically all that Northern Baptists have on the subject of the Lord's supper advocates strenuously close communion, while I am sure that many leading pastors and churches of the North preach and practice open communion.

But, be your position what it may on the subject of baptism, I am sure you have been misconceived by some of us. To go back, Alexander Campbell declared: "He is a Christian who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins and obeys him in all things according to his measure of knowledge of his will." And he also held that the test of the moral life should be made more strictly as you desire to keep your membership clean. This means that the Disciples do require more than the mere profession of faith to retain membership among them. How much, then, are we Baptists willing to do to form a common statement with you in regard to conversion and baptism?

Let me say that a leading northern seminary professor wrote me that he would make as a condition of membership, not doctrine, but regeneration and a living at peace with the church. A leading Southern minister, strong in his fidelity to the Southern Baptist convention, writes this: "A personal confession of faith in Jesus as Lord and Savior is a sufficient confession for baptism and church membership; that being assured, the churches may well trust the Lord, through his Spirit, to effect all else in due time, and hence allow for the widest difference of theological opinion consonant with personal loyalty and allegiance to Christ."

A Precedent.

I need say no more on this topic, but simply quote with approval the statement as issued by the Portage La Prairie church, which, it seems to me, is a sufficient precedent for the future:

"We accept the Scripture teaching as to the place of faith, repentance, and baptism in the divine plan of redemption, and as set forth in such Scriptures as the following (here follow the passages). That we understand from these and other Scriptures that spiritual life begins in the soul, not in baptism, but before baptism, in saving faith or trust in the Lord Jesus Christ; that saving faith becomes an active principle of obedience, which obedience rightly begins in baptism and continues throughout the Christian life."

I am willing to say that Baptists have become derelict in placing baptism in time with joining the church and not with the act of conversion. They have thus minimized its importance and taken it from its position as the very first act of Christian obedience. In our view, baptism is not essential to salvation. But I am frank to say that if the rich young man turned away from Christ unsaved because he refused to obey Christ in such a simple act as giving away his property, any professing Christian can be lost if he directly makes an issue with Christ and refuses to be baptized. The fact is, such a person does not believe, that is, he has not committed himself unreservedly to Christ.

There will be another matter to be decided, and that is the union name. That need not trouble us. I thank God I am a Christian first, and a Baptist second, but I do not use the name Christian in a denominational sense. The name Baptist is not to be cast ruthlessly aside. It is a symbol of sacrifice and service, of tears and prayers, of principles and achievements divine. It should be made the name *emeritus* of our united body and be given honor, but not responsibility. But we will gladly, I think, welcome the term "Churches of God" as the usual designation, and attach to it for the time being, as a descriptive term, the words "Baptists and Disciples."

And now, brethren, let us remember that Christ is our great leader. Here, on southern soil, within two blocks of Robert E. Lee's monument, I am compelled to recall an incident that I heard General J. B. Gordon once give. At Spottsylvania, Hancock's fierce charge had cut in sunder the Confederate forces. Nothing could save the Confederate army but a countermovement, quick, impetuous, decisive. Robert E. Lee resolved to save it, and if need be, at the sacrifice of his own life. With perfect self-poise, with his head uncovered, he rode to the head of the troops, resolved to lead in person the desperate charge. Gordon knew what this meant. Instantly spurring on, he grasped the bridle of General Lee's horse, and called out so that the soldiers could hear: "General Lee, you shall not lead my men in a charge. . . . These men behind you are Georgians, Virginians, and Carolinians. They have never failed you on any field. They will not fail you here. Will you, boys?" Back came the cry from a thousand throats, "General Lee to the rear! General Lee to the rear!" And the charge was made by men aroused to a fever heat of martial enthusiasm and devoted love. They would not fail; they could not fail. Was not their commander, though not seen, depending upon them? Brethren, we do not see our Captain, but he is directing the battle. We will do our best; we will not fail. And when the command is given to charge, for the sake of him we love, let us be united.

But Jesus does not have to be taken to the rear. They slew him once; they can not slay him again. At the Pittsburg convention of the Young People's Missionary Movement, Bishop Frank W. Warne, of India, said that a lady missionary told him that she had been questioning a humble, simple village woman to see what she knew, and said to her, "Tell me a Bible story." And there, as they sat on the floor, side by side, the village woman began to tell the story of the crucifixion. And as she told it, it began to have a pathos and power in it that the missionary had never seen in it before, and when the simple woman came to where they began to drive the nails into Christ's hands, she began to weep, and throwing her arms around the missionary's neck, she sobbed, "I can not go any further; it will break my heart." And thus the two together, one from the east and one from the west, sat weeping together. Brethren, that same cross can break the middle-wall of partition down between us. Let us sing, "In the cross of Christ I glory," and "Just as I am without one plea," and then we will sing, "Blest be the tie that binds;" and sing, as a glorious finale, "All hail the power of Jesus' name!"

For the weariest day
May Christ be thy stay!
For the darkest night
May Christ be thy light!
For the weakest hour
May Christ be thy power!
For each moment's fall
May Christ be thy all.

—Frances Ridley Havergal.

NICK-NAMED

But Doesn't Object in the Least.

A young lady from Troy was nick-named "Grape-Nuts," but she had been so greatly benefited by this world-famed food that she did not object to the sobriquet given her by her friends. She writes:

"From overwork my health failed me last summer and I feared for the future. Nearly every one I knew had something to recommend, and I tried them all without benefit.

"A cousin, however, was persistent in recommending Grape-Nuts, because of the really wonderful good the food had been to her. Finally she sent me a package and to please her I commenced to eat it.

"Almost from the very start my strength began to improve, and soon I began to gain in weight. After about five months eating Grape-Nuts for breakfast and supper daily, I became well again.

"My appearance improved so much my friends wondered and asked the reason. I told them it was Grape-Nuts and nothing else. I have talked so much about the benefits to be derived from this food that they have nicknamed me "Grape-Nuts," but I don't object in the least. This food has certainly proved a great blessing to me." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Church of Christ and Men

The Second Part of an Address delivered at New Orleans at the Foreign Christian Missionary Convention.

By C. M. Chilton

(Continued from Last Week.)

Man is the central figure of the world's life. Its old geological periods were but the advancing stages in the preparation for his coming. His foreshadowings were everywhere and the outlines of his figure growing clearer at every stage. The world is designed to furnish a field and opportunity for his life, and refers to him for its purpose and meaning. It awakens all deep chords of his nature, and has a response for its every cry. In man is the end of the world, and all but man shall finally fall into ruins.

Where are these old civilizations that once filled the world with their glory? It is instructive to stand amid their solemn ruins; the crowds that once surged to and fro like angry seas, and shouted and fought in the streets, are gone; the walks of the academy are deserted. No ship is anchored at the wharf and none is coming or going upon the sea; only piles of ruins and a few broken columns remain to mark the place. They tell us that our precious world shall finally grow old and die. Slowly yet surely shall all of the works of man fall into decay, and in his splendid mausoleum only dust and scattered fragments shall remain of all that has been. If one yet living on might walk amid its vast solitudes, now lingering at a broken statue, now leaning against a worn column or stooping to mark the inscription upon a rusted coin, what material for reflection upon the vanity of vanities! Pleasure, wealth, ambition, thrones, civilizations, what are they! Here, amid these ruins, the question of immortality becomes supreme, for if personality does not abide we are left to eternal wreck and despair, and ordered thought concerning the world, or man, or God becomes impossible. A resurrection is a necessity of thought, to save our reason as well as our lives. Faith must anchor itself in personality or die. Here it becomes clear that man, after all, is the only task there is in the world, for he alone survives the ravages of time. To bring man to his own, then, is the world's work, and lives and institutions are to be measured by what they do for him. In death he leaves the world, with even his body behind, as if all had been but a temporary scaffolding from which to build him.

Man a Composite.

But man is a composite being. He is a thinking animal with a carnal nature, and need to be fed and clothed and educated. But he is infinitely more. He is a spiritual being made in the image of God and endowed with all the potentialities of eternal life. Between these lower and higher natures is a ceaseless struggle and man becomes a sinner. It is as a spiritual being that he comes to his own, and it is only in happy relations with God and his Kingdom that we can think of him with satisfaction. In this character alone he rises to true dignity and worth. We can only think of the end of the world as being realized in the character values which God is gathering into his garner as increasing harvests from its advancing generations in their growing moral life. In the harmony of the divine plan the world is so constituted that the basic foundations of all true social life and progress lie in the moral nature of man. As he grows morally, civilizations rise; but as he declines their lights grow dim. So to make provision for man as a spiritual being, and to bring him to his eternal own, is the final crowning work of the world. In the last analysis lives, institutions and civilizations will be measured by what they do for man in his character, his religious, his eternal relations. Without this, however brilliant his career and however great the civilization that produced him, he is still a sinner, and—whatever the future world may do for him—is disinherited. Investments, do you say? Here is the only true investment, whatever does not directly or indirectly serve man in the eternal interests of his life is lost. And no man is a true business man who has not learned this great truth.

The Church God's Method.

Now, the church is God's own method in Christ for the accomplishment of this saving work. It is his enterprise for the salvation of man in that true sense of "deliverance from evil, communion with God and eternal life." If we did not have the church, men would in the exercise of their higher aspiration and faculties, feel themselves under the necessity of creating an institution like it to do the work for which it stands, and this they have actually everywhere done. It is its noble work that lifts the church far above every other institution, and gives infinite significance to all of its enterprises. It was for this that Jesus came to establish it and send it forth in love to become the widening base of operation for the supernatural working within the natural, both natural, both supernatural for the regeneration of men; and for nineteen hundred years the gospel has proved itself "the power of God unto salvation." Wherever it has been preached in the spirit of Christ, a new divine life begins to appear. Jesus would send us forth with this evangel and the life it brings to the ends of the earth. He seeks to awaken in us such an appreciation of its value that there shall be no rest for us so long as a single soul remains in ignorance of it. He holds before us, as an uplifted ensign, the vision of a redeemed humanity.

We have come, then, to the one truly masculine task of our world, a task that staggers faith and challenges all of the heroic in us; one so huge that races and civilizations are but items of it, and all of the ages are required for its accomplishment. The Kingdom of the Spirit is indeed the world's task. Too great for any age, it will itself determine the boundaries of the ages and the limits of time. Before it all other enterprises, as of government, commerce, education, sink into insignificance. Their highest vocation would seem to be to make way for it and prepare men for its accomplishment.

Christ is waiting for men to come. He is waiting for all Christian men to become what some are now. His church is weak for that which men alone can give it. This is an age of gigantic enterprises, and it is producing a race of Titans. If they might be brought to throw themselves into the enterprise of Christ, with the same intelligence and power they are giving to the building of cities and railways and navies, they would bring in the golden age.

Will the church be able to win these multitudes of men, the makers of our modern world? Think of the men of wealth, cold, calculating, absorbed in the game of business; think of the men of intellect, the men of gaiety and fashion; think of the multitude of young men and their temptations in this brilliant age; think of the millions of toilers, the sweat and grime of the shops upon them, weary of step and heavy-hearted, plodding on in a hopeless struggle against poverty and disease. I am wondering if the church shall be able to win these men. The strength of a thousand hurricanes is in them. Theirs is the power to sweep the world with fire and sword, or to fill it with the glory of the great King. Through all the centuries the Spirit of God has been struggling for a more and more perfect mastery and realization in the lives and institutions of men. It has been given to the men of America to live at the heart of this upward drift of humanity's life. They are the favored heirs of the past. Surely we may hope for their conversion in increasing numbers as the generations come and go for their own sakes and humanity's.

But it is a difficult undertaking. The men of our times are masterful men; they are the children of this world; they are engrossed with its tasks and their temper is rationalistic. We may be sure that no mere evangelism sent out by a church at ease will accomplish their conversion. They will not be caught in the meshes of a crafty method, for they themselves are the children of craft. Mere evangelism will be less and less interesting to them. Only by a hand to hand struggle, into which the church itself goes out, will this conflict be won, and the children of light must depend not upon "the wisdom of words, but the demonstration of the spirit." Only spiritual weapons, the gospel, prayer and the holy life will be effective, and the real battlefield is not in the church, but down in the seething vat of the world's life itself. The world will never be won by words of wisdom; there must be the spirit of love, it must be made to feel and see in the glowing terms of life itself that there is a life that is unspeakably beautiful and blessed and the soul of all that is worth while. No reasoned apologetic, however logical, will win the victory. Only Christianity itself, in its divine potency, is powerful enough.

The Need To-day.

The church, then, must become a true church, that shall put the world to shame by its purity and its large humanitarianism. It must have been a grand conception of Christianity which men caught who lived in the presence of Jesus and St. Paul. In the Pentecostal period, in its first outburst of love, they even "sold their possessions and goods and parted them to all according as any man had need." They utterly abandoned themselves to that great gospel enterprise, for which their Lord had died and which he had committed to them as a sacred trust. Under the spell of a mighty enthusiasm for humanity they overran Jerusalem and Samaria, and swept around the borders of the Mediterranean like a conflagration. Contending against insurmountable obstacles, they conquered Rome and laid the foundations of the universal empire of Jesus. In that day the gospel rang out like a bugle call in the souls of men.

What the church of to-day needs is a baptism of fire from heaven. It is well to restore words and institutions, but the world is waiting for a restoration of the Christ's spirit and life, that pure and unspeakably beautiful life that loves and toils and groans and sacrifices and suffers and dies for lost humanity; that rejoices in its dark Gethsemanes and Calvaries; a life that counts it its privilege and joy to labor and sacrifice that all men and every man may come to the fullest possible measure of life and happiness.

But there must first be peace. A divided church will not win the men of this age, first, because it will not be able to attain

unto the Kingdom which is "righteousness and peace and joy in the Holy Spirit." But more, the very spirit of the age is against it. Its centralizing drift, with its constant play of unifying forces, is more and more disinclining men to become sectaries. Feeling instinctively the broad fraternity that lies at the base of human life, they will not receive a church that comes to them in strife and division. Furthermore, they are not interested in the questions in which division grounds itself. Religion only appeals to them in its spiritual values, and these are lost in sectarian strife. Denominationalism is costing the evangelization of the men of America. A divided church can not overcome the tremendous forces of evil in our modern world.

Responsibility of Disciples.

Our responsibility as a people in this crisis is very great. We have come to champion the cause of Christian unity. I wonder if we understand what it means to espouse a great cause like this in such an age and world. What with our frequent narrowness and intolerance and delight in unnecessary sharp words that sting and rankle, I wonder if we understand that in our war upon sectarianism we ourselves are in danger of becoming the narrowest of sects, eaten up with the canker of self-righteousness. What a task is this that we have set for ourselves, to bring into one all the factions of the kingdom, with its extremes of narrow dogmatism and ultra latitudinarianism. There must be in the united Church—and uniting church as well—tolerance for a great diversity of thought and life if it is to claim all that belongs to Christ. May we hope to grow into that deep grasp of essentials, that breadth of charity, yea, that fullness of the Christian spirit and power which must be ours if we are to become a truly great unifying force in Christendom? In the first hundred years of our history we have made rapid progress, but we have far to travel yet before the world will receive us seriously in the character we have assumed. How shall we appeal to others to abandon their cherished traditions to unite with us in the life that is in Christ if we ourselves be not ready to live that life? It is well to create a great Centennial enthusiasm, but our greater need is to "be clothed with power from on high." If I had but one prayer to make for our cause it would not be for numbers or funds; it would be for a larger measure of the spirit of Christ—that a great all-consuming love, love for God and man, love for every lost soul, love even for our enemies, a self-denying, Christ-like love might fill our hearts, a love in whose sacred flame every sinful thought burns to white ashes, a love that will not be satisfied until it has found its Calvary and offered itself there for God and humanity. Oh that we might forsake all our trivialities and conceits and utterly abandon ourselves to the great and precious work of our Christ, lifting up the ensign of a truly apostolic church in the midst of the world! Ah, my brethren, it is not a time for counting victories; it is a time for penitence and prayer.

Meanwhile a thousand providences are urging us on. A hundred years ago the ideal of a united church was met with scorn and ridicule; but its cause has grown until it has overflowed all banks. We are to-day in the midst of a great world-drift in the direction of Christian unity. Brethren, our problem would seem to begin to be not, Shall unity be accomplished? but What part shall we have in its accomplishment? The Church is already well entered upon the first stages of its realization. How long shall be required for its consummation no prophet has foretold, but as sure as God reigns, this movement shall not be stayed till the prayer of our Lord be fulfilled.

When peace is come, then shall the Church be ready to enter upon those conquests for which the ages have been making ready and for which her growing life and the growing consciousness of her mission have been preparing her. A hundred years ago men began to dream of a redeemed humanity, and missionaries began to go out to the heathen nations. God's blessing has attended their work and to-day a line of missionary outposts belts the world. The Bible has been translated into all of the greater languages and an increasing army of volunteers is preparing in university centers to go out to the field. Events seem to be converging these days. Destructive and constructive forces are at work. We are witnessing the decay of the old with its accompanying weakness and depression. Long centuries may be required for this birth period. Centuries of darkness and dread they may be (history teaches us patience) but constructive forces are working and a new life is forming within the Church already big with promise. The depths are moving; unexpected harvests are coming in. Religion is coming to have a rich, even a mystical meaning to men, that kindles their hearts and sends its warm wave into the depths of their souls, thrilling them with a sense of God in their lives and in his world. They are finding in Christ that for which their souls have hungered amid the barren wastes of business and society.

In that era of conquest that is coming on, O, so slowly, we shall look for a new race of men, a nobler race; for if it is true that men make eras it is equally true that eras make men. Cæsar of the Julian house was a scheming politician and played the game of ambition at Rome. He was deeply in debt and counted a man of little honor. But he finally secured command of the armies in Gaul and in that great region of the west, where the empires of Europe were forming, in an atmosphere of national policies and

(Continued on Page 1434.)

TO PITTSBURG, 1909.

We are coming, we are coming
On to Pittsburg in the East;
When the autumn leaves are falling,
For the great Centennial feast!

We are coming, we are coming,
From the prairies in the West;
From the mountains in their grandeur,
And the valleys in their rest;

Where the lakes and sun-kissed wavelets,
Lap the Union's northern shore;
Where the torrents swift and mighty
Mingle with the ocean's roar;

From the "Father of the Waters,"
And the states on both his sides;
From the lowlands in their slumber,
Where the broad Ohio glides;

From Kentucky's "blue grass" region,
And from California blest,
Comes a host whose name is legion,
Bringing sunshine from the West.

From the mines of gold and silver,
From the depths of iron ore,
From the timbered realms of lumber,
And Niagara's mighty roar;

From the cotton fields of Texas
And the dugout on the plain.
From beside the waving pampas,
And the forests "up in Maine."

From the cities of New England
With their Puritanic pride.
From Hawaii's lonely island,
Gem of ocean broad and wide.

From the heroes south of "Dixie,"
From the warriors of the North,
From the towns and homes of statehood,
Will the hosts be marching forth.

There'll be "Lizards," and "Gold-Hunters,"
"Suckers," "Hoosiers," and "Hawk-eyes,"
"Gophers," "Pelicans," "Down Easters,"
"Buzzards," "Badgers," and "Buck-eyes;"
"Tuckoes," "Gunflints," "Knickerbockers,"
"Blue Hen Chickens," and "Musk-rats,"
"Sage Hens," "Weasles," and "Craw Thumpers,"
"Pukes," "Jayhawkers," and "Mud-cats."
"Granite boys," and "Wooden Nutmegs,"
"Bears," "Toothpickers," and "Beef Heads."
"Washington," and his "Sand Diggers,"
"Clam Catchers," and "Leather-heads."
"Wolverines," and old "Bay Staters."
"Corn Crackers," "Fly-up-the-Creek,"
"Green Mountain Boys," and brave
"Bug Eaters,"
"Hard Cases" with their "Web Feet."

Some from Thibet, some from India,
Some from teaching the Chinese.
Some from preaching Christ, our Saviour,
To the anxious Congolese.

From the Island of Jamaica,
From the Empire of Japan,
From the fields of earnest labor,
With the heathen Turkoman.

Some from Dane, and rugged Norseman;
Some from England proud and free,
Some from Canada's Dominion,
And the Caribbean Sea.

We are coming! coming! coming!
On to Pittsburg in the east;
When the autumn leaves are falling,
For the great Centennial feast!

—D. R. M.

PUZZLE SOLVED

Coffee at Bottom of Trouble.

It takes some people a long time to find out that coffee is hurting them.

But when once the fact is clear, most people try to keep away from the thing which is followed by ever increasing detriment to the heart, stomach and nerves.

"Until two years ago I was a heavy coffee drinker," writes an Ill. stockman, "and had been all my life. I am now 56 years old.

"About three years ago I began to have nervous spells and could not sleep nights, was bothered by indigestion, bloating, and gas on stomach affected my heart.

"I spent lots of money doctoring—one doctor told me I had chronic catarrh of the stomach; another that I had heart disease and was liable to die at any time. They all dieted me until I was nearly starved, but I seemed to get worse instead of better.

"Having heard of the good Postum had done for nervous people, I discarded coffee altogether and began to use Postum regularly. I soon got better and now, after nearly two years, I can truthfully say I am sound and well.

"I sleep well at night, do not have the nervous spells and am not bothered with indigestion or palpitation. I weigh 32 pounds more than when I began Postum, and am better every way than I ever was while drinking coffee. I can't say too much in praise of Postum, as I am sure it saved my life." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

C. E. November 5 and 26— R

REPORTS FROM THE CONVENTION

The Board of Church Extension and Its Work.

By Fletcher Cowherd, President

In a fifteen-minutes' address Mr. Cowherd, of Kansas City, Mo., president of the Board of Church Extension, gave a most interesting history of the organization, character and scope of this work, which began in 1883 in the hands of a committee of the American Christian Missionary Society in Cincinnati, O. The meager sum of $4,711 was gathered the first four years. When the board at Kansas City received the work as a separate organization in 1888, there was just $10,662 in the fund, and twelve churches had been built. Since that time Mr. Cowherd showed that the fund had grown to the splendid proportions of $679,730.80.

Mr. Cowherd then made personal mention of the qualifications of the different members of the board, including the work of the two corresponding secretaries, Mr. F. M. Rains and Mr. G. W. Muckley. The first board elected in 1888 was a type of all succeeding boards, the policy being that the board should be comprised largely of business men, with sufficient representation from our ministers so as to be at all times fully in touch with the spiritual forces of our work. Three of the original members of the board that were elected in 1888 still remain members of the board, T. P. Haley, T. R. Bryan, the treasurer, and Langston Bacon, the attorney, whose work has practically been an entire donation as attorney.

A good point was made by Mr. Cowherd when he showed that the 1,196 loans widely scattered the business of the board over all the states of the Union, and that the loans made were to mission churches which were considered by insurance companies and loan agencies as experimental loans, and, therefore, unsafe as to security. Yet, he showed that the board had transacted about one million and a half dollars of business among these mission churches with but the slight loss of $563. The astonishing thing is that under conditions generally regarded as hazardous, the loss has been only one twenty-sixth of 1 per cent of the total amount of business done. Mr. Cowherd showed, however, that these loans possessed certain elements of strength not usually considered by the casual observer, such, for instance, as that these loans are made to Christian men who are honest, candid and truthful, who are acting unselfishly in building a church for the good of a community.

Mr. Cowherd then proceeded to say that the board does not rely entirely upon general conditions, but that it seeks information from people who live within the region of where the loans are made, and that all loans are made only after the most careful investigation has been made, and by the most approved business methods.

In concluding Mr. Cowherd showed that there is virtue in the very presence of a church building in a community, and that there goes out from it a power for good. He referred to the thought most beautifully expressed by John Ruskin in speaking of the significance of St. Mark's Cathedral in Venice: "Daily as the white cupolas rose like wreaths of seafoam in the dawn, while the shadowy campanile and frowning palaces were still withdrawn into the night, they rose with the Easter voices of triumph, 'Christ is Risen,' and daily as they looked down upon the tumult of the people, deepening and eddying in the wide square that opened from their feet to the sea, they uttered above them the sentence of warning, 'Christ shall come.' Men met there in its plaza from all countries of the earth for traffic, or for pleasure, but above the crowd swaying forever to and fro in the restlessness of avarice or thirst of delight, was seen perpetually the glory of the temple, attesting to them whether they would hear, or whether they forbear, that there was one treasure which the merchant-men might buy without price and one delight better than all others, in the word and the statutes of God."

The Twentieth Annual Report of the Board of Church Extension

By G. W. Muckley, Corresponding Secretary

The twentieth annual report of the Board of Church Extension of the Christian Church was made by the corresponding secretary, G. W. Muckley, of Kansas City, Mo. Kansas City is the headquarters of this board, which does its work throughout the United States and Canada. Mr. Muckley's report showed that 87 homeless congregations had been housed during the year in loans aggregating $170,325. This is nearly $50,000 more than has been loaned in any previous year. These loans were scattered over 28 states and territories, including Saskatchewan and Ontario.

The receipts for the year, including new money, interest and returns on loans, amounted to $151,601.88. The total in the church extension fund now amounts to $689,730.80, and 1,196 congregations have been assisted to build during the twenty years' work of this board, which began its labors in October, 1888, with the small fund of $10,662, which has grown to the splendid proportions of nearly $700,000. Loans have been made in all but six states of the Union, ten loans having been made in Louisiana, aggregating $17,275, in Canada and in Hawaii.

One of the pleasing features of Church Extension is that the fund is permanent and the money is loaned to be returned in five equal annual installments. The missions borrowing this money pay 4 per cent interest, which covers the expense of administration and the procuring of new money. As an exhibition of the loyalty of the mission churches to the above plan, Mr. Muckley reported that since the beginning 634 churches have paid their loans in full, and $794,728.44 has been returned on loans. Last year 59 churches paid their loans in full.

This Board takes Annuity money. There have been 234 gifts to the Annuity Fund, and the fund now amounts to nearly $225,000. Nearly 150 churches have been built by the annuity fund, which is loaned at 6 per cent to help churches build, and the Annuitant receives the interest during his lifetime. This Annuity feature is very popular, for people can administer upon their own estate, and see their money work while they live.

The Christian Endeavor Societies and the Sunday-schools have created Named Loan Funds which are growing in power. The board now has 27 special named funds, which have been created by churches and individuals. The Centennial aim is to reach 50. A named fund consists of $5,000 to be paid in during a period of ten years, and is kept in the name of the donor.

A Great Statement in Finance.

In conclusion Mr. Muckley showed that the church extension plan had worked admirably; that there had been paid back on loans nearly $800,000 which had been reloaned to help build churches. Added to this the permanent fund of nearly $700,000 which was loaned originally. These two sums amount to nearly a million and a half of dollars, which is the amount the board has handled in loans to nearly 1,200 churches in 43 states and territories, Canada and Hawaii, with the slight loss of but $563, where congregations voluntarily deeded their property to the board for debts against them after they had decided they could not carry on their work. A great financier of a trust company in the East said that this is the greatest record in the history of finance. This record was made by the loyalty of the mission churches in returning the money to the board to go out again. Mr. Muckley then appealed to the churches to help reach the Centennial aim of a million dollars for church extension by the time of the Centennial celebration to be held in Pittsburg, Pa., in October, 1909, which will require the raising of $310,269.20 on the part of the brotherhood to complete the million dollar fund.

National Benevolent Association

By J. H. Mohorter, Cor. Sec.

If fruit-bearing is a proof of character and a recommendation to fellowship, then the National Benevolent Association is entitled to a generous place in the heart of everyone who loves Christ and humanity. In the year that has just come to a close it has borne an abundant harvest of the richest fruit in one of the most Christlike ministries of the Church. It has not been a year of unalloyed joy. The business depression that prevailed in the country greatly increased the demands upon the Association for aid. It was hard to deny love and protection to the orphan child and the helpless, aged disciple of our Lord, as, with plaintive wail and bitter sob, they appealed in the name of the merciful Christ for shelter for their defenseless heads. This necessity often brought pain in the midst of the joys of a great ministry. It is impossible to tabulate the results of such a ministry. All classes and conditions felt the touch of the spirit of Christ through the Association's work in the last year. Sixty-five members of that family of which Christ is head, who had come to years and poverty, were tenderly nurtured and comforted as our brethren in the holiest relationship. One hundred and thirty sisters, borne down under the unequal burden of sorrow and responsiblility of widowhood, found temporary aid in the name of "pure and undefiled religion." Two hundred and seventy-five of the world's poor, sick and dying, give all honor to the Great Physician for the sweet ministry of nursing and healing. Six hundred and forty-one of our own little brothers and sisters, left without the love of home and parents, many of them as friendless as the stray kitten on the street, found the fullest expression possible of parental love, in the name of him who is the Father of the fatherless. In all, over one thousand worthy, sadly needy souls found the sweet relief of the Gospel of the Helping Hand. In all this work Christ and his Church have been magnified.

This great work has been carried on with the greatest economy. Those in charge of it have been mindful of their stewardship. They have sought to accomplish the largest results with that which was entrusted to them. The Masonic Home of Missouri, located in St. Louis, spent, on an average, $192.32 for the care of each of its wards last year. The National Benevolent Association cared for those committed to it for an average of $71.30

for each person, and yet was able to provide generously for all of the needs of its great family. This fine showing is possible, because many of those who are engaged in this good work serve for the love of Christ. And many of the choicest women in the Church are giving the best they have, body, mind, and heart, to this work of mercy.

Then this year has witnessed the accomplishment of at least two of the Association's Centennial aims. It has long been the earnest desire of the leaders of the Church in the great northwest to complete the restoration of apostolic Christianity in their midst by some practical expression of the ministry of apostolic philanthropy. The Association has enjoyed this dream. In January this desire was gratified and the dream realized in the opening, at Eugene, Oregon, of an asylum of rest for the weary pilgrim on his way to the Promised Land. The Christian Orphan's Home of St. Louis has long needed a new and larger building. The Association set out to secure this by the time of the Centennial in 1909. This coveted goal has been reached a year ahead of time. This building, costing $80,000, is nearing completion. It was made possible by the gift of $50,000 by Robert Stockton. This year has been one of encouragement, because of a growing interest in this blessed ministry of mercy as evidenced by an increasing liberality in its support. The year just closed brought the largest offering made in a single year to this work. The total amount given was $122,301.64, an increase of $25,322.14 over the best previous record. The most encouraging thing this year in the financial phase is the marked increase in the number of regular contributors. Many individuals, churches, and Bible schools have formed the habit of entering into fellowship every year with their unfortunate brothers. Another sign of encouragement is the fact that a larger number of Christian homes have welcomed the homeless little ones. The Association prides itself especially upon its work of placing orphan children in Christian families. It has thus placed nearly 2,500 since the beginning of its work. It looks carefully into the character of the homes into which its children go. It makes sure that they are Christian. The magnificent work which the Churches of Christ are doing through their Benevolent Association promises soon to silence the criticism that the church does not care for the poor, to take the credit of first place from the Roman Catholics, and to lead Christian men to seek the fullest and truest exemplification of the brotherhood of man through the Church of Christ.

As Seen From the Dome By F. D. Power

Maryland has just closed its thirty-first annual missionary convention. The first records of organized missionary work among our churches in this territory date back to the spring of 1851, two years after the organization in Cincinnati of the A. C. M. S. "A number of Christian brethren" convened in "the Christian meeting house in the city of Baltimore" on Saturday, May 10, 1851, "for the purpose of consulting on the present condition of the cause of Jesus Christ, and for maturing some more efficient method of advancing the interests of the Redeemer's kingdom in these regions." George Austen was appointed president of the meeting and James G. Henshall secretary. R. L. Coleman, of Virginia, offered prayer. Among those present were C. McDougal, "one of the evangelists of the Pennsylvania Home Mission Society;" J. R. Frame, C. L. Loos and David Mingus, and among "the messengers" of the churches were William McClenahan, F. D. Dungan, John Flaugher, Benjamin Witmer, Daniel Albaugh, David and Jacob Keady, Eli Wolfe, John R. Miller, John Whistler, B. Stockdale, G. E. Tingle and R. G. Campbell, representing nine organized churches with 454 members. They use the good old term "messenger," which is the "angel" of the New Testament. Baltimore reports 170 members; Beaver Creek, 55, and Washington 30. R. L. Coleman and J. R. Frame explained the working of the co-operative systems of Ohio and Tennessee. C. L. Loos, of Somerset, Pa., spoke of the spread of the gospel in his state and of "the determination of the churches not to countenance or support any preacher who did not pursue a mild and conciliatory course towards other religious denominations." A "plan of co-operation" was drawn by Dungan, Frame, Loos and Henshall, was adopted, and the churches asked to make pledges for the work and report at a meeting August 8, at the "Jerusalem meeting house, Harvard county." There was preaching, "able discourses," by Coleman, Loos, McDougal and Frame. "Eleven were induced to obey the Lord," "the brethren were stirred up, and we trust will be induced to prosecute the Christian journey with renewed zeal and delight." The churches met in August. George W. Morling was made president. Pledges to the amount of $563.50 were made. A constitution was adopted for the "Maryland State Christian Co-operation," with usual provisions giving the privilege of membership to any "Christian organization, contributing funds," and "one vote to each congregation." E. E. Orvis, J. R. Frame and A. E. Myers did the preaching at this meeting and eleven obeyed the gospel. The meetings in that day were both missionary and evangelistic.

This is ancient history. Between 1851 and 1878 there is a great gulf fixed. That these churches continued to co-operate and to hold conventions at intervals there can be no doubt. In the Beaver Creek Church book I found a minute about such a meeting at Hyattstown, January 14, 1859, and again in 1860, 1863 and 1865, at Baltimore, but the invaluable record of this period in some old desk or garret is hid away, or has been long ago swept into the flames like Cicero's treatise on Glory, or the original Ms. of that great book which everybody praises and nobody reads—Carlyle's French Revolution, and the man who discovers it will be akin to him who saved Justinian's Code, or who rescued Magna Charta from the tailor's scissors, or snatched the Codex Sinaiticus from the basket of kindling. Still we have the fruit of all this unrecorded service.

Our present organization, the Christian Missionary Society of Maryland, Delaware and District of Columbia, had its origin in Rockville, Md., November, 1878. Finding no organization among the churches there I came to the Capital, in 1875. As soon as seemed convenient I called such a meeting at Rockville and eighteen persons, representing six churches, responded, and $150 was pledged for some general work. The churches reported a membership of 1,635; added during the year, 247; money raised for all purposes, $6,245; for all missions, $180; Sunday-school scholars enrolled, 1,228. We have had thirty years of continued and faithful service, and at our last meeting, just closed, with the Whitney Avenue Memorial Church in this city, we had our best reports and most enthusiastic services. In contrast with our first meeting the figures are: 36 churches enrolled, 5,664 members, 5,303 in Bible schools, 28 preachers, a church property of $356,850, over $6,000 contributed to missions, and $9,000 for ministerial support, and for all purposes $80,000.

The churches sustained in whole or in part ten evangelists the past year, and plans were adopted to continue these workers, to employ a corresponding secretary all his time who shall act as state evangelist, to create a permanent fund for state evangelization, to establish Centennial churches in two different cities this year, to hold state missionary rallies, to make the Centennial aims our own, to group Rockville and Redland, with Geo. E. Dew as pastor, to have all churches, Bible schools and Christian Endeavor societies make state missions a specialty, and to secure the churches against unworthy preachers.

We had a great program. We began with a study of our field—"The Cities," by C. C. Waite, and the rural districts by G. W. Remagen, discussed by Thomas Wood. "The Life of Prayer," Peter Ainslie; "Place of the Ministry in the Church," George A. Miller; "State Missions to the Front," J. E. Stuart, W. G. Oram, J. A. Scott; "The Pulpit—How to Keep it Above Reproach," N. H. Trimble, George E. Dew and Mark Collis; "Forsythe's Yale Lectures on Preaching," L. B. Haskins; "The Future Life in the Preaching of the Apostles," George B. Townsend; "Personality and Message of the Minister," Dr. W. P. Thirkield, president of Howard University; H. A. Denton, A. C. M. S.; George W. Brown, one of our Maryland boys, F. C. M. S.; Mrs. Ida Harrison, C. W. B. M.; H. F. Lutz, N. B. A., and W. R. Warren, Centennial. One of the most helpful of our visitors was Marion Stevenson, whose Bible studies and Sunday-school addresses were received with universal approval. Others sharing in the work of the convention were Walter A. Smith, whose church cared for the comfort of the guests; A. E. Ziegler, Claude C. Jones, J. E. Powell, W. S. Hoye, B. A. Abbott, J. B. Thomas and W. H. Schell. The last two were members of the first organization in November, 1878.

Among the best things was the woman's session. Mrs. M. C. Shinn presided, and Mrs. Ferguson, Mrs. Fiddis, Mrs. Oram, Mrs. Harmon, Mrs. Pirtle, Mrs. Harrison and others of the elect ladies made it all that could be desired. A splendid feature was the singing of Mrs. Powell. Another fine session was that of the Bible school. J. A. Townsend, E. A. Gongwer and others gave great satisfaction. A. G. Bishop presided. Our closing session was given to Christian Endeavor, and to the Centennial address by W. R. Warren. The Christian Endeavorers made an excellent showing. J. M. Pickens was president and Roy E. Dew, A. W. Starrall and others contributed to its interest. Warren got some tithers. Ocean View got the Sunday-school banner. Beaver Creek got the next convention. Our committee on education reported seven young men being trained for the ministry under their auspices, two of their boys appearing on the program, G. B. Townsend and George William Brown. Townsend was appointed our delegate to the Antisaloon League and Miller and Abbott fraternal representatives to the Baptist Association of Maryland. Miller got the big plum, the presidency, for the next year. A new constitution was adopted. Our brethren who have during the year rested from their labors were affectionately remembered. Mrs. Emma Lattimore was added to the state board. The attendance of delegates was every way encouraging. It was a good meeting. These lines are written as the saints gather in New Orleans. The Lord be with them.

Our Budget

—Chicago, November 10-12.

—This is the next place and date on the calendar.

—It will be a meeting of Baptists, Free Baptists and Disciples of Christ.

—Christian union, as especially affecting these bodies, will be considered.

—The place will be the Memorial Church of Christ. Particulars are given in another column.

—We are advised that the program will be carried out as advertised, except A. W. Fortune will take Dr. Willett's place on the first topic. Brother Willett requested to be left off, as his church is the host of the congress.

—We print this week an address on the same general theme, which was delivered by the Baptist fraternal delegate, Dr. Case, at the New Orleans convention.

—We understand that the reason why Dr. W. E. Norton, who was to speak for the Canadian Baptists at New Orleans, did not appear is, that the four Baptist missionary conventions of Canada have decided to consolidate. This decision was very recently reached, and unexpectedly the time for their first convention was set for a date which made it impossible for the secretaries to get ready for their approaching convention and go to New Orleans.

—We regret to announce a disastrous fire at the Southern Christian Institute, whose work we pictured in our columns some weeks ago. We call attention to Brother Smith's statement on another page.

—We hope to publish in our next issue some account of our work in Colorado, where the best convention ever held in the state has just concluded.

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—L. L. Carpenter will dedicate at Jackson Center, Ohio, November 8.

—Graham Frank is to begin a meeting in his own church at Liberty, Mo., on November 8.

—W. P. Murray, of Lucas, Ohio, is to be associated with the church at Vermilion, Ohio, November 1.

—William A. Dawson and the church at Augusta, Kan., are to be in a meeting with Nichols and Lewis in November.

—C. R. Sine has succeeded Wesley Hatcher as pastor of the Christian church at Hamilton, Ohio, and is already upon the field.

—George A. Maldoon, who recently took the work at Big Run, Pa., reports an organized teacher training class having a fine interest.

—At Rennselaer, Ind., a pipe organ has been installed, Andrew Carnegie contributing half of the two thousand dollars which it cost.

—It is hoped that the Sunday-school section of the new church building of the West End Christian Church, Richmond, Va., will be done Dec. 6.

—Anson McDonald has been evangelizing in Kentucky for two years, but will take regular work the first of the year, though we are not informed where.

—Cooksey and Miller are in a meeting at Sedgwick, Kan., where E. J. Manley is pastor. They are open for correspondence for meetings in January and February.

—B. F. Cato attributes the fine success in the Sunday-school work at New Albany, Ind., largely to the lectures by Marion Stevenson more than two years ago.

—The Junior Endeavorers of the East Church, Toledo, Ohio, have just rendered an excellent program on "Missions in India." F. M. Pitman is the minister.

—James Cage reports that C. F. Trimble and wife, of Ardmore, Okla., are in the field again as evangelists. Brother Cage speaks very highly of their abilities for this work.

—S. W. Jackson says of C. E. Daugherty, who has just been located with the church at Castle Rock, Wash., that he is an excellent pastor and an able minister of the Word.

—The Hancock Street Church of Christ at Everett, Mass., is making preparations for a meeting in November under the leadership of R. W. Stevenson, of Toronto, Canada.

—Evangelist H. Gordon Bennett, who recently held two good meetings at Sciota and St. Augustine, Ill., is to lead the church at La Harpe, Ill., in a great meeting in November.

—E. J. Willis has removed from Carlyle, Ky., and has entered upon his regular ministry at Kirksville, Mo. He was greeted with splendid audiences and ten additions to the church.

—We have received from Charles C. Smith, clerk of the board of the church at Marva, Ill., commendations of W. H. Applegate and his wife, who are capable and faithful workers.

—Victor L. Goodrich has been in a meeting near Grand Junction, Colo., with a country band of Disciples. They had to build a tabernacle. The prospects were bright for a good meeting.

—A note from E. C. Mannan tells us that C. W. Cauble, the new minister of the Sixth Church, Indianapolis, Ind., has demonstrated his ability in leading the people, and is well liked by all. This is just what we expected.

—F. W. Emerson, pastor of the Christian church at Freeport, Ill., is to close his work there November 8, to take charge of our church at Redlands, Cal., on November 22. Brother Emerson has accomplished much good at Freeport.

—All departments of the work seem to be progressing satisfactorily at Warrensburg, Mo., where George B. Stewart is the minister. A meeting is to be held late in November, led by Geo. L. Snively and C. H. Altheide.

—It was a thoughtful act on the part of members of the church at Winslow, Ind., to visit the home of P. C. Abbott that the Lord's supper might be partaken of by Sister Abbott, whose serious illness prevented her getting out.

—The Christian Endeavorers of the Memorial Church at Rock Island, Ill., had a "Taft and Bryan Social," which seems to have been a great success. A part of the program was a debate by six speakers, with a vote by all present.

—Ellis Purlee and his church at Coffeyville, Kan., are making great preparations for a meeting to begin Nov. 8, under the leadership of W. E. Harlow, who will be assisted in the music by A. O. Kuhn, and Miss Helen Hite.

—The church at Colfax, Ill., where Norman H. Robertson ministers, will hold a revival beginning about the middle of this month. The church observed the first anniversary of the dedication of its new building last Lord's day. All departments prosper.

—J. H. Smart and wife, of Decatur, Ill., visited St. Louis on Saturday last, and were the guests of the Editor of The Christian-Evangelist during their short stay. Brother Smart lives in Decatur, but preaches on every Lord's day for churches within easy reach of that city.

—J. H. Jones, of Bolivar, Mo., is to spend half of his time in the field as State and District Evangelist. Brother Jones has done a good work at Bolivar, and we anticipate much good results from his broader effort. He has just been in a meeting at Halfway.

—The men's club of the Christian church at Warren, Ohio, is taking a leading part in the local option campaign now being waged in that county. Three hundred and fifty men were in attendance at the opening meeting of the campaign, held in the Central church, of which J. E. Lynn is pastor.

—The churches at Milestone, Sask., Canada, united in a farewell service for Brother and Sister A. R. Adams. Resolutions commending them as efficient and untiring workers, and expressing the wish that they may again be permitted to labor in Western Canada were unanimously adopted.

—Mrs. A. P. Frost received a great surprise on her seventieth birthday, which was celebrated at her home at Lakeside, Winona, Minn. She was remembered by many old and new friends. Mr. and Mrs. Paul Watkins, her nephew and niece, gave her a beautiful reception at their home on the evening of Oct. 13.

—B. F. Cato, the pastor at New Albany, Ind., writes us that the revival which was to have been held in the Central Church this month has beeen postponed by the mutual agreement of the congregation and the evangelist, S. M. Martin, on account of the political campaign and the preparations for holidays.

—We are glad to welcome R. M. Messick back again to Missouri. He is at Chillicothe, where he first began to preach the gospel thirty-six years ago. It is his purpose to visit all the churches in the state among which he labored in years gone by. He expects to be in Missouri about a year, and his address will be at Chillicothe.

—The little band of brethren at Starke, Fla., are appealing for some help to enable them to erect a building. Any one interested may send to W. H. Taylor, or the Bank of Bradford County, Starke, Fla. The church, it appears, was organized as early as 1874, and has had many vicissitudes. In 1907 R. A. White reorganized, and there are now about 35 members. Brother Taylor writes that he has a Bible school of 70 enrolled, and that a preacher has been employed for part time.

—There are two training classes doing good work at Flora, Ind., where F. L. Davis is the minister. It is hoped to have an attendance of 100 in one of these classes. At the recent rally day in the school, the adult class was the largest, a rare thing in most schools. While the goal in attendance was not reached, that in collections was almost half above the aim.

—The Main Street Christian Church, of Mason City, Ia., has just observed its seventeenth anniversary. Most gratifying reports were presented. G. E. Roberts has been the minister for one year, and during this period more than $6,000 was raised for all purposes, a thousand of this going to missions. There were 159 additions, 105 of which were by confession and baptism. The future prospects of the congregation are exceedingly bright. The city, with a population of about 13,000, is a growing one. The church has a task before it that ought to demand its best efforts, and we are sure it will meet the demand.

—Crayton Brooks informs us that William L. Fisher, a graduate of Bethany and Yale, is home from Oxford, England, and is visiting his mother at Frankford, Mo. He was the predecessor of Brother Brooks at New Castle, Pa., and he considers him the finest pastor he has ever known. Such a man ought to be employed at once by one of our strong churches.

—The re-opening and dedication services of the Christian Church at Mt. Healthy, O., occurred October 25. F. M. Rains was the morning speaker, Justin N. Green spoke in the afternoon, and A. McLean at the evening service. Earle P. Kempher is the minister. The enlargement and remodeling cost $6,500, and this gives the congregation an equipment suitable to modern church and Sunday-school work.

—The dedication of the new South Street Church of Christ, Columbus, Ohio, was more than merely a success. It was eminently successful. H. Newton Miller, state secretary, gave two fine talks, and during the day took subscriptions amounting to about $2,940, which is more than enough to cover the indebtedness resting on the building. The congregation now looks forward to much good, aggressive work.

—The financial year of the church at Atlanta, Ill., closed Oct. 15. There have been 51 additions to the church, 47 of them by confession and baptism. All bills were paid and there is a comfortable balance in hand. The missionary offerings were: Foreign, $75; Church Extension, $33; Illinois Missions, $60; Education, $25; Anti-Saloon League, $98. The present membership is 268. Ralph V. Callaway is the minister.

—J. M. Van Horn, of Toronto, Canada, an old-time friend and co-laborer of the Editor of the Christian-Evangelist, in "merry old England," writes that in spite of the criticisms against the Christian-Evangelist he is still a reader of it, and that "the habit has become so fixed" that he hardly thinks it will be broken. "I have been much pleased," he says, "with the spirit and tone of the paper." It is the approval of such men as Brother Van Horn that gives us encouragement in the midst of opposition.

—The brotherhood everywhere will rejoice in knowing that the date has been fixed for the dedication of our church in East Orange, N. J. Z. T. Sweeney is to be master of ceremonies, while M. L. Bates, of Hiram College, and a former pastor of the church, will also speak. It is to be hoped that R. P. Shepherd, of California, the only other pastor besides L. N. D. Wells, who is the present minister, responsible for the building enterprise, will be present. The church, we understand, will seat comfortably about 1,200 people.

—The church at Gibson City, Ill., is one of the most flourishing congregations in Central Illinois. Following a great revival meeting in the summer of 1907, the membership has had a large increase, and there has also been a great uplift in consecration and enthusiasm. The membership now numbers over 400. The church boasts the largest men's Bible class in Illinois, the enrollment being about 150. The society owns a good church building and parsonage and has no indebtedness. We understand that the church at Gibson is looking for a pastor, and we know of no more promising field for the right man.

—Ray G. Manley, son of C. E. Manley, pastor of the First Christian Church at Scranton, Pa., has just been ordained for the ministry. He is to go to Napes for the purpose of studying the language, habits and customs of the foreign element, as it is amongst this class he expects to devote his life ministry. Among those taking part in the ordination were C. A. Frick, George Youll, Richard Bagby, E. E. Cowperthwaite, George Ziegler and the young man's father. It was an occasion of benediction to all present. Young Brother Manley is, we hear, a man of marked ability and it is expected that he will accomplish much good.

—October 13 was the twenty-ninth anniversary of the church at Galena, Kan., where the congregation was never more harmonious and hopeful than now. The church was organized by W. H. South, and for several years he was its efficient pastor, and is still a member of the organization. R. H. Love, the present minister, calls him one of God's noblemen. Three years ago the church began observing its anniversary by roll call and a rally. It was a real feast of good things this year. Brother Love was kind enough to speak in highly complimentary terms of the Kansas number of The Christian-Evangelist.

—Edward E. Cowperthwaite, with November, closes his work as missionary pastor, under the auspices of the A. C. M. S., with the congregation at Wilkesbarre, Pa. He has seen this work grow from one to its present membership of 120. With a great loss by removals it has been a work in which there have been many heartaches, but, also, much joy. A new man will be ready to take up the building enterprise. Brother Cowperthwaite believes that the plea is rooted, and in a few years more we will have a fine church home, and a large influential congregation. His reason for withdrawing is that he must have rest and a change.

—The thirty-second annual convention of the Young Men's Christian Association of Missouri will convene at St. Joseph, November 19-22, 1908. A number of prominent speakers have been engaged, and the program prepared is inviting. There are now fifty-nine of these Associations in Missouri, employing seventy-two paid officers and owning property valued at over a million dollars. The membership is nearly 12,000. The annual aggregate expense of all these Associations is over $140,000. Their work is vastly important, and the men and boys of Missouri should receive the encouragement and co-operation of the Christian people of the State.

—The annex of the new building of the Cecil Street Church, Toronto, Canada, has been dedicated. The addition which was built during the summer is of brick, and provides a suite of beautiful parlors, which will be greatly appreciated, as they are much needed. They can all be thrown into one room so as to be serviceable for lectures and entertainments, while they add much to the facilities for Sunday-school work. One hundred dollars in excess of the amount needed was raised for the expenses. The work here under J. M. Van Horn goes on well, though the field is a very difficult one for making converts, owing to the indifference of the people.

—F. P. Arthur, corresponding secretary of Michigan, writes that a day of blessing marked his visit to the church at St. Louis, Mich. It was rally day in reality, he says, and all departments of the church made a healthy showing. Bills were paid and the business situation vastly improved. The joy of the day was especially centered in the baptism of nine candidates in the river in the afternoon. Isaac Bussing, the pastor, and his wife, and earnest helpers deserve much credit, says Brother Arthur, for this good showing, which points to the value of plan and business execution. The outlook for the future seems to be very bright. Since the rally day there have been twelve added to the fellowship.

—Many of our readers will be pleased to learn that Miss Jennie Shannon, of Warrensburg, Mo., daughter of R. D. Shannon, and granddaughter of Moses E. Lard, on the one side, and Pres. James Shannon on the other, was married to Mr. J. D. Dunlop, of Columbia, Mo., at the residence of her sister, Mrs. Fontaine Meriwether, in Sedalia, Mo., on the evening of October 28, A. W. Kokendoffer, pastor of the Sedalia church, officiating. The Editor of this paper, having personal acquaintance with Miss Shannon and her family, takes pleasure in extending his congratulations to the happy pair and to all concerned, and to express our best wishes for their future happiness and usefulness.

—A series of sermons is being delivered in the church at Fitzgerald, Ga., by Pastor E. Everett Hollingworth on great questions from the Bible, as follows: "The Fugitive—Where Art Thou?" "The Man Who Was Rich and Didn't Know It —What is That in Thy Hand?" "The Traveler—Whither Goest Thou?" "The Problem of To-day—What Is A Man Profited If He Gain The Whole World And Lose His Life?" "The Seeker—Whom Seekest Thou?" "The Inquisitive Man —What Is That To Thee?" "The Startled Multitude—What Shall We Do?" "The Universal Question—If a Man Die, Shall He Live Again?" "The Freedmen —Who Are They, And Whence Came They?" "The series began Oct. 4 and will close Nov. 29.

—Work in some Southern fields is very discouraging. H. S. Davenport, of Fairfield, N. C., in response to our inquiry, writes as follows: "Hyde county has been swept by floods for the last three years, and everything is entirely at a standstill. I am preaching for four weak churches and five mission points. I get no salary, because the brethren are not able to pay. The whole field will not be able to pay $100 this year. The storm so interfered with the meetings that very little has been done, but I am able to report fourteen accessions in my field for the year. We have been able to raise nothing for missions. Some of the brethren are preparing to leave for other places, where they can get work to enable them to support their families. Our roads are impassable."

—A. E. Dubber, who has been doing good work in the evangelistic field, left this the middle of September upon the urgent call of the church at Greeley, Colo. He has found what seems to be a needy field, and one full of promise. There is a membership of 250, with a determination to do a great work for God. They own a fine lot and expect to build a good house. Brother Dubber seems delighted with the people. His understanding with them is that he will be able to hold some meetings during the year, and he will be glad to hear from churches who may wish his services. He is to lead a meeting for the Greeley church in November, and will be assisted by Professor Theodore Fitz, who sang for him in Texas last summer, and is in charge of the music at the State Normal at Greeley, and choir director for the church. His work in both capacities is giving great satisfaction.

The New Hope
Is the Best Remedy for the Drug and Liquor habits
HOME TREATMENT can be administered
J. H. GARRISON, President
Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

OUR FIRST ANNUITANT.

The first Annuity bond issued by the ***Foreign Christian Missionary Society*** was in favor of Lazarus Ehman, dated Nov. 27th, 1897, and the amount he donated was $2,000. That has been eleven years ago. How the years do fly!

Altogether, he has made nine gifts aggregating $6,734.36, as follows:

Nov. 27, 1897	$2,000.00
June 2, 1899	500.00
July 28, 1899	600.00
Sept. 9, 1899	1,000.00
Mar. 20, 1902	549.00
Mar. 26, 1902	697.00
July 6, 1903	275.00
Nov. 24, 1902	911.12
Dec. 4, 1905	202.24
Total	$6,734.36

Brother Ehman shows his faith and cordial approval of the Annuity Plan by making nine different gifts, covering the period of Nov. 27th, 1897, to Dec. 4th, 1905. During the eleven years, or since his first gift was made, he has received a check every six months, promptly on time.

During the eleven years he has had no risk, no suspense, no expense, no doubt, no trouble, no taxes, no repairs. The money is yielding interest ***every day*** and will continue to do so until the Lord calls him home.

He rejoices to see his money do the Lord's work, while he yet enjoys an income from it.

To those who are fifty years of age, or older, the Annuity Plan is an ideal investment as a mere investment, to say nothing of the good the money does. Its advantages may be tabulated as follows:

1. A perfect security for your savings.
2. It is favored by the most conservative investors.
3. It is universally popular with those who have tried it. ***To this there is not a single exception.***
4. It is free from speculation.
5. It is unaffected by hard times and market conditions.
6. Its advantages are available for those of large or small amounts.
7. There is never any cause for uncertainty or worry.

We will be pleased to have you consider a Centennial Annuity gift for Foreign Missions.

For illustrated booklet and full information address

F. M. RAINS, Sec'y, Box 884, Cincinnati, O.

Watch this space next week!

—Work at Syracuse, N. Y., moves along with promise.

—The church at Walla Walla, Wash., began a meeting with John L. Brandt and his assistants, November 1.

—R. M. Messick, of Salem, Ore., preached at Salt Lake City recently for Dr. Buxton, en route for a visit to his old pastorates in Missouri.

—We hope to publish in our next issue a special account of some of the work in Colorado, where the Silver Jubilee convention has just been held.

—There was a great Bible school rally at the Church of Christ, Pompey, N. Y., last Lord's day. This church is in a contest with the school at Tully, N. Y.

—J. L. Brandt spent the last week of October at Drake University, where he held six lectures and preached two sermons to large and interesting congregations.

—J. E. Sturgis, of Butler, Ind., who is singing for James T. Lawson, pastor at Madison, Ind., in a splendid meeting, has December open owing to that date being cancelled.

—The new church at Flatbush, N. Y., had five additions recently, and a payment of $500 was made on the debt. As indicating growth, the church extension apportionment was doubled.

—Churches in the neighborhood of St. Louis might book a concert date with the Netz Sisters while they are in this section. They may be addressed at Benton, Ill., whither they went for a meeting following the national convention.

—Following the convention at New Orleans, T. Ellmore Lucey, who was a visitor to The Christian-Evangelist office on his way to the convention, filled a number of lyceum dates in the South. Brother Lucey is a musician and chalk talker.

—W. W. Burks, of Nevada, Mo., was a pleasant visitor to The Christian-Evangelist office recently while in St. Louis. Brother Burks is one of our live young preachers, with an ambition to make himself more useful.

—J. V. Coombs and T. Ellmore Lucey began a meeting with the church at Danville, Ind., last Lord's day. E. E. Moorman is the energetic young minister at this place. At the conclusion of the meeting he is to enter upon new work with the Englewood church at Indianapolis.

—F. W. Norton has been spending several weeks in Illinois in the interest of the Wharton Memorial Home, and reports splendid missionary interest. We hope to publish a statement concerning this most worthy work, and a needed institution. Small or large gifts are desired to make it a success.

—F. E. Trucksess, song evangelist, of Brownsburg, Ind., is to assist L. E. Murray in a meeting at Middletown, Ind., beginning November 8. Two weeks later he will be with I. N. Grisso in a three or four weeks' meeting at Waveland, Ind. Brother Trucksess has fine recommendations as to his ability in his chosen field of work.

—The church to which G. B. VanArsdall ministers at Cedar Rapids, Iowa, shoulders its responsibilities in such a way that its broadness of vision is manifested. Its board of officers recently decided that this church ought to assist in establishing the Wharton Memorial Home for the children of missionaries, and to do so by sending three annual offerings.

—The Christian Church in Salem, Ohio, forges to the front. Elaborate plans are being prepared for the fiftieth anniversary next March. Extensive improvements on the church property are already under way, and M. J. Grable, the former successful pastor of the congregation, is to help Brother Reynolds, the present minister, in a month's revival effort during November.

—We regret to learn that R. A. McCorkle has found it necessary, because of continued illness, to return to America for a few months of medical treatment. It is with great regret he leaves the work at Osaka, Japan, but comes with the expectation of being able to resume his work within a year at the most. He sailed on the Empress of China October 5, and can be addressed, we believe, at 734 Bowery street, Akron, Ohio. In asking us to change the address of The Christian-Evangelist, he says: "I can't get along without it."

—T. M. Westrup makes a strong plea in "La Via de Paz," a little paper put out by our Mexican mission, for a new version of the Bible in Spanish. The best Spanish version, he says, is Valer's, which, although revised and corrected several times in the four hundred years of its existence, still needs a thorough overhauling. Spanish religious literature, it appears, is very limited, and Brother Westrup thinks that if we make the effort now to render into the language of the Hispanola-American our Biblical treasures, the time is not far away when the demand for them will be large indeed. It may be that some lover of Mexican missions will make it possible for many valuable works to be put in book form for boys and girls and men and women of the awakening republic on the south of us.

—The work at New Albany, Ind., proceeds in fine style under B. F. Cato. At the recent Bible school rally there were 745 present, although the high mark of 700 had been set. This is 30 per cent over the enrollment, and 336 per cent more than the attendance last year. There were 108 men in the pastor's class and 164 women in the "Serve class." This puts the Central Christian Church school easily ahead of all others in the town. Brother Cato will have served this congregation, on January 1, five years, and all this time the old Central has never failed in anything she has undertaken.

—We regret we had not space at command at the time we received Bro. M. M. Goode's appeal on behalf of Missouri day. As he points out, in number of members and churches, Missouri leads all the states, and ought to lead in the annual offering for state missions. Only one in every five of the population of the state is a member of any church, and only one in every 205 is identified with the Disciples of Christ. These facts alone ought to stir up our churches to a greater interest in evangelizing within the borders of imperial Missouri. Calls for assistance were never more numerous.

—J. Fred Jones, state secretary of the Illinois Christian Missionary Society, spent two days in Eureka last week. On Wednesday evening he spoke on "Illinois Missions" in the Christian church, with a view of enlisting the Eureka church in becoming a living link in the state society. Thursday afternoon, in the college chapel, to the delight of the entire student body and many friends, he told the story of his recent trip to New Orleans. Brother Jones was at his best in both addresses. He is popular in Eureka, especially with the students of Eureka College, who are always delighted with his wit and wisdom. Brother Jones has been secretary of the Illinois Christian Missionary Society for thirteen years, and is doing, we hear, the best work of his entire service.

—We are glad to find such a ready response on the part of our friends in sending us subscribers on our special three months plan as advertised in our columns. The rate of 25 cents, of course, does not begin to pay the cost of sending the paper for that period. Our purpose is to try to get a large number of people who are not reading religious papers interested in the work that our great brotherhood is doing outside of any particular local church, and, at the same time, seek to create a liking for religious literature. Ministers everywhere testify that those who are the most faithful workers in their churches are the people who read regularly a good religious paper. Never in all our history can so much good be accomplished in the Master's work by our religious journals as the year we are now entering upon leading to the Centennial. The more readers the Christian-Evangelist can have during this year, the wider service can it accomplish for the cause, and the better, in every way, will be the return to every missionary organization and every local church. We, therefore, beg our friends to continue to send in lists of subscribers on the basis of this offer. We hope that the merits of the paper will be such that these temporary readers will continue with us, and participate in our campaign that has in view the advancement of every Centennial aim.

—**The following paragraph, in a letter from Joseph Todd who goes from New York to Bloomington, Ind., as previously announced, contains some news that will be interesting to our readers:**

"We left New York September 29. Newell L. Simms, formerly of Missouri, is there taking advantage of Union Seminary, Columbia and New York. Brother Harp becomes pastor at 119th Street, to succeed Dr. J. P. Lichtenberger, who is related to Columbia University as a lecturer and also with the New York School of Philanthropy. Brother Willis, of 169th Street, writes me that he is improving and hopes to preach again in the near future. Dr. Herbert Martin has returned from Europe and resumes his work with the Sterling Place Church, Brooklyn. He will have associated with him this year Brother Jolly, from California. Rounds, at the Flatbush Church, is pushing things in his energetic way, and the work gives promise of its largest results. Wells, at East Orange, is heroically pushing the completion of their new church building. They dedicate soon. It will be our first permanent church home in New Jersey. Keevil, at Greenpoint, Brooklyn, is bravely attempting to meet the religious needs of the unchurched thousands about him. Would that he could be furnished with the money necessary to enter this field in a more comprehensive manner. The First Church, on 56th street, expects to get a pastor soon.

"I have never known a church to love a pastor as this church at Bloomington, Ind., loved T. J. Clark. He has done a great work here and left the church united and consecrated. It is a blessing to follow such a man. The work opens with enthusiasm. This is a great church. Amzi Atwater, A. B. Philputt, Brother Ross, Brother Van Cleave and T. J. Clark are responsible for its training and growth. They have a roll membership of over 1,300, and possibly an actual membership of 1,000. Indiana State University is three blocks up the street and enrolls over 2,000 students in all departments during the year. Of this number over 300 come from Christian church homes. There is no better place in our whole nation for a Bible chair than here. Fifty thousand dollars invested here would yield a tremendous return. We believe some one will sometime enter this door of opportunity."

The Congress of Baptists, Free Baptists and Disciples.

The secretary of the forthcoming joint congress of Baptists, Free Baptists and Disciples sends us this final word in regard to the sessions of the congress. The first session will be held in the Memorial Church of Christ, Oakwood boulevard and Cottage Grove avenue, Chicago, Tuesday, November 10, at 2:30 p. m. Take a Cottage Grove avenue car to Oakwood boulevard and walk one block west to Oakwood, where the church is located. There will be afternoon and evening sessions Tuesday and Wednesday, and a morning and afternoon session Thursday, with probably a social function Thursday evening. The secretary has received numerous letters regarding the congress, and all are commendatory of the plans for the congress, and express the uniform conviction that such a fraternal discussion of our common problems can not but produce closer relations of the three bodies.

Two Million Dollars for Missions, Benevolence and Education.

Here is a goal worthy of a great people! And here is a great people equal to the goal! For the year ending September 30, 1908, the amount was over $1,500,000. There are almost that many members of our churches. Even if all over the million are opposed to societies, and half of the million are incurably indifferent, the true and loyal will have to increase their gifts by an average of only one dollar each for all general interests and the whole Centennial year to realize the aim! Of course it will be done!

But what will be your share in the victory? Some are quietly and earnestly deciding to give hundreds and thousands. They will thus greatly advance the average. There ought to be a generous pride in every heart to be one of those who are raising the average, and not one of those who are dragging it down.

The first appeal of the new missionary year is before us. The offerings for state missions are being made. Men are seizing the chance to worthily blend state pride and gospel zeal. Make the first Centennial offering a worthy pacemaker for the year!

W. R. Warren, Centennial Sec.

Children's Day for Home Missions.

Supplies, programs and missionary blanks have been sent out to nearly every school in the brotherhood, and active preparation for the celebration of this great day has been going forward with encouraging signs. If we are to judge by the messages that reach us from state superintendents and Sunday-school workers all over the country, and from orders which have come in voluntarily, this is to be the greatest celebration that the Sunday-school has ever held.

During the last few weeks the following schools have received United States flags in appreciation of their sending the largest offering in their state:

Anniston, Ala.; Hot Springs, Ark.; Berkeley, N. Cal.; Rocky Ford, Colo.; Jacksonville (First), Fla.; Valdosta (First), Ga.; Payette, Idaho; Des Moines (University Place), Ia.; Wichita (Central), Kan.; New Orleans (Soniat Ave.), La.; Lubec, Me.; Baltimore (Second), Md.; Worcester (Highland), Mass.; Owosso, Mich.; Minneapolis (Grand Avenue), Minn.; Deer Lodge, Mont.; Platte Valley, Neb.; Winston-Salem, N. C.; Kingfisher, Okla.; Eugene (First), Ore.; Charleston (Calhoun Street), S. C.; South Elrod, S. D.; Memphis (Linden), Tenn.; San Antonio (Central), Tex.; Richmond (Third), Va.; Medical Lake, E. Wash.; Spokane (Dean Avenue), W. Wash.; Monroe (Union), Wis.

The following list of schools have received, in addition to the United States flag, a handsome Christian Conquest flag, their offerings exceeding $100:

San Diego, S. Cal.; Washington (Ninth Street), D. C.; Chicago (Englewood), Ill.; Indianapolis (Central), Ind.; Lexington (Broadway), Ky.; Kansas City (First), Mo.; Buffalo (Jefferson Avenue), N. Y.; Bellaire, Ohio; Philadelphia (Third), E. Pa.; New Castle, W. Pa.; Wheeling (First), W. Va.

The same offer is made this year by the Home Society. The leading Sunday-school in each state will receive a United States flag, and if the offering is over $100 they will receive a Christian Conquest flag as well as the Federal flag.

The buttons of the American Legion of the Cross will be awarded again this year as last, a beautiful gold and enameled button being given to every contributor of $5, and the same button in dull metal to every contributor of $1.

We are hoping that every school in the brotherhood will line up for home missions this year. If it is impossible to observe the day formally, a few home missionary songs should be sung and prayer offered for the home missionary work, and the offering of that day devoted to the cause if possible.

Information and supplies may be had by addressing George B. Ranshaw, Sunday-School Superintendent American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

Florida State Convention.

The Florida state convention will be held at Tampa, November 12-15. The last day of the convention will be sermon day. The business will be done on Thursday, November 12. State C. W. B. M. day, November 13, general societies' day; and Saturday, Florida state missionary day. It is hoped that a number of ministers will remain over Lord's day and occupy offered pulpits. Come at the beginning and remain till the close. We expect one of our best conventions. Write R. A. White, 1603 Florida avenue, that you are coming.

T. A. Cox, Corresponding Secretary.

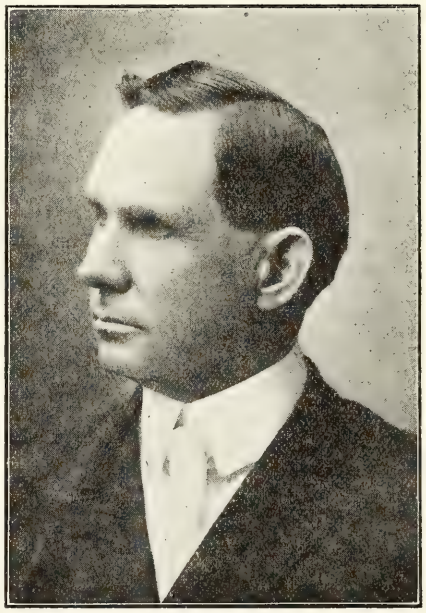
KANSAS JUBILEE CONVENTION

This convention, which marks the close of fifty years of organized mission work in Kansas, and to which the brotherhood has been looking for some years, has come and gone, and the goodbys have been spoken. Great has this convention been in its fellowship, in its reports, in its enthusiasm, in its attainments and in its plan and outlook toward the future. Yet it seemed that Æolus conspired with old Neptune in a most angry mood to defeat the good will of the people, for a more inclement spell of weather a convention never encountered, it seems to me. For two days previous to the opening day of the convention a general downpour of rain had prevailed over a large portion of the state, and on the opening evening a blinding snowstorm set in continuing for two days without intermission, followed by more rain. This storm doubtless kept hundreds away from Topeka. Still nearly 500 out-of-town delegates were present, while the local attendance swelled some of the audiences to over two thousand.

W. E. M. Hackleman, of Indianapolis, led the music, assisted by other song leaders at various times. The music was of the highest order.

The Christian Woman's Board of Missions opened the convention October 22. This organization sustained its former high standard of utility and efficiency by reporting the best year in its history in the state. A net gain of 500 in membership has been made. Mrs. S. L. Wilson is the state president and continues another year. She is a rare spirit among our sisters in Kansas where the quality of all is of the highest type. C. C. Smith, the inimitable, who has been thought by the uninitiated, on account of his proximity to the negro work, to be one of them, delivered an address on the first evening and added greatly to the usefulness of the meetings during the following day. Mrs. Ida W. Harrison, of Lexington, Ky., gave two inspiring and instructive addresses during this period. The report of the Secretary, Miss A. Rosalea Pendleton, showed an unprecedented gain in receipts and in general interests and revealed a large amount of work accomplished. Mrs. Laura J. Ela, as Centennial Secretary, and Miss Bertha Moody, as state organizer, did most commendable work in their respective fields. Perhaps the highest point in this excellent period of the convention was reached when W. G. Menzies, of Rath, India, whom the Auxiliary at Hutchinson is supporting, made his address on India. It was a masterly presentation of the pitiful condition of that section of that dark land, and appeal to the brethren of America to come to the rescue. Brother Menzies had a map of a section of India, showing the district in which he and Sister Menzies labored; being a scope of country about 34 miles square, containing one city, Rath, of 14,000, with a total population of 300,000, and only two missionaries. Sister Menzies spoke twice on conditions in India, and showed the need of work among the women and children of that country. Sister Menzies is, and has been for some years, the living link of the Juniors of Kansas. An address delivered by Mrs. I. A. Wilson, of Valley Falls, Kansas, during the Junior period is worthy of special mention for its clearness and force. Also the excellent work of Miss Louise M. Bagley, of Topeka, State Superintendent of the Junior work, is to be highly commended.

In the Bible School session, with I. W. Gill, who continues another year State President, a program of unusual merit was rendered. The platform of the Auditorium was filled with teacher training graduates from various parts of the state. J. H. Engle, State Secretary of the Kansas Sunday-School Association, delivered a forcible and practical address in which he said that there were more teacher training classes in the Christian Church in Kansas than in all other churches combined, and there were more graduates in the Christian Church at the present time than were ever enrolled in the State S. S. Association at one time before. He paid a high compliment to Myron C. Settle, whom he referred to as "our" brother Settle. Following this address Herbert H. Moninger, of teacher training fame, spoke on "What of the future?" At the close pledges were taken for advanced classes in teacher training and about 3,000 pupils were promised. Space forbids more than mention of the



W. S. Lowe.

excellent addresses of Geo. O. Foster, R. C. Harding, Clifton E. Rash, and the speech of an invited guest, W. A. Elliott, President of the State S. S. Association, on "The To-morrow of Childhood."

During one evening O. L. Smith, of El Reno, Okla., presented the claims of the new university of that growing state, President W. P. Aylesworth showed us Cotner's claims upon Kansas, and President E. V. Zollars reinforced Brother Smith's speech by presenting a plan by which Kansas might have a share in Oklahoma University by electing a part of the Board of Trustees, changing the charter and name to conform with this inter-state arrangement, and by lending her influence in building up this institution. A similar proposition had been made by President Aylesworth and later in the convention Chancellor Strong, of the State University, presented a plea in behalf of a Bible Chair Annex to the University in harmony with the report of a committee appointed at the last session of the Ministerial institute concerning this question. So Kansas had more educational institutions than she knew what to do with as suitors for her fair hand, yet like a modest maiden who believes the future has much in store for her, she smilingly rejected all offers. The whole matter was referred to a committee of seven brethren with full power to act, which reported that while we favored our own colleges, and desired that our people should patronize them in preference to any other, yet it was deemed unwise to enter into official relations with any, or with the proposition to establish a Bible Annex at the State University.

Many of the pulpits in the various churches in the city were filled by our brethren on Sunday morning, while the highest plane of spirituality was reached at the union communion service in the Auditorium at three o'clock in the afternoon, when over two thousand persons tenderly and reverently remembered their Redeemer and Lord. It reminded me of our great communions during our national gatherings; indeed, it was declared that the number present on this occasion exceeded the attendance at the service in New Orleans. J. B. Briney, so well known and highly esteemed among us, preached an able sermon on the significance of the Resurrection. At night J. H. O. Smith, of Oklahoma, thrilled all hearts on the great theme, "Our Plea."

The church "Pioneer Period" was perhaps the greatest session of this historic convention. The program was appropriately arranged. The speeches were retrospective as well as prospective. They dealt with early times and peoples. Nearly all the speakers were pioneers in Kansas. The platform was filled with Fathers and Mothers in Israel. They sang one of the old-time songs, in the old-time way, without the organ. John Bain spoke on "The Day of Small Things," John Bull on "Difficulties Overcome," Mrs. Z. T. Hastings, daughter of Pardee Butler, spoke on "My Father," Miss Inez Butler, granddaughter of Pardee Butler, gave recitations on "Kansas," C. W. Yard spoke on "The Pastors Who Succeed," O. M. Bobbitt on "Why We Succeed." O. L. Adams, one of the present living link State Evangelists, told about the last revival in the first church in the state, this meeting being held in August of this year. W. S. Lowe delivered the "Jubilee Address," which the convention voted to have published and which will soon appear in our church papers. O. L. Cook gave an impressive address on "The Church a Missionary Society."

During the business period many splendid speeches were made and much important business transacted. The president's address, by F. E. Mallory, who has been connected with the State Board longer than any other man now in the state, was an emphatic setting forth of the claims of the gospel. From the report of the State Board we glean these important items of general interest: Thirteen workers were employed a total of 2,478 days, organizing and reorganizing five churches and twenty-six departments, delivering 1,290 sermons, adding to the churches by confession and baptism 290, otherwise, 187; total, 477. Twenty-one missionary meetings were held under the auspices of the Board, bringing the total number of additions up to 1,243. Amount of money raised for Kansas Missions, $9,685.51. Raised by evangelists for self-support, in addition to the above, $1,035.55. On church debts, pastors' salaries, improvements, etc., $7,125.20, making a total raised for state and local work of $17,946.26. Raised for out-of-the state missions through the machinery of the state office and its workers, $6,363.91, making a grand total of $24,309.36.

Kansas missions had the right of way during the convention, yet all lines of the work were brought forward. The "gen-

eral interests'' had a rally the last half day of the convention. It was a noble, witty and humorous address that Geo. E. Lyon, the Superintendent, made for Kansas, and at its close, without appeal, but simply at the opportunity, personal pledges were made for state work to the amount of over $1,000, the gifts ranging from $300 (this amount being given by Brother Kennedy, a preacher) down to $5. Two new living links were created by gifts from Brother Kennedy and I. W. Gill and wife. It was a glorious moment, and all rejoiced. This makes eight living links in Kansas, some being for the foreign and some for state work. C. A. Finch, who thinks in poetry and talks in flowers, delivered an eloquent address during one of the evening sessions, on ''The Potentiality of a Conquering Church,'' and was followed by C. M. Chilton, of St. Joseph, Mo., on ''Our Centennial,'' which was one of the strongest addresses of the entire convention. But I regret that I can not claim space to even name the many speeches of this epoch-making gathering. It was a passing from mountain peak to mountain peak. In the Christian Endeavor Period, of which Oliver N. Roth is the presiding officer, important and far-reaching themes were discussed. Especially should be mentioned the most excellent paper by Judge J. N. Haymaker, of Wichita, on ''The Call to the Young Man.'' It was one all young men should have heard to give them the true conception of life, delivered by a busy man, who finds time to serve on our State Board, and spend much time and thought at the conventions, and in committee meetings besides giving largely of his means.

As indicated above, the larger missionary interests were well represented, Ministerial Relief by D. Y. Donaldson, of Kansas City, Benevolent Association by J. H. Mohorter, Church Extension by G. H. Combs, American Missions by Geo. B. Ranshaw, and Foreign Missions by Hermon P. Williams, of the Philippine Islands.

Some Important Items:

—The next convention goes to Hutchinson.

—W. D. Cunningham, of Japan, made a short speech.

—The constitution was revised, making two sets of officers, one for the State Society, or Board, and one for the convention. F. E. Mallory was re-elected as President of the Board, and W. L. Harris president of the convention. Geo. E. Lyon continues as superintendent and corresponding secretary.

—It was a beautiful and appropriate act on the part of the convention to present Miss A. Rosalea Pendleton with a beautiful gold watch, as she retires after ten years of service as corresponding secretary of the C. W. B. M., and Secretary of the State Board, and is succeeded by Mrs. J. E. McDaniel, of Newton, Kansas. C. W. Cooper made this presentation speech.

—The ''Moses Memorial,'' conducted by Mrs. W. C. Payne, was a tender and touching service, in which the promoted leader was remembered in thought and prayer, and by pledging over $500 to that memorial.

—Despite the ''awful'' weather everybody kept in good humor and appeared happy.

—W. Daviess Pittman represented the Christian Publishing Co., and H. H. Moninger the Standard Publishing Co.

—Every necessary convenience was provided by the local committee for the comfort of the delegates.

Paola, Kan. W. S. Lowe.

Fire at the Southern Christian Institute.

A great calamity has come to our training school for negroes at Edwards, Miss. Monday evening, October 26, Allison Hall was burned. This hall contained girls' dormitory, dining room, kitchen and store rooms. The fire was probably caused by a lamp explosion, and was discovered while they were at supper. Nothing in the upper story of the building could be saved; furniture, bedding, clothing of girls and teachers was a total loss. All the stores in the cellar, including canned fruit, the work of a summer, were burned.

Everything there is chaotic. They are moving the printing press out of the shop to make a dining room, and are at work building a temporary kitchen. J. B. Lehman writes: ''We must forage for our meals, and the boys are at work roasting potatoes in the fires of our misfortune.''

The hall was insured for enough to purchase material to erect a more permanent building, but temporary buildings must be erected, cooking range, baker, clothing, bedding, furniture must be replaced at once to prevent suffering. The loss (outside of the insurance) will be not less than $2,000. I want to ask churches and individuals, friends of this work, to come to its aid in this time of calamity. Will not ministers read this letter to their congregations, and will not all come to the aid of this work in this hour of need by making a money offering?

Every room in Allison Hall was full. It will take hard, brave work to hold the school together. We must come to their aid at once. All hearts will go out in sympathy to Brother and Sister Lehman, and also to the teachers who must control these people under such conditions.

Send offerings to C. C. Smith, 1365 Burdette avenue, Cincinnati, Ohio.

C. C. Smith, Secretary.

Texans at New Orleans Convention.

Something near two hundred Christians from the Lone Star State attended the New Orleans convention, and many expressions of joy and appreciation of the entertainment, proceedings, etc., were heard from them. One of them, a business man who had never attended a national convention of the churches, said it was the greatest pleasure of his life. When he had been there only one day he said he had already been repaid for the expense of himself and wife in making the trip. There were representatives from nearly all the vocations of our pushing, progressive Texas citizenship, and all, without exception so far as we know, were delighted. The preachers and the women were delighted, as they always are. Many of the preachers were sent by their churches with a purse to cover all necessary expenses. Of the preachers whose names and addresses I can now recall. I mention the following: J. A. Arnold, Clarendon; Ernest Bradley, Lampasas; G. F. Bradford, Van Alstyne; A. J. Bush, Wichita Falls; G. L. Bush, Gainesville; J. A. Challener, Bryan; J. B. Cleaver, San Antonio; E. Lynwood Crystal, Waco; J. W. Gates, Weimar; Baxter Golightly, Odessa; Colby D. Hall, Waco; A. M. Harrall. San Marcos; Vernon Harrington, McGregor; Cephas Shelburne, Dallas; S. B. Waggener, Athens; W. J. Haywood, Howe; W. T. Hilton, Greenville; J. R. Hodges, Huntsville; E. H. Holmes, Plano; J. W. Holsapple, Hillsboro; W. P. Jennings, Taylor; Clinton Lockhart, North Waco; J. W. Lowber, Austin; J. H. McWhirter, Henrietta; J. C. Mason, Dallas; C. E. Moore, Garland; W. A. Merrill, Lancaster; J. J. Morgan, Fort Worth; A. L. Oder, Center; J. T. Ogle, Paris; D. Pennington, Taylor; A. F. Sanderson, Houston; C. C. Scittern, Proctor; J. W. Smith, Browawood; W. O. Stephens, Austin; John A. Stevens, Sulphur Springs; J. M. Streator, Center Point; J. N. Thomas, Haskell; E. M. Waits, Fort Worth; M. L. Dickey, Cisco. Very little of their time was spent in sight seeing. Most of them were in attendance at all the sessions of the convention. During the Christian Endeavor meeting Sunday evening they were more in evidence than representatives from any other one state. Colby D. Hall led the meeting and was the right man in the right place. We also noticed that in the symposium on foreign missions there were more Texas men on than there were from any other state. As your reporter was not included in this list he can afford to say that F. M. Rains knew he would make no mistake in calling on Texans for big speeches in short time. We who sat in the pews were justly proud of our representatives on all occasions. While we were partial toward our own folks we were by no means unappreciative of the other numerous good and great things of the convention. We all returned brimfull of enthusiasm and strong determinations to go to Pittsburg in large numbers next year.—J. W. Holsapple, Hillsboro, Texas.

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NEWS FROM MANY FIELDS.

Kentucky Work and Workers.

J. W. Masters was in Harlan county twenty days, holding a meeting at Baxters, in addition to being at the dedication of the house of worship at Harlan Court House. He has accomplished a splendid work in building the house at that county seat. He baptized eight people during the month.——W. J. Cocke had a fine month as to results in several ways. Thirty added—24 by confession and baptism. The latter part of the month is not included.——J. W. Edwards added three in Hardin county in a needy field. He is working in some destitute fields.——Two added in the work of A. Sanders in Big Sandy Valley. He announces that Carey E. Morgan has agreed to rededicate the house of worship.——Robert Kirby added eight in Cumberland and Adair counties.——Louis A. Kohler was two Sundays at Bromley. Work about as usual. ——The work at Jackson moves on about as it has for some months. C. M. Summers, the preacher, says that the financial part of it is hard to keep up.——There was one addition in J. B. Flinchum's Breathitt county work.——Forty-two additions constitute a part of the splendid results of the work of Z. Ball during the past month.——There were 13 added at Latonia during August and September at regular services. Audiences fine and work excellent in every way. ——D. G. Combs had 13 additions during the month. He is now in the evangelistic field and is in great demand in Eastern Kentucky.——Two additions at Jellico, and Raymond G. Sherrer reports matters as moving on very well.——H. H. Thompson reports six added—five of them by baptism. He has held meeting at Mouth of Marrowbone, not far from Hellier, and will be in the latter place in October for a meeting. Elkhorn City will also have his help in a meeting very soon.——It is noticeable that a considerable number of the workers have not indicated the results of the month's work. Only about half of the men have told what they are doing. We insist that every man shall report.——We are now hard at work on another year. Already letters have been sent out relative to the November offering. Matter is in the hands of the printer to be used for stimulating interest in our state work. A leaflet entitled, "Greater Kentucky Missions," will be ready in a few days for broadcast distribution. Letters to be used by the preacher or officers and coin pockets can be had for the asking. We hope that the brethren will order this material freely and use it diligently.——Too much emphasis can not be laid on the necessity of taking the offering at the time appointed. Let the whole church in Kentucky move forward in November. H. W. Elliott, Sec.

Sulphur, Ky.

Nebraska.

Roy J. Lucas has offered his resignation at Murray, to take effect at once. He will be available for other Nebraska work.——Thomas Maxwell began his ministry at Fairbury on October 4. The church is to be congratulated on securing him.——A. L. Ogden has been called for half time at Verdon, beginning work at once. T. J. Oliver, of Falls City, has been supplying for some time.——T. B. McDonald has accepted a call to the pastorate at Geneva, and moved there at once. He has been supplying for some weeks while camping at Bethany Park. We hope that this will be a long pastorate. ——W. R. Burbridge, who preaches at State Line in Nebraska, and a point in Kansas, says he is the only living grandson of the American Revolution. While he lives he is seeking to build up the cause of Christ.—— The church at State Line, organized last spring by W. R. Burbridge, has collected money and started to build a house of worship. They will be ready for dedication early this winter.——John G. Alber has resigned at Palmer and taken full time work at Central City. He supplied at Ord on October 4.——Wilkinson brothers began a meeting at Palmer on October 4. This team, comprising B. A. Wilkinson and H. G. Wilkinson, are in the field for evangelistic work in earnest. They are both men of power and they will give value received and more wherever called. Address at Bethany permanently.——Guy G. Emery will take the Palmer work half time.—— L. N. Early has accepted a call to the work at Havelock and has entered upon his work. Brother Wilkinson closed there with September. I believe that Brother Early is the man for the place.——H. Maxwell Hall, our Bible school evangelist, preached his closing sermon at Cook on October 4. He will enter at once upon his work as evangelist, and schools desiring his services can address him at Bethany, or the state secretary, W. A. Baldwin, Bethany. His work will be to visit the schools and hold a short institute in each, and present the Bible school work from its latest aspects. Send for him.—— The pledges made at the state convention on Lord's day afternoon for grounds, improvements, etc., are now all due. They were to be paid in thirty days. Most of them have been sent in, and this public notice, if observed, will save the office postage and time. Please send it to W. A. Baldwin, Bethany.——The literature for the November offering is ready. It is suggested that the ministers distribute this just before the offering is taken, say one week, so that it will not be wholly forgotten. Envelopes can be had from this office. The apportionment letters are sent to preachers where we know them; in some cases to church clerks or other officers. In order that these shall have prompt consideration, we earnestly request all who receive them to have them presented to the church or church board at once, so that united action can be had. In some cases it will not be possible to take the offering on November 1. Plan for a later Lord's day, but if at all possible do not let it go by the month. In the case of dedications or meetings, arrange to have it taken in December, so that the half year, January 1, may find us in possession of full reports from all the churches.

W. A. Baldwin.

Notes from the Arkansas Traveler.

Our work is beginning to take on new life, now that the hot season is about ended. Meetings are being held in different parts of the state with great success and the churches are preparing for a great fall and winter campaign.

Percy G. Cross has held a splendid meeting at Okolona, which resulted in 40 accessions. In his meeting at Prescott nearly 100 have been added, and there are more in sight. This is a splendid victory for Prescott. They will build a new church there and R. A. Highsmith, the minister, will find plenty to keep him busy, feeding the flock this winter. Brother Cross is a fine evangelist. We wish right here to serve notice on the other states to keep "hands off." He belongs to Arkansas and we do not propose to give him up to any other state.—E. C. Browning, my predecessor in this work, has organized a church at Wright Avenue, Little Rock, with some forty members, and a good lot has been bought and a building is in process of construction. Brother Browning will be the pastor of the new church.—Francis E. Patton, who came to Arkansas from Kansas, recently, has been in a meeting at the Leavitt Street Church, Fayetteville. The last account there was a great interest and some confessions.—The church at Harrison was visited by the Secretary a short time ago. We have there a good church building which cost about $10,000, and a fine people. R. A. Staley is leading these brethren to victory. The largest offering for state work ever made was received upon that visit. Brother Staley is a missionary preacher. He preaches missions and keeps his people informed. That accounts for the large offering.—W. H. Anderson, the minister at Paris, is succeeding well there. His church is not strong in numbers or wealth, but it is strong in the faith. He gives half-time to this congregation and evangelizes the remainder of the time. The Paris church gave $177 to state work, this year. What church in this state, having preaching but half the time, can beat that record? Bro. Anderson has had frequent additions since taking up the work a year ago, and has organized two churches. He is called for another year.—At our state convention in May it was recommended that all the churches in the state employing a minister for full time send their preachers out to hold a meeting in some needy place, recommended by the board, and that the church sending him pay him his salary and expenses while he is in the meeting, and that he collect what he can on the ground at the close of the meeting and send it in to the state board. By this means many weak and deserving places could be helped to a good meeting, many souls won, and the money raised would pay for other meetings in strategic points. The Hope Church is the first to respond to this call. It sent its minister, C. K. Marshall, to Gurdon, where he held a splendid meeting and sent in a nice collection to the board. Brethren, will you not follow this example? Write the undersigned and he will tell you where you can do a good work. We must raise that $4,000 this year. J. J. Taylor.

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Georgia.

I spent a couple of weeks in Anniston, Ala., preaching for the genial pastor, Belt White. The audiences were large, attentive and enthusiastic. A reporter of "The Anniston Hot Blast" attended every service and gave liberal space in his paper to every sermon, and this greatly helped us. At the beginning of the second week everything was in shape for a splendid ingathering, but I contracted a severe cold and then lagrippe, and Brother White had to take charge of the meeting and close, to the regret of all. There were 18 additions, mostly by confession and baptism. The Anniston church is as busy as a beehive in springtime. The preacher understands his congregation and the congregation understands the preacher, and they love each other and work for the Lord, and this tells the why of their great prosperity.

Those special numbers of The Christian-Evangelist in the interests of our work in the South were timely, and I am sure will do good. The churches in the Southland should appreciate this effort and show it in subscriptions to The Christian-Evangelist. All over this Southland we need this paper. We need the sweet, gentle spirit it manifests. We need it to-day, and will need it to-morrow and on to the end.

The Northeast District convention was held at Watkinsville, October 19-22.——David Arnold, of Hampton, has become pastor of the Woodlawn church in Birmingham, Ala. Georgia has lost, for a time at least, one of her best young preachers.

Acworth. E. L. Shelnutt.

Central Georgia.

The convention of the Central Georgia district, held at Wrightsville October 5-7, was said to be the best in the history of the district. Fifteen of the nineteen churches were represented and sent encouraging reports. Some splendid meetings have been held during the year, and offerings for missions and benevolences have increased. Two splendid buildings (Dublin and Sandersville) have been erected, and in many ways the churches are reaching out for larger things. L. M. Omer, V. W. Wallace, T. G. Linkous, J. A. Jensen, J. A. Perdue, Ernest Bragg, W. B. Shaw, Dr. T. L. Harris and Howard J. Brazelton were the preachers present, and the most of these made addresses during the convention. The subjects dealt with the various phases of church work and as presented by the various speakers were edifying and inspiring.

The sessions of the Woman's Society for Georgia Missions, and the C. W. B. M., composed a delightful period of the convention. The addresses by Mrs. L. M. Omer and Miss Mabel Langford were helpful for their deep spiritual tone and the survey of the work represented by each. The officers for the coming year are: President, L. M. Omer, Sandersville; vice-president, V. W. Wallace, Dublin; secretary, M. L. Jackson, Oconee; treasurer, Dr. R. L. Miller, Tennille; executive committee, Howard J. Brazelton and W. H. Roper, Macon; J. A. Perdue, Eastman.

An important action was the decision to hold semi-annual conventions, and the next one goes to Dublin in April. The district expects to center its energies upon some new point during the year. The church at Wrightsville, with its spiritually-minded pastor, J. A. Jensen, delightfully entertained the convention.

Here at Macon we are entering the fall and winter campaign with vigor and a good outlook. Our annual Bible School rally brought the largest attendance in the history of the school, and has left its effect in an increased regular attendance. A public exhibition on Sunday evening by our training class showed the vast amount of good accomplished by such work, and greatly interested the audience. We are planning for a great meeting next spring. All are happy in our work and hoping for splendid results. Howard J. Brazelton.

Macon.

A Great Meeting in St. Louis.

Wednesday evening, October 28, closed one of the greatest meetings ever held in the Fourth Church in this city. It was of sixteen days duration, and resulted in 73 being added—67 baptisms and 6 by letter and statement. We had as our evangelists H. E. Wilhite and Prof. P. O. Gates. Brother Wilhite is too well known to need any commendation from me, but I want to add my testimony to the worth of the man. He is a power for good, and preaches the truth in its simplicity and purity. His Bible Drill for children is great. The audiences were large at every service, and an intense interest prevailed throughout the meeting. We could have had a much larger ingathering if we had secured a larger building.

Evangelist H. E. Wilhite.

Prof. P. O. Gates.

The Gospel was given to the people in song as well as from the pulpit. Brother Gates led a large chorus and orchestra. He is a splendid song leader and musical director. The people were deeply moved by his sweet and inspiring solos. This is the first meeting which Brethren Wilhite and Gates have held together, and we predict for them a great future. All departments of the church seem to be taking on new life. The expenses of the meeting were easily met and all are happy over the victory.

E. T. McFarland, pastor.

St. Louis, Mo.

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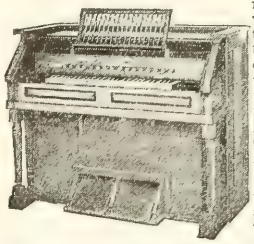
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Breeden and Saxton at the Missouri Athens.

Brothers Breeden and Saxton have just closed a very successful meeting with the Columbia Christian church. In nineteen days 128 have been added to the membership of the congregation—50 of those by confession and baptism. It is generally conceded to be one of the very best meetings ever held in Columbia. In theory and practice Brother Breeden is an exponent of the highest type of evangelism. The congregation has been strengthened numerically and spiritually. Every department in the church has received new life. We feel that the aftermath of the meeting will be good, for the effort has been to do solid, permanent work. This result, we believe, has been accomplished. Professor Saxton is a very efficient soloist and chorus leader. His singing contributed largely to the success of the meeting. Churches receiving the help and inspiration of these men will be greatly blessed.

Madison A. Hart, Minister.

Oklahoma Items.

A temporary organization of the Eighth Missionary district of Oklahoma, which embraces the old Chickasaw nation, was effected at Maysville, and a convention will be held some time in December to permanently organize.——C. F. Trimble, of Ardmore, has been holding some good meetings in the district. He is now at Wynnewood. ——W. H. Kindred held a fine meeting at Blanchard and organized a church there. Pauls Valley, Lindsay, Blanchard and Lexington all need preachers.——Our work at Purcell moves slowly. Brother Kindred held a short meeting here with eight or ten additions.——Cheap lands, a fine climate and facilities for business make this a land of great possibilities.

Purcell, Okla. J. W. Ferrell.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Big Flat, Oct. 24.—Andy T. Ritchie, of Ash Flat, Ark., has just closed a ten-days' meeting at this place with ten added by confession and baptism. Brother Ritchie's lecture on his travels to Palestine and the Holy Lands was listened to by a large concourse of people, who seemed to be almost spellbound by his graphic descriptions. The congregation here numbers about 90. We have no preacher in charge at present, but meet together regularly on the first day of the week for prayer service and the Lord's Supper.—A. S. Kelley.

California.

Rialto, Oct. 24.—I was assisted in a short meeting by Prof. B. F. Stout, of Philadelphia, a singing evangelist of national note. I did the preaching. There were 10 additions—all by primary obedience but two. Brother Stout is also a personal worker, and held afternoon meetings which were very helpful.—Dan Trundle.

Ukiah, Oct. 19.—Six were baptized yesterday—21 the past three weeks. Last night was "Faith Circle" night in our evening service, at which time 11 members of that class were received into the church. This is an excellent body of young women. Mrs. Wilkinson is their teacher. Thirty of the 49 members are now Christians.—Otha Wilkinson, minister.

District of Columbia.

Washington, Oct. 26.—The Ministerial Association of the District of Columbia met in the Vermont Avenue Church, October 19, George E. Dew in the chair. Present: G. E. Dew, F. D. Power, G. A. Miller, J. E. Stuart, W. G. Oram and W. F. Smith. Reported additions: Vermont Avenue, three by letter; Fifteenth Street, one by confession and baptism and three by letter; Ninth Street, two by confession and baptism. At the close of the Gipsy Smith campaign now going on both Fifteenth and Ninth Street will have revival services. Brother Lutz, of Harrisburg, Pa., will do the preaching for the Fifteenth Street brethren.—W. S. Smith, secretary.

Illinois.

Athens, Oct. 23.—I have just closed a week's meeting with the church here. Could we have had three or four weeks we could have had a fine ingathering, which is much needed. The field is needing a meeting, but the political campaign is holding the attention of the people.—E. W. Brickert.

Harristown, Oct. 28.—I closed a meeting at Williamstown, Mo., with 18 additions—eight by baptism, eight by letter and two from the Baptist church. I am now at Harristown, Ill., with J. H. Bristor and Miss Elizabeth Baird. We have been here two weeks, with 28 additions up to the present time. This church is in a very fine spiritual condition.—C. L. Harbord, evangelist.

Barnett, Oct. 24.—Our 21-days' meeting at Shaw's Point closed last night with 36 additions, 23 by baptism, six from the Baptists, three from the Methodists and one from the United Brethren, and three by statement. F. A. Sword, of Lanark, Ill., was our efficient evangelist. He is an earnest, zealous worker, preaching sound doctrine, the unity of Christians, a good mixer, and a winner of souls. We have retained his services for October, 1909. We are needing a minister for half time.—C. E. Barnett, clerk.

Indiana.

Owensville, Oct. 26.—I am at present in a meeting here assisted by E. M. Ford and wife as chorus leader and soloist. Any evangelist or pastor wanting a chorus leader should write them. They may be addressed at Effingham, Ill. —G. W. Ford.

Indianapolis, Oct. 26.—The Sixth Church of Indianapolis, C. W. Cauble pastor, and E. C. Mannan, singing evangelist, have just closed a three-weeks' meeting with 47 additions. We have had a great meeting. Did not reach the climax until last Sunday when, in the morning sermon, Brother Cauble brought out the fact that every church should have a Centennial aim. He closed his sermon by saying: "I have given this matter careful thought and make this suggestion: That before October 1, 1909, we as a church remove all indebtedness and come out free from all mortgages." This was unanimously carried by congregational vote.—E. C. Mannan, 1013 East Morris street, Indianapolis, Ind.

Iowa.

Oelwein, Oct. 27.—Our work is looking bright. We commence a meeting November 8 with Noah Garwick, of Waterloo, as evangelist. Just closed a meeting at Troy Mills, with 12 additions. I held a meeting at Garwin in September, with 23 additions.—C. L. McKinn.

Kansas.

Bonner Springs, Oct. 22.—Evangelists Thomas L. Cooksey, M. D., and J. Ross Miller were with this church in a 19-days' meeting in which time there were 45 additions to the membership—about half by baptism and a few of them children. Dr. Cooksey knows how to take the gospel to men. His sermons are logical and free from sarcasm and other objectionable features. People of other denominations heard him gladly and some of them united with this church. Mr. Miller is very efficient. Bonner Springs church now has 433 members and is making plans for the year's work. Over 250 have been added to this church during the present pastorate of two years.—O. C. Moomaw, minister.

Toronto, Oct. 21.—Closed here with 18 baptisms, 10 by statement and two who had been baptized and working in other religious organizations. Among the number added were 12 men and boys, the youngest being 10, the oldest 65. Seven husbands and wives came together. This puts the work in much stronger and better shape. W. M. Bobbitt preaches one-fourth time for them. We go to Concordia November 1. W. L. Hays, of Kansas City, was my singer.—O. L. Adams.

Clearwater, Oct. 26.—The meeting here closed with 31 added. Brother Carter is a fine co-worker.—M. B. Ingle.

Kentucky.

Lawrenceburg, Oct. 23.—Our meeting continued 20 days, including a reception last night to the new members. We had a total of 82 added—46 by letter, six from other bodies and 30 by confession and baptism. L. W. Ogle rendered us valuable assistance in his solos and chorus work. We go forward, encouraged.—W. C. Gibbs.

Louisiana.

Alexandria, Oct. 24.—A. Martin, of Davenport, Ia., who recently held two fine meetings in Kentucky, is now in a meeting here, and will begin with G. M. Weimer at Larned, Kan., November 18. Brother Martin is now making dates for 1909, and churches wishing his help should write to him at once.

Massachusetts.

Everett, Oct. 19.—Three additions last Lord's day at the Union Christian Church.—A. T. June, minister.

Michigan.

Ann Arbor, Oct. 8.—There were two additions here last Lord's day—by letter and confession.—O. E. Tomes.

Missouri.

Frankford, Oct. 29.—Geo. L. Snively and C. H. Altheide held a very interesting meeting for the church here, of which Talmage Defrees is minister. The attendance throughout the meeting was good, and on Sundays the church would not accommodate the people. Mr. Altheide in his work as solist, chorus leader and personal worker added not a little to the interest and success of the meeting. Mr. Snively gave great satisfaction. This wealthy congregation, at the suggestion of the pastor, is planning to make an institutional church, and will shortly establish a gymnasium and reading rooms, thereby intending to reach a large class of people not interested in Christian service.

Pogard, Oct. 24.—R. H. Sawyer, of Carrollton, closed a meeting here, resulting in seven by statement and ten by obedience and baptism. The number of additions does not begin to tell the story of the good accomplished, nor the labor performed. Being in a very conservative community, surrounded by denominations, and weak in numbers, the church was discouraged. Now the membership is awakened and much good in the future may be expected. Brother Sawyer presents the plain and simple gospel with courage and conviction. It would be a good thing if he could be induced to take up the work of evangelizing permanently.—F. A. Wellman, minister.

Webster Groves, Oct. 21.—I have just returned from a two weeks' meeting at Spaulding, with 18 confessions. I can hold a couple of meetings this fall and winter.—J. G. Engle.

Jerico Springs, Oct. 24.—While looking after our farm near Mountain Grove, I preached three sermons in the country, with 8 confessions. C. A. Hicks, pastor of the church at Mountain Grove, drove out on the following Lord's day and baptized three who made the confession the last night, and had one more addition by letter. Brother Hicks is held in high esteem in that community.—E. W. Yocum.

Laddonia, Oct. 24.—We are having the best meeting Laddonia has had for many years, with 41 accessions to date, with more to follow. Spicer and Douthit are a strong team. We expect to pass the 50 mark before we close.—J. D. Greer.

Foley, Oct. 26.—M. D. Dudley, of Paynesville, Mo., closed a successful two-weeks' meeting last night at Corinth Church, near here, with 16 additions, as follows: Eleven by confession, one reclaimed and four by letter, and the work otherwise built up and strengthened.—E. B. Brown.

Bethany, Oct. 26.—One addition at regular services last Sunday. We will begin a meeting with home forces on November 8.—Andrew P. Johnson.

Springfield, Oct. 27.—N. M. Ragland and Charles E. McVay, singer, are in a meeting with the First Church here. Brother McVay has some open dates after December 1.

Clinton, Oct. 26.—Since last report I have been in two short meetings with J. D. Babb, active servant of God, at Walnut Grove. In the 12-days' meeting there were six additions. This church is getting out of the rut, and has some faithful workers. I also held a 14-days' meeting at Aldrich, with 12 additions. This is a child of mission work, but three years old, but a full grown man in works.—W. S. Hood, state evangelist.

Canton, Oct. 27.—I baptized one on my regular trip to Winchester, Mo., October 25.—T. C. Hargis, pastor.

Elkton, Oct. 21.—We just closed a six-days' meeting here with seven additions—four baptisms, two from the Baptists and one from the Methodists.—F. E. Butterfield and wife, evangelists.

St. Joseph, Oct. 30.—J. B. Boen and L. B. Conrad closed a fine meeting with the Wyatt Park Christian Church October 26, with 50 additions—19 baptisms. Brother Boen presented the gospel with power and Brother Conrad, as song leader, did good service.—M. M. Goode.

Nebraska.

Norfolk, Oct. 30.—Seven additions during our short meeting and work brought up to full

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

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time; money raised and Roy Lucas called to minister.—Samuel Gregg, state evangelist.

New Mexico.

Elida, Oct. 5.—My husband left here July 18 on account of some trouble with his heart. He conducted a short meeting at Merriek, Okla., with five baptisms, then one at Luther, Okla., with 20 baptisms, and one near McLand, with 33 additions, including a Baptist preacher and three other members of the Baptist church. I expect him home from Oklahoma soon.—D. M. Lea.

East Las Vegas, Oct. 27.—There have been four new members added to our congregation, making 24 since July 1, or a net gain of 21. Our congregations have about reached the limit of the capacity of our hall. I believe the church here has a brilliant future. We have 20 enrolled in our teacher training class.—Meade Ervin Dutt, A. C. M. S. minister.

Oklahoma.

Frederick, Oct. 19.—Closed a good meeting at Hastings with 44 added in ten days—10 by confession, two from other bodies, 12 from the nonprogressive brethren; eight reclaimed and 12 by statement. We organized the church and raised $1,000 for a church, which, when erected, will be the finest in town. H. E. Winters did the singing. Our next meeting will be at Jet, Okla. —Charles P. Murphy, evangelist.

Murray, Oct. 17.—Elder J. O. Adcock, evangelist, and Sister Goldie Ditch, singer at Fort Scott, Kan., just closed a two and a half-weeks' meeting at this point. Many confessed their faith in Christ and were baptized. They left us with a newly organized body of 47 active members. The evangelists rendered fine service.—J. O. Murray, elder.

Ohio.

Ashtabula, Oct. 23.—Work moving along here in fine shape. The Bible school is now in a contest to bring it up to 600. Have had 12 additions since last report.—J. W. Underwood.

North Eaton, Oct. 21.—We have just closed an 18-days' meeting with Evangelist M. J. Grable, of Bethany, W. Va., with 16 additions by statement and letter, and 14 by confession and baptism. Our church has not only been helped with these additions, but we have been helped spiritually. Brother Grable's sermons were forceful. We have had additions from the Methodist, Congregational and Baptist churches. This is the only church in town and was organized in 1846. It is the mother church of churches in this state and Michigan. We have an enrollment of 143 resident members. Brother Grable is to begin a 30-days' meeting with Salem, O., November 1.—B. Alvin Wilson, minister.

Delta, Oct. 16.—I am in a meeting here, with eight confessions to date.—A. B. Moore.

Texas.

Hereford, Oct. 16.—I began work here June 1, and have added 43 to our church roll—18 by baptism and the others by statement or letter. Twenty-two came as a result of a union meeting.—S. T. Shore.

Allen, Oct. 27.—Two additions by statement at Bethany church on last Lord's day. Work in my new field opens very pleasantly.—C. E. F. Smith.

Virginia.

Roanoke, Oct. 23.—We are in the midst of a very fine meeting. We are having big crowds. A number of men have been attending every night that never went to church before. So far 19 have confessed Christ and one added by letter. This is a mission church established two years ago with a membership of 34. The seating capacity is 400, with only an indebtedness of $115. God has blessed the brethren in this noble work. —D. D. Dick and wife, evangelists; George J. Ruth, pastor.

Washington.

Wenatchee, Oct. 19.—The work at this point still continues to grow, not only in numbers but in grace and knowledge of Christ. There were two additions October 11, and three on the 18th, which makes 170 additions in the twenty-one months I have been on the field. We are cooperating with Waterville and Entiat in supporting W. T. Adams as a living link evangelist. He is now at Brewster. A new church is one of the possibilities of the Wenatchee congregation.—A. J. Adams, minister.

Castle Rock, Oct. 18.—On October 18 we closed the greatest meeting in the history of the church here. The church was pastorless and disheartened. We went there some weeks ago to rest, but the brethren prevailed upon us to hold a meeting. The outlook was anything but bright, but the meeting put the church to the forefront. We located C. E. Daugherty, of California, for full time. There were 63 additions—mostly baptisms—nearly all men who are heads of families. We begin a 10-days' meeting with the Selwood Church, Portland, Ore., then Pomeroy, Wash., November 8.—Samuel W. Jackson and wife, Permanent address, 683 East Samon street, Portland, Ore.

Ministerial Exchange.

I have an open date for a meeting in January and should be pleased to correspond with churches in need of an evangelist. Address me at my home, Carthage, Mo.—S. J. Vance, evangelist.

As singing evangelist, J. Wade Seniff, of Pittsfield, Ill., has open dates for February and March, 1909. For information as to his work write H. E. Monser, Champaign, Ill.

Charles E. McVay, of Benkelman, Neb., has an open date for December.

The church at Assumption, Ill., wants an evangelistic team for a meeting in February or March on freewill offering plan. The last team was paid about $90 per week. Address Christian Church, Assumption, Ill.

J. A. W. Brown, evangelist, Moline, Kan., can hold two meetings between this and Christmas. He only asks freewill offerings and expenses.

A. R. Adams, Durham, Mo., can place a young preacher in a good field with a fair salary and great opportunities.

Wanted.—A singing evangelist to assist in a meeting at Shelbyville, Ind., beginning November 8 or 15. Address J. P. Myers, minister.

"I can put any first-class evangelist who wants a good chorus director of experience, splendid soloist, personal worker and experienced advertiser, who has two years' experience as located minister, to begin a year's campaign January 1, 1909, in touch with such a young man.—B. E. Youtz, Des Moines, Ia., 1222 Twenty-eighth St.

"We have all dates filled for this year, but would like to correspond with churches desiring meetings the beginning of next year. Terms, freewill offerings and expenses. Write us at Cuyahoga Falls, O."—David D. Dick and wife, evangelists.

The church at Enfield, Ill., desires to locate a minister, and is able to pay $600 for full time. Those desiring to correspond with the church should address Fred W. Brissenden, Enfield, Ill., with suitable references.

C. W. Worden, the pastor at Huntsville, Mo., would like to hear from some good evangelist-pastor, who will be willing to exchange meetings in November.

Harvey Smith, Berwick, Ill., desires to enter the evangelistic field this fall. He can give the best of references from home people and preachers of note. Brother Smith will come for freewill offerings and car fare both ways.

A. B. Moore desires to correspond with churches in or near Missouri wanting meetings. He desires to work in Missouri this winter. Address him 4051 McPherson avenue, St. Louis, Mo.

"Miss Dessie Kanaga, 92 Center street, Ashtabula, O., a sweet-voiced soprano, is open for engagements to sing for meetings. She is a member of the congregation here, and anxious to enter the work."—John W. Underwood.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Effingham, Ill., November 2.—Great victory; 64 added; continue till Thursday. Mt. Carmel, Ill., next Sunday; write me there for open time.—William Thompson, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Clarinda, Ia., November 2.—Fine beginning here with W. T. Fisher; much interest and additions at every service. Our meeting at Arcola, Ill., closed with 109 additions—about 90 baptisms.—Fife and Sons, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Beaumont, Tex., November 1.—Twenty-three added to-day; Bible school doubled.—Lockhart and Garmong.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., November 1.—Meeting seven days old; 67 added to-day, 125 to date. Benjamin L. Smith, of Cleveland, preached to over five hundred in an overflow meeting in basement of auditorium to-night; church proper packed and hundreds turned away.—Welshimer and Kendall.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., November 1.—Multitudes turned away to-night after building, seating 1,800, was crowded to its capacity; 71 added in two weeks. Brother Pendleton working hard with us. We believe God will give great victory.—Violett and Charlton.

Special to THE CHRISTIAN-EVANGELIST.

Hannibal, Mo., November 2.—Forty converts yesterday. Pouring rain last night and people turned away; 112 added last week, 216 in fourteen days, and the hardest old Missouri town to move on the continent is being thoroughly shaken. This First Church, Brother Marshall, pastor, has raised $15,000 to start new church on the South side.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Salina, Kan., November 1.—Glorious start here to-day; 10 added; eighteen hundred in tabernacle to-night; 100 in chorus. —Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Chester, Neb., November 2.—Eleven added yesterday; greatest day of revival ever held here. Raised money for meeting in three minutes. Small and St. John doing fine work; heads of families coming.—Charles E. Cobbey.

Special to THE CHRISTIAN-EVANGELIST.

Galesburg, Ill., November 2.—In meeting here one week old with J. A. Barnett, the pastor; church packed to limit last night; three confessions; eight added to date.—Wm. Leigh, singer.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

Christmas

It will be easy for you to decide on your Christmas Service or Entertainment if you have in hand Fillmore's New Christmas Catalogue. It displays and describes a great variety of Service, Entertainment and Play Programs for Sunday Schools, Day Schools, Choirs or Choral Societies. Musical Programs, Cantatas, Plays, Songs, Ducts, Trios, Women's Quartets and Men's Quartets.

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ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Is It Passing Away?

We are accustomed to hear it confidently asserted in some quarters that, sooner or later, we shall all be constrained to accommodate our idea of the Bible to what are styled the "assured results" of the application of the critical theories of Wellhausen to Biblical study. Those who have ventured to question the result of these theories have been promptly reminded that "the scholars are agreed" upon them; and where the doctors agree, what can the untaught say or do?

But it now appears from that candid and outspoken journal, "The Biblical World," that the advocates of Wellhausenism are not agreed. The leading editorial of the September issue of "The Biblical World" raises the question whether Wellhausenism is a house divided against itself, and seems inclined to believe, within the limits of possible definition, that it is. And the editorial raises a closely related question, whether we may expect the speedy downfall of Wellhausenism, and answers the question by saying, "that depends." The following liberal excerpts from this interesting editorial explain the situation:

"The success of the critico-historical method seems to be so firmly assured that we might well fear lest it become a new orthodoxy and develop a new dogmatism. The hour of triumph is not infrequently the hour of greatest danger.

"Signs are not wanting, however, that the movement is not to be allowed to rest upon its laurels. A period of introspection, or self-criticism, has set in. Released from the necessity of defending themselves from outside attack, the representatives of the new Old Testament learning have begun to examine more critically the strength of the positions they occupy. One result is the so-called Pan-Babylonian school of criticism, which was so ably described and criticized by Professor Barton in the May number of the "Biblical World." Briefly stated, its contention is that the Wellhausen school has overlooked, or underestimated, the fact that the Hebrews lived in the midst of a great Oriental civilization, the main ideas and institutions of which they must have shared. Consequently, they are to be given credit for greater attainment, intellectually, socially, and religiously, in the early years of their existence than is commonly conceded them by modern criticism. The results reached upon this basis, on the one hand, accord more nearly with the traditional view in that they tend to establish the existence of monotheism in pre-prophetic Israel; but, on the other, they depart from long-accepted views more radically in that they tend to show that Israel's religious possession was not hers alone but was shared by the whole Oriental world.

A second result is the series of Old Testament studies recently inaugurated by Professor Eerdmans, of the University of Leiden, and directed, as he himself declares, against the position of the Wellhausen school in general, and, in particular, against its view of the origin of the sources that constitute the basis of the early Old Testament literature. The first installment of these studies concerns itself with an investigation of the prevailing documentary hypothesis as applied to the book of Genesis. The conclusions of this investigation are sufficiently startling. The J, E and P documents, to which we have long since become reconciled, are ruled out of court. In their stead appear as the ultimate sources of Genesis four strata of sagas or legends. To the first and oldest stratum belong a few stories reflecting an undimmed primitive polytheism. A second stratum recognizes Jehovah as one among many gods. The third carries over polytheistic elements from tradition to Jehovah, the only God. The fourth consists of supplementary additions from a late period when monotheism had triumphed and all the old sagas were interpreted monotheistically."

Thus it appears that the two fundamental theories of Wellhausenism are peremptorily challenged by members of his school, and the results are not assured. The editor says further:

"It is unnecessary to point out how vastly different this alignment of sources is from that now current. It is practically a return to the old fragment hypothesis of the early days of hexateuchal analysis. It may also be noted how wide a difference in the conception of Israel's religious development exists between the position assumed by Eerdmans and that taken by the representatives of the Pan-Babylonian school. By the latter, monotheism is assigned to the period of Moses; by Eerdmans, to the period of Jeremiah and the Exile. Which is the nearer right, cannot perhaps yet be determined. Time will tell.

"It should be remembered that Eerdmans, occupant of the chair formerly held by Kuenen, and the Pan-Babylonists are all alike members of the school of Wellhausen, having not the slightest intention of reinstating the old orthodoxy. Is Wellhausenism, therefore, to be described as a house divided against itself? And are we consequently to expect its speedy downfall? That depends, partly, at least upon our definition of Wellhausenism. If we identify it with the commonly accepted results of modern Old Testament criticism, we must of course acknowledge that these results, like any given set of supposed facts and opinions, must be modified in the course of time as new facts are discovered and as old facts are seen in new light. It is conceivable, indeed, that the modification may be so great as to render the original product practically unrecognizable. Such would be the case were Eerdman's views, for example, to become generally accepted."

If Wellhausenism has come to its downfall, what have we left as the result of the critical activity of this school? The editor says, "the contribution of modern historical criticism is not to be sought primarily in the results it has wrought out. It consists rather in its scientific method and spirit." And we are told that "the scientific method and spirit" consists in "applying every rational test and facing all the facts squarely without theological let or hindrance."

Here is where a large company of Bible students have found occasion to protest against Wellhausenism; they admit the value of the scientific spirit and method as above defined, but insist that Wellhausenism has too frequently failed in applying rational tests and facing the facts. If Wellhausenism has come to its downfall, it will lie among the ruins of many other theories which, in their day, seemed to bring "assured results." The fact remains, however, that through all these changes of critical fashions, "the Word of God liveth and abideth."

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Important Teacher Training Conference in Kansas City.

At the First Christian Church on October 25 was held a very enthusiastic meeting of the officers and teachers of the training classes of Greater Kansas City, under the direction of the Kansas City Union, D. P. Gribben, President and Miss Abby Downing, Secretary. We have now an enrollment of between eleven and twelve hundred.

I had the privilege of opening the meeting with a short address on "What more we ought to do in Training for Service in Kansas City, and Why." I took the ground that we ought to reach not less than 2,000 enrolled, because, in the first place, it is easier to do a big thing than a little one; in the second place, we have the people, not less than 6,000 enrolled in our Bible schools, and 10,000 church members in the city. In the third place, we now have enthusiasm aroused, and while we are on the wave, we ought to be borne along to the desired port. In the fourth place, we need the culture. Many of the people of our churches are still lamentably uninformed about the Bible and the obligations of Christian service. While this is the case, the duty is plain for us to enlist them in this great training movement.

J. T. Ferguson, pastor of the Ivanhoe Church, and teacher of the training class at that place, spoke on "How to Arouse and Maintain Enthusiasm in the Work." He also conducted a most edifying conference.

D. Y. Donaldson, pastor of the South Prospect Church, and teacher of a large training class at that place, spoke and conducted a conference on the subject of "Ways of Teaching." Both of these exercises were very snappy, interesting and helpful.

President Gribben announced the preparation for a great union meeting of all the classes of the two cities during the winter, to be addressed by J. M. Kersey, of Parsons, Kan., teacher of one of the largest classes of the world.

I announced preparations for a great Adult Bible Class rally to be conducted by the International Supt., W. C. Pearce, and Gen'l Sec'y Marion Lawrance, for the two Kansas Cities in February, 1909.

Keep your eye on Kansas City as long as Dan Gribben is president of the Disciples' Bible Union, for he will never be satisfied until the largest possible work is accomplished.

J. H. Hardin.

311 Century Bldg., Kansas City, Mo.

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Interest In Home Department.

At Weston, Mo., under the enterprising leadership of J. E. Wolfe, a Home department of fifty has been worked up during the early autumn. This has resulted from a visit made by J. H. Bryan to that school during the summer. All of the members of the Weston Church save 46 are now in the Bible school. The enrollment now exceeds 200. What Weston can do, you can do.

Illinois Training Classes.

The work is moving grandly forward. It has been wonderful in its enrollment, and we expect to greatly increase this, but we now expect to give more attention to the classes taking examinations and finishing their work. Reports will be received from Mrs. Northrup at frequent intervals of such work done, and will be published in connection with other reports. Remember, it is not the enrollment that counts, but the finished product—the graduates.

Clarence L. DePew.
State Bible School Superintendent, Illinois Christian Missionary Society, Jacksonville, Ill.

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Things Booming at Mitchell Park.

C. A. Lowe, pastor of Mitchell Park, St. Joseph, Mo., sends in a list of members of an Adult Bible Class just organized, of even sixty. His class will receive the International Certificate. They have also organized a class of about sixty in training for service, and a large number of these will go through the course and receive the diploma. This school received a taste of teacher training last year, graduating a splendid class in the early spring, and they are pushing on to larger things. It is needless to say that Mitchell Park Church is growing in all its departments and promising to be, very soon, one of the strongest churches in the state. It was planted as a mission only a few years ago. C. A. Lowe is a real leader, and the Lord is rewarding his efforts.

J. H. Hardin.
311 Century Bldg., Kansas City, Mo.

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Bible School Aims in the Empire State.

The Bible schools of the Empire State have the following definite aims before them for the current year:

1. That teacher training classes be organized in all our schools.
2. That particular attention be given to the organization of Adult classes.
3. As a Centennial aim, if the combined offerings of the schools warrant, that a Bible school evangelist be engaged for a series of revivals, expenses to be paid out of this fund.
4. That the work of the Bible schools be made more efficient throughout the state.
5. That the state board assign to the Bible schools one mission, to be supported by them as their living link mission.

These aims, as superintendent, I am trying to have each school attain. Encouraging reports of progress are received from many schools.

Jos. Serena, Supt. N. Y. Bible Schools.
Syracuse, N. Y.

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Plodding Its Way.

This is the story of a small class plodding its way through. When I came to Rantoul, December last, I found a class with an enrollment of 32, waiting to begin a course in teacher training as soon as I could arrange to begin teaching them. We started January 1. While we had an enrollment of 32, we never had an attendance of more than 22. The class held its interest splendidly for about two months, when our meeting came on, and after it two weeks of quarantine for the scarlet fever. When the class resumed work after these things it had dwindled to about 15. We lost a few more as we went through the year, but 14 took the first examination, 10 took the second, 9 the third. The class of nine graduated with good grades the last of June. I have one or two comments to make as a result of this work:

1. The sifting process is probably inevitable in every class, but the smaller the class becomes the greater the proportionate amount of earnest purpose.
2. Our small class discovered some very good teachers. One good teacher is worth a class.
3. We rushed the work too much. We finished in six months. I would not do that again.
4. The great essential in teaching these classes is drill, drill, drill.
5. Even a small class graduating inspires others to take the work. We now have a nice class taking the course in the regular sessions of the school, which is probably the best place.

L. O. Lehman.
Rantoul, Ill.

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Organized Adult Bible Classes.

The following additional list of organized adult Bible classes has been received from the international adult department. A previous list was given in The Christian-Evangelist of August 20. These two lists give all the adult classes among the schools of the Churches of Christ which have reported to the international superintendent of adult department, W. C. Pearce, Chicago, Ill., and have received the international certificate of recognition, up to June 25, 1908. It is hoped that many have reported to Mr. Pearce since that date. Your class may be among those whose enrollment will be reported to us later for publication.

The lists so far, this and the one of August 20, are encouraging, but emphasize the fact that many of our best adult classes are either not yet organized according to the international standard, or being so organized, have not yet reported. Organize and report.

Arkansas.

Fort Smith—
Berean, M. 40
Little Rock—
Welcome, W. 60

California.

Berkeley—
Researchers . . ..
Oakland—
Loyal Sons, M. 122
Palo Alto—
Loyal Sons, M. 9
South Pasadena—
Four "C." .....
Santa Cruz—
Loyal Sons, M. 26
Loyal Daughters, W. 17
Philathea, W. 10
Whittier—
R. F. W., Mx. 17
Philo Christo, Mx. 24

Illinois.

Gibson City—
Lowrey, M. 125
Washburn—
Mrs. Fisher, Y. W. 23

Indiana.

Huntington—First Church—
Builders, M. 40
Denison, M. 23
Indianapolis—Fourth Church—
Christian Marys and Marthas..... 30
Kendallville—
Horze, Mx. 45
Mishawaka—
Hull, Mx. 92
New Albany—Central—
Twentieth Century 60
Peru—
Endless Chain, M. 14
Tipton—
L. H. Stine, W. 27

Kansas.

Abilene—
Live Cole Class, M. 22
Atchison—
Mrs. Rahrig, M. 80
Miss Linley, G. 72
Belleville—
Brotherhood of Christian Workmen, M. 46
Chanute—
Ever Faithful, Mx. 25
Paola—
Progressive, M. 22
Plainville—
New Movement, Mx. 30

Kentucky.

Ashland—
All-Ashland, M. 60
Hopkinsville—Ninth Street—
First Bible Class, Mx..... 45
Philo-Christo, M. 38
Lexington—Central—
Monday B. C., W. 101
Louisville—Broadway—
Bright Star, W. .....
King's Business, W. 15
Clifton—
Housekeepers, W. 30
Kennett's Men 40
Crescent Hill—
Richard Allen, Mx. 17
First—
Alpha Delta, W. 18
Baraca, M. 12
Workers, W. 9
Parkland—
Campbell Mem., W. .....
Owensboro—
Kinetics, M. 19

Maryland.

Baltimore—Harlem Avenue—
F. O. A. D., M..... 40
Hagerstown—First—
Fidelis, W. 51
Townsend, M. 78
Mrs. Townsend, Y. L..... 26
Patientia, W. 12

Michigan.

Belding—
Twentieth Century, M..... 16
The Gleaners, W. 23
Sault Ste. Marie—
Berean, Mx. 40
Traverse City—
Canby, Y. M. 40
Berean, Mx. 70

Missouri.

Sedalia—
Laura J. McGowan, M..... 17

New Hampshire.

Rye—
Men's League. 19

New York.

Brooklyn—
Bethuel, M. 11
Gloversville—
Loyal Workers, W. 22
Williamsville—
Tri. Mu., Mx. 18

Ohio.

Akron—First Church—
Esther, Mx. 50
Fourth Church—
Loucks, M. 16
Mrs. Loucks, W. 20
Wellock, Mx. 27
Cincinnati—Central Church—
The Gleaners, M. 9
North Side—
Aletheans, W. 15
Columbus—Broad Street—
Beta Sigma, M. 35
Greenville —
Whatsoever, Mx. 26
Troy—
Miss Humphreys, W. 50

Ontario, Canada.

Toronto—Cecil Street—
The Cecil A. B. C., Mx..... 50

Oregon.

Fall City—
Bible Study Class, Mx. 20
Grants Pass—
Ne Plus Ultra Mothers, W..... 26
Portland—Rodney Avenue—
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Pennsylvania.

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Darbey, M. 32
Bellevue—
Centennial, Y. L. 22
McKeesport—
Baraca 90
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Dutch Fork—
Hupp, W. 23
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Esther, W. 50
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Virginia.

Richmond—Seventh Street—
MacLachlan, Mx. 48

West Virginia.

Cameron—
W. E. Pierce, M..... 25

Midweek Prayer-Meeting

By Charles Blanchard.

RIGHT USE OF THE LORD'S DAY.

Topic for Nov. 11.—Rev. 1: 10; Matt. 12:1-13.

John was in the Spirit on the Lord's day, when the Master appeared unto him and gave him a glimpse of the glory of his presence and of his power, and showed unto him things to come. To be in the Spirit is the chief thing. After all, it is the attitude that we have and hold toward the Christ and our fellows that determines the manner in which we are to observe the Lord's day, as in all other things that relate to the Christian life and service. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, regardeth it not to the Lord." (Rom. 14:5, 6.) So it is out attitude to the Lord that gives our observance or non-observance of the Lord's day significance. The old controversy in the early church regarding the keeping of the Sabbath is dismissed by the great Apostle in the language quoted above. He makes it a personal matter between man and his Lord. A little further on in this same chapter he says, as a conclusion of his argument regarding the observance of days and the eating of meats offered to idols: "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God and approved of men." The Master's attitude toward the Sabbath may indicate the right use we ought to make of the Lord's day. He was Lord also of the Sabbath. What he did we may safely do. The sanity of the Saviour in all his relations to the society about him is one of the most striking things in his personal ministry. Good sense marked all his intercourse with men. He never was caught napping. He was frank and outspoken, yet never unreasonable. He makes his constant appeal to the scriptures and to the humanities—and invariably puts humanities first. It was this that exasperated the Pharisees. And we have the representatives of this "straightest sect" of the Jews among us still.

The Christian law of the observance of holy days is that they should be made to serve the interests and needs of humanity. Hunger is more holy than any holy day. It is more important to minister to the needs of men than to observe any religious ceremony or keep holy day. His logic is the logic of love, of sound reasoning and good saving sense. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." And then to teach a great practical lesson for all time he questioned and answered his own question: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day." Against such there can be no reasonable answer. The only reply that could be made was that of unreasoning hatred, as shown in the determination of the Pharisees to put him to death, because he healed the man with the withered hand. The example of Christ is a safe guide for every servant of his or of mankind.

The Church of Christ and Men.

(Continued from Page 1419.)

destinies, he grew into the most gigantic figure of the Roman world. Ages make men, and if a materialistic age like this has brought forth a race of Titans, what shall we expect from an age of faith and conquest? Surely then, society shall begin to see clearly and men shall love one another and governments shall serve and there shall be happiness and plenty for all and architecture and music and sculpture and painting and poetry shall burst into their blossom, and "his servants shall serve him," and the prophet's dream shall be fulfilled.

At last, then, we have come to see that this problem of men is rightly conceived only—as all problems are, for that matter—when it is viewed in its relations to that indefinable, unfathomable thing which we call the spiritual growth of the world. We who are but children may not hope to do better at any time perhaps than to cast a glance into its mysterious depths by some real or imaginary flash of light.

St. Joseph, Mo.

Changes.

Ammunson, M. M.—622 Yale Station, to 102 Dewitt street, New Haven, Conn.
Baker, B. F.—Unionville, Mo., to Lamar, Colo.
Barnum, Lee H.—Medicine Lodge, Kan., to Lee's Summit, Mo.
Bennett, H. Gordon—St. Augustine, Ill., to Westport, Ky.
Bennett, J.—Macatawa, Mich., to Brookston, Ind.
Carlton, Frank M.—Richmond, Mo., to Atlanta, Georgia.
Coker, J. F.—Howard, Ark., to Page, Okla.
Dennis, Geo. F.—Ceres, Okla., to Lucian, Okla.
Engle, Ira A.—Newkirk, Okla., to Chandlerville, Illinois.
Frost, A. P.—Winona, Minn., to Riverside, Cal.
Gillispie, Ben D.—Cherryvale to Stafford, Kan.
Goodrich, Victor L.—Greeley to Grand Junction, Colo.
Harlow, E. J.—Downey to Corona, Cal.
Hedges, W. H.—Covington, Ind., to 125 Constitution street, Lexington, Ky.
McCallum, D. C.—43 Cleveland avenue, Everett, Mass., to 39 Divinity Hall, Cambridge, Mass.
McCartney, J. H.—Grand Junction, Colo., to Fullerton, Cal.
Mitchell, Ben N.—Virginia to Litchfield, Ill., 609 East Union avenue.
Murray, W. P.—Lucas to Vermillion, O.
Pickering, W. R.—Cadiz, Ky., to Leesburg, Fla.
Peck, C. C.—Syracuse to Irene, Kan.
Pittman, S. P.—Beech Grove to Delaware, Ky.
Porter, W. N.—Lamar, Mo., to 331 West Third street, Oklahoma City, Okla.
Redd, H. F.—Wellington, O., to Cleveland, Okla.
Sine, C. R.—Rock Enon Springs, Va., to Hamilton, O.
Simpson, John—448 North Upper street, Lexington, Ky., to Logan, W. Va.
Smith, S. M.—Browerville, Minn., to Redwood Falls, Minn.
Stine, John L.—Spencer to Johnson, Neb.
Williams, G. E.—Los Gatos, Cal., to Hood River, Oregon.
Willis, E. J.—Carlisle, Ky., to Kirksville, Mo.
Winter, T. E. Hiram, O., to box 851 Yale Station, New Haven, Conn.

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The Question Answered.

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The following is a letter sent in to Messrs. Farwell & Rhines which shows the grateful appreciation of at least one individual:

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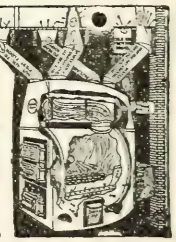

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People's Forum

The Life, Not an Objective Institution.

To the Editor of THE CHRISTIAN-EVANGELIST:

In your issue for August 27, in "Notes and Comments," you take the position that John 3:5 justifies the use of such expressions as "conditions of church membership" and "receiving people into the church," inasmuch as the expression, "kingdom of God," there means the church.

I am convinced that the expression, "kingdom of God," there means the life to which God calls us through Christ, rather than an objective institution.

The idea set forth by Brother Encell is worthy of our most serious and reverent attention. Our religious thinking and speaking is much more church-centered than it is Christ-centered, the man Jesus being very much hidden from view by what is called the church.

The Bible nowhere speaks of baptism as "one of the conditions of entrance into the church." Neither does it encourage the use of such expressions as "joining the church," "coming into the church," "member of the church," "building up the church," "joining our church," "placing my membership in this church," etc., etc.

We very greatly need to get away from this harmful way of thinking and speaking concerning our Christian life and its environs. My heart almost bleeds when I hear even our preachers, our spiritual guides, putting their teaching from the church standpoint so very largely. They work great harm to their people by it. If it seems wise I shall later on point out some of the greatest injuries inflicted thereby. But almost any devoted follower of Jesus can see it for himself if only he stops to think of it.

Imperial, Cal. Ernest Thornquest.

[We can assure our correspondent that we have no sort of sympathy with the tendency too manifest in a large part of the religious world to substitute *Churchianity* for *Christianity*. Any doctrine or practice that tends to hide or obscure Christ in the work of saving men is to be deprecated. Joining Christ rather than joining the church is the primary New Testament idea, and it should be kept prominently before those whom we are seeking to win to the Christian life. We must remind our correspondent, however, that there is another extreme just the opposite of that of the ecclesiastics which has the support of a class known as "Liberals," and which minimizes the church as a mere human expedient and regards with indifference the matter of church relationship. We can, according to this theory, establish any kind of an organization with such terms of admission as may seem expedient, and call it the church. We cannot believe that our correspondent is in sympathy with that view of the church. According to the New Testament the church is called "a glorious church," "the pillar and ground of the truth," "the body of Christ," "the bride of Christ," an institution of which it is said that "Christ loved the church and gave himself for it that he might sanctify it, having cleansed it by the washing of water with the Word." Jesus Christ is its builder, and he is yet to fill it and to glorify it.

No doubt the kingdom of God in the passage mentioned does stand for "the life to which God has called us," but also for the church in which that life has objectified or embodied itself, in order to do the work of God in the world, and for its own more complete development. We need not and dare not separate the life to which God calls us, from the Church which God has ordained as the normal expression of that life. By uniting the two—the life and its embodiment—we avoid both the extremes to which we have referred. Every great idea, or truth, or principle, must be embodied before it can accomplish any enduring good for humanity. As Jesus Christ was "God manifest in the flesh," so his church is Christ manifest in society—a new incarnation, as it were. The fact that men enter into this kingdom of God by a birth of water and of the Spirit, shows both its spiritual character and its objective existence.—EDITOR.]

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BROWN.

The Central Church of Denver, Colo., is bereaved in the death of our beloved brother, Dr. Leander S. Brown. For twenty-eight years a consecrated minister of the gospel, when that was no longer practicable he took a course in osteopathy and became a successful practitioner in Denver. Born in Wayne county, Ohio, July 5, 1840, he was brought up in Washington county, Pennsylvania, became a student in Pleasant Valley Academy, under L. P. Streator, taught several years in Illinois, entered Bethany College and graduated from that renowned mother of preachers in 1867, and entered immediately on his chosen work of preaching Christ. His work as a minister extended through the states of Illinois, Iowa, Pennsylvania and Colorado. In 1879 he graduated in the New York Homeopathic College, but continued preaching for seventeen years afterward. He was nine years pastor of the Christian church in Plymouth, Pa., and his successful work there is gratefully remembered. It was through old Pennsylvania friends that he was induced to come to Colorado in 1893 and take up the new work in Fort Collins. The church there is a monument to his faithfulness. Brother Brown was a member of the Central when the present pastor came back to this church in 1903. He had been elder and one of the most faithful members. Pastors sometimes complain of the ex-preachers in the membership; there is no complaint of that kind in this case, for we had no more sympathetic friend and helper than Dr. Brown and his equally faithful wife. He had lived long enough and worked long enough to be entitled to claim some exemption from arduous church duties, but no one in the church was more regular in attendance at Bible school, at morning and evening service, at the mid-week and other services. He and his wife were there rain or shine until enfeebled health made it impossible for him. He was brave and independent. It was easy for him to stand alone if need be in defense of the truth. His convictions were firm and fixed. He was naturally conservative. I did not expect him to sympathize with my more liberal interpretation of the gospel but his honesty and sincere desire for the truth was stronger than his conservatism and made him patient and hospitable in the consideration of new ideas. Having earned his confidence I had no truer or more appreciative friend. We miss him. Such men are indeed pillars in the church. All the way along through life his influence was good in the church, in the home, in the community. He was "salt of the earth." Children in the faith all over the land rise up and call him blessed.

Wm. Bayard Craig,
Pastor Central Christian Church, Denver, Colo.

LOWRY.

Mrs. Emanuel Lowry died at her home in Gibson City, Ill., on Thursday, Oct. 15, after an illness of two months with typhoid fever. Her age was 71 years. Mrs. Lowry, whose maiden name was Phoebe Colborn, was born in Somerset county, Pa., in 1837, and was married to Emanuel Lowry in 1862. They began their married life in Bethany, West Virginia, where Mr. Lowry attended college, and was also associated with Alexander Campbell in the publication of the Millennial Harbinger. This early association with the fathers of the faith was reflected throughout the lives of Mr. and Mrs. Lowry. Wherever they lived they were among the foremost members of the Church of Christ, upholding it materially and spiritually, and exemplifying in their daily lives the faith they felt. They lived in Eureka, Ill., from 1872 until 1875, when they moved to Gibson City, Ill., where the best years of their lives were spent. In 1907 Mr. Lowry died, after a wearing illness of ten years, during which his devoted wife was his constant attendant. After his death Mrs. Lowry, still in vigorous health, resumed the activities of life, and when attacked by the malady which caused her death was planning a trip to California to visit a son. The last few weeks of her life afforded a marvelous revelation of Christian fortitude and cheerfulness under the severest test that a human being can be subjected to. She had shown to her children every other attribute of the ideal Christian mother; it remained only for her to show them how to die; and this she did with such grace, with such nobility, that the memory of the closing hours of her life will always be treasured as a priceless recollection by those who gathered around her deathbed. She is survived by three sons and one daughter.

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The Home Department

Heads Up.

Don't kick and whine,
Just get in line
With the fellows who've grit and pluck.
Don't frown and scowl,
Look glum and growl;
Stop prating about ill-luck.

Lift up your head,
Don't seem half-dead,
Stop wearing a wrinkled face;
Give smiling hope
Sufficient scope,
And joys will come apace.

Out on the man
Whose little span
Is full of grief and gloom;
Always dreary,
Never cheery,
From trundle-bed to tomb.

Give me the chap,
Who, whate'er may hap,
Looks up and is cheerful still;
Who meets a brunt
With a smiling front,
And nerve, and vim and will.

Discouraged?

Discouraged? Let the word and the thought have no place in your life. Manhood is made for better things. The disheartening trials of to-day may be made the means of greater strength and a more satisfactory position on the morrow. Only, they are to be bravely met and conquered, not shirked and cowardly avoided. Even when sorrow comes, behind it may be seen the kind, loving countenance of a Father who wills well to all his children and who gives liberally to all such as ask of him sustaining grace and encouragement.

The vision of the new heaven and the new earth is terrestrial, not celestial. All remedial agencies have as their objective a human world transformed and regenerated. —Bishop Gore.

A very devout Presbyterian clergyman in the Middle West had just married a couple, and, as was his custom, offered a fervent prayer, invoking the divine blessing upon them. As they seemed to be worthy folk and not overburdened with this world's goods, he prayed, among other things, for their material prosperity, and besought the Lord to greatly increase the man's business, laying much stress on this point.

In filling out the blanks it became necessary to ask the man his business, and, to the minister's horror, he said: "I keep a saloon."

In telling the story to his wife afterward the clergyman said that as he wrote down the occupation, he whispered:

"Lord, you needn't answer that prayer." —Philadelphia Public Ledger.

Prompt People.

Work, play, study—whatever it is, take hold at once and finish it squarely; then do the next thing without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they pick up the moments that dawdlers lose.

And if you ever find yourself where you have so many things pressing that you hardly know how to begin, let me tell you a secret: Take hold of the very first thing that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret, the magic word "now!"

Make sure, however, that what is to be done ought to be done. "Never put off till to-morrow what you can do to-day," is a good proverb, but don't do what you may regret.

Boy (who has been naughty and sent out into the garden to find a switch to punish him with)—Oh, mammy, I couldn't find a switch anywhere, but here's a stone you can throw at me.—Punch.

God's Smile.

A tiny boy, two years old, stood in a ray of sunshine, and said gaily: "Me standing in God's smile, mamma." His mother said: "God grant my darling boy may so live as always to stand in God's smile." Not long after God called the mother, and, like Jochebed, she left her boy to the care of the others. He grew to manhood, and grew in favor with the king, and tried to please him and forgot to put God first. But he was restless and unhappy. God's smile was gone. One day looking over some old relics, he found a paper parcel. Inside was a tiny pair of blue shoes, and a letter in his mother's handwriting: "These shoes were worn by my darling boy when he was two years of age. He stood in a ray of sunlight, saying: 'Me standing in God's smile, mamma. God grant my darling boy may so live as always to stand in God's smile." Through the little shoes and the mother's letter God spoke to him. He saw that he had been standing in the king's smile, and lost God's smile. Confessing his sins and asking forgiveness, he dedicated his life to his mother's God.—Sunday-school Illustrator.

A PRAYER.

We thank thee, Lord, for the glory of the late days and the excellent face of thy sun. We thank thee for good news received. We thank thee for the pleasures we have enjoyed, and for those we have been able to confer. And now, when the clouds gather and the rain impends over our forest and our house, permit us not to be cast down. Let us not lose the savor of past mercies and past pleasures; but like the voice of a bird singing in the rain, let grateful memory survive in the hour of darkness. If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience.—Robert Louis Stevenson.

For the Father's eye is on us,
Never off us, still upon us,
Night and day,
Work and pray.
Pray! and work will be completer;
Work and prayer will be the sweeter;
Love! and prayer and work, the fleeter
Will ascend upon their way.
—*Dora Greenwell.*

I Only Know

My present duty and my Lord's command
To occupy till he come. So at the post
Where He hath set me in his province,
I choose, for one, to meet him face to face,
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls.

The President's Revelation.

The celebration of his fiftieth birthday recalls the incident that while President Roosevelt was holding an open-air reception at Syracuse, a tall negro pushed his way forward through the crowd and eagerly grasped his hand.

"Yo' 'n me war bo'n on the same day, Mistah Roosevelt!" the darky enthusiastically said, his shining black face almost cleft from ear to ear by a grin.

"De-lighted, indeed, to hear it!" warmly responded the President, taking a fresh grip on the black hand and laughing heartily. "So you and I were born on the same day? Well, well!"

"Yo' am fo'ty-seven yeahs old, suh?"

"I am," was the quick answer.

"An' yo war bo'n on Octobah 17, 1858?"

"Yes."

"Ya-as suh," then exclaimed the darky, shaking all over with rapture; "ya-as suh, Mr. Roosevelt, yo' an' me is bofe twins!"

The Full Appreciation of Life.

Surely conversation should be able to draw from character and intellect its finest essence. To have the ability to seize upon some little incident of experience and by the exquisite nicety and humor of a few pithy and striking phrases elevate it to the dignity of easy and tripping conversation, that is a feat to which provincial self-complacency can never attain. The average mind, though, with its limited horizon, seldom, alas! has a craving for a wider view of things. It takes its own way, prefers usual tastes, likes defined and practical pursuits, and looks upon its own narrow path and hemmed in experiences as an ample sufficiency. "How funny you are to read rather than to sew!" was a remark to a woman heard the other day; and what could be more actively in the comic vein to the initiated? Here certainly was ignorance dressed up in costume and whimsically paraded! "I don't know enough to embroider well," was the quick answer, but the reply was too deeply tinged with irony to penetrate the wooden sensibilities of the first spaker. From the first remark one might gather that all knowledge wandered about at large and ready to hand for our easy discernment! If one wishes (and most people do) to know the whole wonder and charm of the world and to gain a region of new images and fresh feelings, to bar the door of it all by refusing to read, to see, and to do is not the most effective step. Very little of the fullness of joy in life springs full grown into our consciousness, and to read and work is, after all, the simplest way to find a more fervent appreciation of life and all it offers. It is not to be wondered at that so many people find the world a dull place, without color and tone, for they themselves are best described by just such adjectives.—The Outlook.

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Yolanda Klar, a Hungarian girl employed in a New York importing house, takes dictation, keeps books and writes letters in four languages—English, French, German and Hungarian. At present she is also studying Spanish, because she believes there is a bright future for the girl in business who can manage the correspondence of a business house which has trade with the Spanish-American countries.

Miss Klar was educated at the Girls' College in Buda-Pest, taking the business course, which lasts three years and includes, besides stenography and typewriting, bookkeeping, composition and modern languages. Choosing America as the most promising field she came here and studied our business methods for a few weeks, perfecting herself in English. She had no difficulty in obtaining a fine position.

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Energy Won.

Martha Overland is an enterprising Norwegian girl who has made her way. To begin with, she spoke all three of the Scandinavian tongues, and to these she added French, German, Spanish and English. She was educated in Norway and came to America immediately on finishing her school course. With boundless energy she longed for the opportunity awaiting American girls. She went to Minnesota and took what seems to be a quick road to success for the business woman—a course in stenography and bookkeeping. Her knowledge of the Scandinavian tongues enabled her to find a situation readily in a business house that has large dealings with the Scandinavians of the Northwest.

Being attracted to the law, she took up the study of it nights, in place of reading novels, and now she has an offer of a very lucrative position with a prominent law firm.

✣

Gained a Reputation.

Hortense Hepner, of New York, is correspondent for a great German commercial enterprise that has branch houses in nearly all the countries of the globe. German by birth and education, she composes and writes better English than three out of four native born Americans do. For seven years she made her talents and industry available on a Spanish trade paper. Obtaining a place in the American Museum of Natural History, she turned into English the reports of Dr. Lumholtz, the German scientist, who for several years made studies among the Indians of Mexico and the Southwest.

In her present position she reads and makes clippings from English, German, French, Italian and other newspapers. She is also a stenographer. So wide has become her reputation for reliability and intelligence that she is frequently employed by professional men for technical and scientific researches in English and foreign languages.

✣

More Than the Ordinary.

Some years ago Ora Lee Fox found herself a girl without any particular future or opportunity in her native town of Leesburg, Va. She tried teaching, but concluded that it did not pay. She entered a commercial school in Baltimore, and before the end of the course was asked to take the place of one of the teachers on account of her general culture, as well as proficiency in the branches she was to teach.

But ambition spurred her to further reaches, and she went to New York as a stenographer. Seeing the big ocean liners going in and out it seemed easy to take the trip to Europe she had always dreamed of, if she could save the money. She found a Frenchman who wished to exchange lessons in his language for lessons in English, and also an Italian who wished to make the same sort of trade. Thus she qualified to be something more than an ordinary stenographer, and became the correspondent in a house that had French and Italian export trade. A part of her work called for the translation of technical marine insurance documents, among them occasionally a French log book. Also she had to keep in touch with the shipping news in the foreign papers. This was the sort of work that paid a good salary, and she was not long in having a bank account that warranted a trip to Europe.

✣

A Quick Voyage.

Clara A. Grace, an employee of a London business firm, claims to have made a record trip from London to New York and return. She was pledged to be back in the English city on a certain day to release her colleagues for vacation. She made the round trip in fifteen days. She transacted some important business in New York, remaining in the city only twenty-five minutes.

For Clean Speech.

The person who tells a foul story is no better than the one who would put poison in a well. And yet there are many of them going about. Perhaps the lowering of the moral tone in current fiction is responsible for it. Ask the bookseller what is his best selling piece of fiction, and he is quite likely to mention the title of a book whose morality is low. And there is a lot of that kind of foul stuff on the market; and people of respectability read it. Otherwise there would be no sale for that type of literature, and it would disappear because it would have no commercial value.

It is easy to pass from the reading of a story of loose morality to the telling of one. So it has come to pass that there is a good deal of retailing of incidents of questionable moral quality. If it is demoralizing to read a bad story, it is doubly foul to tell one. For when a person does the former his self-respect is impaired, but when he does the latter he has administered poison to every person who hears him. A life may be blighted by the recital of a foul tale, and no man ought to be willing to pay that price for the fun of telling one.

But what's to be done! Two things every person can and ought to do in regard to this matter:

First. Never tell a foul story.

Second. Never allow one to be told in your presence.

The old incident about General Grant's treatment of a teller of evil stories comes to mind. He was one of a party of gentlemen who were conversing together. One of the men had a story to tell, and communicated his desire to the others. "Are there any ladies here?" said the man, knowing that the story he intended to tell was not fit to fall upon the ears of women. "No," said Grant, "but there are gentlemen present." And the taciturn general was right. A story that is not fit for the ears of women can not be proper for the ears of men.

This brings to mind a word of personal testimony from Mr. James L. Houghteling, president of the Brotherhood of St. Andrew. He said: "After the change that came upon me in my senior year, when I came back to college, the men used to gather round the open fire. One evening somebody started a 'smutty' story. I got up and went out. Next evening we gathered again, and somebody cracked a 'smutty' joke. I got up and went out. The third time when it happened, somebody said, 'What is the matter with you, Jim?' "Well,' said I, 'I can't stand that sort of thing. It is bad for me, and is bad for all of us. It is unmanly, and it is un-Christian, and I am going to get out.' And the smallest, most insignificant man in the party said, "Jim's got religion.' And the biggest, manliest fellow

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These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish, and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not as bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

in the crowd said, 'Shut up!' And never through all the rest of my college course did I hear an unclean thing said in that room. My life shall be a challenge, not a truce."

Keep thy tongue from evil, says the psalmist and philosopher of the olden time; and by the side of his wise word let us place these from wise men of more modern times: Nothing is so contagious as example. It lets loose in our lives those bad actions which shame would have kept imprisoned. Therefore, tempt not contagion by proximity, and hazard not thyself in the shadow of corruption. Or, to use the words the great apostle addressed to those who were in danger of being drawn away from the true faith to the corrupting influences of idolatry: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—Epworth Herald.

Looking at the Best Things

By Priscilla Leonard

"My little girl has taught me one thing," said a young mother the other day. "She picks out the prettiest thing she can find to look at, and then she looks at it and doesn't notice the ugly things. The Evanses next door keep their porch in a condition that just depresses me—it's so cluttered up. But they have some fine geraniums growing in tomato cans, and my little Clara thinks they are beautiful. She hangs over the fence and looks at them, and Mrs. Evans is so pleased at the child's appreciation that she has actually tidied up the porch once or twice, and Mr. Evans has painted the cans green. I never could have gotten them to do that, because I looked at their porch and was depressed. Clara has done it because she looked at their geraniums and was delighted."

There was sound philosophy in this bit of experience. The souls that have power, in this world, are the souls that see the right thing—the key to the situation. And as we only see what we look at, our powers in life are strictly proportioned to the way we look at life and the things we fix our eyes upon as we go along. No soul is ever powerless or discouraged except through having looked, momentarily or steadily, at the unessential and misleading things. To see life truly is to be a "seer," with the knowledge which is power.

Pessimist and optimist have perhaps never been more wittily defined than by the familiar stanza—

> "'Twixt optimist and pessimist
> The difference is droll—
> The former sees the doughnut,
> The latter sees the hole."

And the point of the wit is that both doughnut and hole are there to see, plain to every eye. The optimist sees the hole, but only as an unimportant incidental to the very form of the doughnut. But the pessimist, by concentrating his vision on the hole, misses its place and use, and exalts it into a dread, gloomy and universal vacuum. Each has an argument—a logical argument—but the eye judges between them in the end. The pessimist's eye can not be argued down, and it makes him miserable as long as he refuses to look at anything pleasant or beautiful.

In every field of vision, one may as well admit, there are extremely ugly things included in the view. No one who has lived to years of discretion but has seen many things which he or she would be glad to forget. No intelligent man or woman believes that all men can be trusted, all women admired, or any ideal fully carried out in earthly surroundings. Almost every apple is specked, and every family has a skeleton, even if it no longer has a closet. Total depravity is still with us, even if conviction of sin has become rare. The world is full of evil and pain and defeat. But that is the worst part of the world. That is the trouble with it—its negative side, its dark background, its hole in the doughnut. The doughnut remains, around the hole, just the same. The good, the beautiful and the true, in large, though not complete measure, exist in every man's environment. There are men who can be trusted, women who are good and lovely and loving, ideals that lift the soul toward their realization in a larger life. Total depravity has been redeemed and regenerated in every case willing to throw itself on God. To overcome evil with good is the trend of the universe, and every star in the highest heaven stands ready to have a wagon hitched to it by the humblest individual who picks it out and keeps his eye upon it. People who look at stars may tumble into ditches sometimes, but they climb out and ahead, and never see the worst of the mud at all.

There is always a choice of vision, too, even among pleasant things. "I could not live if it were not for my dog!" said a lonely woman in whose little house a handsome, lively spaniel reigned supreme. The dog was a beautiful thing to look at, and his devotion was beautiful, too, to see. But if that very woman had looked over into the next street, she would have found neglected children into whose eyes the same devotion would have sprung, and the same welcome, if she had looked at them and helped them. It is a pitiful thing to see human beings find intimacy with pets more lovely than intercourse with human souls. They are looking at the second-best things instead of the best; and to look at the best things is the secret of true living.

As we look at the best things, loving and following them, power enters into us from them—a power not our own, but given to our use. It has been found in even the primary schools that a "gem" of lovely verse taught to a little child keeps that child from temptation and unhappiness in a most surprising way. "I said my gem over, and everything went right," said one boy to his teacher after an experience of injustice. Our schoolrooms bring to children nowadays the help of the highest art, in picture and statue; and the children look with all their eyes, and study the better for it. A noble book kept before the eye of the mind makes life a transformed thing to the soul's vision. What we look at, that we become. "As seeing him who is invisible" is the story of that great army of the saints, the martyrs, the heroes, which marches down the ages to the eternal goal—and which we can join if we choose.—Interior.

Are You Critical?

Do any of us women realize how much of our ordinary talk consists of criticism? There is no doubt that it is interesting to watch people to study their characters and ways, and to communicate our impressions about them to others. Take away the element of personal criticism, and conversation, one must admit, would lose a good deal of its interest. Yet it is not a little disturbing sometimes to reflect, after leaving a house where you have been entertained for half an hour by sprightly and witty comments on mutual acquaintances, that in all probability your own personality is furnishing the text for a similar entertainment with the next group of callers. After all, it is better to be kindly than amusing. It is better to pass over a good deal that does not quite commend itself to us (so long as no principle is involved) than to be always making a fight for one's own way of doing things at the cost of friction and disagreement.—Christian Guardian.

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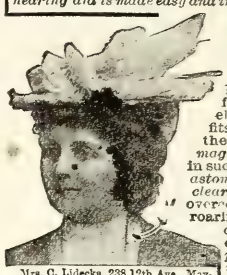

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"I Don't Want To."

Whenever Jim was asked to run an errand or do any little thing, he would say: "I don't want to."

One night he brought a book to mamma, who was busy knitting, saying: "Mamma, read me a little story."

His mamma wanted to teach him a lesson, and said: "I don't want to."

Next day Jim went to his papa with a broken whip. "Papa, please mend my whip."

"I don't want to," said his papa.

At this the little fellow began to cry. Then his mamma put her arms around him and told him they were trying to teach him how wrong it was for him to say, "I don't want to," when he was asked to oblige others.

Jim saw the lesson intended, and the next day, when mamma asked him to hand her a drink of water, he ran immediately and brought it to her. He saw that he must oblige others if he would have others oblige and love him.—Exchange.

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Growing Pains.

Last night, in bed, I thought I'd grown
An inch or two or more,
With growing pains, but I must own
My height's just as before,
I measured by the door.

Now, if a little boy complains,
When in the morning light,
He finds, though he's had growing pains,
He hasn't grown a mite,
Would you condemn him quite?

—*Margaret Clarke Russell.*

The Two Pigs

Henry had a whole bunch of bananas, a hundred of them, all for himself. The captain of the Henrietta gave them to him the day the ship came in when he and his father went down to ask after the cargo, for his father owned the big boat. Captain laughed a tremendous laugh when Henry put his arms around the big bunch and asked ecstatically, "All for me?" "All for you," he replied. Eat them all up before I come back, and you shall have another." And Henry said, "Yes, sir; I'll try, sir," and did not even wonder why the captain and his father laughed harder than ever.

The bananas were hung in the cellar to ripen, and every day Henry went down to look at them and pinch them to hurry them up. At last two turned yellow, and he joyfully brought them upstairs.

"But you must promise not to eat more than three a day, or else it will have to be my bunch of bananas," his mother said.

"Oh, no!" Henry exclaimed. It is my bunch; all my own, the captain said, and nobody can pick them but me!"

"Well," his mother replied, "then remember, only three a day."

They turned yellow very slowly; there never seemed to be more than enough for Henry. Every morning he went down into the cellar and came up with one, and ate it for his breakfast, and then two more somehow turned ripe enough to eat later on, but only one was ready in the morning. Sometimes James, his big brother, would look at Henry as he ate it, and say, sighing heavily:

"I am exceedingly fond of fruit myself. Don't you think if I went down cellar I would be able to find one more banana that is fit to eat? How many are there left on the stalk? What, only eighty-five? Well, if that is all, I would not think of robbing you; still—"

"When they begin to ripen faster, I am sure he will want to divide with us all," said his mother encouragingly, but Henry looked silently down into his plate. He was very fond of bananas.

Mr. Henderson's pig, Jacob, lived just over the fence at the bottom of the garden. Such a clean, fat, cheerful pig as he was! Henry loved to lean over the pickets and poke his sides with a stick and feed him the little green, wormy apples no one else cared to eat. One day it occurred to him to wonder whether pigs liked bananas, so he broke off a piece from one he was eating and passed it over the fence, and Jacob seized it eagerly and grunted with delight.

"If I had more than just three a day I'd give you a whole one," said Henry, "but three a day is such a few." Jacob listened with his head on one side and looked hungry.

The bananas began to ripen fast now; Henry did not have to pinch them to make them soft, and he worried a little for fear more than three a day would be ready to eat. Once his mother went down and saw how yellow the bunch were turning, and asked: "Don't you want to pick off enough for every one for breakfast to-morrow? You have so many, you know, and they will surely spoil." Henry looked serious.

"But Captain Hicks gave them all to me," he said. "He wanted me to eat them all myself; I don't believe he'd like it if I gave any away."

His mother was very sober. "You surely do not mean that you are going to eat them all yourself," she said. "That would be too selfish." Henry looked doubtfully at her.

"I'll give you one," he said, after a minute. He walked over to the bunch and examined it. There was a small brown banana tucked in between two others. His mother had said she liked them thoroughly ripe, so he picked this one off and gave it to her. She turned it over silently and looked at it. Henry felt a little hot. "Thank you," she said at last; "it's kind of you to give me the very nicest one." Then she went upstairs. Presently Henry went out to talk it over with Jacob.

"They all think I'm selfish," he whispered, "but I'm not at all. It's only that the captain would be angry if I gave them away when he said they were for me. Besides there aren't very many left, not more than sixty or seventy, and they would not last any time at all if I gave papa and mamma and James and Bridget one apiece every little while." Jacob looked sympathetic. Henry talked to him a long time and felt better; then he fed him the green apples lying on the grass until he was tired picking them up. "You're an old greedy," he said at last. "You're a regular—pig!" Then he laughed and turned to speak to Bridget, who was coming toward him.

"Ah, now," she said coaxingly, "I want you to give me a few of those fine bananas of yours for supper, for my apple sauce is all burned up. Come now, and I'll bake you a cake come Wednesday," Henry shook his head.

"I can't," he said, firmly. "There aren't enough ripe to cut up, and still leave three for me to-morrow. You hadn't ought to have burned up the apple sauce, Bridget."

Bridget went into the house, muttering to herself. There was nothing to eat with the sponge cake at supper, for, as mother explained, the apple sauce had met with an accident.

"Sliced bananas are not bad," said James, soberly. "Not bad at all; and with eighty—or is it ninety to-day, Henry?—already in the house one would think we might have a few."

His mother shook her head at him, but Henry saw her eyes twinkle, and James had to cough very hard in his napkin to keep from laughing. It was very uncomfortable. But they were going so fast! If only he could have more than three a day! How many times did three go into seventy, anyway? What if they did spoil before all those days were over? If they did it would be all his mother's fault for letting him have so few. He looked resentfully across at her, and slid down from his seat and went down into the cellar.

The bunch was nearly all turned now; there was hardly a green banana to be seen. Some of them were spotted with brown, and a good many were brown all over. He pushed his hands down in his pockets and thought about the matter. Perhaps he would better give away a few. He broke off four of the darkest ones and carried them upstairs. "You can have these for breakfast, Bridget," he said, laying them on the kitchen table. But Bridget was still cross.

'Is it them old black ones you'd be giving me?" she asked, with a toss of her head. "Sure, you can take them out to the pig, then."

Henry's feelings were hurt. He gathered them up, and went outdoors. They were too nice to give to Jacob, but he was afraid to offer them to James or his mother for fear they would think them overripe, too. He had had his three already that day; besides, he didn't want them. He was get-

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warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

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ting a little tired of bananas. Finally he handed them to a ragged boy that was passing and after looking them over suspiciously the boy threw three away and ate the fourth. Henry's heart swelled painfully as he went in the house.

The next day there was a school picnic, and Henry took the basket Bridget gave him, and then went down for his three bananas. He counted them, and was alarmed; so many left, and all so soft! He was sorry now he had not let the family have some every day. What should he do with them? He could never finish them before they all turned black. If the captain never gave him any more, he would not care. Somehow they had not tasted very good lately. He would tell his mother she might have the rest. He went upstairs slowly.

"Mother," he said, feeling very generous, "I guess you can have all the rest of the bananas to cut up."

His mother smiled. "O, no," she said. "I think you may finish the bunch yourself, but as I am afraid they may spoil before they are eaten if you have only three a day, you may eat six now; six every single day!"

Henry felt a distinct hatred for the bananas. Six a day! He could never, never eat them. He felt sick all over as he thought about it. He turned away without a word. Just as he passed the sitting room door he heard James say:

"The banana cure for greediness seems to be working all right, doesn't it?" and then he laughed.

Henry walked on. He was not sure he understood what James meant but he was afraid he did.

The cellar was to be whitewashed that day, and Bridget brought the tubs and boxes and fruit cans all up on the back porch, and laid the bunch of bananas on the bench. She was very busy, so she never saw Jacob when he crept through a broken rail and stole softly up to the house. There he found the bananas, and with soft grunts of delight he began at one end of the bunch and ate right down to the other end. When Henry came home his mother told him about it, and every single banana was gone; and she was not much surprised when he never said a word.

At supper James asked: "How many bananas left to-day, Henry?"

"Not one," said Henry, eating bread and butter very fast. "The pig ate them all up."

"Really?" asked James with interest. "Which pig?"—Ex.

Edgar's Soldier Lesson.

Really it was too bad. Edgar was going out to play soldier. He slipped on the steps and twisted his ankle.

"My little lad must go to bed and get well," said Mamma Gates.

"Boo-hoo!" howled Eddy.

Uncle Caspar looked up from his paper and smiled.

"I don't want to go to bed. I want to go and be a soldier," soobed poor Edgar.

"But if your ankle is not bathed and put to bed, you will be very lame to-morrow."

"I don't care," whined Eddy. "I don't want to go to bed."

"I thought you were playing soldier," said Uncle Caspar. "What does a soldier do?"

Edgar looked up, puzzled. "He marches and he drums." Eddy looked at his drum and began to cry again.

"Is that all he does?"

"He doesn't have to go to bed," whined Eddy.

"But sometimes he gets hurt badly. He is shot in battle. Then what does he do? Does he howl and cry?"

Now, Uncle Caspar was an old soldier whom Eddy admired very much.

"No-o-o! I guess not. I don't know," said the boy.

"No. He goes to the hospital. There he is as brave as when he drums and marches."

Edgar wiped his eyes and looked eagerly at his uncle. "Is going to bed and not crying being a soldier?" he asked.

"Yes, my boy, that is the bravest part of it. Now let me be the ambulance—that's a wagon you know—and take you to the hospital."

Uncle Caspar picked up Eddy in his arms and carried him gently to his chamber.

"Now I'm going to be a good soldier," said the boy, with a smile. He did not wince when his uncle felt the sore ankle and bound it up.

"That's a brave lad, Eddy," said his uncle. "Now play it does not hurt, and go to sleep."

Half an hour later Eddy was dreaming. He looked like a brave little corporal taking his rest.

Uncle Caspar hung up Eddy's flag and gun where he could see them when he awoke. The drum with the soldier cap upon it was placed on the bed. Edgar limped downstairs the next day, and went into camp on the sofa. He whined and complained no longer. He had learned a lesson, that a brave man is patient in suffering.—Little men and Women.

Boys and Their Mothers.

Some one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences:

"Of all the love affairs of the world, none can surpass the true love of the big boy for his mother. It is pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy to 'turn out' badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age is a true knight who will love his wife as much in the sere-leaved autumn as he did in the daisied springtime."—Church Advocate.

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The Christian-Evangelist

extended, even to those outside the church.

Cascade, Iowa, October 18th, 1908.

CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Dear Sirs:—

I received your letter and blank for three months' club offer. In three hours' work I had the blank filled, and sent it back. I am sending another list of nineteen names, all outside of the Christian Church, except one. I will try to get more.

I am fifty-two years old, and do all my housework, yet I feel I must do something to show our appreciation of The Christian-Evangelist, and the noble stand it takes for the union of all God's children on the Bible, the only stand we can take to fulfill Christ's prayer.

My husband and myself have been close readers of the paper for twenty-two years, and can't think of doing without its regular visits at our home.

Our prayer has been going up for that grand old soldier that occupies the Easy Chair; may the Lord spare him a few more years, to paint those beautiful picture of the Christ, and the Christ life, from God's Word, and also from nature.

Yours in the faith,

MRS. ALICE MIKEWORTH.

"GO THOU AND DO LIKEWISE," is not only a scriptural admonition, but one entirely appropriate in this connection.

We believe the circulation of The Christian-Evangelist can be *doubled* in ten days.

"What thou doest, do quickly!"

W. DAVIESS PITTMAN,
Business Manager.

VOLUME XLV. NUMBER 46

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, NOVEMBER 12, 1908.

MY SYMPHONY.

TO FEEL the tide of life in every limb,
Drink deep at health's pure fountain;
To hear each morning nature's wondrous hymn,
Rising from lowly vale to towering mountain.

To wander far within the land of home,
To follow fearlessly the path into the wild,
To welcome warmly all the years to come,
To hear the liquid laughter of my child.

To grasp with gladness a true friend's hand,
To look far down into his honest eyes,
And feel that this good man can understand
My inner life, and sweetly sympathize.

To open wide the windows of my soul
For every ray of God's enkindling light,
To love the truth and know its firm control,
To live and die, if need be, for the right.

J. M. Lowe.

The Christian-Evangelist

J. H. GARRISON, Editor
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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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November 12, 1908.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, NOVEMBER 12, 1908. Number 46.

Current Events

The Election.

Our readers have heard about it. We need not, therefore, go into details. The result was a surprise to both parties—to one in being defeated, and to the other in the magnitude of its success. Never were the forecasters more discredited. The campaign was peculiar in this, that no very definite issue was joined between the two leading parties. The issue turned at last upon the question as to whether the election of Mr. Bryan or Mr. Taft would be best for the business interests of the country. Laboring men as well as corporations were interested in this question, because employment and good wages are inseparably bound up with prosperity. Rightly or wrongly the people have decided in favor of Mr. Taft, dreading, perhaps, any change that might come from putting a new party in power. It is creditable to the defeated party that they have accepted the result in good faith, as good Americans always do, and that the country is settling down rapidly to its normal condition. Mr. Bryan has accepted his defeat in his usual good grace, and will remain the distinguished and honored American citizen that he has been for many years.

Moral Issues.

In some of the states the moral issues were those upon which the result of the election turned. It is gratifying that the race track gamblers and bookmakers did not succeed in defeating Governor Hughes in New York City. In Ohio and Indiana there is little doubt that the temperance issue was the controlling factor, and the candidates for governor in those states whose fortunes were bound up with local option were defeated, and their defeat is attributed by the daily press to their opposition to the whisky traffic. In Missouri the defeat of Governor Folk, candidate for the United States Senate, by Senator Stone in the primary election of nominee for the nomination, is a matter of regret with those who heartily supported the administration of Governor Folk, and who believed he had earned the right to still greater political distinction. The election of Mr. Hadley, Republican candidate for Governor in Missouri, and the carrying of the state by Mr. Taft, were some of the unlooked for results of the election. Perhaps in no election in the history of this country has there been more scratching of ballots than in the one just held, and this means an increase in the independent voters of the country.

Japan's Welcome to Our Fleet.

In the excitement over the election there is danger that the American people may overlook the significance of the warm, and even effusive welcome which Japan extended to our fleet on its arrival there recently. The newspapers for some time have been talking of the possibility of war with Japan, and one of our naval heroes had expressed very decided convictions on that subject. Nor can it be denied that there was some friction between the two countries not long since, growing out of our laws concerning Japanese immigration. It was never so serious, however, as it was sometimes represented to be, but the hearty welcome of official Japan, and of the people generally, to our fleet, and the mutual expressions of good will between the two countries will do much to remove whatever feeling may have remained from the episode referred to, and to cement the bonds of unity between these two nations. If, now, Japan and the United States can use their united influence to prevent the dismemberment of China and to promote her advancement, their friendship and co-operation will mean much for the future of that great empire.

Liberty of Conscience.

President Roosevelt has written a letter in reply to one received before the election inquiring the religion of Mr. Taft and his family. The President makes it the occasion of giving a lesson on religious freedom in this country. Among other things he says:

"The demand for a statement of a candidate's religious belief can have no meaning except that there may be discrimination for or against him because of that belief. Discrimination against the holder of one faith means retaliatory discrimination against men of other faiths. The inevitable result of entering upon such a practice would be an abandonment of our real freedom of conscience and a reversion to the dreadful conditions of religious dissension, which in so many lands have proved fatal to true liberty, to true religion and to all advance in civilization. To discriminate against a thoroughly upright citizen because he belongs to some particular church, or because, like Abraham Lincoln, he has not avowed his allegiance to any church, is an outrage against that liberty of conscience which is one of the foundations of American liberty."

The President is right, with this modification. The religious body that uses its political power to advance its ecclesiastical prestige and pretensions, and that furnishes any ground for the belief that its prevalence in politics would mean the restriction of religous liberty, will be repudiated by the American people.

The St. Louis Idea.

The corner stone of the new postoffice building, just east of the Union Station in this city, was laid yesterday. The building is to cost over a million dollars, and is to embody what is called "the St. Louis Idea" in the postal service. It is claimed that this building will be a model for the whole country, and that the first city to follow suit will be the national capital. Mr. Bartholdt, who had much to do in securing the appropriation for the building, in his address explained that, with the modern system of substations and mail cars, it is no longer necessary in large cities to locate the main postoffice building in the heart of the business district. "As a distributing station," he says, "its proper location is in close proximity to the railroad depot, not only because land is usually cheaper there, but mainly because a great deal of time will be saved in the transmission of mails. In place of the present wagon service, both slow and expensive, between the depot and the postoffice, the two will be connected by a subterranean tunnel, so that within five or ten minutes after the arrival of a train a letter can be ready for delivery either by mail car or carrier." Another feature of the St. Louis idea is that a postoffice is a workshop, and the building should not be constructed for show, but for convenience and comfort; that it should be only one or two stories high, with ample ground space, and lighted with glass roofs and well ventilated, and should be devoted exclusively to the postal service. The "idea" seems to have met with general approval throughout the country. A pleasant incident of the corner stone laying was the presence of the great-great grandson of the first postmaster of St. Louis, who participated in the ceremony.

Editorial

Some Demands of the Hour.

Some periods of time are big with destiny. A single year may be a pivotal one in the history of a nation, or of a people. We of this Reformation are facing a grave crisis and a great opportunity. The issues at stake are so important as to sober every thinking mind, and send us all to our knees for divine strength and guidance. Our approaching Centennial is at once our opportunity and our peril. Our opportunity, if we fulfill the obligations that are upon us and perform the tasks which we have set for ourselves; our peril, if we go to that historic occasion with no adequate understanding of the most fundamental principles of the movement whose Centennial we are celebrating, and with no proper appreciation of the duties and obligations which our position imposes upon us. We mention a few of the imperative demands of the hour.

1. *Appreciation* is one of the demands of the times. If we have no adequate appreciation of our place, as a religious movement, in the history of the world, or of the meaning and value of the distinctive position which God has given us to occupy, how can we fulfill those obligations and perform those tasks which will make our Centennial worth while? Indeed, why should we celebrate the centenary of a movement whose providential mission in the world has not mastered us? Let us renew our love for the plea our fathers made for a united church, in order to the conversion of the world—a union based, not on compromises or humanly-devised platforms, but upon the simple Christianity of the New Testament, and upon the original foundation on which the Church was built.

2. A second demand of the hour is *humility*. We can not thoughtfully contemplate the greatness of the truths which God has committed to our hands, and the opportunities He has given us to propagate and establish those truths, without feeling that, had we been more worthy servants, more faithful agents in carrying out his will, the Cause we love might have been more widely extended than it is, and less hampered by prejudices and misunderstandings which, perhaps, our own faults and extremes have helped to foster. Who are we that we should have been put in trust with so sacred a cause as that of leading in a movement to restore to the Church its lost unity? This reflection should humble us in the dust, lead us to a confession of our unworthiness, and to renewed consecration to Him who hath called us with so holy a calling. "Where is boasting? It is excluded." We have nothing to glory in, save the cross of our Lord Jesus Christ, and the truth which He has given us, both to teach and to practice.

3. Another demand of the hour is *vision*. We must have eyes to see the open doors of opportunity about us, and to understand the meaning of God's providence in the times in which we live. God speaks to His people in the unfolding events of history, and if they are able to understand the signs of the times, they may know his will under any given set of conditions which may arise, and act with wisdom. Unless we have eyes to see what God is doing in our day for the union of his people and for the conversion of the world, how can we adjust ourselves to these modern movements in the Church, so as to advance the very cause which it is our mission to promote?

4. We must have *unity* among ourselves. On the eve of a great naval conflict, Lord Nelson, approaching two of his subordinate officers who were quarreling, placed their hands together in his, and pointing to the hostile fleet, said: "Yonder is your enemy; be friends." Our great Leader is saying to us to-day, as he points to the allied forces of evil, and to the abominations of heathenism, "Yonder are your enemies; be ye friends and brothers." Is he not, also, pointing to our approaching Centennial and saying to us, "Yonder is your opportunity of emphasizing your message to the world; close up your broken columns, and present a united front to the world"? To obey this divine mandate, which is as real as if we could hear it ringing down out of the skies, we must avoid extreme positions, avoid occasions of offense, as far as possible, and study the things that make for peace. We must not think more highly of ourselves, nor of our opinions, than we ought to think, but each look upon the things of others rather than upon the things of his own. We must believe in the possibility of being mistaken ourselves. We must think more of unity than of having our own way. We must allow others the liberty which we ourselves exercise, and attribute to them the honesty of motive which we claim for ourselves.

Of course, we might mention the need of heroism, a deeper devotion, larger liberality, more of the spirit of sacrifice, an increased zeal for the world's conversion, and a more hearty support of our missionary organizations; but these may be taken for granted, and will come, in their time, if the demands which we have mentioned above are met by us. The *appreciation* of our Cause and of our day and opportunity; the *humility* which distrusts our own ability and fitness, and seeks divine strength and guidance; the *vision* which can read God's handwriting in the events of our day, and can discern the signs of the times, together with the *unity among ourselves*, which can only result from a more vital union with Jesus Christ—if these virtues be in us and abound, they will bring in their train all other needed graces and virtues, and enable us to meet worthily, and to the glory of God, the duties and responsibilities of this historic year of our movement.

A New Step Toward Unity.

On the second day of December next, in the city of Philadelphia, that is, of "Brotherly Love"—auspicious name!—there will convene the most remarkable assembly in the history of Protestant Christianity. It is not too much to say that it will mark a new epoch in religious history. It will be the first meeting of the "Federal Council of the Churches of Christ in America." This Council was provided for three years ago, in a conference held in the city of New York, composed of representatives of these various Protestant bodies, which met to devise a plan by which they could manifest to the world such unity as they had already attained, and co-operate, as far as practicable, for the advancement of the kingdom of God. The delegates from the various religious bodies are to meet on the second of December next, in the first Federal Council. *The Independent*, referring to this meeting, says:

"From that day of meeting there will be one Protestant Church of Christ in the United States, separated into denominations, it is true, but vitally one, meeting in a Council without legislative or judicial authority, but carrying a tremendous weight of influence and power. Thus united, these churches can and should control the sentiment of the country, for they represent the bulk of its population."

The Independent does not mean that the unity between these co-operating Christian bodies is ideally and scripturally complete. At least, if *The Independent* does so believe, we would be compelled to join issue with it. We believe that the union for which Christ prayed is something more vital and complete than anything that has yet been attained, or that will be manifested in the meeting at Philadelphia. But what a glorious step forward it is when Protestant Christians can meet together, through their representatives, under the common name of "Churches of Christ," and plan to work together as brothers in carrying forward the great moral reforms of the age, and becoming better acquainted with each other and so cementing the ties that make for a more perfect union! Fear has been expressed by many of our own brethren that this Council of churches, co-operating along many lines of work, will prove an obstacle to that complete unity for which we have been pleading for nearly a century. While we do not see that this can be possible, we would do well to study carefully its tendency and, as far as in us lies, hold up Jesus' own ideal of unity as the one towards which we must continue to strive as the true goal of all our efforts.

The question doubtless will be raised by some as to what good will be accomplished by this great assembly of Protestant Christians. The very fact of our meeting together under the common banner of Christ, with the view of promoting greater unity, will have a tremendous effect upon the world. The mutual acquaintanceship which will grow out of this mingling to-

gether will remove misunderstandings, diminish prejudice, and so tend to promote unity. These things would be worth while, if there were nothing else. But there will be vastly more than that. The delegates, of which there will be, perhaps, four hundred from the several co-operating bodies, including about thirty of our own members, have been divided into large committees to study and report upon various questions of common interest. One committee will report on Home Missions, another on Foreign Missions, another on Religious Education, another on Temperance, and still others on the Labor Problem, the Immigrant Problem, and the problem of Lord's day Observance. It is easy to imagine what new instruction and inspiration will come from these carefully prepared reports, and the discussions which they will elicit.

We have had no little discussion among ourselves on what was called federation, but let us hope that that period has passed. Let as many of us as can do so go to Philadelphia, aside from those appointed as delegates, to study the meaning and spirit of the great assembly, and in so far as it falls in line with our great providential mission, as advocates of Christian union, let us heartily co-operate with it. In so far as it may be found to cherish and promote ideals contrary to Christ's ideal of unity, let us bring our influence to bear, unitedly, against these errors. We are sure most of the controversy of the past grew out of misunderstanding, but we doubt not that, back of it, was a zeal for fidelity to our great providential mission. In so far as that was true, controversy will now give place to investigation, and we shall work together as original advocates of unity, with our brethren of other Protestant bodies who have more recently become imbued with the spirit of unity, for the furtherance of our common aims and ends, just so far as we may be able to do so without sacrificing our own ideals and principles, and no farther.

Nothing, we believe, would do more to invigorate our brotherhood, and put them in a proper attitude for our great Centennial celebration, than for them to go in large numbers to Philadelphia, and hear the chief men of all these Protestant bodies praying and pleading for the very ideals for which our fathers stood in the early days when it cost them the forfeiture of fellowship in their churches, and religious ostracism, to do so. It will give us a higher appreciation of the value of our own movement, and a better understanding of how we may best promote its success. We can not intelligently plead for union to-day without a correct understanding of the spirit and attitude of the religious forces of our day towards the subject of unity. They, too, should have a better knowledge of what we propose and of our spirit. This information on both sides can be secured in no other way so successfully as in the kind of co-operation provided for in this council of churches.

Notes and Comments

V. B. Kerr, a Baptist, writing from Virginia, wishes to know what it is that keeps apart the Baptists and Disciples of Christ. "Is it," he asks, "only the name, and what baptism is for, that keeps them apart? I think union can be made by agreement to take the name 'Christian' and let each member believe that forgiveness is before or after baptism as he understands the Bible to teach." We think the chief thing that keeps these two bodies of Christians apart is a misunderstanding of each other's position, and the prejudice which has resulted from this fact. True, there are some differences of opinion on doctrinal questions as there are among the members of both bodies, but these differences are not such as to justify division among the people of God. We join with this Baptist brother in his desire that these two peoples shall be one. But we must prepare the way for it.

We have all heard of the man who was so fond of peace that he was willing to fight for it. His position was consistency itself compared with another class, of which a letter before us speaks, saying: "There are some of our good brethren so loyal to the grand old plea of Christian union that they are willing to split the brotherhood over it." These good brethren who act thus have momentarily forgotten that our plea is for Christian union, in the hot pursuit of some favorite opinion. When they have time to think soberly and righteously they will right-up, and cease chasing any hobby or idea that threatens disintegration.

The papers report a great revival of prosperity throughout the country. Let us hope that this means a revival of increased activity and liberality in the Lord's work. What is material success for, except as a scaffolding for the spiritual building?

The *Christian Century* on its first page announces that "In response to a multitude of requests Professor Willett has agreed to make a personal statement of his convictions with respect to the matters entering into the current controversy." A preliminary statement appears in the same issue of the paper containing this announcement, in which Brother Willett sets forth his purpose in writing these articles. It is not to convince any one of the truth of his convictions, but simply to inform the brethren what these convictions are, and allow them to decide the question, "Is one who holds these views of the Bible and of our history loyal to the Scriptures and to the fathers? Is he worthy of fellowship in the work and worship of the Disciples of Christ?" We are glad that Professor Willett has decided to make this statement, which he calls "My Confession of Faith." It is due to Professor Willett, and it is no less due to ourselves and to the Cause we love, to give what he has to say an impartial reading, and to judge his utterances with that fairness with which we desire our own statements to be judged.

We call attention elsewhere to the report of "The New Organization for Men" formed by the committee which was appointed at New Orleans, at its recent meeting in Kansas City, as important news.

The election of R. A. Long as president and of P. C. Macfarlane, of Alameda, Cal., as secretary, who is to devote his time to the work, gives strong assurance of an advance movement in this work. One of the first questions to be decided is whether this organization of the men among us shall be allied with similar organizations in other religious bodies, much as the Christian Endeavor movement, or whether it will have an independent name, form of organization, and rules of procedure peculiar to itself. Of course, there may be union meetings of these organizations in various religious bodies without any formal connection in the way of organization, but it would add to the impressiveness and effectiveness of the organization, if it can be made a part of the general movement for the enlistment of the men in the active service of the church, which is now being pushed in all the Protestant bodies. The secretary is now making a study of the movement among others, and is to submit recommendations to a later meeting of the committee. The headquarters of the organization will be in Kansas City, where Brother Macfarlane will reside after about February 1, 1909.

It is a good time to keep in the middle of the road, but let us be sure that it is the right road—the King's highway of holiness. All dark and devious paths and all short cuts to the City of God may well be avoided.

The Christian Century returns to its criticism of THE CHRISTIAN-EVANGELIST for its recent criticism of Prof. Willett on the miraculous. THE CHRISTIAN-EVANGELIST has never charged Prof. Willett with denying the possibility or reality of all miracles. All that is needed to clear up the point in discussion between the *Christian Century* and THE CHRISTIAN-EVANGELIST is some explanation from the former as to the meaning of Prof. Willett's language, that "the redemptive facts of the gospel are independent of miracle." We mentioned some of these redemptive facts that seem to us to be inseparably bound up with the miraculous. There were other statements from Prof. Willett that seemed to us unguarded and incapable of proof, but this one relating to the fundamental facts of the gospel is the one to which we have attached chief importance. Perhaps his position on that point will be made clear in the articles which he is now writing for the *Christian Century*.

Current Religious Thought

"A man is much more likely to be mistaken in what he denies than in what he affirms. What he affirms is what he realizes. What he denies may be only what he fails to realize."—"The New Theology and the Old Religion," by Charles Gore, bishop of Birmingham.

"As a rule, the more dignity a clergyman has the nearer dead he is. I believe in dignity, and the gospel affords the grandest theme for genuine dignity, both in matter and manner, but you can put both the preacher and sermon into a jacket so tight as to crush all the life out of them.

"You do not have to be a sissy to be a saint. The temptation is to be all clergy and no man. Sydney Smith said: 'There are three sexes: men, women and preachers.' The young clergyman's temptation is that of making himself a unique being.

"Many clergymen have the qualities that should characterize the Christian life—gentleness, meekness, patience and humility, but they often lack the more robust characteristics of manhood. The world demands preachers with opinions and a will—men who have the moral courage of invasion. Yet how many preachers fail for want of force! Their backbone is all pulp. They are good men, but they have to add to the patience of Job, the meekness of Moses, and the amiability of John, the sharp words of Elijah, the fearlessness of John the Baptist, the enthusiasm of Paul, the severity of Knox and the magnificent explosions of Luther's far-sounding indignation."—Madison C. Peters, D. D., in The Homiletic Review.

"It is to be feared that the ease with which pastors may be changed under our Methodist economy tends to develop among the laymen a liking for frequent changes, the spirit of the 'sermon-taster.' It is bad for both the preacher and people when the pastoral relation comes to be looked upon as a mere temporary bond."—Christian Advocate.

"John B. Stratton, presiding elder of Hartford District in 1854, persuaded me to commence my ministry in Forestville, Conn., under his direction. I found in him a genial friend, and a willing helper. His term in the eldership having expired at the conference of 1855, he was stationed at ———, where there had been difficulty the previous year, and the church, it was said, was divided and nearly broken up. At the conference of 1856 he invited me to an interview in a classroom of the church, and told me in a very pleasant but earnest manner the following: 'I went to———, and have been among the people for a year, but have never heard a word respecting their difficulties. And this is the way I avoided it—before any person could introduce the subject I hastened to express my joy in finding all so harmonious and loving. Said I: 'I have not heard a single person speak ill of another since I came among you, and I hope I never shall.' The result was I never heard the first word about their troubles from either party.' "—Christian Advocate.

"When a denomination fails to enlist its own young people in its work, the days of that denomination are nearly numbered. For if she can not hold her own rightful heritage, how shall she win over the outside world? If the children of the home find it more comfortable out of doors, there is no encouragement for others to seek admission, but good reason for them to avoid such a family."—Christian Instructor.

Fraternal organizations of men make much of public display in great processions, splendid attire, bands of music and festive celebrations. These make impressions on the crowds of spectators of the numbers and power of the order. With the exception of the Roman Catholic Church, how different is the method of the Christian Churches, which meet quietly in their assemblies, make no parade of numbers and use no processional display. The kingdom of heaven cometh not with observation, and its evangelical and missionary operations are carried on in unobserved ways. The early Christian movement in the Roman Empire was of this character, and was suddenly found everywhere extended. The public press does not mark the kingdom's advance in headlines, and unless one looks into religious weeklies and missionary magazines he is ignorant of the silent, constant and growing operations of the churches."—Watchman.

"When a minister expresses his opinion on political matters and is on your side, he is patriotic, but when his opinion is on the other side, he is interfering in politics."—Associate Reformed Presbyterian.

"John Thompson, D. D., of Chicago spent his August vacation, disguised as a workingman, attending services at nine wealthy churches of different denominations in that city, to test the spirit in which a laboring man would be received, and which the 'Ladies' Home Journal' had purported to have shown to be a frost. In a threadbare and shiny blue serge coat, trousers that were worn at the edges, a cheap cotton shirt and tie, old shoes and a black felt hat, the minister was so well disguised that even his friends might have passed him by. In fact, he sat in a street-car beside one of the members of his own congregation and was not noticed. 'I made the experiment,' he said, 'to find what, if any, truth there might be in the charge that the workingman and the poorly dressed visitor are not made welcome in our churches. I found, as I had hoped, that it was just the other way. In the nine churches that I visited, I found the congregation always attentive, and in eight of the churches the ministers were cordial.' This is wholly trustworthy, and it rather cheapens the statements made some months ago by the poorly dressed young lady who visited many churches, and related her experience in the 'Ladies' Home Journal.' "—Central Christian Advocate.

"In a ministry of more than forty years in revival work in all parts of the country, I have found that the homes where our religious journals are found are the most spiritual in life and consecrated in labor for Christ. And more—I have always noticed that the pastors who have given special attention in the pulpits and home to get religious papers into the families of their churches have excelled in their work of saving men, promoting missions, and all the financial departments of their churches.

"Now, I wish to speak of one feature of the special influence of a religious paper in the home life. It is that of providing the children, at the time of their marriage and making new homes, with a religious paper. Often have I noticed that when sons and daughters are married and settled in life, their pious parents, in whose homes they have been reared under the hallowed influence of the weekly religious paper, have bereft them of this continued influence and power, simply because when they gave them the departing kiss, and perhaps supplies to set up housekeeping in their new home, they have failed to subscribe for them the religious paper which had shed light in the pathway of their childhood days. One of the first blessings which parents should confer upon their children in the new home is the religious paper. And when this is done, who can tell the hallowed character-building which will be effected thereby. And not only this upon their personal lives, but the far-reaching influence for Christ upon the Church and the world."—Zion's Herald.

"Fire-smitten Fernie passed an ordinance cancelling all liquor licenses and prohibiting the importation of intoxicants. Without such an ordinance order could not have been preserved. St. John did the same thing after the great fire. On this the Maritime Baptist remarks: "If prohibition of the drinkshop is good for a town after a fire, or on an election day, it ought to be equally good at all other times."—Dominion Witness.

What kind of sermons do lawyers like? At the Baptist ministers' meeting in Boston, recently, F. K. Linscott, a lawyer, gave an answer to this question. A summary of the points made is: A sermon that has the ear-marks of a preparation such as he himself has been accustomed to make in his own work—logical, skillful in expression, and showing maturity of thought.

A sermon that is rich in practical purpose worthy of being accomplished.

A sermon pervaded with the spirit of sincerity and earnestness.

A sermon that indicates breadth of view in the outlook on life, and intelligent sympathy with other men's ways of looking upon life.

The speaker queried whether the filing of a brief of the Sunday sermon on a Friday for examination might not suggest some change in subject, style, tone and argument of the sermon.

A little law is not a bad flavor to a good Gospel.

"One of our neighbors—a gentleman a little over the allotted threescore and ten—was lately telling us his experience as a boy in the old Christie Chapel of Cincinnati. In that day of sixty years ago, when it came to singing, the Sunday-school superintendent would throw his head back and roll out in deep bass the words:

"The Judg-munt day is a-rollin' on,
The Judg-munt day is a-rollin' on,
The Judg-munt day is a-rollin' on;
Prepare to meet thy God."

And as he listened and heard other words—"We'll soon be goin' home"—it seemed to the boy as he sat on his bench, awed and terrified, as if the very next moment, Gabriel might sound his trumpet, and the end of the world be announced, and the Great Assizes begin.

"Well, doubtless these hymns were scarcely suited to little children and sensitive boys and girls. But, nevertheless, as our neighbor thought, and as we think, there was a dignity and grandeur to them far beyond the lum-ty-lum-lumty jig measures which have invaded our Sunday-schools in the last half century."—Western Christian Advocate.

Editor's Easy Chair.

The great quadrennial contest is ended. The political parties have marshalled their forces and put them into action. The day of the battle of the ballots came, one party vanquished all the others, and political peace is already settling down on the nation. Christians may well learn some valuable lessons from these great political campaigns. Note the zeal, for instance, with which the average man worked for the success of his party, and how the leaders in the campaign traversed the country from one end to the other, speaking day and night in halls, on the street corners, from the rear end of railroad trains, anywhere and everywhere, if only they might reach the people with their message. How long would it take to reach the whole world with the gospel, if the Church were to put the same sort of zeal into its work of having Jesus Christ made the King and Ruler of all men? The value of organization has been clearly demonstrated. 'Twas not enough to have zeal for one's party. Political leaders organized their forces thoroughly, so that every man in the party was located and urged to vote. It was only by complete organization that the committees in charge were able to reach every voter. If local churches were to organize their forces as completely as these parties were organized, how much more effective work would be done for the Cause! Now that the contest is ended, it is the glory of our country that the people accept the verdict at the ballot box as final. Partisan bitterness is abated. Men of different parties recognize each other as fellow citizens, and good-naturedly adjust themselves to the new situation.

In an editorial of fine spirit in *The St. Louis Republic,* in which it accepts its party's defeat in the state and nation good-naturedly and graciously, it refers to the promise of Mr. Hadley, the Republican Governor-elect in Missouri, to give the people of the state "a progressive, non-partisan administration," and says:

"In thus accepting the sincerity of these assurances The Republic has no thought that Mr. Hadley proposes to forget his party or forswear the particular political principles to which he is committed. It means only to welcome his promise to be a Governor for all the people and not merely a politician utilizing public office to further partisan advantage and advance personal ambitions. It will be easy enough, if Mr. Hadley is big enough and brave enough, to preserve his Republicanism while zealously furthering the true interests of all the people."

The principle involved in this statement is so sane and sensible that we wish to give it a wider application. It is just as true in religion, and in our fellowship with each other as Christians of different creeds, that our wider service for the common cause need not interfere in the least with our allegiance to the particular principles which we hold. If one is "big enough and brave enough," it will be an easy matter for him to preserve his own conscience and the truth for which he stands while co-operating with others differing from him in many things, for the advancement of the common cause. "He serves his party best," said President Hayes, "who serves his country best." Equally true is it that he serves best the special cause with which he is identified, who serves best the common interests of the kingdom of God. When we have mastered this simple principle the problem of whether we should co-operate with other Christians in furthering the interests which we hold in common, and how far, is forever solved.

A vital difference between the contest which Christians are waging and the political contest which has just ended, is the fact that the former, being waged against the forces of evil, will never end until the complete triumph of righteousness is achieved in all the earth, and Christ's reign over men holds undisputed sway. Our warfare, as Paul has said, "is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." If ever the time was when members of various religious bodies thought their real warfare was against those holding different religious opinions from themselves, that time is passed, and we now recognize the fact that our conflict is with error and unrighteousness. The political contest was a contest between parties; the Christian contest is one against the kingdom of Satan, the dominion of evil in the world. In the very nature of things this warfare must go on until the coming of the "new heaven and the new earth wherein dwelleth righteousness." Meanwhile, we are to regard as our brothers in this warfare all who stand with Christ and for Christ, and against his enemies. They may differ from us in their theological and ecclesiastical opinions, but if they are following Christ and seeking to make his will universal, they are not our enemies, but our allies, and we must make common cause with them against common foes; and this we must do without sacrificing truth or conscience. The more we realize the magnitude of the evils which the Church must overcome, and the tasks she must perform before the world is evangelized, the more disposed we shall be to overlook minor differences among the real friends of Christ, while we push forward, a united host, to bring the whole earth into subjection to our common Lord and Master.

In an important meeting in connection with one of our national conventions, when a very delicate and embarrassing question, which many feared would produce serious results, had been amicably adjusted, and the brethren were congratulating each other over the happy solution which had been reached, the beloved D. R. Dungan remarked, as he took us by the hand, "The spirit of Jesus Christ will solve all our difficulties." Never did this veteran teacher and preacher utter a greater truth than in that statement, which welled out of a full and overflowing heart. If we would only take Christ into our counsels, if we would only allow his spirit to dominate our spirits, there is no cause of alienation nor bar to co-operation among us that could not be speedily removed. The trouble is, we exclude our Master from too many of our meetings, when we come together to talk over our differences. What we need, and *all* we need, is Jesus Christ in our individual lives, in our homes, in our local churches, in our ministry, in our conventions, in our editorial offices, to insure harmony and peace, with order and efficiency. Just now, He of the wounded feet and hands and side —the Prince of Peace, the Counsellor—is knocking for admission into the councils of this brotherhood of believers, that his presence may dissipate all strife, and that his majestic personality may subdue all hearts, and unify them, while he leads us on to the achievement of a magnificent victory. Shall we not hush the clamor of controversy long enough to hear his gentle voice calling us into closer fellowship with himself and with each other, as we front the great tasks and opportunities which are before us?

The evening shadows of a weary, toilful day invite us home to rest and repose. How many and how diverse are the problems which an editor may be called upon to deal with in a single day! One who looks out on the whole wide field of our activities, and whose ears and heart are open to hear all the burdens and sorrows of others, and to listen to the complaints and criticisms of the querulous and fault-finding, and who seeks to lessen the friction at this point and at that, and to harmonize conflicting minds, and meanwhile suffer the misconstruction of his own motives, that he may benefit others, needs "the wisdom which cometh down from above," and the patience and forbearance which only the spirit of Christ can give. Yet every editor who seeks conscientiously to fulfill his obligations to the cause he serves, has this sort of demands made upon him continually. Is is any wonder if he should occasionally, in the agony of his soul, cry out with Paul, "Who is sufficient for these things? Our sufficiency is of God." When there is a seeming conflict between one's personal and material interests and what is clearly for the best interests of the Cause, a man of faith can not hesitate for a moment as to his course. He must "seek first the kingdom of God," and suffer whatever material loss and personal criticism may be involved in such a course. After awhile, when all life's mysteries are solved in the bright light of eternity which shall illuminate the dark problems of this our earth-life, and when all secrets shall be unveiled, it will be compensation enough if our motives are seen to have been true and honest. Meanwhile God knows, and we may also have the approval of our own consciences, if we are true to the light that is in us.

The Christian Conquest of America

By F. M. Dowling

I have always counted myself a friend and advocate of Home Missions. I am compelled to confess, however, that my recent review and new study, not only of the home-field, but of the world-field, have given me the conviction that the call of the Homeland is the supreme demand of the hour. The Church of Jesus Christ has never been challenged to a more magnificent, stupendous, far-reaching, age-determining, world-compelling, and withal inspiring task than the Christian conquest of America.

Do not misunderstand me. The priority which attaches to Home Missions is not a priority of need or of desert, but a question of strategy in the Christian's program of world-conquest. From this point of view the Christian conquest of America can not for a moment be considered a side issue, or a subordinate issue, but from every consideration a co-ordinate issue, and from some considerations the paramount issue. Take America for Christ and the evangelization of the world will be accomplished in the generation following that glorious achievement. Fail to take America for Christ, and the evangelization of the world becomes indeed a "far-off," though "divine event."

I. Loyalty to the spirit, purposes and achievements of the fathers of our Country demands at our hands the Christian conquest of America. In a peculiar sense America belongs to God. It is his, if I may so speak, by right of discovery and settlement.

I need not remind you that the motive of Columbus and his supporters was the desire to glorify God by the discovery of new lands for the spread of Christianity.

It is one of the commonplaces of history, thrillingly interesting history, that religion played a principal part in the drama of the subjugation and occupation of every section of our country as it was acquired and opened for settlement. It is equally true that our country belongs to God because of the place given to him in the formation of our national government.

This moment's pause at the gate of a most inviting field is all our time permits. Unless we are the degenerate sons of noble sires, loyalty to the ideas and ideals of the fathers demands of us the Christian conquest of America.

II. Loyalty to our country demands the Christian conquest of America.

Whatever has been done toward the accomplishment of this task, using a Home Missionary phrase in its broadest sense, "there remaineth very much land to be possessed." While it may be true that, as nations are classified according to their religions, and as far as formal official deliverances go, our country is Christian, it is still possible to point to vast stretches of our domain where the voice of the evangelist has not been heard, and to multitudes of our population who have not been touched by the influences of the gospel. To our sorrow, if not to our shame, salvation in America is far, very far, from being coextensive with even our evangelization. That man's grasp on the meaning of salvation must be very feeble who contends that America is saved.

Hear me, my brethren and fellow citizens, for I am but reiterating what the wisest of men have said when I declare that the supreme need of our country is the application to its multifold forms of life and activity of the principles of the saving Gospel of Jesus Christ. I can afford to make this statement, if a Gladstone could exclaim, "Talk about questions: there is but one question, and that is the Gospel."

I do not speak lightly. I am aware that in the judgment of many wise men the needs of America were never so crying and never so defying as to-day. Probably never in the world has so much been said about "problems" and "perils" as is being said in America to-day. Many believe that destructive forces are working on the very foundations of our government and free

F. M. Dowling.

institutions, and that the walls are tottering. Many believe that American civilization is diseased at the roots, and that the disease must be healed, or its fate is sealed. Some believe that Lord Macaulay's prophecy will be fulfilled and that our experiment in free government will prove a failure.

Here is the problem of immigration, pronounced by many of our profoundest statesmen and sociologists, while radically different in character, yet not less vital to the Republic than the problem of slavery. The question is not yet settled, whether the incoming millions are to foreignize us or we are to Americanize them. Upon our answer to the question, "Aliens or Americans—Which?" depends the life of the Republic.

Then here is the problem of the city. We are coming to realize the truthfulness of Wendell Phillips' prophetic words: "The time will come when our cities will strain our institutions as slavery never did." Certain it is that the city will be the burial ground of the world's highest hopes, or the birthplace of still higher hopes to be realized in the ideal civilization of a coming day. The city holds the future.

And here looms up, hideous and terrifying, the problems of the saloon. All I can say is that the legalized liquor traffic is still the mother viper of the vilest brood of venomous vices that curse the body and damn the soul. The power of the saloon—somewhat broken, praise God!—is still sufficient to awe great political parties into silence and subservience.

Here is the Mormon problem. Authorities speak of the "Mormon octopus," steadily and stealthily extending its hideous arms over the republic. One authority speaks of the Mormon system as "a reactionary hierarchic despotism, a perpetual clog upon our advancing civilization, an alien *imperium in imperio*, a system which subsists upon ignorance if not upon vice."

Here is the problem of capital and labor. It is a colossal problem and growing every day. Wise and conservative men characterize our day as one of industrial revolution, and even speak of industrial war. It is full of foreboding in a country like ours, when class is arrayed against class. Conditions in our social and industrial life are such as to furnish fertile soil for the growth of an un-American and un-Christian socialism, and even anarchy.

Here is the problem of the Afro-American, as gigantic and staggering in many of its aspects as in 1861.

My brethren, it is in view of all these things that put our American institutions to tremendous strain that I have declared that loyalty to our country demands the Christian conquest of America, for nothing but the broadest and fullest application of the principles of the gospel of Jesus Christ will save America and the world. "Plant a Christian church," says Dr. Clark, in "Leavening the Nations," "in any community and it becomes at once the nucleus of law, order, moral living and civic virtue. Such communities multiplied across the state give character to a commonwealth, and such multiplied commonwealths made a nation strong by making it righteous." Mr. Clark appropriately dedicates his book, "To the Home Missionary Pastors of America and their wives, who with little praise of men are laying the real foundations of national strength and prosperity."

Dr. Carroll in his "Religious Forces of the United States," says: "The Church is the mightiest, most persuasive, most persistent and most beneficent force in our civilization." It was his conviction that the Christianity of Christ is the supreme need of our country that caused Charles L. Thompson to exclaim, "Home missions is the cause of our country. Its claims were never so eminent and manifest as to-day. In our national expansion the missionary must keep pace with the advancing line, for at last this country will be what Christian agencies and institutions make it."

Brethren, it is historically certain that our country, in the years of its beginnings, in the period of its settlement and expansion, was saved by Christianity—and I might add, Christianity as presented and represented by the home missionary. And it is equally certain that, if our country to-day is to be saved, it must be through the same transforming power. Our country is being saved, and it is Christianity that is saving it! I do not undertake to defend the Church in its lethargy and narrowness and slowness and insufficiency and lack of vision. Nevertheless, I make bold to affirm that the Church is the chief agency in every noble reform and forward movement. A glance at the names of acknowledged leaders in the modern crusade against evils of many forms will reveal the fact that these are men who are moved by the spirit and teaching of Jesus Christ. These masters of men are men who are glad to acknowledge the mastery of the Man of Galilee. And, sir, the triumphs of righteousness that we are permitted to see are the triumphs of the principles that are fundamental in the re-

ligion of Jesus Christ, the principles of justice, equality and brotherliness.

Christian men and women, I beseech of you, in the name of God and humanity, not to call a halt in the campaign that is being made against graft and bribery and fraud and theft and oppression and lawlessness, nor to ask the leaders, whoever they may be, to bring the colors back to the lines, but to cheer them on, follow them up the steeps to the hill-crests, and pay the price of victory, whatever it may be, knowing that righteousness alone exalteth a nation and secures for the people a prosperity that abides. And, brethren, while the situation is serious, almost in the extreme, nevertheless there is good ground for an optimistic view. The Church is awakening. She is becoming possessed of a social conscience. She is discovering the social teachings of Jesus. She is coming to have larger and truer conceptions of the kingdom of God, and to realize that she has a present-day message for all men. I see the Church to-day mustering her forces for a fight that will engage the attention of at least three worlds. I hear from all directions the rallying and challenging notes of her leaders. I heard the clarion call of Washington Gladden in his great address before the last Congregational council. I heard the call of the bishops of the Episcopal Church summoning their people to the conflict. I have heard notes equally clear and strong sounding from the platforms of many religious bodies as they have met in their annual gatherings, summoning the brave, the loyal and the true to join in the crusade against corruption and oppression and injustice and wrong wherever they lift their unholy heads in our social. industrial and political life. And, friends, the dawning of the new era of extended and applied Christianity has already made a good beginning in the solving of the problems with which the very life of the republic is bound.

Even the saloon problem, that has defied solution for so many years, is beginning to vanish. This convention ought to join with those who stand at ten thousand altars giving hearty thanks, with tears of joy and hallelujahs, for the unprecedented progress that has been made in the last year in the cause of saloon suppression. And we who have gathered here in this fair city of the Southland want to give thanks to you of the South, and to God for you, for your gallant, determined, inspiring, victorious leadership in this holy war. Anti-saloon workers are wont to exhibit maps colored black to represent saloon-cursed communities and left white to represent sections freed from the curse of the legalized liquor traffic. On the last map I saw a white cross of tremendous proportions lay upon the map of our beloved country,—its four extremities touching the four boundaries—and there were white patches of great extent amidst the blackness. The advance of the cause of saloon suppression amounts truly to a "temperance tidal wave." The manufacturers of alcoholic beverages are on the defensive and are now posing as reformers, and proposing to clean up the saloon and make it respectable. When they succeed in this, one man suggests that they be sent to hell with the commission to clean it up and make it respectable.

If you ask me for the latest victory of anti-saloon forces, I must reply that I have not heard of what has taken place since I came to this platform. Hear me, the child is now born who, so far as the legalized traffic in alcoholic beverages is concerned, will live to see a stainless flag floating above the capitol of every state in the union and from the White House in Washington!

Speaking now, no longer in detail, it thrills me to believe that our country faces no problem, however dark, that is not shot through with beams of light. I have prayed to God that I might be able to speak the well tempered word of courage and hope that I feel ought to be spoken. The task set for the church is so incomprehensibly stupendous as to stagger us and paralyze our energies. Nevertheless it can be done. Multiply these problems and perils tenfold, state their menacing and hopeless character in language tenfold stronger than has yet been commanded, paint the picture in colors tenfold more lurid than have yet been employed, make them insuperable—make the task impossible, do all this and more, and I should still want the Christian citizenship of America to declare, "It can be done!" The ground of our confidence is this: we believe in God, and we believe in man. This faith compels unwavering optimism. I resent the suggestion, if anybody makes it, that this optimism is of the quality of his who believes that "God takes care of children, fools and the United States." "My soul, wait thou only upon God; for my expectation is from him." "With men it is impossible, but not with God, for with God all things are possible." You recall that in the midst of the siege of Port Arthur, the Japanese soldiers sent word to the emperor that it was impossible to take the fort, and that the emperor sent back this word, "The emperor expects his men to do the impossible," and they did it. My brethren, hear me, if the task of America's salvation appears to you impossible, I still declare that under God you are expected to accomplish it. The very difficulties of the task ought to be an irresistible challenge to its undertaking. What men are you, and whose God is yours, that you are looking for easy tasks? Some advocates of home missions urge that their work is along the line of least resistance. This may be true, if you have in mind gathering together the children in some new communities into a Sunday-school. It is the opposite of the truth, if you have in mind the grappling with the mighty forces of our American life and applying them to the enterprise of the world's redemption. Home mission advocates sometimes declare that America is the ripest field in the world for "our plea." I don't believe it. I believe the foreign field is riper for Christion union than the homeland. But be this as it may, let America be the most inhospitable and hostile to "our plea," and to the gospel appeal, of all lands, loyalty to our country ought to cause us to fling ourselves into the conflict with a fiercer joy that our country may be saved.

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle, face it; 'tis God's gift.
Be strong!

Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name,
Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song!
Be strong!

Pasadena, California.

(To be Continued.)

RESOLUTION.

[The following poem, sent us by one to whom the author gave a copy, possesses genuine merit, though the friend sending it knew not its author's name. Does any one know what name the initials represent?—Editor.]

I will not fear, though dark indeed
The prospects seem to be;
I'll humbly follow Truth's safe lead
In meek humility—
For where Truth leadeth all is well,
In perfect peace there will I dwell.

✣

I will not doubt, however dim
May shine the rays of light;
I'll firmly stand and trust in Him,
And wait the fading night.
For even now methinks afar
I see the rising Morning Star!

✣

I will not shrink, though wildly fierce
May hiss the bolts of scorn;
A God-like purpose naught can pierce,
Or quench a hope true born.
Inspired by Truth's resistless might,
Man ever gains his own birthright.

✣

I will not cringe on bended knee,
And fear to claim my own;
The real king, God-sent, is he
Who makes and mounts his throne!
There is no law which says, "Thou must
Forever grovel in the dust!"

✣

From out the Eternal Source of things
There flows a stream of life and power;
Within ourselves the fountain springs,
Exhaustless, ceaseless, more and more,
And in its waters, sparkling bright,
Are love and power, wealth and might.

✣

"I will!" Oh, let this firm resolve
Rise from the depths of Soul;
Let every thought and act revolve
Round one grand purpose, one great goal.
Then all the powers of earth and sky
Will help you on to victory. *A. S. L.*

EAGER TO WORK

Health Regained By Right Food.

The average healthy man or woman is usually eager to be busy at some useful employment.

But let dyspepsia or indigestion get hold of one, and all endeavor becomes a burden.

"A year ago, after recovering from an operation," writes a Mich. lady, "my stomach and nerves began to give me much trouble.

"At times my appetite was voracious, but when indulged, indigestion followed. Other times I had no appetite whatever. The food I took did not nourish me and I grew weaker and weaker.

"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, but did not believe what I read at the time. At last, when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return to health.

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

As Seen From the Dome By F. D. Power

Washington for two weeks has been under the spell of Gipsy Smith. Thousands have thronged to hear him and many hundreds have been led to decision for Christ. Like John Bunyan his father was a tinker. "Tink, tink, tink," the sharp noise he makes in proclaiming his trade by beating on a kettle, gives the tinker his name, and this man like the prince of dreamers mended tinware, recaned chairs, made willow baskets and clothes pins, and his gipsy boy, Rodney, sold the clothes pins or pegs. The elder Smith was a horse trader, as every Gipsy is, and the mother told fortunes and they talked the Romany tongue and wandered from place to place, as all Romanies do. Then came the smallpox. A sister was taken ill as they were traveling through Hertfordshire, England. The father pitched the tent where he left the wife and the four other children. The wagon he placed a couple of hundred yards away, when he went with the sick child and nursed and cared for it. Then another was taken down and sent to the wagon. The mother prepared food and took it half way between wagon and tent, where the father would come and get it. The mother came nearer and nearer the wagon and then she was taken with the dread disease. There was the Gipsy father with the dying wife and sick children alone in the forest; with no knowledge of the Bible; with little knowledge of God. "Do you believe in God?" he asked his wife. "Yes." "Do you try to pray, beloved?" "I try to, and sometimes there is a voice that says to me there is mercy for me." The woman put her arms about his neck and kissed him. He went out and wept, and he heard her softly singing:

"I have a father in the promised land.
I have a father in the promised land.
My father calls me and I must go
To meet him in the promised land."

It was a song she had heard some children sing twenty years before. It marked the beginning of Gipsy Smith's remarkable career. His faith comes under the influence of a little Methodist church at Cambridge and then in touch with the Salvation Army and the Gipsy tent becomes a gospel tent and the gipsy wagon a gospel wagon. The boy when he sold his clothes pegs would say to the women: "Let me sing for you," and when they consented, would sing: "Who will be the next to follow Jesus?" and when they would shed tears, "I ran away for I didn't know what more to say." He met years after an influential woman who asked: "Do you remember when you sold me the clothes pegs and sang that song for me?" "Yes, and I ran away because I couldn't bear the tears," and then she told him how her daughter heard him and would not be comforted until she had prayed with her, and said, "Mother, I will be the next."

Gipsy Smith was born in 1860 in a Gipsy tent, fifteen miles from London, in Epping Forest. There are perhaps 20,000 Gipsies in the British Isles and perhaps 80 per cent have Bible names. His father was Cornelius and he had a brother, Ezekiel. They are some way related to the Hebrew race, for they have these names, though they have no Bibles. Are they remnants of the lost tribes? The Romany people and the Romany tongue scholars refer to India. The Gipsy love song goes this way:

Av' kushto parl o pani,
Av' kushto mir' akai,
Mi kameli chovihani,
Avel ke tiro rye.
Oh, love, come o'er the water,
Oh, love, where'er you be.
My own sweetheart, my darling,
Come over the river to me.

For thirty years Gipsy Smith has been doing the work of an evangelist. This is his sixth visit to America, and he has preached in many cities and towns. He comes to us from Baltimore, where he carried on revival services for two weeks with success. As chairman of the pastors' committee in charge of these services, I have been thrown much with Gipsy and have been impressed with his simplicity and earnestness and his knowledge of the scriptures and freedom from egotism and cant. He is just a man among men. He talks straight to people. He has the English of John Bunyan. He indulges in no coarseness or slang and seldom makes fun. He is terribly in earnest. He does not even care for the harmless story telling which we preachers are fond of when we relax a little. He addressed the pastors of the city in their general assembly, and while I have listened to similar addresses from Joseph Cook and George Miller, of British England; Henry Valey and Campbell Morgan and Dwight L. Moody, none have more impressed me with their evident sincerity and wisdom and truth. His great power is in his pathos. He can play upon all the emotions, but upon this he chiefly relies. He does not aim to excite people. He reasons calmly, but has great persuasive power. Sometimes he is intently dramatic, as when he represents one dragging his secret sins forth from his bosom by the hair of the head. He never rants. His language is refined and cultured. His voice is delightful to the ear and when he sings, especially his Welsh songs, every one is hushed. He is always clear in his scripture expositions. Many of his sermons are such as one hears from the pulpits of the Disciples. His discourse on "Repentance," for example, may have been taken from Briney's barrel or McGarvey's notes. His little flashes of truth as the distinction between crowding Christ and touching Christ are very refreshing. His sermon on "The Lost Christ" can not be forgotten. His peculiar, "Listen! Listen! Hear me!" thrills the hearer. His simple, unaffected eloquence gets right hold of the heart-strings. The man has great power, without question, and he loves his work and loves his Lord.

The preachers generally have stood by the Gipsy. He has treated them with every consideration. I secured the cordial co-operation of the rector of the most exclusive of our Episcopal churches. Some of the stiffest, starchiest clergy have been jolted and jarred out of their self-complacency and brought face to face with conditions they had not dreamed about. What a revelation came, for example, with the midnight march of thousands of Christians under the Gipsy's leadership! We passed through the slum section and the tenderloin, which lies next the White House, and the low theaters and strongholds of Bacchus and held a midnight service in a big playhouse, thus invading "Satan's preserves," and "sectarianism and insectarianism" gave way before the vision of the city's need.

I am not so sure but the executive mansion itself, with its Sunday political conferences in these days, could have been bettered by our visitation.

What of results? Well, tens of thousands have heard the Gipsy's straightforward gospel talks, thousands have been quickened, and hundreds for the first time have come to decision for Christ and the Christian life, many of whom never entered our churches. The methods have been simple and in harmony with the scriptural call, "Repent ye," "Repent ye therefore and turn." The great purpose of the evangelist has been to bring the heart and will to yield to the claims of Jesus Christ. The whole city, officialdom and slumdom, newspaperdom and churchdom, have been influenced for good. Washington will not soon forget, "Listen! Listen!" and

"Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow
I'll go with Him, with Him, all the way."

"What does it cost?" That's the American question—the question we Yankees will put when we see the golden streets and the great White Throne. Well, $5,000; the hall $200 for every service and then of all the rest not a cent to Gipsy. Half our offerings went to the English committee, who sustain Gipsy and other evangelists in their world-wide campaign. Gipsy burns his life out for God at $3,000 a year. But what is the value of one soul?

"AT EVENINGTIME IT SHALL BE LIGHT."

Thomas Curtis Clark.

I know not what the long years hold
Of winter days and summer clime;
But this I know, when life grows old
It shall be Light at eveningtime.

I can not tell what boon awaits
To greet me, with the falling night:
But this I know, beyond the Gates
At eveningtime it shall be Light.

PHARMACIST

Tells Facts About Caffeine in Coffee.

"About twelve years ago I stopped coffee," writes a Colo. man, "and began Postum. As a result, instead of being a confirmed dyspeptic as I was for many years, I enjoy good health and fine digestion.

"I formerly weighed 115 lbs., now 140. My waist measure was 29, now 36 inches. Not only this, but I enjoy Postum and my meals, while for years eating was an annoyance and often a torture.

"Like an old whisky toper I always thought I had to have my coffee and then always felt its ill effects in my stomach and on my nerves.

"Now I have so completely lost my taste for coffee, that recently, when a cup was given me by mistake and I tasted it, I found it nauseated me. On the other hand I not only like the healthful effect of Postum, but the taste is peculiarly agreeable to me.

"I have tried other cereal drinks but always come back to Postum. Realizing as I do, the evil effects from the poisonous alkaloid in coffee, and being a Postum Pioneer, I am a very successful missionary.

"One man, a school superintendent, from my recommendation, has had quite as happy an experience with Postum as I have had. My wife has also found great benefit from Postum, as coffee was the only thing which disagreed with her stomach at table.

"Being a graduate in pharmacy I know the alkaloid—caffeine—in coffee is a poisonous drug. As there is no drug in Postum I naturally drink it and recommend it to others." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

LITERATURE OF TO-DAY

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

RESEARCHES IN BIBLICAL ARCHÆOLOGY. Vol. I. By Olaf Toffteen, Ph. D., Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary. The University Press, of Chicago. Pp. 302. Price, $2.50 net.

Chronology has been called the skeleton of history, and has, therefore, a very vital relation to historical research. Especially does chronology possess especial interest to students of the Bible. To such the present volume will possess special interest, as it attempts to cover ancient chronology of Palestine, Assyria, Babylonia and Egypt down to 1050 B. C. The period from that date to the Christian era is to be treated in a later volume.

The author gathers his chronological data for determining the dates of the patriarchs from the Bible itself. To do this he comes down late enough to find an "unchallenged date" from which to begin his reckoning, and then works backward to the days of the patriarchs. This unchallenged date he finds in the record of the kings of Israel and Judah, when they had transactions with other lands. Having corroborated these dates by different lines of testimony, the author works his way backward carefully and conscientiously, until he is able to give the dates of the patriarchs. We can not, of course, follow the author in these researches, but we are pleased to call the attention of those who are interested in Biblical chronology to this scholarly work, which, with its chronological charts and indices, will be found helpful to Biblical scholars who are engaged in such studies.

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CHRISTIAN PRINCIPLES. By G. Campbell Morgan. Fleming H. Revell Co., New York, Chicago, Toronto.

Mr. Morgan is always edifying, and his chapters on "The Spiritual Nature of Man," "The Direct Dealing of Man with God—A Right and an Obligation," "The Relation of Reason and Faith," "The Preliminary Adjustment; Self Lost and Found," "The Realization of the Christ-life—Center and Sphere," "The Passion of Christ and His Church for the Kingdom of God" are very illuminating and helpful. The book contains 157 pages and sells for 50 cents.

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THE JUNGLE FOLK OF AFRICA. By Robert H. Milligan. Fleming H. Revell Co.

This book is not only a credit to its publishers, but it is a distinct contribution to African literature. Mr. Milligan has written a most readable book full of laughable comments on the native life as seen by a live American. His book shows a real appreciation of native life and conditions, such as only one who lives there can write. It is as true of the conditions of life and mission work among the people where our mission is working. We bespeak for it the widest circulation possible, and recommend it to all friends of Africa who would get another vision of its great needs.—Royal J. Dye, M. D.

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GOD AND ME. By Peter Ainslie. Baltimore: Temple Seminary Press.

This is the title of a handsome little book of 48 pages, beautifully bound, by our brother, Peter Ainslie, of Baltimore. It is a brief manual of the principles that make for a closer relationship of the believer with God." While the work is designed for all believers in Jesus, it is especially intended for those who have recently entered the Christian life. The significance of the title, "God and Me," is, of course, the personal relationship which each individual sustains to God. We have glanced through a number of these short chapters, and we find them exceedingly helpful, and breathing the very spirit of devotion and consecration. There are short talks on such subjects as "Belief," "Repentance," "Obedience," "Fruit Bearing," "Bible Study," "Prayer," "Thoughts," "Talking," "Temptation," "Amusement," "Companions," "Books," "Daily Rounds," etc., all of which are treated in a helpful, Christian way. The spirit of faith, which is everywhere manifest in these pages, will be a tonic to those who read it. We commend the little work to all who desire to cultivate closer relations with God. The price of the book is 45 cents. The Christian Publishing Co. will be glad to furnish it to any of our readers at the publisher's price.

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THEODORE ROOSEVELT, THE BOY AND THE MAN. By James Morgan. 320 pages. Price, $1.50. The Macmillan Co.

A most interesting book, and one that can now be read from a non-partisan standpoint. In fact, politics does not enter much into the narrative. The author is a hero worshiper. Then he has a hero—a live one, and one whose life has been an open one. Here we are told of the boyhood battles, the life in the West, and the further career of our most strenuous President.

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THE FLYING DEATH. By Samuel Hopkins Adams. 239 pages. Price $1.50. The Macmillan Co.

This is a striking story of the fanciful kind. It is a mystery almost to the last, and is one of the Jules Verne type, but instead of looking into the future, its theme is the revivifying of the past. It depicts the finding of a pteranodon. Most people do not know what that is, but it was indeed the flying death to many of the characters in the story.

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THE CENTENNIAL OF RELIGIOUS JOURNALISM. Edited by Rev. J. Pressley Barrett, D. D., Editor "Herald of Gospel Liberty," the oldest religious newspaper. Dayton, O.: Christian Publishing Association.

The religious body which designates itself officially as "The Christian Church," otherwise referred to as "The Christian Connection," is fairly entitled to the honor of publishing the oldest religious newspaper. This fact is set forth with sufficient evidence against the claims of other journals, which have sometimes claimed that honor. "The Herald of Gospel Liberty" was, and is, the title of the paper, and its first editor was Rev. Elias Smith. They have a right to be proud of being the first to use the powerful agency of the religious press in the dissemination of Christianity.

The present religious body known as 'The Christian Church" officially, claims to be the successor of three religious movements which had their origin, respectively, in New England, under Abner Jones; in Virginia, by James O'Kelley, and in Kentucky by Rice Haggard, who, it is claimed, influenced the action of Barton W. Stone and his co laborers to accept the name "Christian," and the Bible as their only rule of faith and practice. These movements occurred in the latter part of the eighteenth century and in the first part of the nineteenth. In these historical sketches, and especially in the history of Barton W. Stone, and his relation with Alexander Campbell, we regret to notice evidences of the very sectarian spirit against which their movement and ours was originally a protest. Among other similar statements occurs the following: "Barton W. Stone was not a Campbellite. He never turned traitor to the principles of the 'Christian Church,' of which he was one of the earliest promoters," etc. Later in his life, "in fact during the declining years of his noble life," the writer states, "when a number of Campbellite elders (including Alexander Campbell himself) made overtures for a 'union,' insisting that they occupied the same ground, being finally convinced by their prolonged assurances that they were acting in good faith, he gladly welcomed them in the closest union affiliation. But as regarded the 'Christian Church,' of which Stone lived and died a member, these elders proved to be 'wolves in sheep's clothing,' and 'scattered and divided the sheep' of many of the Christian flocks he had been instrumental in organizing." How far these statements are from facts, and how cruelly they misrepresent the godly men whom Stone recognized as his brethren, is known to living men among us to-day, who are acquainted with that early history. Alas, for the corrupting and dwarfing influence of the sectarian spirit!

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PAUL THE MYSTIC. A Study in Apostolic Experience. By James M. Campbell, D. D. Author of "The Indwelling Christ," "After Pentecost—What?" etc. G. P. Putnam's Sons. New York and London. $1.50 net.

It may startle some readers to think of Paul as a mystic, since mysticism has fallen into disrepute in the thought of many people. There is no question, however, but that the Apostle Paul possessed a strong element of the mystical in his religious temperament. This book of Dr. Campbell deals with that feature of the great apostle. It is an interesting study, not only of mysticism in its best meaning, but of the apostle himself, who was a many-sided genius. The book may be regarded as a treatment of the deeper things of spiritual life—the "within things," as it has been styled. As such, it is a good antidote for legalistic and mechanical views of religion, which have to do mainly with logical formulas and with external requirements. Indeed, the author seems to push his argument in some places rather to an extreme, for the sake of emphasis. Commenting upon Paul's statement, "When that which is perfect is come, then that which is in part shall be done away," he says: "When the pearl of spiritual authority is grasped, the bauble of external authority falls from the hand." We are sure, however, the author would not approve an interpretation of his words that would make them mean that when one has reached a certain stage of spiritual development the Word of God, which is external authority, becomes a "bauble" and should be allowed to fall from the hand. We are to judge our mystical states and profoundest spiritual experiences by the Scriptures, which remain the true norm of our spiritual life. The book, however, emphasizes a side of Paul's life which needs emphasis, and presents a view of Christianity which will prove highly advantageous to many. It is written in the author's clear, flowing style, which makes it a pleasure to read after him.

Our Budget

—Now let us face toward Pittsburg and our Centennial tasks.

—Let us keep step together if we would have the world hear the tramp of our marching legions.

—THE CHRISTIAN-EVANGELIST throws out its towline to every worthy enterprise among us, and pledges its help toward the realization of all their worthy aims.

—While we are seeking thus to help everybody and every institution and every enterprise among us, let them not forget to help us, that we may the better help them.

—We are still receiving orders for back numbers containing reports of the New Orleans convention, and we shall be glad to send them while the edition lasts.

—The daily press reports that large numbers of idle men are being set to work in the factories and other industries of the country. Let the churches try to get all their idle members to do something for the Lord this Centennial year.

—This is no year for preachers and editors to carry chips on their shoulders, seeking an occasion for a theological tussle. It is rather a time for cultivating the largest charity and manifesting that irenic spirit which becometh a people pleading for Christian unity.

—That is a great address on Home Missions by Frank M. Dowling, of California, on "The Christian Conquest of America," which we are publishing this week. There must be some tonic in the Pacific breezes that stimulates these ministers on the Coast in attaining to such breadth of vision and such strength of expression. Be sure to give the address a careful reading. In the instalment to follow Brother Dowling considers our plea as related to the conquest.

—The Christian Publishing Company has now ready sample copies of its Sunday-school literature for 1909. These will be sent to interested parties on application. We believe both quality and prices will be approved. We have sought to give the best.

—To-day, Saturday Nov. 7, just exactly ten weeks since the violent attack in his face and neck, the Editor of this paper is able, for the first time since his illness, to uncover his face to the public, although it yet bears, and always will, the marks of the conflict. He can never adequately express his thanks to his readers in all parts of the world for their sympathy and prayers, but he will seek, during the remainder of the time allotted him, to render the best service he can to God and fellowmen.

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—"Your paper surely inspires one to do good," writes a reader in renewing. That is high praise.

—The church at Enfield, Ill., has located George B. Green as minister.

—L. A. Chapman recently preached a sermon on "Christian Citizenship" at Elmwood, Neb., which was recognized as a fine statement.

—The church at Deland, Ill., has become a living link in the state work, with Villa Grove as its station. W. T. McConnell is the minister.

—S. C. Pierce has removed from Hebron, Ohio, by reason of his wife's health, and goes to Hallettsville, Texas.

—The church at Quincy, Ill., has become a living link in the state work. E. S. Potter writes: Clarence DePew here, and after preparation by Pastor Darsie it was easy work. Everybody rejoicing."

—J. Randall Farris, late of South Bend, Ind., has just entered upon the pastorate of the Central Church, Bristol, Tenn.

—R. H. Crossfield has entered upon the presidency of Transylvania University, and writes us it has a most hopeful outlook.

—R. H. Lampkin has left New Windsor, Colo., for Jacksonville, Fla., where he will help to build up mission work in the city.

—Ward Russell has accepted the work at Bartlett, Texas, for full time, and his beginning there is with much encouragement.

—C. W. Comstock, of Portland, Ore., enters upon work with the congregation at Sheffield and Mt. Washington, Kansas City, November 29.

—The C. W. B. M. session of the Mississippi convention reported the greatest gain during the year in the number of auxiliaries of any of the states.

—R. W. Abberley began a series of meetings with S. H. Zendt and the church at Oskaloosa, Iowa, last Lord's day. Leroy John is leading the music.

—The church at Bryan, Texas, where all departments are doing good work, has unanimously called James A. Challenner to be its minister for the third year.

—One of our exchanges is discussing instrumental music in the churches and trial immersion. Nothing like keeping up with the latest thought of the times.

—M. M. Baker, who has done a good work at Meridian, Miss., is now leading the forces at Poplar Bluff, Mo. We are glad to welcome Brother Baker to this imperial state.

—Sumner T. Martin was surprised recently by a large company of the members of the church at Santa Barbara, Cal., with a fruit shower, and earnest words of cheer and encouragement.

—"Ten Years on the Congo," is the title of a little sketch by Mrs. Royal J. Dye, which has been published by the Foreign Christian Missionary Society. It should be scattered broadcast.

—T. N. Barnes writes that his family is quarantined at Halstead, Kan., where his youngest daughter is dangerously ill. The public schools have been closed. He is at Tribune, and is the only minister in Greeley county at present.

—J. W. McGarvey, Jr., has accepted a call to settle with the church at West Point, Miss., one of our strongest churches in the South. He, therefore, leaves Lexington, Ky., for his new field, where he has been in a successful meeting.

—A. C. Foster, of Decatur, Ill., desires to quit practicing medicine, and again enter the full work of the ministry. He will either take the evangelistic field, furnishing his own singer, or locate with some good church. He prefers central Illinois.

—J. S. Montgomery will work for the next year with the churches at Stephenville and Hico, Texas, instead of Hico and Hamilton. He has moved to the first mentioned place and has received a very hearty welcome.

—F. M. Green, one of the men honored for his work and his years, has been appointed chaplain of the county infirmary at Akron, Ohio. He will hold regular services every other Lord's day, probably, and perform the same pastoral duties at the infirmary as other ministers do.

—Glancing through our library the other night we ran across M. E. Harlan's "Ideals for Young People," which we read again with interest. It occurred to us that scores of our patrons would like to secure a copy for a Christmas or New Year's gift to their sons or daughters. On inquiry, we found a half hundred only on stock in our book store, price 50 cents cloth, 25 cents paper. While they last we will sell them at that price.

—"I have no time to read your paper," writes a subscriber. No time to read a religious newspaper telling of the progress of God's kingdom, and giving instruction concerning the duties and privileges of the Christian life! What is time for, anyway, if not to prepare for eternity?

—The church at Fruita, Colo., is occupying its new tabernacle, which is located on e best lot in the town. The building is equate for present needs, but with a favorable crop next year a new building will be begun. Jasper Bogue writes us that there was a good convention and that all departments of the work are doing nicely.

—R. J. Bennett, who began his work at Mitchell, Ind., on Sept. 13, is pursuing studies in the State University at Bloomington. Since going there there have been 15 additions—eight by letter and statement and seven by confession. Harley Jackson, of Seymour, Ind., is conducting a meeting for this church, beginning last Lord's day.

—At Albia, Ia., the effects of a five months pastorless period are gradually disappearing. There have been nine additions since C. V. Allison entered upon his ministry there, July 1. The Bible school has reached an attendance of 273. A special missionary campaign is to be entered upon for 1909, and at a recent morning service $225 was the collection to start this.

—Robert W. Lilley has served the church at Corydon, Ia., for four years, and has done a splendid work there. He has received a call from the First Christian Church at Keokuk, and will remove to that city soon. One of his members writes that "he is a strong preacher, and will succeed in his new field. The prayers of the Corydon church go with him and his family."

—We have received notice of the death of Mrs. Mary L. Woods, of Florida, widow of the late Dr. Woods, of Bowling Green, Fla., and formerly of Versailles, Mo. She was a faithful Christian woman, as her husband was a faithful Christian man, and she has gone to join her beloved in a land more beautiful even than Florida. She departed this life September 29, 1908.

—F. D. Kershner, president of Milligan College, Tenn., writes in very cordial terms of the lectures which John T. Brown, of the Johnson City church, has been delivering to the students of Milligan College. He says these lectures are the outcome of Brother Brown's recent travels in the Orient, containing an extraordinary amount of valuable information, such as one does not usually find in a platform lecture.

—George H. Brown, pastor of the First Christian Church, Charleston, Ill., has entered upon his fourth years' service with the church. During his three years' ministry the church has made remarkable growth in all departments, the church membership having been almost doubled, now numbering over one thousand, the Sunday-school having been doubled and its work improved. Brother Brown begins his fourth year with a splendid prospect for a large work.

—The disaster which has befallen the Southern Christian Institute by fire, as reported by C. C. Smith elsewhere, is one that should appeal to the hearts of our brethren generally, and to their liberality as well, in repairing the damage. The institution is doing a most estimable work under Brother Lehman's wise administration, and it should not be hindered by this calamity which has befallen it. Rather let us make it the occasion of showing our appreciation of the work it is doing for the true education and Christianization of the negro.

—All those who have attended Bethany College, at any time, should send their names and addresses at once to W. T. Moore, Columbia, Mo. It is hoped to effect a strong organization of Bethany students, and make preparations at once for a big reunion at the time of the Centennial.

—The corner stone for the new addition to the Christian Church at Tuxedo, Mo., has been laid, with the Masonic lodge, of Webster Groves, assisting. Local ministers took part, and the occasion was a very happy one. The cost of the addition will be about $8,000, and will enlarge the seating capacity to about 450. The salary of W. F. Hamann, the minister, has been increased $25 a month, and the outlook for a successful work is good. There is a local contest in the Bible school.

—E. B. Bagby, who resigned his work in Cleveland, Ohio, and took a vacation of two months to recuperate his health with his father, Capt. A. F. Bagby, of Virginia, has entered upon the work in his new field at Fort Smith, Ark. He writes: "I am delighted with my new field. I never saw a more promising opportunity. I trust I may have wisdom and strength to meet the demand. The people have received us with great graciousness. Among the many kindnesses they gave us a fruit shower, leaving nearly a hundred jars of the finest of the Ozark products."

—We very much regret to learn of the death of Mrs. Jennie Allen, wife of F. G. Allen, of "Old Path Guide" fame of a quarter of a century ago. She died November 2 at the home of her son-in-law, E. J. Fenstermacher, pastor of the Christian church at Bowling Green, Ky., and was buried at the Moffett cemetery, near Mt. Pyrd church, by the side of her husband. Her son, Frank Waller Allen, of Paris, Mo., and A. W. Kokendoffer, of Sedalia, Mo., attended the burial services. We extend our sympathy to the bereaved ones, and expect to publish some details later.

—A subscriber, in renewing his subscription for The Christian-Evangelist, writes thus: "After having read The Christian-Evangelist we give our copy to a Presbyterian family, and they give it to a Baptist family, and they in turn give it to a Methodist family, each copy making its regular trip to four families. Each family has a kind word for The Christian-Evangelist." Now, that is a kind of missionary work which can be done with our religious papers which is much neglected. Of course, where the parties can afford it, it would be better to subscribe for the paper and send it direct to each one, but where that is impracticable, let this good brother's example be followed.

—The Foreign Christian Missionary Society has arranged for a series of rallies. This year a new element will be introduced. Moving picture scenes, showing life scenes from heathen lands, and stereopticon views of the work around the world will be used at the night service. They will begin on November 16, with rallies at Paris, Ky., and Portsmouth, Ohio. President McLean will be at the first place, and follow at Lexington, Ky., Harrodsburg, Ky., and Chattanooga, Tenn. Secretary Corey goes from Portsmouth to Wilmington, Athens, Columbus and Newark, Ohio. They will be assisted by several of our foreign missionaries. We will publish further dates in our next issue.

—T. W. Bellingham, who is now located at Benton Harbor, Mich., has done work at Fremont, in the same state, for about three years, and has made there a host of friends. Brother Bellingham was born in Scotland, but has received his university work in this country, having graduated from Findlay College, Ohio, studied in Worcester University, after which he took a course in law and graduated from the Chicago Law School. He holds a doctor of philosophy as well as the doctor of laws degree. The local paper of Fremont says: "A man of culture and refinement, he will be missed by the people in general, and the city of Benton Harbor is to be congratulated on securing this talented speaker and scholarly gentleman."

—James McGuire is doing good service for our brethren at Springdale, Ark. About a year ago he went there from Hiawatha, Kan., not intending to preach any more. But he found the church weak, and later the minister resigned. It seemed a necessity that Brother McGuire should do what he could for the Cause. The church had lost its prestige in the town, but there is now peace and some hope of better things. There are many members, however, who take no part in the work, and others who have been members of the Christian church in other places who can not be induced to unite with the congregation at Springdale. Brother McGuire says this is the best part of Arkansas. Any of our people going there will receive a cordial greeting.

—Frank L. VanVoorhis is starting on his third year of ministry at Shawnee, Okla., with a splendid outlook. The coming year gives promise to be by far the most fruitful in the history of the church. Accessions are reported at almost every service, and a revival is being planned to begin Nov. 10, under the direction of King Stark, of Missouri. A reception and banquet is to be held Nov. 9, with a view to organizing a brotherhood. The graduating exercises of the teacher training class were held Nov. 2, with 10 graduates. A new class will be started at once. Brother VanVoorhis was unable to attend the New Orleans convention, having just been in a meeting at Edmond, but he did his part well in working up an interest in New Orleans.

—E. F. Daugherty has entered upon his fifth year with the congregation at Wabash, Ind. The pastor's pride is in the "balance" of his congregation, which observes yearly, beginning with education day, all the special offerings of the brotherhood, with fair contributions. In the four years of his pastorate more than $12,000 has been expended for all purposes, in addition to the purchase of a $10,000 parsonage. More than 350 members have been added to the church, and of the 625 on the roll, 400 are weekly contributors. Brother Daugherty believes that a strong church lies in a Bible studying membership, and his people put this theory in practice. There is a men's association numbering 125, a Bible school of 300, while seven district visiting committees are a feature of great strength to the congregation.

—The Men's League of the Central Church of Christ, Syracuse, N. Y., recently gave a dinner, with members of the Rowland Street Church league and of Auburn as invited guests. Just 100 were present, and the dinner was cooked and served entirely by the men of the Central church. This was the third time these three leagues had met together on such an occasion. Additional entertainment was provided in the way of orchestral music and interesting speeches. C. R. Stauffer, of the Rowland Street Church, delivered the principal address, his theme being, "The Men of New York State for the Man of Galilee." Other speakers were Arthur Braden, of Auburn, and T. F. Burgan, of Brewerton. Dr. A. G. Doust and C. G. Van Wormer, officers of the state league, also made brief addresses. Letters were read from E. A. Olly, secretary of the Men's State league, and Dr. Eli H. Long, president of N. Y. C. M. Society. We hear that the work of the Men's league in the Empire state is growing in interest, and its influence has a bearing upon the progress of the State Missionary Society.

—At the installation service held at the First Christian Church in St. Louis for Earle Wilfley, who has recently become minister of that congregation, the Editor of this paper presided, and made a brief address. Other addresses were made by Dr. J. M. Philputt, of the Union Avenue Christian Church, L. W. McCreary, of the Hamilton Avenue Church, and congratulatory remarks by Brothers Ireland, our city missionary, F. N. Calvin, of the Compton Heights Church, and C. C. Garrigues, of the Hammett Place Church. To all of which Brother Wilfley responded in an appropriate speech, outlining the spirit and purpose of his work. A social with refreshments followed. There was a good attendance present, including representatives from the other churches, and an excellent feeling prevailed. All our churches welcome Brother Wilfley to the First Church and wish him the greatest success in that field.

—J. N. Jessup has been celebrating the tenth anniversary of his pastorate of the First Christian Church of Little Rock, Ark. Speaking upon that occasion from Paul's words, "For ye are our glory and our joy," he said: "These have been beautiful years, because they have been years of positive affection. If love is 'the greatest thing in the world,' and as a motive it certainly is, why should not a record of love be kept and published? We keep a record of other things that are trivial beside it. Nothing can be said of the ten years that are now passing in review before us that is greater or truer than that they have been years of love. You have loved me. I have loved you. And together we have loved our Savior and one another. 'By this shall all men know that ye are my disciples, if ye love one another.'" That is a beautiful sort of relationship for a pastor and his church to maintain. Would that there were more illustrations of it!

—A few weeks ago the Editor joined with the Business Manager in a request to a large number of our friends, chiefly ministers, to send us at least four new subscribers, under our offer to send the paper three months on trial subscription for 25 cents. We enclosed a blank to be used for that purpose. We are grateful to very many of these friends for the generous and prompt response which they have made to our appeal to their friendship and interest in The Christian-Evangelist. Many of them have gone far beyond our request, and have sent us a score or more of names under this offer. Thousands of others who have not received any blanks or direct appeal might well join in this extension movement by sending us as many names as they can readily gather of persons who would be willing to give the paper a trial. We are expecting to hear from those whom we directly addressed, who have not yet responded. We have some important things for the paper during the next year, and we are anxious to bring these good things to as many readers as possible.

—J. W. Lowber, writing us from Austin, Texas, says that he will give up the work there next January, having ministered to this church for twelve years. "Since our good friend and brother, M. M. Davis, gave up the work in Dallas, there is no preacher in any of our cities in Texas who is preaching for the same church for which he preached when we came to Austin. The largest Methodist church in Austin has had five pastors since I came here, the University of Texas four presidents, and the state four governors. In that period Austin has added one-third to her population. Our own

people have made commendable progress. Our church property, twelve years ago, was not worth more than five or six thousand dollars. We now have one of the most central and beautiful stone buildings. We have four other churches, and Sister M. M. Blankes, of Lockhart, is putting up a $16,000 building for the Bible chair. All departments of the work prosper. Our Christian Endeavor Society is the largest in the state. Mrs. Lowber and I are working hard to make this one of the most prosperous years we have had in Austin. We have already had more than seventy additions in our regular work, and hope to reach one hundred by the close of the year. Since determining to give up the work, we have had opportunity to take the presidency of a well-established college, or the pastorate of a strong, well located church. We must rest from local work, and for a time will make the world our parish. I will hold meetings, deliver social reform, Christian citizenship and educational lectures. We will probably spend most of the coming year in Texas."

The Alexander Campbell Club of Yale University.

In the fall of 1907 the Disciples in Yale University organized the Alexander Campbell Club of Yale University. This was done because there existed a feeling among the Disciples in the university that a closer fellowship might be effected among the men, and incidentally a closer fellowship with the brotherhood at large. The club was in every way a success during the school year. The men became better acquainted, and in the matter of Christian fellowship the bond of union grew much stronger.

At the opening of the academic year 1908-9 the remaining members of the club held a meeting and invited all the Disciples in all the departments of the university to attend. There were only four of the old members present, but there were present eighteen Disciples. Of that number Dr. Hiram VanKirk, who is at present in the chair of systematic theology in Yale divinity school, was one, and our esteemed W. B. Blakemore, of Bridgeport, was another. The remainder were all students in the university. The program for the evening consisted of short but able addresses by Charles E. Underwood, F. E. Lumley, Dr. VanKirk and Brother Blakemore. The schools of the Disciples were represented in numbers as follows: Bethany, 6; Hiram, 5; Transylvania (K. U.), 3; Butler, 2; Cotner, 1; Milligan, 1. The evening passed away very pleasantly.

W. R. Howell, President.
L. W. Barclay, Sec. Pro. tem.

Campfire of the Bible College of Missouri.

It is the custom of the faculty and students of the Bible College of Missouri to go once a year for an outing in the woods. The time chosen is the early fall, when the brilliant colors first appear on the trees. The purpose is to unite the faculty, its students and friends in a band of sympathetic understanding. Classes and other work aside, all give themselves over to a season of fellowship and good cheer.

We meet late in the evening when the sun strikes across the tree tops of our little hollow and leaves us only enough light to gather in the fire wood and prepare the meal. Then at dusk we gather round the cloth and break the bread of fraternity.

This is only the beginning. Later we gather round the campfire and hear in turn those who are called upon by the crowd. It is no occasion of set speeches; each speaks of the things nearest his heart. The work is discussed; plans are made; stories are told; songs are sung. Later some stand near the fire and read letters from our graduates in the mission field and at home. Letters from different points in Japan, from India, from Mexico, from Cuba, from the East and the West of our own country; all these come annually bringing messages to those still at the old campfire.

And those at the campfire are the faithful faculty, students from Missouri University, from Christian College, from Vassar and from numerous other places throughout the country. The student of laws and letters, the teacher, the farmer, the missionary and the preacher, all stop their work to join in the kind of gathering that can best unite those of the most diversified callings—an assemblage of Christians.

Finally the letters are ended; the speeches are over; the fire burns low; and only the stars light our black little hollow among the trees. We sing the Christians' parting song and file away to our homes, happy in the thought of a cause that reaches so far and strikes so deep,—a cause which, as its leader has said, is drawing all men away from indefinite and aimless searchings and turning them toward himself. E. E. Chiles.

Columbia, Mo.

Old Bethany College Students, Attention!

It is desirable to have as complete a list of the names and addresses for our Centennial celebration of old Bethany College students as can possibly be obtained. We ought to have a grand rally of these students at that time, and to know something of what they are doing. Indeed, this is absolutely necessary if the Bethany feature of our Centennial shall be what it ought to be.

In order to secure this end, I desire to make the following request:

(1) Let some student of Bethany (whether a graduate or not) take it upon himself to find out the names and addresses of all the old students within his reach, especially in his town or county where he lives. This can be done without much effort, and it will greatly facilitate our work for Bethany, if these names and addresses can be secured as early as possible.

(2) Let every one who undertakes this matter send me a list of the names and addresses secured. No one need wait for some one else to do it. It matters not if a half dozen, or a dozen, are engaged in the same business within the same county. This will make the matter more certain and facilitate the result.

(3) It is not necessary that this matter shall be taken up by an old student of the college. Any one may undertake to supply these names. It may be that some sister of an old student, or some one connected by fleshly ties, will do this. Many women can help in this matter if they will at once go to work. But it would be better still if some Christian woman or man, who recognizes the great work Bethany College has done for our cause, will feel interested enough in the matter to inaugurate this quest. Of course, I expect the old college students to be most interested in the matter, but there are others also who can help. Just so the work is done, it makes little difference about who shall do it.

Now do not put this important work off for a convenient season. It is imperative that I should have these names and addresses at as early a moment as possible. If you have been a student, the moment you see this, send me your name and address, and then add to the list as many more as you can obtain.

Columbia, Mo. W. T. Moore,

Hot Springs, Arkansas, Work.

We believe hard times will pass and we are therefore preparing to open up the Hot Springs work again. It will be the most strenuous effort of our lives, under prevailing conditions, to complete this work during 1909, but we must do it. The lot is excavated, all work up to the present paid for, and we are now waiting for funds sufficient on hand to award the contract for the building. This we can not do until we have considerable money on hand. The task before us is this: we must sell the old building, a thing hard to do, and get its worth under present conditions. We must collect $1,500 of unpaid local subscriptions and raise an additional $2,500 more in Hot Springs. We must raise at large from the churches, Sunday-schools and friends of mission work $7,500, with which to meet the loan of the Board of Church Extension. This must be done during the year 1909. Besides this, I must get up 108 sermons, make about 1,200 calls during the year, give advice and some assistance to about 2,000 visiting brethren, preach funerals and marry people, with many other little details that enter into a busy minister's life. Who was it that said we made such slow progress with the Hot Springs work? If we had no other duties than financing the Hot Springs proposition, I am sure that we could make better progress, but as it is we have done our best.

Many hands make light work; if this is to be accomplished during 1909 I must have your help. I just must go up to Pittsburg with a report that the mission church at Hot Springs has been built and dedicated. If I can not, there will be no Centennial for me. For five long years I have striven to be able to do this. Fires and panics have made it impossible. Now just one year remains, and you see what I have to do by the outline that I have given you. Will you not help?

T. H. Kincaid.

Hot Springs, Ark.

A Suburbanville Episode.

The stove-warmers at a grocery witnessed a lively explosion of wrath the other evening, when Mr. R. R. Commuter stalked into the store and viciously thrust a package under the nose of the man behind the counter, demanded: "Are you the man who sent this 'infernal machine' to my housekeeper?" Dodging behind a flour barrel, the grocer stammeringly asked: "What d-do you mean?"

"I mean this,—this deadly bottle of stove-blacking, which is just the same fire-brand kind that set my neighbor's house on fire last month," retorted the enraged Commuter, and banging the package on the counter, he shouted: "Don't you know that sane people will not allow this stuff on their premises any more than an open Kerosene Can. Give me a package of X-Ray Stove Polish, and if ever you send any other kind into my family, you'll hear from me, and the neighbors can send the flowers. You understand.—"X-Ray Stove Polish, or none, at our house!"

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Watch This Space Next Week!

A CRESCENT CITY ECHO.

On Tuesday morning of the Convention I was hurrying to the Athenæum. The Mission Study Class was assembling and I wanted to get some books and get back before it opened. There were a number of books to carry and I asked a young man on the street to help me take them over. He took an armful and so did I. The Study class seemed to interest him.

As we gathered up the copies of "The Challenge of the City," which had been studied, we talked about the session. "How did you like it?" I asked. "I think it was wonderful, it has helped me so," he said. Then we talked on for nearly an hour. "What Church are you connected with?" I asked. He said, "I belong to the Episcopal Church and had hoped to enter their priesthood, but I have grown away from their positions." "How long since you discovered that your views were different?" "It has been a development with me; each year for the last five I have found myself further and further from their positions, until now I am entirely out of touch with them and am looking for a clearer and simpler religion." Then I said to him, "Do you understand the position of our people who want to be 'Christians' only?" "No, I never heard of the Christian Church until this convention—tell me about it."

Then I tried to tell, and as I did, I found him ready to accept each position. Most of the time he was a few steps ahead of me, waiting for my statements, and as they came he greeted each one with "I have always thought that, it's just how I feel, but I never knew there was a Church so near my own heart's wishes."

Warren Heideman talked on with me, and noting his power and ability and remembering his former idea of entering the ministry in the Episcopal Chruch, I pointed out that it might be his duty to enter it in the Christian Church. He said if the way opened he would go to prepare for it.

I immediately hunted up Brother Ashley Johnson, of Kimberlin Heights, who has helped so many young men with no asset but faith, and told him about Warren. I had them meet, and the result was, Brother Johnson said he would take him back with him. The young man seemed overflowing with joy.

Then the sad part came: the parents would not let Warren go; he was only nineteen and a minor, so their interposition could spoil all the plans. A personal visit was made to the home, and I tried to show that perhaps this was the opportunity of the young man's life, but nothing seemed to move them. Finally, the parents relented a little and permitted the plans to be carried out, but their blessing was withheld, and the young man understood that to leave might mean the end of years of sweet relationship. Brother Johnson said to him, as the ticket was being purchased, 'It means a good deal for a young man to leave his mother and father and go on a course against their wishes; you had better not burn the bridges after you if you ever expect to use them again." Warren looked up into Brother Johnson's face, a tear started, his frame quivered, but his handgrasp was firm and his voice clear when he replied, "I understand what it all means, but I'll go—I'll go!"

He went. I spent the following Sunday at Kimberlin Heights, took Warren's confession and later baptized him in the Tennessee River at the foot of those beautiful hills. As I drove away from the Heights, the last vision I had was that of Warren Heidemann with that smile of happiness, and the last echo I remember is his voice saying, "I have never been so happy before; if I had it all to do over again, it would be the same, I am sure the Lord is guiding my steps in His way." Nelson H. Trimble.

Christian Center, Baltimore, Md.

Ministerial Exchange.

Miss Lida B. Seamands, evangelistic singer, has an open date for December. Would be pleased to answer a call. Address Nemaha, Neb.

C. L. Merrill's dates for November are full, but will be open for December and January. He may be addressed at DeWitt, Mo.

Wanted.—Evangelist with singer for the middle of November. State terms. J. A. Johnston, Kingsville, Mo.

Geo. T. Smith, Box 55, Mechanicsburg, Ill., has time for one or more meetings, or will do supply work. Write him at once.

The Christian Church at Oswego, Kan., would like to correspond with some evangelist who could conduct a meeting of three or four weeks at that place. All correspondence may be directed to the pastor of the church, O. H. Loomis, Oswego, Kan.

"I have some open dates for meetings." Address Charles E. McVay, song evangelist, 450 South St., Springfield, Mo.

"I am open for engagements as an evangelistic singer, and any minister wanting my services may address me at 529 33rd St., Norfolk, Va."—Miss Nancy E. Price.

The church at Marine, Ill., is in need of a good preacher. They have been without regular preaching all summer. They will do the best they can for such a preacher. Correspondence may be addressed to A. W. Jeffress.

The New Organization for Men—R. A. Long Elected President —Prize Offered for a Name.

One of the most important things done at the New Orleans convention was the definite decision to enter vigorously upon the work of organizing the men of the brotherhood for definite Christian service in an endeavor to realize effectively the aims of the association authorized at the Detroit convention, and to go beyond those aims by as much as our present vision goes beyond that of a few years ago.

A committee was appointed at New Orleans with power to act, being constituted as follows: R. A. Long, Burris A. Jenkins, Fletcher Cowherd, C. M. Chilton, W. Daviess Pittman, J. H. Allen, and one other, whose name has escaped memory at the moment of writing.

The committee met at 2:30 p. m. on Monday, November 2, in Kansas City, with the following present: Fletcher Cowherd (in the chair), C. M. Chilton, B. A. Jenkins, R. A. Long, Dr. George H. Combs, W. F. Richardson and Brother Ridges, all of Kansas City, also joining in the conference.

R. A. Long, of Kansas City, was elected president.

Brother Long was reluctant to add to his already heavy administrative burdens by assuming the direction of a new work of such a vast importance, but the earnest expression of every one present, and his own sympathetic appreciation of the necessities of such an organization, combined in leading him to undertake the responsibility. The significance of this to our whole brotherhood is at once apparent. It means that we are to have at the head of the new movement one of the great captains of industry, whose name is everywhere in the business world synonymous with success. Brother Long accepts the work with expressions of genuine humility and his usual spirit of high consecration; and under his leadership we may confidently seek and expect the richest blessing of the Father upon the enterprise.

The headquarters of the new organization were fixed at Kansas City, and P. C. Macfarlane, of Alameda, Cal., was invited to become secretary. Brother Macfarlane was present and, after full conference, agreed to accept the work as soon as he could be relieved from his charge at Alameda without jeopardizing the local interests. The committee instructed the secretary to enter into communication, by correspondence and otherwise, with the leading men in our brotherhood, and with the leaders in men's work of other communions, and form a plan of definite organization, to be presented for discussion and adoption at the next meeting.

It was further decided to offer a prize of $25 for the best name for the national organization, the name to consist of from two to four words, either alliterating or combining euphoniously, and to be suggestive, if possible, of the scope, spirit and aim of the work; as, for example, "Christian Endeavor" is. Send names proposed to the secretary at 876 Laurel street, Alameda, Cal.

The aim is not a male Christian Endeavor society, nor a masculine C. W. B. M., but an organization of men by men for Christ and the Church, which will come to have just as settled a place in the work of every church and pastor as has the Christian Endeavor society or C. W. B. M. auxiliary.

A study will be made of all existing organizations in the church, including men's clubs of various kinds, men's Bible classes and laymen's missionary movements, with a view to discovering the golden thread of unity that runs through all, and incorporating this in the national organization as the norm of the local fellowship, and allowing the widest latitude for adoption to peculiar needs and conditions of particular fields.

Correspondence or suggestions, with plans of organization and history of success and failures already made in local fields, is earnestly solicited by the secretary, whose address is given above.

Fifty Years for a Michigan Church.

The Church of Christ of Bloomington, Mich., is holding its fiftieth anniversary, and the program is full and rich.

A. E. Cary, the active pastor, has planned well and wisely and the brethren gave him a hearty support. The men's banquet was attended by 76 men. The fellowship was most enjoyable. Dr. Ransom presided and the speeches were most happy and appropriate. Lathrop Cooley was one of the early pastors about fifty years ago, and although now 87 he is well preserved and delivered an address. F. P. Arthur spoke on Sunday.

The second fifty years opens with a fine outlook and we rejoice in the prospect.

Fifty years of church history means much, especially in the state of Michigan.

F. P. Arthur.

There is a faithful little band of disciples at Germania, Ark., who are making an effort to secure a church building. The holidays will soon be here and disciples at Germania propose to furnish Mistletoe and to send it to any postoffice in the United States. Send your orders in early and not be disappointed. They also offer a fine chance to secure Muscadine grape vines—just send the Ladies' Aid Society a quarter and they will send you three nice vines.

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Report of the Centennial Committee at New Orleans.

Three years we have been agitating, equipping, drilling, preparing for the crowning year. Three generations we have been growing, multiplying, organizing for the grand achievements contemplated in our Centennial aims. Let no hand or heart fail in the day of harvest!

Not only should there be special Centennial sermons from time to time, but the Centennial note should appear in every sermon. Not only should there be distinctive Centennial meetings but the Centennial purpose should enter every meeting of every department of every church. (The Pittsburg Ministerial Association has a devotional Centennial quarter of an hour at the beginning of every weekly session.) Not only should there be special Centennial issues of all church newspapers and magazines, but every issue ought to bristle with Centennial matter: History, first principles, campaign reports, stories of the pioneers, current records of missionaries, evangelists and teachers, pictures of persons and places of either historic or present interest. Every man who has a stereopticon should not only deliver illustrated Centennial lectures, but introduce a few Centennial pictures into every lecture. In short, every man who is concerned about the advancement of liberty and union in the truth should count himself a Centennial agitator and draw on the Centennial bureau in Pittsburg for literature and assistance.

In every congregation some souls shine out in the modest glory of symmetrical Christian character. Here and there is a church in which these are numerous enough to stamp the body apostolic. Look at Bolenge, with all its members and twice as many more studying God's word constantly, giving from one-tenth to one-half their incomes and supporting every tenth member as a missionary! See Bethany, Nebraska, with a hundred giving beyond the tenth and making Cotner University a dynamo of Christian purpose as well as a magazine of Christian equipment. Behold the same vital and vitalizing faith in every one of our college communities. To call the roll is to thrill the hearts of all who know. See North Tonawanda Tabernacle, Bellefontaine, Alexandria, Cameron, Fourth Akron, Tuxedo, Md., Jubbulpore and most of the foreign churches enrolling every soul of their increasing membership in the study of God's word and enlisting each in the service of love. Mark the influence of representative churches of Christ in all sections of the continent. The ripe fruit of apostolic Christianity will draw all men to the divine tree. Let the leaf of doctrine and the flower of ordinance fulfill their promise!

Improved organization, hand-to-hand effort, Centennial enthusiasm and apostolic consecration have enabled most of the state societies to come through a trying year with substantial gains. All have done noble work. With better financial conditions they may all be depended upon to realize their Centennial aims this year, hold each a fine Centennial convention of its own, and come on to Pittsburg for a grand reunion of thanksgiving.

The Centennial aims are being splendidly realized. Let especial emphasis be placed upon: 1. The primacy of prayer. Our religion rests in divine power or utterly fails. 2. The necessity for having our church papers in every home. He who knows nothing does nothing, is nothing. 3. The Bible school advance. Each state systematically striving to realize its quota of the aims. The Lord's servant of whatever age should be in the Lord's house, on the Lord's day, studying the Lord's word with the rest of the Lord's people. If it is important for the child to learn God's word, it is important that the man should know it. 4. The securing of one thousand recruits to our ministry this year, each state definitely furnishing its share. 5. The realization of the published aims of every institution and organization, to a total of $2,000,000. This is our Centennial.

Heroic sacrifice is not only justified but required.

The Centennial bureau has issued this year 44,000 circular letters, 20,000 copies of the Declaration and Address and 130,000 leaflets. The secretary traveled 33,632 miles (40,545 in the calendar year 1907), and spoke 207 times in 13 colleges, 20 conventions, 45 rallies and 78 churches. The last Centennial teacher's certificate issued was No. 2019.

The provisional program for the Centennial celebration provides for the usual sessions of our annual conventions, beginning Monday evening, October 11, with a Christian Endeavor rally, and culminating Friday evening, October 15, with a Bible school demonstration. The night sessions will occupy three halls with parallel schedules. Saturday, October 16, is to be Centennial day, with addresses on the following themes in four or five halls simultaneously:

1. "The Origin of the Restoration Movement." 2. "Thomas Campbell and the Principles He Promulgated." 3. "Alexander Campbell, Barton W. Stone and Walter Scott: Advocates of Liberty and Union in the Truth." 4. "Isaac Errett's Contribution to the Movement." 5. "Progress and Achievements of a Hundred Years." 6. "Outlook and Appeal." 7. "The Place of the Lord's Supper in the Movement." 8. "The Lordship of Christ."

Interspersed through these sessions will be fraternal addresses from England and Australia and from leading religious bodies of America. Sunday the pulpits of Greater Pittsburg, as well as the convention halls, will be occupied by representative preachers reserved from earlier sessions for the purpose. Every session from Monday to Sunday will be marked by appropriate demonstrations: The presentation of missionaries and representatives from all lands, the review of Bible classes, colleges and college classes attending in a body, the roll call on Centennial aims, etc., etc., etc. The crowning event of the week will be the observance of the Lord's Supper Sunday afternoon, October 17.

FINANCIAL STATEMENT.

RECEIPTS.

October 13, 1907, to October 5, 1908.

GENERAL SOCIETIES.

American Christian Missionary Society	$ 916 66
Christian Woman's Board of Missions	1,000 00
Foreign Christian Missionary Society	1,000 00
Church Extension Board	1,000 00
National Benevolent Association	800 00
Total	$4,716 66

Report of the Action of the Committee at Pittsburg.

Only one day's sessions have yet been provided for, and that not completely. Within a short while the Committee hopes to announce a provisional arrangement and list of speakers for the entire convention. Meanwhile the following statement is submitted to the brotherhood.

"By unanimous action of the General Centennial Committee Professor Herbert L. Willett was selected with thirty-nine others to speak on the Centennial Program. After the recent discussion as to his views, by a misunderstanding of conversation and correspondence the report gained currency that in the interest of peace Professor Willett had declined to speak. At New Orleans the Committee learned that he only meant to leave the matter with it for final action. On the 19th of October, after Professor Willett at the Committee's request had met with it in Pittsburg and made a statement of his reasons for not voluntarily withdrawing from the Program, by a vote of eight to three the Committee laid upon the table a motion demanding his resignation. In neither case did the Committee consider itself an ecclesiastical court to pass upon Professor Willett's theological views.

"The following members of the Committee were present: A. McLean, T. W. Phillips, Geo. B. Ranshaw (proxy for W. J. Wright), R. S. Latimer, Mrs. Ida W. Harrison, J. G. Slayter, G. W. Muckley, Wallace Tharp, J. H. Mohorter, O. H. Phillips, W. R. Warren."

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TENNESSEE CONVENTION.

The state meeting of the Churches of Christ was held this year with the churches in the city of Chattanooga, Oct. 26-29. The sessions were all held in the Walnut Street Church, but the other churches were all joined with it in caring for the convention. While the convention was not as largely attended as it was last year, there were several reasons for this. The convention was to have met with the church at Rockwood, but the city was quarantined on account of scarlet fever, and at almost the last moment the place had to be changed. Ira Boswell and his church came to the board asking the convention to come to Chattanooga, and no convention which it has been the pleasure of your correspondent to attend was ever better handled or more delightfully entertained.

The meeting was opened Monday night with president J. T. McKissick in the chair, with a good attendance of delegates from all parts of the state. The mayor of the city was represented by Ira M. Boswell in a welcoming address on behalf of the city. Dr. J. A. Baylor, of the Methodist Church, welcomed the delegates on behalf of the Pastors' Union. R. Lin Cave, of Nashville, responded in a happy manner, referring to the first meeting of the Tennessee Society, which met in this city nineteen years ago, when no mayor gave us a welcome, nor did any pastors' association bid us welcome, as we were but a weak and unknown people at that time.

J. J. Castleberry, of Union City, was the speaker of the evening, and delivered a splendid address on "The Overplus Life" (text found in Matt. 5:4 and Luke 10:35). He said that Christ's Sermon on the Mount stamps him as the world's greatest moral Teacher, and the parable of the Good Samaritan characterized him as unique in his method as he was original in his conception.

Tuesday morning was given to Sunday-school work, the session being presided over by J. E. Crouch, of Johnson City. E. C. Wilson told how to organize the work of the Sunday-school in good shape. R. M. Giddens told of some needed changes. J. T. Brown spoke of the Sunday-school as an evangelizing force among our foreign population. He said that there were more Germans in New York City than in any city in the world, outside of Berlin, and that the same city held more Italians than any other save Rome and Naples; hence the need for work among these people. P. Y. Pendleton talked on the co-operation of the officers of the church with the Sunday-school.

The afternoon session was in charge of Dr. F. D. Kerschner, president of Milligan College, and the theme was "The Permanent Value of Education for the Future Welfare of the Church." He went on to say that Mr. Campbell, like other great leaders, was well aware that the period of propaganda would not suffice for the permanent future of the current reformation. He knew that propaganda must be followed by education, and so the concluding years of his life were devoted to founding a newspaper and building a college. While our propaganda has been pushed extensively, and with the most gratifying results, we have entirely failed to keep pace with his ideas of education. Bethany College, for instance, with no criticism whatever upon those who now have, or have had it in charge, has altogether failed to maintain a proportionate pace with the rapid advance of the brotherhood. It is not yet too late for us to heed the warnings of past history and present experience, but we are approaching the danger line. We must educate, and thereby lay the foundation for permanent progress, or God will take the mission he has entrusted to us out of our hands and commit it to others.

At the evening session secretary A. J. Myhr presented the report of the board. It was stated that the year just closed was the most successful in the history of the organization in awakening the people to their responsibilities; in the large number of workers employed; in the number of churches assisted and meetings held, and in the larger number of additions to the churches. At the last convention the board was instructed to work with the end in view of accomplishing certain things, and accordance with these instructions the board has employed a Sunday-school evangelist, has done much toward enlisting the sympathy and co-operation of business in the work of the church, and has increased the permanent fund. During the past year the board has organized new churches at Edison, Gibson county, Mountain City, Memphis and Cranberry, N. C. It has supported ministers at Elizabethtown, Bingampton, in Roane county, and supported work in the border counties of North Carolina. The results of investments of the board for the past year show additions to churches, 1,412; churches organized, six; meetings held, forty-two. The money secured for permanent and current fund was over eleven thousand dollars.

Wednesday morning was given over to a business men's conference, led by J. O. Check, of Nashville, one of the city's leading men. The session was a live one, and good talks were made by a number of business men, and a large committee appointed to work up an interest in next year's meeting, which will be with the church at Murfreesboro. Following Mr. Check's address, short talks were made by Messrs. Harding, of Johnson City; Taylor, of Milligan; J. E. Crouch, of Nashville; Dr. E. T. Jones, of Murfreesboro; Dr. Scott, of Jellico, and P. Y. Pendleton, of Nashville.

R. Lin Cave addressed the convention, taking as his subject, "The Uplifted Christ." Dr. Cave made an entertaining and scholarly talk. The afternoon session was taken up with reports of committees and general business of interest to the convention. Among other business was the reading of obituaries of the members who have died during the past year. Milligan College, at Milligan, Tenn., was placed in charge of the convention. At the night session an eloquent sermon was preached by R. E. Moss, of Johnson City, on "The Universal Creed." He said: "Every organization, whether governmental, political or religious, must have its creed. The constitution of the United States is America's governmental creed and every citizen should be a living embodiment of the constitution. So with the Christian; he must be the human incarnation of the truth of his creed."

Hugh McLellan, of Richmond, Ky., presented our Centennial aims in a beautiful address, and the Church Extension work in Tennessee, showing that we had put $6,000 into Church Extension and had gotten $16,000 back. This speaks well for Church Extension. W. H. Hanna, living link missionary in the Philippine Islands for the church at Washington, Pa., gave us a fine talk on the work in his field.

The last afternoon and evening were taken up by the ladies of the C. W. B. M., and they showed us men how to do things. Reports were read from all the auxiliaries in the state, and all reports showed gains all along the line. Twenty-five hundred dollars was raised from all sources, and there was substantial growth in every part of the work. Mrs. M. E. Harlan, national secretary, was the principal speaker, and she gave us a large vision of world-wide mission work. H. J. Derthick, of Hazel Green, Ky., gave us a great talk on our mountain people and their needs, after which a collection was taken, amounting to about $435. Thus came to an end a very profitable convention, which showed progress along all lines of work.

W. G. Mershon.

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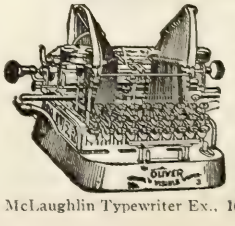

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NEWS FROM MANY FIELDS.

The Work at Fort Smith.

I spent my vacation supplying the pulpit of the Church of Christ in Fort Smith, Ark. The church enjoyed the helpful ministry of E. T. Edmunds during a pastorate of about fifteen years. Under his ministry a beautiful stone building costing about $30,000, was erected, and the congregation was builded up until it numbers now 500 to 600 members, and many of the leading citizens of the city are among this number.

The congregation lately called to the pastorate E. B. Bagby, formerly of the Franklin Circle Church, in Cleveland, O., and prior to that for over fifteen years the pastor of one of our churches in Washington, D. C. The church in Fort Smith and Brother Bagby are to be congratulated on their new relationship. Under his leadership the church will go on to still greater achievement and at no distant day it should take its place among the strongest and most efficient congregations in the entire brotherhood. During my stay in Fort Smith our services were well attended and six young men and one young woman were baptized and another young woman united with the congregation from the Baptists. The Sunday-school had about 200 in attendance and is a vigorous organization. The Berean class, taught by Brother Gilmore, proposes to be one of 500 to give $2,500 to home missions this year. The Young People's Society of Christian Endeavor is also a very active body, and through them the church recently became a living link in home missions. On my return to Drake three young men, members of the church, came with me, one of them certainly to study for the ministry, and the other two to discover their places in the world of usefulness.

Sherman Kirk, Drake University.

Five Years at Palestine, Texas.

L. D. Anderson has been minister of the First Christian Church at Palestine, Texas, five years. The anniversary service was devoted largely to a roll call of the membership, and reports from the various departments. The Sunday-school, George A. Wright, superintendent, reported an enrollment of over 500, and the largest attendance in its history. The treasurer, A. N. Kane, reported the total receipts for the five years, not including loans, $25,349.36, and total expenditures $25,209.18, with a balance on hand of $140.18. Additional funds raised and expended by departments direct, hence not included in the above, make a total of a little more than $30,000. The material progress consists largely in the comfortable new parsonage, and elegant church building, the latter erected at a cost of about $20,000. The clerk, E. V. Swift, reported a total of 542 additions to the church. Of these 411 were by baptism and 131 by letter, statement, etc. There was a total loss for the five years of 138, leaving a net gain of 404. The present membership, including only those nonresident members whose absence is temporary, is 804. Encouraging and commendable reports were made by all departments. Though the men have been organized only a few months there is a membership of nearly 100, and they reported some most excellent work. Although the offerings for missionary work during the past two or three years have been small, resulting from the expense of building the new church, the members have not lost interest, as is evidenced by the resolution adopted to attempt for the ensuing year to become a living link, under the state, the home and the foreign board, not forgetting to make a creditable offering for education and benevolence. It is confidently expected that this goal will be reached.

Georgia.

From October 19-22 the Northeast district held its annual convention at Watkinsville, with 150 delegates, including 14 preachers, in attendance. This is the largest district in the state, having between 35 and 40 churches and over 4,000 members. In attendance and enthusiasm the annual conventions of this district almost rival our state conventions. This convention was carried to a high pitch in enthusiasm on missions, education and orphanage work by B. P. Smith, our state secretary, J. H. Wood, W. A. Chastain, W. B. Shaw, I. E. Cowling and others. The women came in for their share and the district managers, Sister David Burson and Sister W. Joe Elder, were greatly assisted by Sister H. K. Pendleton, state president of the C. W. B. M., and Sister B. O. Miller, state president of the Woman's Society for Georgia Missions. All in all it was a pleasant and profitable convention. The convention of 1909 will be held at Statham. The annual convention of the Atlanta district will be held at Liberty Church, Coweta County, October 30, 31 and November 1. F. L. Adams, C. R. Miller, H. C. Dodson, B. P. Smith. O. A. Moore, D. A Brindle are the preachers on program The state convention will be held at Fitzgerald, November 9-12. E. E. Hollinworth, Fitzgerald, is the one to write to for any particulars relative to entertainment. I preached at Acworth, October 25. Two additions by letter. E. E. Violett is leading a great meeting for the First Church, Atlanta.

E. L. Shelnutt.

Acworth.

Some Central New York News.

D. H. Bradbury, who, during the past year, has been assistant pastor at One-hundred-sixty-ninth Street Church of New York City, has recently located with the church at Pompey, not far from Syracuse. The Pompey church had been without a pastor for several months, but Brother Bradbury reports a reviving interest in all lines of work. He is also taking studies in Auburn Theological Seminary at Auburn.——Reports come from Auburn that the year's work has opened favorably under the energetic leadership of Arthur Braden. A thriving mission in the southeastern part of the city promises to soon develop into a second church for Auburn. The field is growing and has no church near the mission.——We are sorry to learn that Brother Chamberlain, of Throopsville, "the Grand Old Man" of New York, has not been enjoying good health of late. We pray that he may regain his strength and be spared to us for some time to come, as his great store of experiences is always helpful to the younger men in the New York ministry. ——The Central Church of Syracuse, under the leadership of Brother Serena, is showing a growth in interest in the various departments, especially the Bible school. Miss Lemert will conduct a Bible school campaign during November and the outlook is good for a very profitable year for the mother church of Syracuse.—— The plan of co-operation and ownership of Keuka College jointly by the Disciples and Free Baptists, will no doubt mark a new era in the history of the Disciples in Central New York. The college is beautifully located at Keuka Park, an ideal place for a college of the nature of Keuka.——Work at the Rowland Street Church of Syracuse has been progressing nicely. Two new lots have been purchased and are about paid for. Plans are being formed for the new house of worship to be erected soon. There is a continued interest in all departments of the work. A meeting with home forces will begin November 8.——The writer has been appointed Centennial secretary of the Central District of New York, by order of the New York Christian Missionary Society. It is hoped that every church in the Central District will do its best to attain as many of the Centennial aims as possible. Your secretary will be glad to co-operate with any church in our Centennial campaign. He will be glad to receive any news items that may prove of interest in general. C. R. Stauffer.

304 Dudley street, Syracuse, N. Y.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

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Kentucky Missions.

Now that Kentucky is united there will be no reporting from my field as "South Kentucky Missions," but this field will be known as Kentucky Missions, Western Kentucky. The union consummated at the Kentucky Christian Convention at Hopkinsville was a matter that caused great joy. Let it be understood that H. W. Elliott, Sulphur, Ky., is the corresponding secretary and treasurer for the whole state and that all reports of work done, as well as all money received, should be made and sent to him. It will take some little time to get everything in hand under the new arrangement, but it is to be hoped that all reports will be made to Brother Elliott promptly, so that he will have no trouble in making his monthly report to the committee which meets in Lexington on the first Saturday in each month. We are now prepared to do better and greater work in Kentucky than ever, and I hope we will not fail to improve the opportunity. Send all offerings for Kentucky Missions, from Fulton County on the Southwest to the farthest county on the Northeast, East and Southeast to H. W. Elliott, Sulphur, Ky. No more East Kentucky, no more West Kentucky, no more Central Kentucky, no more Pennyroyal nor Blue Grass Kentucky, but "Old Kaintucky," East, West North and South. Let this be our aim, "Kentucky for Christ."

W. J. Hudspeth,
Evangelist, Western District.

Hopkinsville, Ky.

On the Way to Tokyo.

Our first furlough at home began at St. Luke's Hospital, Chicago. It closed at Ansley, Neb., where father and mother dwell. Good health, good cheer, friends at home and others in Japan, beaconing across the great deep, made our closing days in America a song of joy. There are those to whom the assurance that time and space are annihilated in these days, will always seem flippant and unfeeling. They are the parents who part with their children for foreign service. Tender and pathetic were the last moments with the ones who loved us most. A dear little laddie at Valdosta, Ga., wept because we proposed leaving Edith, our eldest, in the United States. I trust he will dry his tears and know that at the last moment we decided to take her on to Tokyo.

On the way to the coast we stopped at Manitou and at Salida, Colo. At the latter place we were entertained by W. B. Crewdson. He showed us through a splendid church building he has just completed, and, better still, told us of a son he has given to the ministry. From Salida we rode over Marshal Pass and through the Black canyon of the Gunnison River. It is a dream, a wonder gorge, magnificent art gallery of verdure and awful rocks chiseled by the sprites of time and flood. At Grand Junction, Colo., we were met by J. H. McCartney, and spent Lord's day with the Disciples of this growing city. Brother McCartney and wife are graduates of Hiram and are serving well a good-sized congregation. At Salt Lake City we arrived too late to speak. Though it was near midnight, Albert Buxton was waiting for us. Th next day, under his good-natured guidance, we visited Fort Douglas and heard the great organ at the Mormon tabernacle. We also sampled the buoyant quality of Great Salt Lake. Salt Lake City, with its wide streets, lying snug against the Wasatch Mountains, is one of the most beautifully located cities in the world. A fine example of what our government is doing for the thirsty yet fertile soil in certain valleys, long enslaved by granite ranges, is at Montrose, Colo. Here there is being constructed, in cement, a six mile underground tunnel, fifteen feet in diameter, which taps the wild waters of the Gunnison. Ultimately it will turn its savage dashings into juicy fruit and fragrant fields of green alfalfa.

San Francisco has changed greatly in sixteen months. The streets are now clean. Sky-scrapers lift their proud heads where once was the tangled debris of fire and earthquake. Here we clasped hands with I. N. McCash; also S. P. Bentley, an old-time friend. We were driven among the hills near the city's reservoir and in and out past the summer homes of multimillionaires. Such a profusion of flowers and artistic gardening would be hard to find, even in Japan. For nearly six months our rooms had been selected on the Manchuria, to sail August 25. It was a bright day of sunshine. Our satchels, our trunks, our children are at last all aboard. Here we find some love letters and postals from acquaintances awaiting us. The gongs soon sound, friends and relatives hastily say their last kind words, the propellers whirl, the bow heads outward through the Golden Gate, and a widening briny gulf soon separates us from native land and many who have promised to pray for us, from Florida to Dakota, from Virginia to California.

At sunset the second day at sea we passed through the armored cruiser fleet, on its way to Honolulu and Samoa. There were seven cruisers. Each had a slate-colored, restless torpedo boat destroyer astern, towed by a ten-inch cable. The Manchuria passed within 200 feet alongside the flagship, the "West Virginia." Both decks were swarming with real Americans. Admiral Swinburne, chief in command, shouted through the megaphone to his wife, who is with us on the bridge, "Mrs. Swinburne is a good sailor." The marine band played gleefully, we shouted and reshouted and waved our hats and handkerchiefs.

That evening, as we left our squadron far behind in the gathering twilight, and one by one the stars came out, it seemed as if our whole earth were but a tiny toy floating in God's unfathomed expanse of creation. How transient things of time become! How vain to oppose the will of him who ruleth in the heavens. A peace and joy inexpressible came over my soul! By his grace—in the new and more precious creation of eternal, Godlike spirits—I was upon a mission equally important with the sweep of every distant sun. And thus I lay me down to sleep content, thinking of dear ones hidden below the eastern horizon.

Fred E. Hagin.

Honolulu, U. S. A.

[We are glad to report the safe arrival of Brother Hagin and family in Tokyo. He will send regular letters to The Christian Evangelist about things Japanese.—EDITOR.]

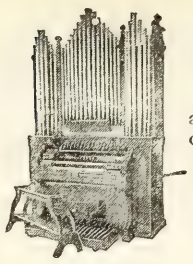
Colorado Mission Field.

I am still in the mission field and the work is growing. I make regular visits to the Christian church near Elbert, on the summit of the divide, where we have a noble band of brethren living on large ranches. From the summit we look away to "Snowy Range," and 75 miles away Gray's Peak lifts its white and glistening dome.

In September I spent twenty days in Limon, and organized the first Christian church in that new field, with twenty-seven charter members. There is also a new Bible school and I visit them monthly. On October 25 I visited Fountain, preaching in Woodman Hall. By phone I was called to La Junta, my former field, to attend a funeral, and next day held a special service and took the confession and baptized the husband of the dear sister I had just buried.

There are calls from the new fields, viz., Arriba, Calhan and Burlington, and I also hope to visit Hugo. This month I will hold a meeting at Burlington, with a view of organizing a church in that county seat. We have many bands of brethren scattered in town and country here in Colorado, and the field is indeed ripe for the harvest.

K. L. Ferguson.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Dedication at Colchester, Ill.

The new church building at Colchester is completed and was dedicated Sunday, October 25. The day was not the best, but the people were there and they, with their minister, were in fine fettle. The building cost $7,000, and there was $2,000 to raise, but the committee called, the people were willing and the money came. The Stevens brothers of Chicago, silk merchants, came, as it was their old home, and gave $2,800 in memory of their father and mother, and there is a beautiful memorial window with the names of the good old people on it. The house is a modern brick, finished and furnished in gold and antique oak. There are a number of rooms, and it is a comfortable and convenient workshop. The little city is justly proud of it.

Brethren Hale, Shiplett and Cash are the neighboring ministers who came to visit, and Mrs. Sarah McCoy Crank, of Missouri, who held a successful meeting here, was present and very active in the services. She remained to preach a few nights. N. E. Cory, the minister, is a great church builder, and he lived up to his reputation here. Though the oldest active minister of the state, he has the energy of youth and the judgment of a sage, and he knows how to bring things to pass. He and his good wife are choice spirits, and they go to serve the new Second Church, Keokuk, Iowa.

Bloomington, Ill. J. Fred Jones.

Work Among the Coalies.

The attention of the American Christian Missionary Society has been called to the great need of Christian work in the coal fields of Southern West Virginia and Southwest Virginia. I was employed as Special Coal Field Evangelist for this territory. Beginning work April 1, I have preached and presented the cause at the following places in West Virginia: Bluefield, Bramwell, Godfrey, Vivian, Welch, Berwind, Canebrake, Iaeger, Williamson and Matewan; and in Virginia: Tazewell, Graham, Richlands. Town Hill, Raven, Baptist Valley, St. Paul and Pounding Mill. Congregations were organized at Matewan, Berwind and Raven. That at Berwind is composed of eighteen members, about half of whom are Baptists. A good Sunday-school was also organized at Matewan and placed under the competent superintendence of Thos. Chambers. This congregation has a neat church building, which had not been used for three years. H. A. Bailiss, a Baptist preacher of good character, and very zealous in the cause of the Master, is the pastor of this union congregation at Berwind. Brethren Alley and Burton are elders of the Matewan congregation, both of whom are preachers. J. R. Sparks is the pastor at Raven, Virginia. The Matewan church was organized with twenty-three members and a Sunday-school of fifty scholars, and the Raven church was organized with sixty-one members.

I assisted the pastor in a fifteen days' meeting at Raven, when 34 were added to the church, about half of whom were baptized during the meeting. Our congregation at that place now numbers ninety-five members. H. C. Combs, secretary of the State Mission Board of Virginia, preached for this congregation, at which time he took its first offering for missions.

The three churches organized have now a total membership of about 150. As the Master translated his message into the language of the shepherds, husbandmen, etc., so I am trying to translate it into the language of the coal miner and operator, something like this:

"God is the President and original owner of all the stock of the corporation; Christ is General Manager; and the Holy Spirit, the Superintendent. All workers are stockholders in such amounts as they are willing to invest. The co-operative, instead of the competitive principle, is the working basis. The divine nature is the capital stock, which is communicated through the promises, upon the terms and conditions fixed by the General Manager. A record of all stockholders is kept in the Lamb's book of life, and daily dividends are declared according to services rendered. The coal to be mined represents truths contained in the Bible. The light and warmth contained in the coal is likened unto that contained in the Word. These must be dug out by each miner with his intellect, represented by his pick, guided by the lamp in his cap, the light of which represents the measure of the Holy Spirit in him. The missionary spirit is represented by the loading and sending out of the coal to light and warm up the dark, cold world, etc., etc."

Now this is only a tentative translation, in part. I think it quite likely that this will not bear a very thorough theological test. I should not like for it to fall into the hands of the higher critics, nor be "reviewed" by the extremely orthodox. If I can impress the gospel message upon the coal miner by illustrations taken from his daily occupation better than I can in the language of others, I shall continue to do so, even at the risk of being "untheological." J. N. Harmon.

Tazewell, Va.

Texas Missions.

The Central Church at Houston comes into line supporting a missionary under the direction of each the Foreign, Home and state boards. Watch this church grow.—The writer, in company with corresponding secretary W. J. Wright spent a delightful and profitable day with pastor A. F. Sanderson and the Central Church at Houston, Sunday, October 18.—The Second Church at Houston is starting off nicely under the ministry of G. J. Massey, who has lately taken up that work.—The church at Palestine, L. D. Anderson, pastor, has 804 members, after revising the roll. There are 500 enrolled in the Bible school. This church announces its intention to support two missionaries in Texas the coming year.—The First Church, Fort Worth, will support two missionaries in Texas and one in the foreign field. J. J. Morgan is the minister.—The Gainesville Church, Geo. L. Bush, pastor, will support two missionaries in Texas.—The churches at Marfa, T. D. Secrest, minister, and at Sabinal, where E. O. Sharpe has been minister, have both been living links this closing year, and we hope that they will continue.—Our German mission work for the present requires almost entire support. Mrs. M. M. Blanks is giving $600 per annum toward his support, and A. D. Milroy gives to the same work $300 per annum.—J. E. McGuire is the living link support of our missionary at Bay City and Palacios.—The churches at East Dallas, Greenville, Bonham, Houston, First Church, Fort Worth, Sherman and Hillsboro, each support a missionary on the foreign field.—About one hundred and fifty Texans attended the New Orleans convention and all express themselves as having been benefitted and as having enjoyed the convention and the hospitality of the New Orleans people greatly.—We all missed the cheerful, genial company and counsel of our beloved J. H. Garrison, and many a prayer has gone to the throne of grace for the preservation of his life and strength, and that he may continue with us to give his conservative, prudent and spiritual influence to the advancement of the great plea which is winning and must win the world. We need men like Garrison at this period in our history.

J. C. Mason.

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Southwest Oregon District Notes.

Splendid progress has been made in the southwest district during the past year. Over 500 have been added to the churches, 250 being by baptism. The aggregate number of Disciples is over 1,500. The gain during the year was remarkable.

A special convention of the churches of this district was held at Grants Pass, October 24 and 25. Among the ministers present were the following: C. F. Swander, state corresponding secretary; Mrs. Ella Humbert, state president of C. W. B. M.; W. L. Mellinger, pastor of church at Ashland; T. P. Reid, of Phoenix; H. K. Sicafoose, of Central Point; A. J. Hollingsworth, of Grants Pass, and M. F. Horn, of Medford. Many strong addresses were made and the rally was helpful to every one in attendance.

Those who have labored as evangelists in the district were J. N. McConnell, W. T. Matlock, E. C. Wigmore and R. L. Dunn. The Whiston and Martin teams are at work in the district at the present time. Whiston and Longman's meeting in Ashland resulted in 63 being added to the congregation. So far they have added 20 at Grants Pass. S. M. Martin is in a great meeting at Roseburg, with 30 added. Whiston and Longman will be at Medford during November. The work for the coming year is full of promise.

Marion F. Horn, District Sec.

Medford, Ore.

Does not Color the Hair
Stops Falling Hair
AYER'S HAIR VIGOR

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Santa Barbara, Oct. 28.—Two added by letter since last report.—Sumner T. Martin.

Rialto, Oct. 27.—There were six additions last Sunday—two from the Baptists and four by baptism.—Dan Trundle.

Palo Alto, Oct. 29.—E. W. Darst has just closed a splendid meeting at this place. The church is in the best condition in its history. There were over 30 additions—18 by baptism. This does not begin to tell the good accomplished. The Bible school has been doubled, a men's club and a teacher training class of 30 have been organized. The work is in fine condition.—Chas. L. Neal, pastor.

Canada.

Toronto, Ont., Nov. 3.—Cecil Street Church (Dr. J. M. Van Horn, pastor), has recently dedicated handsome parlors. Our Sunday-school shares in the swing of the new movement. The Landsdowne Avenue Mission is an opportunity too good to be lost. We shall doubtless lay hold in earnest and make good. Toronto is the laymen's city. Twelve hundred men dining tonight hear leaders in the adult Bible class cause.—R. Butchart.

Colorado.

Fort Morgan, Nov. 2.—Our work continues to grow. There were three additions last Lord's day morning—two from other brotherhoods and one by letter. We had a fine state convention at Denver last week. All departments of the church are doing creditable work.—Zuinglius Moore.

Florida.

Madison, Oct. 29.—S. J. White, state evangelist of Florida, has just closed a twelve-days' meeting at Bristol, with 10 additions—all by confession and baptism but one. It was a very excellent meeting, with a weak church. Other churches of the town and community co-operated heartily, being well pleased with the spirit shown by Brother White. He preaches the truth in love. I was with him in the meeting, having served his church regularly about two years.—T. A. Cox, Corresponding Secretary.

Idaho.

Rupert, Oct. 30.—We are in the second week of our meeting here, with good interst and five accessions. Mrs. Ethel Poffinbarger is leading the singing and directing the personal worker's band in a very acceptable manner.—D. B. Titus, pastor.

Indiana.

Renssalaer, Oct. 22.—One confession at the Good Hope Church.—G. H. Clarke.

Indianapolis, Nov. 6.—O. E. Kelley, of Terre Haute, is assisting W. D. Starr in a meeting at Traders Point, Ind. Eight have been added and the outlook is good.—E. B. Scofield.

South Bend, Oct. 26.—Three baptisms at Indiana Avenue Church yesterday.—J. Randall Farris, minister.

Iowa.

Des Moines, Oct. 28.—The Brandt and Burdett meeting of three weeks at Guthrie, Okla., with the First Christian Church, of which T. L. Noblett is the pastor, closed with 121 additions.

Illinois.

Harristown, Nov. 3.—C. L. Harbord, of Kansas City, Mo., and Elizabeth Baird, of Eureka, Ill., held us a very successful meeting, with 34 additions—23 by baptism and 11 by statement. We heartily recommend these evangelists to any church.—J. H. Bristor, minister.

Harvel, Oct. 31.—In our 14-days meeting there were four accessions—two by statement and two by confession and baptism—these were both 75 years old. Prospects are favorable for a great meeting.—A. O. Hargis, H. J. Hostetler, evangelists.

Fandon, Oct. 31.—The church here closed a meeting October 25 with 28 additions. The meeting was held by its pastor, C. H. Shiplett. Brother Shiplett is with us half time, and is open for revival work.—Frank Burgess, clerk.

Pontiac, Oct. 30.—Just closed a meeting at Armington with 13 additions—12 confessions. Over a hundred additions were gleaned eleven months before, and the field was very limited. John Lappin is doing a good work here and is loved by his people. We have a splendid building, worth about $15,000, and a good membership.—Allen T. Shaw.

DuQuoin, Nov. 4.—I am in a meeting with the Friendship Church. In ten days we have 10 added. I also preached at Tamaroa Sunday, November 1, at 3 p. m., and there were eight confessions and baptisms.—George W. Wise.

Kansas.

Cheney, Oct. 29.—Edward Clutter is in a meeting here with H. W. Myers, minister. The meeting is six days old with 31 added.

Wichita, Oct. 30.—On Wednesday night we closed a meeting of 24 days' duration, at Sharon, Kan., with 104 additions, many of them young men and heads of families, including prominent business men of the town. The Bible school was doubled, and the church membership more than doubled. The pastor, S. E. Hendrickson, was called for full time. He and his consecrated wife have the full confidence and love of the community. It was this and their personal work previous to and during the meeting that made such results possible in a town of less than 500. These people have always had a good Bible school and liberal missionary offerings.—E. A. Newby.

Ashland, Nov. 2.—Our meeting here closed with 17 added—seven baptisms, three from other religious organizations. Brother Haughey and wife are held in high esteem and are just beginning their second year. This is a very difficult field.—C. C. Atwood, general evangelist. Permanent address Holton, Kan.

Jewell, Nov. 2.—We began a meeting at Star Church November 1 with one confession the first night. Others will follow. F. E. Blanchard, the evangelist, is a strong man. The people hear him gladly. The house is crowded.—James Cornish, pastor.

Harper, Nov. 2.—I happened to be at home yesterday and preached last night. One confession—my only son.—M. B. Ingle.

Arkansas City, Nov. 2.—Fourteen additions yesterday—four by letter, nine by statement and one by confession.—Thomas H. Popplewell.

Goodland, Nov. 4.—Our meeting closed suddenly, Brother and Sister Kendall being called away by the death of Brother Kendall's brother. These good people are worthy of all praise. They won a large place in the hearts of the people. Forty-five responded to the invitation. Other churches received quite a number of accessions. During this year we have had 100 accessions.—J. M. Lowe.

Harper, Nov. 5.—I preached here last night with three confessions. Begin a meeting at Great Bend next Lord's day.—M. B. Ingle.

Kentucky.

Princeton, Oct. 29.—Just closed a short meeting at Cross Roads, this county, with 26 additions. The church hopes to have preaching twice a month next year instead of once, as at present. W. H. Moore, of Madisonville, is the very efficient pastor of this church.—Charles W. Barnes.

Michigan.

Vandalia, Oct. 30.—I closed a meeting here with J. P. Wright, the minister. I found him a tireless worker. The immediate results were 13 additions—10 by baptism, four being from other churches, and one by statement. One young man who responded to the invitation has not been baptized because of the strenuous objections on the part of his Quaker parents. Vandalia is a very conservative field, and we encountered opposition. On the last evening I gave a lecture on "The Life of Christ," illustrated by stereopticon views. We count the meeting profitable in every respect.—Frank O. Higgins.

Missouri.

St. Louis, Nov. 16.—Our revival meetings at First Church began yesterday, with 11 additions. At our Bible school rally yesterday morning we had 514 present, with about $35 collection. Our aim was, "Five hundred present and $30 collection." Earle Wilfley is getting a strong hold on the work here. He is preaching during our meetings.—T. C. C.

Foley, Oct. 26.—Our two-weeks' meeting at Corinth closed with 16 additions—11 by confession and baptism, four by letter and one restored. The meeting was a great help to the church in many ways. Elder M. D. Dudley, of Paynesville, Mo., conducted.—Cora Cox, clerk.

Warrensburg, Oct. 20.—There have been 22 additions to the Warrensburg church since May. The revised roll of the church shows 560 members in good standing.—George B. Stewart.

Weston, Oct. 30.—I assisted J. L. Wilkerson in two meetings, resulting in 68 additions—nearly all by confession. We began here last Sunday. I will begin with J. B. Weldon, of Booneville, Mo., November 21. My time is not taken for January, 1909.—V. E. Ridenour, singer.

Galt, Nov. 6.—One union revival meeting of four denominations, conducted by Rev. B. Marvin Harris, of Dearborn, Mo., is in full progress. Our meeting began two weeks ago, and is being held in a tent that will accommodate 700 people and is filled to the fullest capacity almost every evening. Brother Harris is a forcible speaker and is very much in earnest in the work of the Lord. His singer, Mr. Stover, and his large chorus of singers and orchestra, furnish excellent music. Already there have been 77 conversions and much interest is being manifested.—R. L. Barnhill.

Liberal, Oct. 24.—Recently I closed two revivals—one at Liberty (a country church) and the other at Bronaugh, Mo.—with 20 added in each meeting—27 baptisms, 13 by letter and statement, five from the brotherhoods. Mrs. Crank did the preaching at Bronaugh.—J. R. Crank, minister.

Minden Mines, Nov. 2.—Closed a good meeting at Minden Mines, Mo., to-night, with 29 added—a goodly number being men. We have a good church and Bible school and an auxiliary of the C. W. B. M. H. E. Carpenter was my splendid fellow worker.—Joseph Gaylor.

Springfield, Nov. 4.—The First Christian Church of Springfield began a revival last Sunday with N. M. Ragland, the minister, doing the preaching and Charles E. McVay, of Benkelman, Neb., as song leader. The meeting is already drawing large audiences. A large ingathering is not expected, as Scoville held a meeting here last year. Brother McVay has a large chorus.

Canton, Nov. 2.—Just closed a three-weeks' meeting with N. Rollo Davis at Mayetta, Kan. Mayetta is a small town and the congregation is composed mostly of farmers. We generously divided our crowd with a circus three nights the first week, and were almost stormed out the second. There were 13 additions, including two Sunday-school teachers from another brotherhood. Brother Davis is doing a great work for the people of this Western town.—O J Marks, singer.

Kirksville, Nov. 4.—One confession and baptism at our regular meeting at Mount Pleasant, Knox county, Missouri, the first Sunday in November. Also five confessions and baptisms in September.—J. W. Davis.

Nebraska.

Fremont, Nov. 2.—We have had 15 new names added to our membership since October 1; five were baptized, the others had been members elsewhere. We are making a heroic effort to clear ourselves of debt. It is hoped by the help of the trustees of the Maple Creek Church, which has ceased to meet, that we will be able to clear all and then stay out of debt. The debt now requires about $1,000. It is all in sight, and we shall soon report the result.—I. H. Fuller.

New York.

Rochester, Oct. 28.—We had a great victory at the First Church last Sunday—267 in the Bible school, offering $51.76. Miss Lemert is leading us into larger things. It means a new era in our work here.—Robert Stewart.

Oklahoma.

Oklahoma City, Nov. 2.—Five added by letter to-day.—H. S. Gilliam.

Guthrie, Oct. 30.—Three added October 25, making 169 in 1908, about 55 of whom are full grown men.—T. L. Noblitt.

Okmulgee, Oct. 28.—B. F. Hill and son, Harry E., are to begin a meeting at Mounds, Okla., November 1. This is a new field. A house has been dedicated, but there is no Sunday-school and only a few members—truly pioneer work.—B. F. H.

Oklahoma City, Oct. 26.—We had 31 added at Marshall, Okla., up to Friday night, and the pastor was to continue over yesterday. The pastor there is William L. E. Shane, a senior student in Oklahoma Christian University, and he has had a unanimous call to remain another year with the church at an increase in salary of $5 per visit. He is doing excellent work. I preached at the First Christian Church in this city yesterday in the absence of J. H. O. Smith, who was attending the Kansas state convention. I will begin a tabernacle meeting in this city November 5.—Oscar Ingold.

Shawnee, Oct. 27.—The protracted effort at Edmond was, so far as my reception and treatment in all respects were concerned, highly satisfactory. I never worked with a truer, more godly man than is Brother Rosenstein. We have a most noble church at Edmond, and I bespeak a great future for our work there. The brethren seemed unanimous in their approval of what was said and done during the meeting. How inspiring it is to notice the evidences of growth and prosperity from all directions.—Frank L. Van Voorhis.

Oregon.

Portland, Nov. 2.—Seven added by letter to the Woodlawn Church of Christ.—C. W. Comstock.

Tennessee.

Nashville, Oct. 30.—Five additions at Vine Street Church last Lord's day. Phil Pendleton is preaching some extra strong sermons and having fine audiences.—W. G. Mershon.

Texas.

Abilene, Nov. 2.—Two additions to the South Side Christian Church by statement yesterday.—J. H. Shepard.

San Marcos, Nov. 2.—Six additions during October. Our work was never in better condition. The church sent the pastor and his wife to the national convention and the centennial year begins with enlarged offering for state missions and larger aims in general.—A. M. Harral.

Utah.

Salt Lake City, Nov. 3.—One by statement

Sunday, November 1, at regular services, the pastor, Dr. Albert Buxton, preaching.

Washington.

Seattle, Oct. 26.—The activities of the Seattle churches for the last two weeks, as reported to the Ministerial Association, are as follows: First (J. L. Garvin), five by letter; University Place (T. J. Shuey), four by letter, and the church at Montesano, Chehalis county, dedicated October 11, free of debt; Queen Anne (J. L. Greenwell); four by letter.—Freeman Walden, president; J. L. Greenwell, secretary.

Colfax, Nov. 3.—On October 25 the Colfax church rejoiced in 111 at Bible school (the highest yet) and in good audiences both morning and evening, while the day was crowned with two accessions by enrollment and one man from the pastor's Bible class confessing Christ.

Midweek Prayer-Meeting

By Charles Blanchard.

REVELATION OF THE FATHERHOOD OF GOD IN THE SERMON ON THE MOUNT. (Study of the Favorite Idea of Jesus.)

Topic for November 18.—Matt. 5:16, 45, 48; 6:1, 4, 6, 8, 9, 15, 26, 32; 7:11, 21.

Take your Testament and note how many times the word Father is found in this sermon on the mount. I have just counted fifteen times. Go through the fifth, sixth and seventh chapters of Matthew and underline all the places where God is spoken of as Father, and note the teaching of the verses and you will be surprised, as I have been. It is, indeed, a new revelation. The idea of God as our Father is only dimly hinted in the Old Testament. "Like as a father pitieth his children, so the Lord pitieth them that fear him," is the nearest a suggestion of the revelation of the fatherhood of God to be found in the Old Testament. Jesus Christ, as the Son of God, has shown us the Father. For this purpose he was manifest in the flesh. If you seek a reason for his coming into our world and for the incarnation, find it in this purpose to reveal unto us the Father. And in this fact my heart rejoices with a great gladness. And I find myself marveling that all men everywhere do not accept the blessed fact and rejoice in the assurance and rest in the certainty. "I came forth from the Father and the Father sent me," is the declaration of Jesus. And there is no other way of accounting for the marvelous manifestation of the divine life that was in him and which he revealed to the world than to believe that he thus came forth from the Father, and that he is indeed the Son of God, declared to be such by the life that he lived, the death that he died for the sins of the world, and by his resurrection from the dead, as the apostle affirms. Not only is this a new revelation, but it is accompanied by a new and strange teaching of our relations to our fellow men, growing out of the fact of the Fatherhood of God. That we have not begun to recognize the far-reaching meaning of this message is evident when we look at conditions today and contrast them with the ideals that Jesus set forth: "Love your enemies and pray for them that despitefully use you, that ye may be the sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . . Ye shall therefore be perfect as your Father in heaven is perfect." The same lofty ideal is also held before us in his teachings relating to almsgiving, to praying in public and private, to fasting, to the forgiveness of those that trespass against us. "For if ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

His revelation of the Father's care for his children is one of the tenderest of all the intimacies of the Master's mind. He wanted us to believe that

> "God's in his heaven—
> All's well with the world,"

as Browning sings. But more. He wanted us to understand that our Father is in the world; that he knows us and all about our needs; that even the very hairs of our heads are numbered. Not even a sparrow falleth to the ground without our Father, and the grass and the flowers of the field are a part of his care. That he careth for us is among the very sweetest of all the great Christ's revelations to wayworn and weary men. And being the sons of our heavenly Father we are the brothers of men everywhere, because he hath made of one blood all the nations of the earth that we should seek after him. And Christ is the way and the truth and the life to such as seek the Father. And they that seek him early shall find him. O that men everywhere might find God as their Father!

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Chester, Neb., November 9.—Closed three weeks' meeting last night with 71 additions, which practically doubles the membership of the church. Small's sermons were the strongest we ever heard. St. John loved for his splendid work. We are jubilant over our successful dedication and meeting.—Charles E. Cobbey.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., November 9.—Aftermath of Scoville meeting with Central church is additions every week since close; ten yesterday; over 500 at Sunday-school; built tabernacle for North End mission; Brother Newby starts with fine prospects.—E. W. Allen.

Special to THE CHRISTIAN-EVANGELIST.

Ashland, O., November 9.—Meeting starts with large attendance; C. A. Pearce, pastor, preaching; three by letter. December open. —J. E. Sturgis, singer.

Special to THE CHRISTIAN-EVANGELIST.

Barnes, Kan., November 9.—Commenced here to-day; big audiences and splendid interest. E. N. Dodson joins me here as soloist and chorus leader; he will continue with me. Expect a good meeting.—Adams and Dodson.

Special to THE CHRISTIAN-EVANGELIST.

Owensboro, Ky., November 8.—Over two hundred loyal Kentucky Bible schools are preparing to take the offering for American missions, November 22. Kentucky holds the national banner and expects to keep it.—Robert M. Hopkins.

Special to THE CHRISTIAN-EVANGELIST.

Salina, Kan., November 8.—Three great services to-day, 22 added; 59 in seven days. Two thousand in tabernacle to-night with overflow in the church. City mightily stirred. Shields great pastor.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Pomona, Cal., November 8.—Big tent overflowed, crowded nightly; 127 in two weeks; unusual revival outbreak for this hitherto impregnable town. Comparatively no preparations, as my coming here was accidental and without singer or personal workers. Brother Clubb and church working nobly. Start at Logansport, Ind., next Sunday.—Herbert Yeuell.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., November 8.—Church crowded in Violett and Charlton meeting to-night. John Wood preached to great overflow in basement, while Brother Violett addressed 1,800 in auditorium. Second service held with 1,000 present, and Brother Violett preached again. Services almost indescribable. Eighteen added to-day, 101 to date.—H. K. Pendleton.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., November 8.—Thirty-four added to-day, 200 in thirteen days; 1,604 in Bible school. Preaching to audiences that pack the house. President Bates, of Hiram, speaks to the overflow to-night.—Welshimer and Kendall.

Special to THE CHRISTIAN-EVANGELIST.

Clarinda, Ia., November 9.—Twenty-three additions first week in conservative town and with people hard to move. Pastor Fisher a good helper.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Walla Walla, Wash., November 9.—Forty-one added first week, 25 yesterday. Fifteen hundred heard John L. Brandt last night. Hearing unprecedented for single church. Greatest sermons heard here in many years. Burditt captures all hearers with his beautiful solos. Mrs. Brandt fine with children. Great harvest in sight.—S. G. Fisher, minister.

Special to THE CHRISTIAN-EVANGELIST.

Hannibal, Mo., November 9.—Thirty-one added to First Church yesterday; 306 in nineteen days. Spoke at Oakwood, West Side suburb, Monday. 22 stepped out for Christ; 16 more there since organizing Sunday-school and mission church. We have been invited by pastor and church to lay the corner stone for new South Side church Wednesday. Visited President Johann and Canton Christian University last Friday. Delighted with the strong faculty. Fine student body and the most beautiful location for college in the brotherhood. Van Camp and Rockwell leading music here.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Mt. Carmel, Ill., November 9.—Great opening here. Brother Kilson is a wonderful organizer. Everything is ready. Pray for me that Jesus may be lifted up.—William Thomson, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Baltimore, Md., November 9.—In a good meeting here with Peter Ainslie at Christian Temple. Chorus of 100; forty-five added to date. We continue. Ottawa, Kan., postponing meeting throws me open after Nov. 22.—Frank C. Huston.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., November 10.—Rained out first week at Hyde Park church. Two weeks' public invitation with 52 additions. Brother Cupp splendid worker. Topeka, Kan., in January because of late return from Europe. Available for one meeting beginning at once.—O. E. Hamilton and Thomas.

Changes.

Adams, A R.—Milestone, Sask., Canada, to Fremont, Mich.

Baker, W. M.—Meridian, Miss., to Poplar Bluff, Mo.

Barnes, T. M.—Halstead to Tribune, Kan.

Barstow, H. F.—Grand Rapids to Suring, Wis.

Buckner, M. G.—Mansfield, O., to Owensboro, Kentucky.

Crossfield, R. H.—Owensboro, Ky., to 421 Second street, Lexington, Ky.

Davis, J. E.—Camden Point, Mo., to 209 North Seventh street, Beatrice, Neb.

Farris, J. Randall—South Bend, Ind., to Bristol, Tenn.

Gresham, H. C.—Seneca, Mo., to Shaw, Kan.

Hay, John C.—Durango, Colo., to 1920 Olympia avenue, Los Angeles, Cal.

Johnson, C. Wesley—Ashland, Wis., to Nunda, McHenry county, Illinois.

Lampkin, R. H.—New Windsor, Colo., to 245 West Sixth street, Jacksonville, Fla.

Lucas, Roy—Murray, Neb., to Norfolk, Neb., 702 South Fourth street.

Menges, Melvin—M. street, Havana, Cuba, to Manzano, 42 Matanzas, Cuba.

McPherson, Lowell C.—322 West State street, Wellsville, N. Y., to Keuka Park, N. Y.

Pearson, J. W.—Canton, Mo., to Pleasant Hill, Illinois.

Pierce, S. C.—Hebron, O., to Hallettsville, Texas, Lavaca county.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Stopping the Leak.

The evangelistic season is upon us. What permanent value is it to bring to our churches? We shall have multitudes of converts, for we have a host of skilled evangelists. How many of them shall we be able to save to the cause of Christ? How many of them will grow to be strong men and women in Christ? How large a per cent of them will be soon lost to the church? These are the questions which give the heart of the church deep concern, for it is everywhere admitted that there is too large a loss, too great a leak. Can we save a larger percentage of our new converts this coming season?

That depends. If we are content to do as we have done in the past, we shall have the same heartache over those we have failed to save to Christian growth and service. But if we will follow the divine plan in caring for converts, we shall have great joy in saving multitudes who otherwise are sure to be lost.

Jesus knew how to care for converts, and instructed the apostles to teach the disciples they made. He knew how to establish the church, and guided the apostles in the care of their converts. The first thing the apostles did for the three thousand converts in Jerusalem was to organize them into a great Bible school. It is written, "they continued steadfastly in the apostles' teaching." (Acts 2:42). Here was a great school indeed, with divinely trained teachers. The church stood and increased in strength and power, as a matter of course. In the apostolic program teaching immediately followed evangelizing. The education of the church in the knowledge of God's will was a primary obligation upon evangelists and elders.

The remedy for the usual weakness of revivalism is evident, and sensible. The close of every revival meeting should find every convert in the Bible school, either in the main school or in the home department. The church should say to every convert, through its minister and elders and evangelist: "You are a new born babe in Christ. The church assumes the obligation of your spiritual nurture and training, and expects you to submit to its provisions for your spiritual welfare. We have assigned you to a certain class in our Bible school, under the care of a qualified teacher. We require of you regular attendance, and careful study of the lesson. If your circumstances forbid your attendance upon the sessions of the main school, we assign you to the home department. In this way we shall be able to save you and develop you to the profit of the church and to your own satisfaction. If you do not care to accept this arrangement we have made for you, we decline to assume the responsibility of your spiritual growth, and refuse to burden our church roll with your name. Under no other arrangements can we feel certain that you will grow in grace and in the knowledge of the Lord Jesus Christ."

Such a procedure would be in entire harmony with the fact that Jesus placed the teaching of the word to new converts as the first duty of the church. Until we follow this divine plan we shall continue to bewail the great annual loss which follows evangelism.

Bible School Work in District of Columbia, Maryland and Delaware.

It is with gratitude to God and thankfulness to my brethren that I make this, my third annual report as Bible school secretary for this missionary district, and I pray that I may in some measure be worthy of the Father's benediction and the confidence of the brethren, and that I may never betray the trust committed to me.

When I was selected for the place in October, 1905, there were a few schools in the district that were up to the times in organization and equipment, notably the Harlem avenue school at Baltimore. During the period of my services I have tried to get every school in the district to grade and organize home departments and cradle rolls with some measure of success, for of the 29 schools reporting to this convention 15 of them are graded, 13 have home departments and 12 have cradle rolls. All of them have primary departments and the other members of the school are grouped in classes very nearly according to ages and could readily group these classes into junior, intermediate and adult departments, and then select the officers required in each department and thus have partially graded schools, and the further steps toward fully grading could be easily taken. If this were done definite duties would be given to members of the school, many of whom, for lack of them, will drop out, or have already done so, and another point would be gained, and that is the responsibility for the successful carrying on of the work of the school would be put upon the minds and hearts of others than just the superintendent and pastor.

When we know that the people whom we desire to have in the Bible school and who need the school as much or more than the school needs them, are coming in contact every day in the business and educational world with the best of organization and system, and then conduct our schools in a slipshod and unorganized way that might have answered for a school of 50 or 100 years ago, we can not hope to get them into our schools, or if we do, to keep them there. Hence I urge the schools to organize.

Last year we urged the schools to organize the adult and teacher training classes in addition to grading and establishing cradle rolls and home departments. This year we say the same and with added emphasis.

Some of our schools are acting on suggestions or are doing these things in spite of them; any way, we are much gratified that several of our schools report this year that they have organized some of their adult classes and have teacher training classes.

We have some of the very best missionary schools in the brotherhood, we think, and as an evidence of it we call attention to the fact that the 23 schools that gave to foreign missions the past year, gave an average of $53.84 per school to that cause.

According to the standard adopted at the Bethany Park Assembly this summer for honor roll schools we have five (5) out of twenty-nine reporting.

Our future work is to enter such cities as Cumberland, Frederick or Wilmington, where we have no churches and but few Disciples, and, as we have no funds for that purpose, we suggest that the way to do is to get those of the Disciples of Christ that are located at these points to meet for Bible study at first, then advance to the next logical step of having the communion and from that on to the securing of a place in which to hold a meeting. In other words, organize the forces on the field and God will use us if we submit to his will. J. A. Scott,

Bible School Field Secretary for the Maryland, Delaware and District of Columbia Missionary Society.

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Kansas Teacher Training Graduates.

A fine feature of the Kansas jubilee state convention was the recognition of graduates of the first year's course of study in teacher training. J. H. Engle, state superintendent of the International Sunday-school Association, presided in the absence of Myron C. Settle. The address was delivered by Herbert H. Moninger, whos subject was, "What of the Future?"

A teacher training alumni association was formed with the following officers: President, J. M. Kersey, Parsons; vice-president, C. A. Cole, Abilene; secretary, John L. Rose, Atchison; treasurer, D. H. Shields, Salina.

The following schools reported fine lists of graduates. This is just the beginning of the record of graduates for Kansas. Myron C. Settle has set his heart on having every class graduate which has undertaken the work. The appended list emphasizes the fact that the work is being done principally in small classes. Large classes like Parsons are impossible in many instances. But every school can graduate a small class, and the small class may mean as much to its community as does the great class in Parsons.

Abilene	9	Manhattan	5
Asheville	9	Miltonville	6
Ashland	3	Moline	10
Atchison	25	Moran	5
Belleville	11	Mound City	6
Burlington	4	Parsons	158
Bonner Springs	9	Pawnee Rock	5
Chanute	13	Potter	1
Dennison	3	Reese	4
Dewey	2	Reserve	9
Eldorado	5	Salina	30
Fairview	2	Sharon	11
Farmington	6	Smith Center	24
Formosa	4	Topeka—	
Garnett	7	Central Park	10
Girard	11	First	29
Glen Elder	2	North Topeka	16
Great Bend	7	Third	19
Hartford	9	Valley Falls	11
Haysville	2	Vining	7
Horton	3	White Cloud	11
Hutchinson	8	Whiting	8
Lawrence	16	Wichita	8
Leavenworth	11	Yates Center	14
LeRoy	8		
Lyons	10	Total	606

The time is come when we may expect to hear every week of classes graduating in the first year's work in teacher training. The graduation of a class is the real test. No one can begin or go through only a part of the course without being helped, but we want trained teachers in every school, and this can only come by having graduates in every school. Let us put the emphasis upon the number who persevere unto the end.

Kansas seems to be in the lead, notwithstanding the fact that Brother Settle is carrying on his work by correspondence at present. Brother DePew is pushing

for graduates; so are L. L. Faris, of Ohio; J. H. Hardin, of Missouri; C. L. Organ, of Iowa; H. S. Gilliam, of Oklahoma; Robert M. Hopkins, of Kentucky, and all the band of state Bible school men are alive to the necessity of pushing their classes forward to graduation day.

	Enrolled.		Graduated.	
	Classes.	Pupils.	Classes.	Pupils.
Kansas	301	10,374	49	606
Illinois	378	12,558	25	303

A One Hundred Per Cent Class.

At the Jacksonville convention in 1908 Mrs. Zeller promised 15 graduates for 1909. I must confess I felt that she had promised too much, but experience has proved that her vision at that time was larger and better than mine, for when we began to agitate the matter 28 enrolled in the class. And best of all I have 28 diplomas from the state lying on my desk ready to deliver next Sunday.

How did we do it? First, by perfecting a good organization of the class; this made the officers responsible with me in getting the members out to the meetings. Second, we found that all could not come one night in the week, so we divided the class and met two nights in the week; this has meant much extra work for me but it has paid a thousandfold, and I think it would be a fine idea to have a training class meet every night in the week. Third, the meetings were made interesting. We did not do as one pastor whom I visited, ask the questions in the book and let the class answer them, parrot fashion. I gave a lecture every meeting on the subject matter and got all the information I could outside of the book. Thus the members had an object to get out for they missed something when they failed to come. It's a great mistake to turn the class over to some person who has had little if any Bible training and expect the class to get real interested. Fourth, when it came to a matter of examination some failed to be present, but I did not let it rest there. I went to their homes and had them take the work. Some were sick and we waited till they got well, and thus by everlastingly keeping at it we graduated all that we enrolled with Mrs. Northrop.

In conclusion, the effect has been splendid; our Bible school has grown. We have four organized adult classes; we are organizing another first-year class in the training course with about 50 members and about 20 of the graduates are going to take up the advanced work.

Mrs. Zeller and I are now making an alphabetical canvass of our membership and we are going to have the whole church in the Bible school, for if they can't or won't come to the Sunday-school we get them on the home department or cradle roll. Yours for a greater Bible school. A. Immanuel Zeller.

Cuba, Ill.

Training Class at Moweaqua, Ill.

Moweaqua, Ill., graduated a class of 14 in July, and there was enthusiasm from the start. We organized and were ready for work November 1, 1907, and had our commencement exercises July 24, 1908. In the first place we had fixed our minds upon the goal, viz.: graduation, commencement and the diploma. These things were always mentioned when "the interest would seem to lag, and we would get at it with renewed energy." One thing that helped us along was the fact that the teacher was seeking the same honor as the class. If the teachers of these classes who have not already received a diploma would make the effort, that very fact would inspire any class to do better work. We wrote very little. Mostly all oral work and questions. The teacher seldom referred to his book. He had it at his tongue's end and the pupils knew that he had. Some evenings we would spell, not down, because there were not enough of us, but we meant to learn it. Three of our number lived six miles in the country and were unable to attend class during the winter and spring months, but by means of the telephone they kept in touch with the work of the class and passed the examinations with a high grade. We took three examinations. I believe this is better than to take one at the close of the book. Most all can pass a good examination on parts I, II and III, and that inspires them to do as well on the other parts. The parts on Bible school, teaching and pupils seemed hard at first but the more we studied the more interesting those parts became. I know I could take any class from the start and take it through to graduation. The teacher must be enthusiastic and enjoy the work, and he will succeed. All of our class join in saying they would rather miss any other service hour than the teacher training hour. F. D. Pratz.

The Colorado Convention.

A recent visit to the Colorado state convention was the occasion of renewing acquaintance with the consecrated man, E. M. Cosner. While engaged in secular business to pay expenses, he is really giving his life to promoting the Bible school work of the growing empire of Colorado.

The **State Missionary** Society paid him the fine compliment of giving him a whole half day of their convention and half the evening session, for the Bible school work. Thus it was possible to give attention to all the interests of the Bible school. No wonder it prospers. A full report of Brother Cosner's work will be given next week.

Filling the Church.

The Bible school at Mexico, Mo., is growing so rapidly that they are compelled to use not only the Bible school room, but also the auditorium of the church. The school aim is for 1,000 pupils by the first of the new year.

The present enrollment is 522, and of this number 205 are enrolled in five adult classes. It happened in Mexico, as it happens everywhere, that the increase of the school begins with the increase of the adult department. It never fails. Forty-two new pupils were added on a single Lord's day. A new piano is the latest addition to the equipment of this growing school. J. W. Dry is the superintendent. He may be Dry, but is a live one.

Do You Know

That the "Teacher Training Handbook" is used as the text-book in the Bible school departments of Texas Christian University, and of Eureka College?

That the book for the first year's work in the advanced course, "Studies of the Books of the Bible," has been approved by the committee on education of the International Sunday-school Association?

That in this book you have the lessons for the whole of the first year's work of the advanced course for 50 cents, when ordered for the class?

That with "Studies of the Books of the Bible" you will be taken through the whole Bible, studying and understanding every book of the Bible, learning its structure and meaning, and its place in the Bible?

That the November number of the Adult Bible Class Monthly is ready for you? This number is the second issue of this new magazine. You will want it for your up-to-date adult class. Send for a sample copy.

Graduating Services—Their Value; How to Conduct Them.

REV. W. B. SPILMAN, D. D.

I want to give you a little experience. I received a letter a week or two ago from a man who lived away out in the woods in South Carolina. Five years ago that man attended a graduating exercise, and was so fired that he went back to his church and organized a class, and every year for five years, this year making the sixth, there have been in his church graduating exercises with graduating addresses. The result of that has been that that particular spot in South Carolina now has more students taking our course than any other spot of the same area in the United States.

One of the reasons for this has been that every year special prominence has been given to the graduating exercises, and people generally take to what they see. The nerve which goes from our eyes to our brains is something like twenty times the size of the one which goes from the ear to the brain; and when the scholar receives a diploma, it makes an impression that can not be made by mere telling about the particular course.

I might mention something about the work in the city of Nashville, Tenn. We have had there for a long time graduating exercises in connection with our training school every fall. I want to emphasize the fact that if you want to make an impression for teacher training, you want to make much of this occasion. It is also a good thing to let people know you are in the business. One of the best ways of advertising teacher training work is by the public presentation of diplomas. We always try to make much of that, and more of the success of the teacher training work has come from the public exercises than from any other one thing. If you graduate a class, you will enroll more students than if you scattered a thousand circulars.

Mrs. A. E. Northrop—The graduating exercises in Illinois form one of the principal characteristics of our work, and they add very largely to the interest in our work. We encourage them, and try to publish accounts of them, so far as we can, in our state papers.

Mr. W. C. Pearce—May I suggest that there ought to be a discrimination made between graduating services and recognition services. To me it is very clear that it is far better to have the diplomas given at the graduating exercises held in the local church, wherever it can be done. Then when you come to your county or state conventions you could have a recognition service. If you send your folks off to graduate elsewhere than in the local church, nobody knows they are graduating, and it has no local stimulating effect.

Dr. H. M. Hamill—I think it is a mistake to stop with the graduating exercises in the local Sunday-school. That does not touch the pastor, or the big congregation, and it is the church that is to conserve and care for teacher training. Have an echo service; let it get into the big congregation; let the state secretary request the pastor of the graduating class to recognize these people before the great congregation of worshipers and not in the Sunday-school alone.

Dr. J. M. Frost—I am glad that Brother Pearce made that definition of graduating and recognition services, and I also like Dr. Hamill's suggestion of carrying the graduating exercises into the church. Here is the fundamental principle you are working on—it is the spectacular effect; you want it at the point where it will strike the greatest nerve center. In the local church conventions you get them both. I think there is such a thing as being spectacular for the Lord, and I am for the spectacular when it is for the Lord.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

DODSON.

George R. Dodson was born in Wayne county, Kentucky, June 1, 1827. With his parents he removed in 1832 to Randolph county, Missouri, where he lived till 1865, when he removed to Macon county, residing on a farm south of La Plata. Ten years ago he came to La Plata, where he resided until his death, which occurred October 23, 1908, aged 81 years, 4 months and 23 days. In early manhood he confessed faith in Christ and became a member of the Christian Church. He was married to Miss Sarah L. Dameron August 24, 1848, who departed this life September 19, 1877. To this union were born ten children, eight of whom, five sons and three daughters, survive. In 1879, August 22, he was married to Miss A. A. Corlett, who also survives and mourns his loss. The funeral was held from the family residence October 25, 1908, under the charge of N. Jett, of the Christian Church, and Mr. Blackburn, of the Methodist Episcopal Church, South. Interment in Shiloh Cemetery. Brother Dodson was loved by all who knew him for his unswerving fidelity to every good and righteous cause, and sterling Christian character. I. N. J.

FISHER.

Sarah Palmer was born near Carlisle, Ind., January 6, 1827. Her father, "Uncle Henry" Palmer, was a pioneer preacher among the Disciples, and widely known in our churches of a half century ago. The family moved to Illinois when the daughter was about nine years old. She was educated at Mt. Morris, Ill., and on July 25, 1848, was married to Prof. Asa S. Fisher, with whom she lived happily until his death, in February, 1903. Most of these years were spent at Eureka, Ill., where her husband founded Walnut Grove Academy, afterwards becoming Eureka College; of which institution Professor Fisher was a prominent factor for nearly forty years, as instructor, secretary and president. They came to Kansas City in 1887, and became members of the First Christian Church. The latter years of Sister Fisher were years of trial and suffering. The failing health of her honored husband, with her own infirmities, constituted a burden that she could not have borne with resignation but for her faith in God and her spirit of cheerfulness and hope. Her interest in the kingdom of God did not suffer eclipse by reason of her enforced absence from the worship of her church. Especially did she love to recall her early efforts to assist in the establishment of the Christian Woman's Board of Missions, she being very closely related to Sisters Pearre and Dickinson in the launching of this. Her death, which occurred on Thursday, October 15, 1908, was peaceful, though preceded by great suffering for a time. She leaves only one daughter, Mrs. Laura Gibson, and grandson, Hallet Gibson, in her immediate family. The devotion of the daughter to her mother was beautiful through all the years of her failing health. The funeral service was conducted by the writer, assisted by her former pastor, T. P. Haley, and an old Eureka student and friend, I. W. Monser. She rests from her labors and her works do follow her. W. F. Richardson.

Kansas City, Mo.

GEPFORD.

Sister Katie Gepford was born in Andrew county, Missouri, October 19, 1873, and died of tuberculosis at the family home in Colorado Springs, October 17, 1908. In 1894 the family removed to Stanberry, Mo., for school privileges, where they remained until 1904, when, on account of Katie's failing health, they removed to Colorado Springs. At 14 years of age Katie gave her life to Christ and followed this consecration with 21 years of beautiful life in his service. She leaves her parents, Mr. and Mrs. D. J. Gepford, and two younger sisters to comfort each other in her loss. Clark Bower, minister.

Colorado City.

SAVAGE.

Sarah Frances Ward was born in Scott county, Kentucky, August 8, 1828, and died at her home in Virginia, Ill., October 27, 1908. The deceased accompanied her parents, the late Mr. and Mrs. Jacob Ward, to Illinois when she was one year old, the family settling near Arcadia, into which village they afterwards moved, the father conducting a store and hotel. A few years later, Mr. Ward moved to a farm three miles south of Virginia where the deceased grew to womanhood. On January 10, 1844, she was married to Henry S. Savage, and to them thirteen children were born, eight dying in early childhood, and one, Mrs. Nellie Collins, died in 1897. The husband and father was killed by a fall from a horse on March 29, 1865. Shortly after this sad accident Mrs. Savage moved with her children to Jacksonville, Ill., where she remained until 1882, when she returned to Virginia, Ill., and to the house she has since shared with her youngest son, Henry S., and in which she died. She is survived by four sons, Charles W., Edward E., Louis L., and Henry S., all residents of Cass county, Illinois; seventeen grandchildren, six great-grandchildren and one brother, J. D. Ward, of Virginia, Ill. Sister Savage united with the Church of Christ in Virginia in 1843, and for 65 years was a most faithful, earnest and consistent member. It is but simple justice to say that it is largely through her fidelity, loyal and liberal support that there is a congregation of the Church of Christ in Virginia. Funeral services were conducted in the church on October 29 by Ben N. Mitchell, in the presence of a great congregation of sorrowing relatives and friends, after which the remains were laid to rest in Walnut Ridge Cemetery.

[The Editor of this paper knew Sister Savage for many years and greatly admired her high Christian character and womanly dignity. Her son and her grandchildren have a noble legacy in her life and character. Our Christian sympathy is extended to the bereaved family. She has entered into rest and into fellowship with the redeemed spirits in the life beyond.—Editor.]

SNODDY.

Prof. James Henry Snoddy died suddenly of heart failure at his home in Miller, S. D., October 6, 1908. He was born at Stilesville, Ind., June 8, 1839. He attended the Northwestern Christian University, and afterwards served through the uncivil war. For six years he was superintendent of schools in Jasper county. In 1882 he moved to Hard county, S. D., where he formerly taught school and was county superintendent of schools. In 1891 he was married to Charlotte Drake and to them were born twelve children. Professor Snoddy was well and favorably known throughout the state. While in Indiana he joined the Christian church and was a pillar in the church at Miller.

Ira C. Smith, minister.

STEVENS.

Mrs. E. B. Stevens, of Southport, S. C., one of the oldest Disciples of this section, who for fifty years has been a most devoted Christian, has gone to her reward. Sister Stevens was Miss Elizabeth Larmony and was born in Westport, Ireland, coming to this country with her father's family when she was 15 years old. She married E. B. Stevens, one of the leading business men and principal supporters of the Christian Church of Chicago, in the early days of the restoration movement there; and she became a member of the First Christian Church in 1858, since which, with her husband, she has been a steadfast defender of the faith. Brother Stevens furnished the money to build the church of which D. P. Henderson was pastor in Chicago, and was a generous giver to all the work of the church until his fortune was lost. They moved to Southport, N. C., in 1888 and have resided there since; soon after her arrival, there being no Christian church, she organized a ladies' Bible class, which she has held together and taught ever since. Sister Stevens' life was a benediction, and no one came in contact with her gentle, gracious personality without being the better for it. The pure gold of her character shone out brightly amidst the trials of life and loss of fortune; disappointed hopes and all the inevitable sorrows of life she bore with a smiling fortitude and unfailing cheerfulness and a serene trust in God which left its mark on every life that touched hers. One of the last acts of her life was to write a loving letter and enclose a contribution to the Ladies' Aid Society of the Wilmington Church, of which she was a member. Her loyalty to the Church of Christ was one of the evidences of her strong and noble character. The end of her life was in keeping with her sweet serenity, and she gently fell asleep without a struggle on the evening of October 15, leaving her aged companion of fifty years and five sons and two daughters to mourn her loss; she is also survived by a sister, Mrs. L. S. Major, of Chicago. J. A. Erwin.

Wilmington, N. C.

WOODS.

Mrs. Mary Louisa Dale Woods was born in Platt county, Mo., Aug. 10, 1834, and died at Versailes, Mo., Sept. 28, 1908. Her remains arrived at Bowling Green, Fla., October 2, 1908. Inasmuch as it has pleased the Heavenly Father to call from the flesh our beloved sister Woods, whose membership in the Church of Christ remained with us until her death, and inasmuch as it also fell to our lot to receive her remains for interment in the cemetery at Bowling Green, Fla., by the side of her beloved husband, Dr. S. R. Woods, according to her request, it seemed fitting that we should at least attempt to express our feelings towards her and her loved ones. With deep sorrow, commingled with gladness, we laid her body down with tender hands to rest in the sands of Florida until that time when the mists shall have cleared away," sorrowing most of all because we could see her face no more. It was as truly a commingling of sorrow and gladness as we can command words to express. Glad to know that one more loved one had put off the mortal to put on the immortal, had gone out of this life into life eternal, gone to reap the eternal harvest of a faithful life of service here in the Master's name, gone leaving many friends and loved ones to mourn their loss, but to meet many more "over there." Then the sad thought that all but two of the older ones of the once flourishing band of Disciples have gone. How sad and lonely we feel when we think of those glad days and times as all gone into eternity and the past; but the most of us are learning to live more in the future than the past. D. D. McLean.

WRIGHT.

Lucy Ann Eckley, born March 1, 1831, at Mansfield, O., died September 5, 1908, at Hamburg, Ia. The funeral was at the Church of Christ in that city. Miss Eckley was married to Marcus H. Wright in 1852, and first converted in the Congregational Church in girlhood. About forty years ago she united with the Church of Christ at Marshalltown, Ia., and has lived lovingly, loyal and graciously devoted to her Master and his cause ever since. A host of friends feel her loss but he whom she served has called her to reward. Services were conducted by myself. E. V. McCormick, minister.

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The Home Department

The Knowledge of Motherhood.

There is nothing so important in the life of a woman as motherhood. Prudery has shrouded this subject in what might be termed "vulgar mystery." Lifelong suffering has been endured, and frail, weakly children have been brought into the world by ten thousands, and perhaps by the millions, simply because of lack of knowledge on the subject of motherhood. The combined details of every subject now on the curriculum of the great woman's colleges, are not one-tenth as important as knowledge of motherhood. In other words, a woman is far better fitted for life if entirely ignorant of all these so-called educational essentials and possessed of full information of her own nature, than if versed in the most minute details in all the studies so emphatically insisted upon in woman's colleges, and yet in the end is afflicted with the ignorance of innocence. The principals of the various woman's colleges who have become so broad-minded as to realize the importance of this subject will turn out graduates who will be prepared to solve successfully the most vital problems presented to them during life. The young women thus instructed will be home-builders. They will make good wives and mothers.—Religious Telescope.

Gems.

We may choose to stay away from God, but we can not choose the consequences.—Dorcas M. Tinker.

There are lighthouses all along our lives, and God knows when it is time to light the lamps.—Saxe Holmes.

Faith is not a blind, irrational assent, but an intelligent reception of the truth on adequate grounds.—Charles Hodge.

True goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.—Hare.

Know thyself and then forget thyself, is the unalterable condition of spiritual power—losing ourselves in God.—Wharton.

Studying Boys and Girls.

Prof. Wm. A. McKeever, of the Kansas State Agricultural College at Manhattan, has worked out a plan for the assistance of parents in the home training of the young. To all who are interested and will write and have their names placed on the mailing list there will be sent free a series of bulletins or pamphlets, each treating a particular subject. Professor McKeever has a number of able assistants who are aiding him in gathering the materials for these pamphlets. Among other things they will interview many parents who are already succeeding in doing one or more of these particular things with children and get the benefits of their knowledge. Finally all the materials will be summarized and printed as above stated. If a farmer has a horse that balks in the harness or a cow that acts queerly and runs off the reservation, he can write to the nearest government experiment station and secure a printed bulletin or a letter on the subject from a high-salaried expert, but if the refractory creature chances to be his 16-year-old son or his fledgeling daughter he has no recourse other than to fight the case out alone, assisted perhaps only by a despairing wife. This is not a square deal to the parents, nor is it at all fair to the boy and girl. The first bulletin on home training will be issued soon. Some of those now being prepared are entitled:

1. Teaching the Boy to Save—How to Start a Bank Account.
2. Training Boys and Girls to Work in the Home. (One on each.)
3. Cigarette Smoking Among Boys—Cause, Prevention and Cure.
4. The Home Training Best Suited for Developing Moral Reliance.
5. The Problem of the City or Village Boy's Vacation Period.
6. Finding and Preparing for a Vocation. (One on each sex.)
7. Earning One's Way Through College. (One for each sex.)
8. How to Make Rural Life More Attractive to the Young.
9. Training Children in Regard to Their Sex Natures.
10. Problem of the Growing Boy's or Girl's Society. One on each.

[Professor McKeever is working at a most important problem and deserves the co-operation of all who are interested in the training of the young.—Editor.]

TABLOID INFORMATION.

The Belgians eat more potatoes annually than do the Irish.

The chrysanthemum, among flowers, is said to live longest when cut.

Rum is derived from "rumbullion," an old term for uproar or rumpus.

Statistics go to prove that school teachers are, on the average, long lived.

Within twelve miles of St. Paul's Cathedral, London, there are 391 railway stations.

In 1830 the world contained only some 210 miles of railway; there are now over 350,000 miles.

The kilt is the national dress of the Albanians, the Massalian shepherds and the mountaineers of Tibet and Assam, as well as of the Scots.

China contributed $100,000 last year toward the expenses of Chinese students in foreign countries.

A wasp's jaws are so powerful that one of these insects has been known to cut its way through a seashell.

Red noses, according to a French physician, are more frequently due to cigarette-smoking than to drink.

The total income of the English bar is estimated at $3,900,000 a year, or an average income per member of $1,500.

The average life of a dog is from ten to twelve years; of a cat, nine or ten years; and of a fox, about fourteen years.

New Zealand contains an available coal supply of 1,200 000,000 tons, of which not more than 200,000,000 tons have been touched.

Farmer: See here, boy, what yer doin' up that tree?

Boy. One of your pears fell off the tree an' I'm trying to put it back.—Brooklyn Eagle.

That "Bad" Boy.

Don't tell him he is bad. He may believe you. Then there is no hope for him, and but little for you. Dr. Marden tells this story:

"I have brought my boy to see if you can do anything with him," said a parent, when the teacher answered his rap at the schoolhouse door. "Of all stubborn boys I know he is the worst." The boy was seated and lessons were assigned him. Not long afterwards, as the teacher was going to his desk, he put out his hand to lay it kindly on the boy's shoulder, whereupon the little fellow shuddered and shrank away from the touch. "What is the matter?" asked the teacher. "I thought you were going to strike me," replied the pupil. "Why should I strike you?" "Because I am so bad," said the boy.

"Who says you are bad?" "Father, mother, and everybody else say so." "You can be just as good as any boy if you try," said the teacher, kindly. "Can I be a good boy?" asked the little fellow in surprise; "then I will be a good boy." From that time his life changed. He made rapid progress in his studies, was almost faultless in deportment, and was soon a favorite with all. He became governor of one of our largest states.

"The teacher," says Marden, "had simply given the boy a new life and higher ideal, and had inspired him with the confidence and aspiration necessary to attain it; but how it transformed a whole life!"

Obeyed Instructions.—A Southern woman, leaving her home in a hurry, spoke hurriedly to the maid about some apples baking in the oven.

"Watch when the apples burn, Chloe," she called as she was leaving the house.

When she returned there was a pan of charred and baked apples on the kitchen table, but Chloe was placid and happy.

"Them appies burned at about eleven o'clock this morning, ma'am," said Chloe, complacently, "for I noticed the time particular."—Philadelphia Ledger.

Lucille, a carefully brought up little girl of five years, returned from her first party in great glee.

"I was a good girl, mamma," she announced, "and talked nice all the time."

"Did you remember to say something pleasant to Mrs. Townsend just before leaving?" her mother asked.

"Oh, yes, I did," was the enthusiastic reply. "I smiled and said: 'I enjoyed myself, Mrs. Townsend; I had lots better dinner than I thought I'd have.'"—The Delineator.

Nellie apologized for the action of her new baby sister by saying: "You see, she hasn't got any sense yet." Her mother objected to such an idea, and Nellie replied: "Oh, of course, she's got sense, but it isn't working yet."—The Delineator.

A noted Scotch Presbyterian minister got wet going to church in the rain. He bewailed his damp condition to a friend, but the friend replied: "Never mind the wet, doctor, you will be dry enough when you get into the pulpit."

THE MOTHER WHO SMILED

By Robert C. V. Meyers.

The Boy's Mother was always smiling. Said the mothers of other boys, "She has the same worries that we have, she is as poor as we, and yet she keeps on looking cheerful. Her mind must be weak."

The Boy's Mother heard this. "They may be right, my mind may not be as strong as theirs. All the same, the sky and the earth smile; even when clouds and darkness veil them the brightness is underneath," and she kept on smiling.

After awhile the Boy, who had all of the boy's perplexities in learning life, said to her, peevishly, "I have things that make me unhappy or angry, and you seem never to have them."

"When you weep in unhappiness or frown in anger," she replied, "does it better fit you for doing your best in the world?"

So the Boy became thoughtful, and in time his face was as hers, cheerful, and his school tasks seemed lighter to him in consequence. Friends were annoyed, and for her child's good came to the Mother and asked her if she was doing right in letting the Boy take nothing seriously.

"The most serious thing I know," she made answer, "is to keep up cheerfulness when discouragement clogs our endeavors."

"Suppose death of a dear one came to you," demanded they, "would you smile then?"

And death came. The Boy's father had long been an invalid, requiring much care, and the end came.

"Wife," he said, "you have helped me more than you know. Not only with your hands, but with your cheerful face, you have led me heavenward."

The woman smiled through her tears, in thankfulness for his words. Then came a great plague in the land, and people fled to the country where health was more assured.

The Boy's Mother stayed where she was. "I am needed here," she said.

"You are not strong enough to nurse," was the argument put to her, and care of your husband has weakened you, besides!"

"I can do something," she said. So she stayed and went among the suffering stricken ones, and while she could do only the lesser services the doctors and the nurses and the sick ones said that she encouraged them when they seemed at the end of their resources and gave them renewed hope.

The Boy became ailing. "Have no fear," smiled the mother. "Fear destroys many safeguards. God does not willingly afflict. Try to shake aside the mist that appears—beyond it the sun and stars are bright. Smile!"

So the Boy smiled, pondering over what he heard, and in time he was as he had been. He was now much older than a schoolboy, a youth, and was working at the world's work. It was, moreover, hard work, hard for hands and for brain, and often he thought he could make small headway in it.

At such times the mother said, "The battle is to the brave, and it is not cowardly to smile."

The youth became a man, and the world took note of the work he did. Said many, "He had no better advantages than we, and yet he outstrips us."

The Man's mother was not young now; her hair was whitening; her face had wrinkles in it; and her step was slower than it used to be. But the smile was still hers in spite of all the years.

There came a day when the Man was called to a high office among his fellows.

"Why not?" asked the Mother. "'Greater things than these shall ye do,' said the greatest man who ever trod the earth."

The Man, whom the mother saw was hesitating, accepted the office, and those around him said: "His constant cheerfulness gives us confidence in him."

When the Man was chosen for still higher offices and filled them, and people called him middle-aged, the mother found her bodily powers lessening. She had become a very old woman and had survived many of the mothers of those other boys, those women who had thought her mind must be weak because of her smiling face. Her hands bore the marks of toil and her body was bent with the work of other years. She said to the Man who had been the Boy:

"I tried to do what I could in the heat and labor of the day. I hoped to make those about me see the smiling face of God. If I have succeeded in any wise it is God, not I, who did it."

"You gave yourself to your belief," returned the Man, "and the Lord loves a cheerful giver. I find that I am cheerful all the time, as you ever were. You have done well, and now you enter into your rest, a good and faithful servant—for what is a mother to the world and her child but a servant? It has been your cheeriness that did it all."

"Nay," she said, fondling his hand as though he were still the littlest of children, "not my cheeriness, but the effort to give to all the Love so freely given to me. God sends us his sunshine and his starshine, his clouds and tempest—all of them his smiles, for his care abides in one of them as in another. For God is Love, and Love is ever smiling."

The cheerful look was in her face even as she passed aside from the earth and the Man who had been the Youth and the Boy smiled through his tears, and uttered the word that expresses the ineffable meaning of God and of Love:

"My mother!"—Universalist Leader.

Fred's Story.

Fred Wells smothered a sigh as he looked out of the window at the rain. He felt sure it would be a long day. Rainy days in the country were always long, but he didn't want his Aunt Edith to think he was unhappy, so he said nothing. He got a big picture book and huddled down in the Morris chair to make the best of it.

"Where are you, Fred?" cried his aunt Edith a little later.

"Here, auntie, I am coming," he answered.

"I want you to watch the squirrels. I am sure Mamma Squirrel is planning to move. It is raining hard, and the babies are getting wet in the tree. She was in the wash-house looking around, and I think she decided the wood-box would make a good home. It has a pile of excelsior in it, and will be good and warm," said Mrs. Lacey.

Fred was interested at once, and drew a chair up to the window. Mamma Squirrel spied him and stopped to take a look. She wanted to make sure he was not a bad boy who planned to hurt her children. Being reassured, she sped up the tree, picked up a squirrel in her teeth, and laboriously made her way down and across the yard to the wash-house.

"She is moving, auntie," called Fred. "I didn't know a squirrel ever had its nest in a house."

"They don't, but this squirrel is so tame that it makes a difference." Mrs. Lacey drew up another chair, and they both watched until the five baby squirrels were in the new home warm and dry.

"I never knew squirrels thought so much of their children," said Fred. "She loves her baby squirrels just as people love their children, doesn't she?"

"Hush!" and Mrs. Lacey held up a warning finger as Mamma Squirrel came up on the porch. "I expect she wants something for her babies to eat. You may give her some nuts.

Fred got a handful of nuts and opened the door cautiously. He held out his hand, and the squirrel came eagerly. She scampered away with the nut, and in a little while returned for another.

"What makes her wait so long between trips?" asked Fred.

"You might put on your rain coat and go and see," suggested his aunt.

In a few minutes Fred came running back. "She is cracking the nuts for the little squirrels!" he exclaimed excitedly. "She works for her children and takes care of them just as mamma does of me."

His aunt smiled at the eager face. "Dinner is ready just as soon as your hands are washed."

"Dinner! Already! This has been such a little morning! O auntie, I have my story for school! You know we have to tell a story every Friday after recess about something we have seen. Miss Brown says it is to make us see things around us. I am glad it rained, else I wouldn't have a squirrel story."—Sarah N. McCreery, in Southern Presbyterian.

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

We want every man and woman suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease. Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case, is just to fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then, after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit.

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GLEANINGS FROM MAGAZINES

The Household Fairy.

[The November "St. Nicholas" is full of good things and of promise for the new year, of which this is the first number. Two new serials start, there are several short stories and many articles of a general nature. We quote a poem, "The Household Fairy," by Alice B. Huling.]

Have you heard of the household fairy sweet,
Who keeps the home so bright and neat?
Who enters the rooms of boys and girls,
And finds lost marbles and smooths out curls?
Who mends the rent in a girlie's frock—
Or darns the hole in a Tomboy's sock?
If you don't believe it is true, I say
You may search and find her this very day,
In your home.

You must not look for a maiden fair,
With starry eyes and golden hair;
Her hair may be threaded with silver gray,
But one glance of her eyes drives care away,
And the touch of her hand is so soft and light
When it smooths out a place for your head at night.
If you know of some one just like this,
My household fairy you can not miss—
It's "Mother."

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Thomas A. Edison, an Example of Clean Greatness.

[The November "American" is rich in its contents. The leading feature is a character sketch by the Sultan of Turkey, which makes him very black indeed. We make an extract from a remarkable character sketch of Mr. Edison, in which a mass of new and interesting material is introduced.]

"And it is clean greatness—Edison's. He wears by rights the look of a contented man. He has robbed no widows, crushed no competitions, stolen no franchises, taken no rebates. He is rich not because he gambled in the stock market; nor employed children and women at starvation wages, nor awaited, doing nothing himself, for the rise in the price of land or corn or cotton. He is famous not because he manipulated an election, or bribed a legislature. There is nowhere in his career any record of success which came of devious or deceitful ways. His is indeed a clean greatness. He has worked for what he won, and everything that he has done has been in the direction of making this a better world for mankind to dwell in.

"Men who toil all their lives for themselves alone grow tired; they want to stop and 'get something out of life.' Of course they do; but they are tired, not of work, but of their own inadequate and selfish lives. But a man like Edison does not get tired: you see that in the youthful look in his eyes. Money doesn't pay him. His enthusiasms are far otherwise, and external to himself. He has lived with the abstemiousness of a monk, having few personal wants, and the wants he had were gratified with the simplest things. He has never stopped to enjoy earthly honors, though honors have been showered upon him from every part of the world, because he has been so busy all the time with new concerns. There is nothing indeed in this world which keeps a man young, joyous, simple, like the unselfish pursuit of truth.

"Surely there is no better or more hopeful model for struggling, limited youth than this man Edison. Not that he has risen from a poor boyhood to be a rich and famous inventor, but because by steady work through many years he has become a fine, simple-hearted, generous, useful old man."

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The Election of a President.

[The November "Forum" is not overburdened with political articles. One of these finds this lesson of the campaign, viz., that the enormous amounts hitherto considered imperative for financing the fight are not required. An election certainly ought to be decided upon its merits. Among the general articles of interest are: "A Plea for Poetic License," "Herculaneum Known and Unknown." We make an extract from J. Hampden Dougherty's "The Election of a President."]

"It is a common opinion that the plebiscite, which is quadrennially held in November on the same day throughout the Union, decides once and for all the succession to the presidency for the ensuing four years. But the most superficial knowledge shows this opinion to be erroneous. The voter who is to take part in the choice of president finds that there has been placed in his hands a ballot containing the names of a number of persons all or mostly unknown to him. Not one voter in a hundred, in this state, could name half of the presidential electors whose names will appear on the ballot under his party's emblem in November. Probably not one in a like number could explain the origin or purpose of the electoral college. The voter understands that by voting under his party emblem, he is casting a ballot for Taft, Bryan, or Debs, as the case may be. His vote will be quite as effective for practical purposes as it would be were he a profound student of constitutional law. The newspapers of the country, within a day or two after this plebiscite, announce the election of the successful candidate, the news is heralded by cable to rmote continents, the election figures are widely analyzed and discussed, and the probable cabinet and policy of the president-elect become the themes of reporters and editors; and yet, constitutionally, only the first act of the three-act drama of a presidential election has been concluded, and from a legal point of view no president has been elected at all."

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How the Russian Throne Got Its Heir.

[The November Jubilee issue of the "Woman's Home Companion" has a special interest, because it is the Seven Hundredth Number of the oldest living Woman's Magazine. This issue of 88 pages, illustrated by famous artists, contrasted with the little flimsy 8-page issue of the same magazine which appeared in 1875, is a vivid reminder of the great strides made in periodical publishing. That old issue, popular in its day, is a modest ancestor to the big, influential magazine of to-day. The list of interesting contributions is too long to mention. A curious light on superstition in high places is related in this issue by Kellogg Durland, writing of the Tsarita of All the Russias, as follows:]

"When three children had been born and no heir, the Tsaritsa turned an open ear to various men who claimed supernatural power and control. Before the birth of Anastasie the aid of eminent medical and scientific men had been sought to influence the sex of the child, but all to no avail. And so, when science failed, religion was appealed to.

"The example of their trust in miracle working which history has been called upon to remember, is that of the dead and buried priest who was supposed to have finally brought them a son, and who was canonized by the emperor! The day of St. Seraphim is now one of the holiest days in Russia, and is celebrated throughout the empire.

"Seraphim was an old priest of Saroff, in the interior of Russia, who, according to local tradition, was a kind of soothsayer and local medicine man. His particular power is said to have been in endowing barren women with children.

"Seraphim had been dead seventy years, but the Tsar was now anxious to leave no stone unturned to procure a son, and encouraged by the Tsaritsa, Seraphim was canonized!

"When the remains of the old priest were unearthed, it was found that the body was badly decomposed, and to canonize a man whose body yields to the influence of decomposition is contrary to the traditions and customs of the church. The Orthodox Bishop Dmitry, of Tambof, ventured to call attention to this and protest the canonization to the Tsar, but for his temerity he was deprived of his see and exiled to Viatka. Nicholas held that the preservation of bones hair and teeth sufficient qualification for saintship.

"So Seraphim was canonized with great pomp and ritualistic solemnity, and the next child born to the Tsaritsa was a son! If anything were needed to fasten the belief of the Tsar and Tsaritsa in these extreme forms of religion, it was an answer to their prayers at this time. The boy was called Alexis, and he was born on July 30, 1904, according to the Russian calendar, and ever since the Tsar and Tsaritsa have been given more and more to the pursuit of spiritualistic religion."

Don't Wear a Truss

C. E. BROOKS, the Discoverer

Brooks' Appliance, the modern scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. **Binds and draws the broken parts together as you would a broken limb.** No salves. No lies. Durable, cheap. Pat. Sept. 10, '01. **Sent on trial to prove it.** Catalogue and measure blanks mailed free. Send name and address today.
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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

I am writing this at a time of great uncertainty. It is November 2, and to-morrow is election day. We do not know who will be elected, and yet when these words are printed everybody will know. It seems strange, when we know a thing for certain (for instance, that the world is round like an orange) that it could ever have been unknown; and I imagine that in the next world it will be a puzzle to us why so many were reluctant to go there. In the future state we will wonder that we should have distressed ourselves with unending worry over things that only lasted a few half-seconds, so to speak. Since we expect to last forever, why should we be wrapped up in anything except the lasting things? After all, won't the soul be pretty lonesome when it gets to heaven, to find that all the interests that absorbed its thoughts in the world, are not there? No stock, no farmlands, no mortgages, no gossips (dear me!), no money, no campaign funds, no excuses to stay home of a Sunday morning, not even a difference over the organ question.

Can you imagine a conversation between two spirits in heaven? And can you imagine a more interesting theme discussed than some soul which one of these spirits has aided to reached the country of great joy? Or some orphan reared to usefulness and purity; or some missionary supported in her work of spreading the Gospel? How do you think a person will learn to talk and behave in heaven, unless he begins to practice in the present life? I'll tell you what you and I had better do; we had better fall to work on these letters about Drusie's missionary shower; and we'll take up our second pile of Missouri letters.

Madison: "Find enclosed $1 for our missionary Drusie. God bless her and her work. I hope the dime shower will last."

Laddonia: Cullen Coil and Ben Bob Coil each send a "drop."

C. B. Kibber, Marshall: "We had a rain last week and our newspapers spoke of it as a 'William Dollar Shower.' You ought to get several dollars from Marshall. I enclose one to help swell the Drusie Malott shower."

Ellis Garnett, Clarence: "My name begins where yours ends. I have read the Av. S. letters for some time, and especially enjoyed 'Around the Gulf,' for have not I been through Yellowstone Park? Don't I know how I love to tell about it? If you ever take another trip go through the Park; you will never regret it. But what I came to say is that class No. 2, Christian Sunday-school, Clarence, Mo., attends Drusie's shower with $1.60, and Mrs. J. T. Garnett sends 10 cents. We are sending Drusie some pictures, direct."

A Friend, Boonville: "Dime for Drusie, with best wishes for a long continued 'shower.'"

Birdie Lee Cleeton, Keytesville: "Enclosed find my second quarterly Av. S. report; I am on the sixth week of my third. We have just organized a teachers' training class, of which I am a member. Ten cents for Drusie. Best wishes to the Av. S."

Agnes Duncan, New Hampton: "I am not a member of the Av. S., but enjoy reading the letters. I send a dime for Drusie's shower."

Mrs. S. and B. and M., Marshall: "We want to add 30 drops to the shower. May God bless the grand work of the Av. S."

Mrs. W. H. Ewin, Butler: "I want to add a few dimes to the shower for our missionary; trust it may be a real downpour."

Eskin: Ten cents from Harvey W. Lollar.

Mrs. May McFarland, Lathrop: "Twenty-five cents for the shower from my mother, Mrs. J. H. Chenoweth, and myself. I have seen you many times in Plattsburg, but never met you personally. We are interested in the Av. S. work. Trust a copious 'shower' may fall."

Plattsburg: Twenty-five cents from Mrs. Maude Riley Smith.

Wellsville: A few drops for the shower from the family of Mrs. W. B. Penn, who "hope the shower has not ceased falling." (Fifty cents.)

Francis Ritchey, Buckner: "Here is a dime for the shower. It will be a little late—just a tardy drop."

Minnie Gist, Eldorado Springs: "One dollar for Drusie in China. May much good be done in Jesus' name."

Stewartsville: Fifty cents from Mrs. Jaquith.

Madison: "Enclosed find a few drops for Drusie's shower from M. R. P. Better late than never, I trust. My prayer for God's blessing on Drusie goes with each drop. May he sustain and keep her from all evil, and give her a long life in which to serve him."

Mrs. Eliza Grimes, Lathrop: "I send 50 cents for our missionary. I have wanted to send something for a long time and will not put it off any longer. I wanted to send before August 12, but was going to the Plattsburg Chautauqua and was so busy. The Chautauqua was good, I know you would have enjoyed it—not only the good things from the platform, but seeing old friends. There were good crowds every day. I will try to send something again soon. I know orphan Charlie. We had him with us when he spent his vacation with Mrs. Besse Ryman. I hope he will make a success of life."

Liberty: Here is a colored postcard from that very same Mrs. Bessie Tracy Ryman, just referred to: "I've found this pretty yellow cat," she says. "So it certainly resembles Felix," she goes on, just as if a yellow cat was a yellow cat! "Wish I could have seen you when you made your Missouri trip. I am your friend," etc I had always thought Mrs. Ryman my friend. I have known her in adversity, when she couldn't answer the questions in astronomy and literature and general history. I have known her at rare moments of joy when she did know the answers to the teacher's questions. I have sung with her in quartettes and looked at stars with her in the old school days. I thought her my friend. I did not think she would ever send me the picture of a meaching, insipid, characterless, red-nosed yellow kitten, and write over its head, "Felix!" The picture represents a schoolroom, and a teacher stands at the blackboard showing the class a pink blur where the artist's imagination evidently gave out. It would have been a good idea if the teacher-cat had been represented as teaching a class in physiology; on the board should have been the diagram of a mouse, with arrows pointing to the choice places; but the artist did not have this idea, and I wasn't there to give it to him. The kitten who is put forth as "Felix" sits at one side, not looking at the board, not paying attention to the teacher, apparently thinking of nothing, or (which amounts to the same thing) thinking only of his own miserable namby-pamby self. Contrast with this picture the real Felix, the Felix down in Arkansas, formerly of Plattsburg, Mo.—the Felix who combs his whiskers on top of the refrigerator and rubs his hairs on any gentleman's leg that is not swiftly withdrawn from reach!

Fayette: A dime for Drusie's shower from Mrs. E. F. C., and a "hope that it will be a shower indeed."

Mrs. J. S. Harris, Fulton: "Fifty cents for which please send me five drops of water and use the money for Charlie or Drusie, or both. May the good Lord bless the Av. S. in its effort."

Mrs. J. G. Hull, Joplin: "Though a little tardy, three friends of Joplin wish to contribute to Drusie's shower."

Shelbyville: "Husband and I want to be included in Drusie's shower and send 25 cents in stamps, and the same for orphan Charlie, with best wishes for the Av. S."

Mrs. F. W. Gatewood, Mexico: "Ten drops for Drusie's shower. I do not belong to the Av. S., but often read of the good work. If I were younger, would take pleasure in being a member, but can't memorize as I once could. Hope this enterprise will prove a deluge."

Mrs. J. P. Callaway, Marshfield: "I send 10 cents for Drusie's shower and another 10 cents for being late. I do hope you will have a large sum for her."

Martha Nickerson, Ethel: "Please find

The Wonderful Blood of Man

Dies And is Born Again With Every Breath of the Lungs.

Human blood contains red and white corpuscles. The little red soldiers carry food, strength and vitality to all parts of the body and the little white warriors fight the battles of the body.

When through poor eating, wrong digestion, disease or whatever the cause may be, the blood becomes filled with poisons and impurities the little red and white soldiers cannot do their work properly and hence they become a menace rather than an aid to the rest of the body.

20 000,000 corpuscles die with every breath of the lungs. To rid their ranks of enemies they throw them into the cells of the skin or down deep in the tissues and man has to suffer pimples, boils, blackheads and eruptions.

Stuart's Calcium Wafers are scientifically prepared under the highest of expert supervision and give to the blood through its regular nourishing channels—the stomach and digestive canal—a purifying food and invigorator.

Calcium Sulphide is one ingredient—the greatest blood purifier known to chemistry: Quassia, Golden Seal and Eucalyptus are other component parts, each having a particular office for the elimination of impurity and the upbuilding of the blood.

The remarkable feature about Stuart's Calcium Wafers, is that they act so speedily and so efficiently that they tone up the whole system from the standpoint of perfect blood almost beyond conception.

Their peculiar charm lies in the method of manufacture which insures the fullest strength of the ingredients beyond all other manner of preparation. One does not purchase an untried blood cleanser in Stuart's Calcium Wafers but a blood builder and purifier backed by thousands of men and women whose use of it is its greatest testimonial tribute. Ask your druggist. He sells them for 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

enclosed $1 in currency, which I wish sent to Drusie in connection with my prayers and best wishes, that this little mite may be the means of at least helping to bring some poor soul to the knowledge of the Lord, our Savior, Jesus Christ. I am a widow of 78 and my income is small, yet I have a good home and I desire to help all I can."

If any one is still bothered about that 27 cents with which our sum total for Drusie ended, some weeks ago—you may remember, I urged you to make that 27 an even number—the following from Mrs. V. L. Galleher, of Danville, Ill., will set all minds at rest: "Here are three pennies. Get rid of that 27 quick, and make it 30. I do hate odd numbers." Our page this week is devoted to letters from Missouri, but we are obliged to admit the foregoing over that odd number.

Orphan Charlie writes from St. Louis: "The draft (from the Av. S.) of $25 has been received, of which I will keep account, and send report of same to you when exhausted. Mrs. Hansbrough has just returned from New Orleans with lots of news from the convention. She had a pleasant time there. I thank you very much for the $25, because I don't like for my debts to grow too big on me. I am glad Felix is all right, and wish he were up here to enjoy the nice, pleasant weather we are having." (The idea of leaving Arkansas for Missouri in order to enjoy any sort of weather is, of course, a touch of humor. I have just received a letter from Drusie saying she has notice from the dead letter office that a package is held there for her; I hope it is the dress, etc., that the Av. S. sent her so long ago.)

Bentonville, Ark.

GOOD RULES.

We think every boy and girl will find helpful the following rules, which have been adopted by the Children's Guild of Courtesy in connection with the London County Council schools. Many of the other schools in London and vicinity have followed the example of this guild, with good results:

COURTESY TO YOURSELF.

Be honest, truthful, and pure.

Do not use bad language.

Keep your face and hands clean, and your clothes and boots brushed and neat.

Keep out of bad company.

COURTESY AT HOME.

Help your parents as much as you can.

Be kind to your brothers and sisters.

Do not be selfish, but share all your good things.

Do your best to please your parents.

COURTESY AT SCHOOL.

Be respectful to your teachers, and help them as much as you can.

Observe the school rules.

Do not copy.

Do not cut the desks or write in the reading books.

Never let another be punished in mistake for yourself; that is cowardly.

COURTESY AT PLAY.

Do not cheat at games.

Do not bully.

Be pleasant and not quarrelsome.

Do not jeer at or call your schoolmates by names which they do not like.

Salute your ministers, teachers, and acquaintances when you meet them, who will salute you in return.

COURTESY IN THE STREET.

Do not push or run against people.

Do not chalk on walls, doors or gates.

Do not annoy shopkeepers by loitering at their shop doors or gates.

Do not throw stones or destroy property.

Do not throw orange peels or make slides on the pavement; this often results in dangerous accidents.

Do not make fun of old or crippled people.

Be particularly courteous to strangers or foreigners.

COURTESY EVERYWHERE.

Remember to say "Please" and "Thank you."

Always mind your own business.

Before entering a room it is often courteous to knock at the door; do not forget to close it after you.

Always show care, pity and consideration for animals and birds.

Never be rude to anybody, whether older or younger, richer or poorer than yourself.

Always show attention to older people and strangers, by opening the door for them, bringing them what they require (hat, chair, etc.), giving up your seat for them if necessary.

Never interrupt when a person is speaking.

Be tidy.

Be punctual.—Selected.

The Dishwashing Game.

On Monday, before I go to school,
I wash the dishes—it's mother's rule—
So Bridget can sort the clo'es.
To help me get them quickly done,
I've made up a game that's lots of fun,
And here is the way it goes:

The forks are voyagers, and their wives
Are the tablespoons and the silver knives;
The teaspoons are babies wee;
Each platter, saucer and cup's a boat
In which from the dishpan port they float.—
They're shipwrecked when out at sea.

The soap-suds breakers dash fierce and high,
But all hands are saved and rubbed till dry;
The wrecks are towed in to shore.
In closest harbor they safely stay
Till sailing date on another day,
They bravely embark once more.

And washing dishes in this way
Is nothing but fun. And I always say—
And mother always agrees with me—
"If work's on hand it's a splendid plan
To do it the jolliest way you can."
Just try it yourself and see.

—*Good Housekeeping.*

To Possess a Healthy and Pearly

SKIN

use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

Glenn's Sulphur Soap

Sold by druggists.

Hill's Hair and Whisker Dye Black or Brown, 50c.

O, thrice fools are we, who, like new-born princes weeping in the cradle, know not that there is a kingdom before them.—Samuel Rutherford.

"Don't be afraid of the dog," said the housewife. "He merely wants to follow you."

"I know that," answered Plodding Pete. "But it don't ease my mind. I once saw a locomotive follow a cow up the line!"—Puck.

SCHOOLS AND COLLEGES.

PASTOR'S COLLEGE

Champaign, Ill.

New road to the ministry. Especially for men and women of limited education and burning zeal. Only one year in college then training while preaching. Freshness, power, time, enthusiasm conserved. Catalogue ready.

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Is a standard co-educational college. It maintains departments of Greek, Latin, German, French, English, Philosophy and Education, Sociology and Economics, History, Political Science, Mathematics, Astronomy, Biology, Geology and Botany, Chemistry. Also a school for Ministerial Education. Exceptional opportunities for young men to work their way through college. Best of advantages for ministerial students. Library facilities excellent. The faculty of well-trained men. Expenses moderate. Courses fo training of teachers. Located in most pleasant residence suburb of Indianapolis. Fall term opens September 22nd. Send for catalogue.

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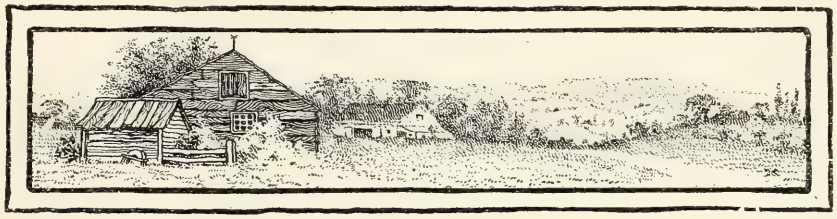
2712 PINE ST., - - ST. LOUIS, MO.

VOLUME XLV. NUMBER 47.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, NOVEMBER 19, 1908.



The Corn Song

John Greenleaf Whittier

Heap high the farmer's wintry board!
Heap high the golden corn!
No richer gift has autumn poured
From out her lavish horn!

Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

Through vales of grass and meads of flowers,
Our ploughs their furrows made,
While on the hills the sun and showers
Of changeful April played.

We dropped the seed o'er hill and plain
Beneath the sun of May,
And frightened from our sprouting grain
The robber crows away.

All through the long, bright days of June,
Its leaves grew green and fair,
And waved in hot mid-summer's noon
Its soft and yellow hair.

And now, with autumn's moonlit eves,
Its harvest time has come;
We pluck away the frosted leaves,
And bear the treasure home.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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November 19, 1908.

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The season of the year has now arrived, when one begins to think about Christmas presents, and that reminds me that we carry in stock a number of articles suitable for this purpose; for instance, we have almost an unlimited assortment of Bibles, New Testaments, books of many titles, including some special holiday editions, to be sold at various prices, and wall mottoes, Christmas cards, Christian Endeavor and Sunday-school pins and many other novelties.

We are just preparing a post card, having on it splendid half-tone pictures of four of our great pioneers, Thomas Campbell, Alexander Campbell, Barton W. Stone, and Walter Scott. These would be very suitable for small gifts to children in the Sunday-school, and the price will be from 15c to 20c a dozen, according to quantity ordered. These will be especially appropriate, on account of this being our Centennial year.

Our friends and readers, who are desirous of purchasing Christmas presents from us, are respectfully requested to write to us, letting us know what they have in mind, and we will take great pleasure in attending to their wants.

Sincerely yours,
W. Daviess Pittman
Business Manager.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, NOVEMBER 19, 1908. Number 47.

Current Events

A Methodist Editor.

Not Methodists alone, but members of every denomination and people not at all interested in church work were surprised and pained by the death of Dr. David D. Thompson, who died in St. Louis last week a short time after having been struck by an automobile. He had been attending the meeting of the General Committee of the Foreign Missions of his church, of which he was a most distinguished member. Dr. Thompson had for many years been Editor of the Northwestern Christian Advocate, and was about fifty years of age. He rose from the ranks and had, we believe, never been engaged in the work of the ministry, but recognized himself as a layman. In early days in Cincinnati he read proofs of W. T. Moore's Christian Quarterly. He was a most affable gentleman, and an editor of conspicuous ability. He was a personal friend of many men prominent in politics, and it was this fact, perhaps, that led to the introduction of political questions into his newspaper more than almost any other religious publication in the country. He wielded a wide influence, and was an unfailing champion of the forces which make for better things.

The Situation in China.

It is difficult to forecast what is going to happen in the great empire of the Orient. Rapidly in succession have come messages announcing the death of the Emperor of China and the Dowager Empress. There was a great deal of mystery about both events. It was reported that the Emperor died on Friday afternoon, while on Sunday came the news that the Dowager Empress had died that afternoon. The close proximity of these two deaths naturally leads to suspicion that they were not natural, but due to poison or some act on the part of others. But the Emperor has been ill for sometime and his death may have been perfectly natural, though the doubt will remain as to whether the Empress has not been put out of the way. The young Emperor was a weakling and has played little part other than as a puppet. Hsi Tsi An, however, was, perhaps, the most remarkable woman ever known to the Orient. Born in 1834 of poor parents, she was as a girl sold to be a slave. Becoming the property of a famous general, her beauty led to her being presented to the reigning Emperor who, charmed by her physical attractions and intelligence, made her his secondary wife, and on her bearing him a son, the future Emperor Tung Chih, raised her to the first rank. She became the regent of the empire at his death, and ever since then has ruled the country with a will of iron. She has controlled the succession to the throne, and though efforts have been made to break her power, she has, in the end, nearly always come out on top. She was a Manchu, and, therefore, under the ban of Chinese patriots, who have for long had aspirations to overturn the existing order of things. In the eyes of a very large number of the people she was regarded as a tyrant. Reformers have suffered largely at her hands, and there was a time when she set about slaughtering all Christians. She is supposed to have personally championed the Boxer War, yet put down three rebellions aimed at the existing regime. Only a few months ago, however, she was compelled, or recognized the wisdom, of some concession to modern ideas, and made the opening way for the beginning of constitutional government.

Carmack and Heney.

The bullet may kill the man, but it does not always stop the cause for which he stood. Twice last week the revolver played its part in the desperate effort to bolster up unworthy causes. Senator Carmack was shot down in Tennessee because of his zeal in the interests of state-wide prohibition. This, of course, was not the alleged reason for the assault upon him, but that he had used vitriolic language in some of his editorials. We prefer, however, to accept the declaration of Bishop Hoss that "he was killed for what they knew he would say," rather than for what he had said. The other effort of the forces for evil to destroy a man who was striking at the roots of their system of graft, was the shooting of Assistant District Attorney Heney, who has been in charge of the prosecution for the past two years of the San Francisco bribery and graft gang. It is a satisfaction to know that the chances for the recovery of this servant of the people are good. It is another satisfaction to know that the President of the United States, and many of its leading officials, have been outspoken in their admiration for the man who has thus risked his life for the sake of righteousness in civic affairs. While the act of the assassin is to be deplored, good will come out of the evil. We have every belief that the cause of temperance will be served not only in Tennessee, but in a wider region by Senator Carmack's death and that the shot at Mr. Heney will be turned into another blow at bribery and corruption.

Lighting the Prophet's Tomb.

Electric lights in the tomb of the prophet! If that old gentleman himself could have looked upon the recent celebration in the mosque at Medina, Arabia, he surely must have been surprised. For the first time this tomb of Mohammed was illuminated by hundreds of electric lamps. Thus does the slow-going Oriental yield to the progress of the age, and with the physical improvements coming from the West there is an increasing opportunity for the entry of Christian ideas. Thousands of pilgrims were brought to the sacred city by means of the new railroad, which, though built by the contributions of the faithful, is nevertheless a Western idea.

Sentenced to Church.

A Chicago judge recently pronounced a novel sentence upon a young criminal, compelling him to attend church regularly for six months and sign a pledge not to drink intoxicating liquors during the rest of his life. This sentence was decided upon after the judge had learned that the prisoner had spurned the prayers of a faithful mother and persistently refused to go to church or lead a better life. This judge's sentence is of the kind we would expect from Judge Estelle. Here is a part of his charge. "I am sure church attendance will do you much good. Then, too, I want you to pray for your redemption. Your prayers should be earnest; let them not be merely of the short variety. Your good, long and persistent prayers will probably make a man of you."

Child Suicide.

The "Song of the Shirt" has been applicable to many a woman, and many a man has dared to rend the veil in a desire to escape from life. But when a child of eleven has nothing for which she is willing to live, there is a new step in the depths of human woe. But there are more Elsie Lenhardts than she who took her life in Chicago. This one's father died five years ago, forcing the mother to struggle as best she could to maintain herself and child. The latter was consequently left much to her own devices and the path downward was easy. In five years she became, just at the period of what ought to be a beautiful blossoming to fair womanhood, tired of her life. For her there was no bringing up in the "nurture and admonition of the Lord." There are other cases after this pattern of sadness, but [illegible] sadness in the thought that hundreds of young girls, who have much that this girl lacked are neglecting themselves, though they be not neglected.

Editorial

The Grace of Gratitude.

On the return of this annual Thanksgiving day, our attention is called to the obligations which we are under to give thanks to Almighty God for the abundant mercies with which he has crowned the year. It is well that our national and state executives enumerate the blessings which our nation and people have enjoyed as reasons why we should pause for awhile in the busy rush of life to offer thanks unto the gracious Giver of all these gifts. We can not be too often reminded of our debt of gratitude, for we are prone to forgetfulness in this respect.

No people on earth have more reasons for thanksgiving than do the American people. We have recently passed through an exciting election, but how readily the people have accepted the results, and how little, after all, has been disturbed the machinery of government in state and nation! It is something to be grateful for to be a citizen of a country where there is such stability of government.

We have been greatly blessed, too, with the abundant products of the soil, and with freedom from devastating pestilence and war. For these we should give grateful acknowledgement to God. For civil and religious liberty; for the growth of every righteous cause; for the quickened conscience of the people concerning many evils long endured; for growing moral ideals, for the advance of temperance sentiment, for the progress of education and the general advancement of the kingdom of God, let us give thanks to God on our annual Thanksgiving day.

For our homes—our shelter from the world's rude blasts and its temptations—for the sweet and tender relationships of the family; for the sacred ties of kinship and friendship, let us give thanks to the Heavenly Father, after whom every family in heaven and on earth is named.

For our churches, with all the great and sacred truths for which they stand, and for the holy memories that cluster about them, and the fond hopes which they foster within us of the life eternal, let us give thanks to Him who said: "On this rock I will build my church, and the gates of Hades shall not prevail against it." For a church that can not be destroyed; for a faith that links us with God and eternity and spiritual realities; a hope that bridges the chasm of time and every gulf of sorrow; for the love which glorifies human life and makes us one with God, let us be grateful to Him who sent His Son into the world, not to condemn it, but that through Him it might be saved. In a word, let us cultivate the grace of gratitude until we shall be able to sing with the Psalmist:

"Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving.
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good; his lovingkindness *endureth* forever,
And his faithfulness unto all generations."

"Offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel. saith the Lord God."—Amos 4:5.

Two Kinds of Apostasy.

It is possible for Christians to fall away from the true faith and practice of Christianity in two seemingly opposite directions. There is an apostasy from the liberty which we have in Christ as well as from the loyalty which we owe to Christ. We shall allow another, whose name holds an honored place in our annals and in our literature, to describe the first of these two kinds of apostasy:

"*The germs of apostasy from Christ are found in the presumptuous spirit that seeks to dictate where Christ has not dictated.* Division and its bitter fruits may come as readily through the attempt to *forbid* that which Christ has not forbidden, as through an attempt to impose that which Christ has not imposed. . . . Two things, it strikes us, must be carefully kept in mind, if we would legitimately work out the spiritual emancipation contemplated in the reformation which we plead.

1. The necessity for free and unembarrassed research with a view to grow in grace and knowledge. It is fatal to assume that we have certainly learned all that the Bible teaches. This has been the silly and baneful conceit of all that have gone before us. Shall we repeat the folly, and superinduce a necessity for another people to be raised up to sound a new battle-cry of reformation? Must every man be branded with heresy or apostasy whose ripe investigations lead him out of our ruts? Must free investigation be smothered by a timid conservatism or a presumptuous bigotry, that takes alarm at every step of progress? Grant that errors may sometimes be thrust on us. Free and kind discussion will soon correct them. There is not a hundredth part of the danger from an occasional outcropping of error as the result of free investigation that must accrue from the murderous stiflings of free thought and free speech. An attempt to preserve union on such conditions not only renders union worthless by the sacrifice of liberty, but will defeat its own purpose, and compel, in time, new revolutionary movements.

2. The absence of all right to control our brethren where Christ has left them free. Such freedom may sometimes alarm us. Creed-bound communities may lift their hands in holy horror at the "latitudinarianism" that we allow. But it is not worth while to accept principles unless we are willing to follow them to their legitimate results; and we insist that Romans 14 allows a very large liberty, which we have no right to trench on except with the plea of the demands of Christian love.

Any attempt to introduce and enforce anything as a matter of faith or duty, which the Apostles did not enforce in the name of our Lord, would be a step in apostasy. And any attempt to compel uniformity in thinking or in practice, where the Apostles have left us free, is virtual apostasy."—*Isaac Errett, in Christian Standard. Quoted from Lamar's "Memoirs of Isaac Errett," Vol. II, pp. 8, 9.*

The above teaching is familiar to our readers, as it is the identical position which THE CHRISTIAN-EVANGELIST has occupied throughout its history. Isaac Errett and the Editor of this paper, during the time that his active life was contemporaneous with our own, occupied precisely the same attitude toward this question of liberty. In our judgment, to depart from it is, indeed, "virtual apostasy."

But there is another form of apostasy to which we can not close our eyes. There is a false liberalism abroad in the land, and how far it has invaded our own ranks we do not stop now to consider, that manifests slight reverence for the authority of Christ and his apostles, and that claims the right from its vantage ground of superior attainments, to modify or dispense with divine ordinances, and with such Biblical facts as it is unable to harmonize with its false philosophy. That this spirit has invaded many of the universities of the Old World, and some of the New, will not be questioned by those familiar with the history of current religious thought. That we are exposed to the influence of this false liberalism which finds its way into current literature and into many modern pulpits, and is often clothed in finest literary form, is enough to put us on our guard against its pernicious tendency, even though it may have made as yet but slight inroads among us.

Is it possible for a religious movement seeking to restore the Christianity of Christ, and with it the unity for which he prayed, to avoid both these extremes, and while maintaining the liberty which we have in Christ, still be loyal to him and to the teaching of those whom he commissioned and qualified to communicate his will to the world? We have cherished the belief that this is possible, and we have stood for more than a generation pleading with the brethren of both extremes to maintain this high ideal of manifesting to the world the liberty of Christ's freemen, and the loyalty of Christ's disciples and servants. We have held, too, that this is only possible as we share the Spirit of Christ and come into possession of that love which he himself taught is the fulfillment of the law and of the prophets. In other words, those who through faith in Christ have been transformed in character are most likely to avoid both these forms of apostasy, and to illustrate that teaching and life which alone make possible the unity for which Christ prayed and for which we plead.

The Union Congress.

It was our privilege to be in attendance during two days of the congress held in Chicago on the 10th, 11th and 12th instant, by the Baptists, Free Baptists and Disciples of Christ. This was the first meeting of the kind in the history of these religious bodies, and was a most significant occasion. A number of vital topics were discussed, and all of them in a thoroughly reverent and evangelical spirit. Both the Baptists and Free Baptists had some of the ablest men on the program, and we were not in the least ashamed of our own representatives, who acquitted themselves, and the Cause they represented, nobly. Such men as I. J. Spencer, of Lexington; William Bayard Craig, of Denver; A. W. Fortune, of Cincinnati; B. A. Jenkins, of Kansas City; Allan B. Philputt, of Indianapolis, and Vernon Stauffer, of Angola, Ind., are able to represent our Cause in any assembly.

The sessions of deepest interest were the two devoted to the subject of Christian union. The first of these sessions was devoted to the subject of "What Definite Steps Should Be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" Bro. I. J. Spencer represented the Disciples, while Dr. Carter Cate represented the Free Baptists and Dr. L. A. Crandall represented the Baptists. It is difficult to say which one of these brethren made the strongest plea for Christian union. The voluntary discussion which followed was on the same line. The practical steps suggested were such union congresses as this one, frequent interchange of pulpits, co-operation with each other wherever and whenever practicable, with a view to better acquaintanceship and mutual understanding of each other. Another point urged was carefulness in avoiding misrepresentations of each other's position—a fruitful cause of misunderstanding in the past.

"The Doctrine of Atonement in Terms of Modern Thought" was ably discussed by the speakers assigned to that topic, Brother Jenkins representing the Disciples, and there was considerable unanimity of thought in the papers, though we were not permitted to hear the voluntary discussion. One of the liveliest sessions was on the question, "Is Psycho-Therapeutics a Function of the Church?" This was one of the subjects which had two sides, and both sides were ably presented, there being wide difference of opinion. That there was some virtue in suggestion and auto-suggestion, in the healing of certain forms of diseases, was freely admitted by all, but the difference arose on the advisability of the church, as such, making this work a part of its mission.

The closing, and perhaps the tenderest session of the congress, was on "Christ's Prayer for Unity." Seldom does one hear three such papers on that subject as were read by Rev. A. W. Jefferson (Free Baptist), Portland, Me.; Rev. Vernon Stauffer (Disciple), Angola, Ind., and Rev. Henry M. Sanders, D. D., Baptist, of New York. These were followed by three *extempore* speeches of ten minutes each by a representative from each of the three bodies. The feeling was deep and tender throughout this session, and the spirit of unity dominated all minds and hearts.

While listening to these addresses we could not but think how the fathers of this Reformation would have rejoiced to witness a meeting like this, and to hear such sentiments expressed as were presented in these able addresses. Surely the Spirit of God, which is the spirit of unity, is moving upon the hearts of the people, and the prayer of our divine Lord for the unity of His followers seems to be approaching nearer every day. The union congress was a great success, whether considered as an intellectual or spiritual feast, and it is not strange that provision was made for such congresses to be held in the future.

The sessions were held in the Memorial Church of Christ, formed by the recent union of the Memorial Baptist Church and the First Christian Church of that city, and of which Prof. H. L. Willett and Dr. Van Doren are the ministers. The union seems to be working harmoniously so far.

Notes and Comments

The brethren in Australasia propose to have a Centennial celebration April 9-17 in Sydney, N. S. W. They request a few brethren to go out from this country at their own charges, to rejoice with them and to participate in their services. As they propose to send delegates to Pittsburg, it would be a graceful thing if some of our brethren could plan to make this journey to bear our fraternal greetings to the brethren in Australasia, and to bring back to us the inspiration which they will gather from participation in such a meeting.

The difference between knowledge and love, according to Paul, is, that knowledge (without love) puffs up, while love builds up. There is a danger from knowledge without love, as there is a danger from ignorance without modesty. The latter may be superstitious and domineering, while the former may be arrogant and proud, looking down with disdain upon those whom it charges with ignorance. It is better to be built up than to be puffed up; it is better to know little with love and humility, than to know much with arrogance and pride. If we grow in knowledge, let us, also, grow in the grace of our Lord Jesus Christ, who was the companion of the lowly and the ignorant, and who sought, in the true spirit of comradeship, to lift them up to higher levels.

Any attempt to hold the missionary societies responsible for what some regard as a mistake of the Centennial committee is wholly unjust and indefensible. The Foreign Christian Missionary Society, for instance, did not appoint A. McLean a member of the Centennial committee, nor did any of the other missionary or benevolent organizations, as such, appoint the member of the committee that happens to be officially related to such society. These organizations, therefore, ought not to be criticised for any mistakes which the Centennial committee may have made. If such mistakes have been made, the members of the committee are of age, and are individually responsible to the brotherhood, and they have no objection to bearing the responsibility of their action.

As to whether the committee is to blame, and to what extent, will appear more fully when its full report is published, and we hope to be able to lay this before our readers soon. Until then, it is the part of simple justice for the brethren to withhold their judgment. The character of the men composing this committee is sufficient guarantee to the brotherhood that they have acted after the most careful deliberation on the whole subject, for the best interest, as they believe, of the cause we represent. Not, therefore, until after a thorough investigation and knowledge of all facts should the committee be blamed. All expressions of rash opinion and criticism prior to a full knowledge of the facts are not only premature, but are likely to result in great harm.

A favorite motto, as well as a cardinal principle of our plea for unity, has been, "In faith, unity; in opinion, liberty." Isn't it time we had reached a common understanding of the meaning of the motto? Some of us understand it to mean that if one have faith in Jesus Christ as the only begotten Son of God, who is both Savior and Lord, and is obedient to him in his requirements, maintaining a Christian character, he is not to be disturbed in his fellowship because of differences of opinion with his brethren in matters which do not affect his Christian faith and character. Others appear to understand that the faith in which there must be unity includes what might be regarded as the conclusions concerning questions of Biblical criticism and interpretation, which were generally held in the beginning of the Reformation, or which generally prevail to-day. It is easy to see how these widely different views could not get on together peaceably in the same house, and under the same ecclesiastical roof. The moment a concrete case arises in which the principle is to be applied, the crash must inevitably begin. This difference, it will be seen, involves the question of Christian liberty. According to one view, one may differ from his brethren concerning questions of historical criticism, in the exercise of Christian liberty, without forfeiting fellowship with his brethren, provided only he holds these views without surrendering his faith in the Lord Jesus Christ. According to the other view, he has no liberty to differ from his brethren on such questions, for instance, as the composite character of the book of Genesis, the authorship of the Pentateuch, and dates and authorship of certain other books of the Bible. Which is the correct view? Our own view of the question is, of course, well known, but we are open to conviction if sufficient reason can be given for a different view. To make uniformity of opinion on questions of historical criticism of the Bible a condition of union among ourselves or with others, would mean the absolute failure of our movement as a Christian union movement.

Editor's Easy Chair.

The Easy Chair would enter into the spirit of the Thanksgiving season and express its gratitude to Him "who healeth all our diseases, and who forgiveth all our iniquities." We trust the season will be a happy one among our readers. It is sure to be if real gratitude for God's mercies fills all hearts. It is when we appreciate our blessings most that we are happiest. Let there be the blessed feature of home-coming, which, from the beginning, has been one of the characteristics of Thanksgiving day. It is a beautiful thing for the boys and girls who have married and left the old home, or who may have wandered away in single blessedness to return to the parental roof on Thanksgiving day. Nothing could make the hearts of the "old folks at home" more grateful than the presence of these grown-up children. And surely nothing could make these young folks happier or more grateful than to witness the peace and joy which their presence has brought to their parents, and to recall, amid the familiar scenes, the sweet memories of childhood and youth. It is pleasant to call up out of the misty past those scenes and events which brought happiness to our young hearts, and to live over again those halcyon days of youth, never to return. Many there will be, however, who will be hindered by distance, or other causes, from returning to the old home, whose thoughts will wander thither, and who, we trust, will send loving messages to the loved ones who linger there. The old home is the one spot on earth which must ever hold its place in our affections and memory. Though one may wander far in foreign lands, yet memory recalls the home of his youth and childhood and he can sing, with John Howard Payne:

> "'Mid pleasures and palaces though we may roam,
> Be it ever so humble there's no place like home."

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Speaking of the bright memories which come out of our childhood and youth, ought there not to be in this fact a hint to parents and teachers, and all who have to do with the young, to make as many of these bright spots as possible on the fair pages of childhood and youth? It ought to be a hint to the young themselves who are now sowing the seeds of the harvest that is to be. It is theirs to perform such deeds and to live such lives as that memory will be a fountain of joy and inspiration to them through all the coming years. May we not go further? Is there not more than a hint, aye, an admonition, to those of us who are now living our earth-lives, to form such characters, to make such enduring friendships, to live so largely for the welfare of others, and to so fill these passing years with deeds of kindness and helpfulness, as that when we look back from the heights above, through memory, to the lives we have here lived, they will add even to the joys of the heavenly life? This, of course, assumes what we believe to be true, that in the world beyond we shall retain the memory of the struggles joys and sorrows of our lives here on earth. This will be the background on which the joys of heaven will appear all the brighter and more beautiful. But if memory be a source of joy to the righteous, what a source of pain and infinite regret it must be to those who have wasted the opportunities of this life and have failed to live for the things that are eternal! No penal fires that we can think of will furnish keener anguish of soul than this recollection of mercies scorned, of duties neglected, and of opportunities unappreciated and passed by.

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If one wishes for a manifest token of the presence of God in modern history, he will perhaps find nothing more convincing than the marvelous growth in Christian union. The Easy Chair has been mingling for a few days, during the past week, in a Congress composed of representative men of three religious bodies who hold alike to the "one Lord, one faith, and one baptism." In the days gone by, each of these bodies was at war with the others, and the theological conflict was waged relentlessly. They had no fellowship with each other, and no co-operation. Now they mingle together as brethren, ignoring their little differences of opinion, and rejoicing together in the great truths they hold in common, and in the love which joins them together. What has brought about this remarkable change? Under the tuition of the Holy Spirit, who abides in the Church to guide us into a fuller apprehension of truth, and especially of a better knowledge of Christ, men have come to see the relative unimportance of the things on which they differ, and the infinite value of the things on which they agree. We are coming, too, to see the necessity of union in order to the conversion of the world, and to realize, not simply the desirableness of union, but the sinfulness of division. Who can doubt that, under the continued leadership of Christ's spirit we shall come into a still more perfect unity, even as He prayed? It widens one's vision and strengthens one's faith to meet and mingle with these princely men of other religious bodies, and realize, when we get close to them, that their hearts beat as ours, and that they love and serve the same Lord as we. Let union congresses and other forms of union service continue until the forces of righteousness shall be massed against the forces of iniquity in a great and final conflict which shall usher in the Golden Age.

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One of the most frequent admonitions in the Bible, scattered all through its pages, is the heartening phrase, "fear not." To nearly every great leader in Israel and in the Church of Jesus Christ in New Testament times, God gave this exhortation. When lawgiver, prophet, priest, king or apostle faced danger or opposition in the path of duty, he received this word of strength and of good courage. In every case the source of their confidence was not their own strength or wisdom, but God, whose work they were seeking to do, and whose cause they were striving to advance. It is an admonition we need to hear to-day. Many are of fearful hearts. They see lions in the path, but do not see the chains by which they are bound. Every conflict for religious liberty since the world began has been opposed in the name of religion itself. Of none has this been truer than of our own movement. It began in a marvelous declaration of liberty which alarmed the defenders of existing systems. But the men in the lead were courageous men who heard God's voice saying to them, "Fear not!" Every religious movement has had the battle of religious liberty to fight out in its own ranks. We have had many such a conflict over different questions. But when the liberty contended for has been within the limits of loyalty to Jesus Christ, it has always won the day. If our Cause seems to be threatened by those who would undermine the faith, or by those who would make uniformity of opinion on questions about which Bible scholars differ, a condition of fellowship, we need not fear the result. Whatever antagonizes fundamental truth must perish; and whatever infringes on the liberty which we have in Christ must, also, perish. These conflicts are inevitable. But let us see that we wage our battle in the name and in the spirit of our Lord and Master, and we shall hear his reassuring voice, saying again, "Fear not!"

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A good illustration of how not to do it was given the Easy Chair by one of the brethren in attendance at the Union Congress. When he went to a certain city to accept the pastorate of one of our churches, the Baptist ministers and our own had been holding union meetings for some time, but a few weeks previous to his arrival they had agreed to have two papers, in which a representative from the Baptists was to point out the errors of the Disciples, and in turn a Disciple was to point out the errors of the Baptist position. These two papers set the ministers and churches of the two bodies in the city in battle array, and the union meeting adjourned *sine die*! How much better it would have been if each of these writers had been assigned to the task of pointing out the things which he admired and approved in the other religious body! One of the Baptist speakers at the congress said that while Baptists and Disciples held ninety-five per cent in common, and differed only five per cent, yet the five per cent had received more emphasis than the ninety-five per cent of the truths held in common. He suggested that we cease emphasizing the five per cent for awhile and lay stress on the ninety-five per cent of common truths. This would afford ample standing room for adjusting the small per cent of difference. This is a good principle to go by in our relations with each other. If the men among us known as progressives and conservatives would stop to consider how much they hold in common, including the great facts of our faith and the plea we are making for the unity of a divided Christendom, and compare the value of these things with the matters in which they differ, they would realize the folly of spending their time in criticizing each other instead of joining hearts and hands to push on to success the principles and truths which they hold in common. It is a good time, just now, facing our Centennial, to try this experiment.

We Thank Thee By James Mudge

All hail, Thanksgiving day, from of old, beauteous, beneficent and beloved! Thrice welcome its recurrence. Very precious are the hallowed memories that attend the ancient custom. May it long abide with us, a benediction and a dedication. It speaks tenderly yet powerfully of the past, a memento of days gone by when the circle round the hearthstone was larger, when some now scattered or ascended were with us, when merriment and enjoyment ruled the hour. It speaks of the far-away time in the early days of the country when the scattered settlements along these rocky coasts and sandy shores were summoned by their governors to rejoice over their plentiful harvests so big with meaning in their poverty. It has a little connection, by suggestion at least, with other lands and centuries remote, when the Israelites held their fast or ingathering, when the Romans had their autumn festival in honor of Ceres, the goddess of grain, when the Saxons kept harvest home. So this day comes down to us freighted with memories, loaded with love and trust. Praises be to God for his goodness and for his wonderful works to the children of men!

It is a day for gaiety and good cheer. Religion, however earnest, is no foe to fun in its proper place. It bids us put on the garment of praise, a most comfortable and comely robe, warm and winsome, serviceable, seasonable and resplendent, exceedingly becoming to all. It says, "Rejoice always, and in everything give thanks." "A merry heart is a good medicine," declares the Holy Book. Laughter and leanness are proverbially opposite. The sky laughs, the morning laughs, the fertile fields laugh, the children laugh. Why should they not? Very suitable just now, as Milton's tercentenary draws so near, would be the public and private reading of that great poet's L'Allegro whose lively lines begin,

"Hence, loathed Melancholy,"

and go on to say,

"Come, heart-easing Mirth?
And with thy right hand lead with thee
The mountain nymph, sweet liberty."

It is a day of patriotism. "Sweet Liberty" has connections here. One is vividly reminded that the struggle for freedom on this continent has entailed hardships and led through war's desolations. One of the earliest Thanksgivings came to celebrate the joyful deliverance from a starvation season when five kernels of corn a day were all that could be distributed for a good while. There was a general thanksgiving for peace in 1784, another for the adoption of the Constitution in 1789, still another in 1815 for the conclusion of war with England. President Lincoln in 1865 recommended a special thanksgiving for victories; so in 1863 and 1864, from which time proclamations have been issued annually by the several Presidents as well as the governors of the states. So our land is indissolubly linked with the day. We owe praises to the ruler of the nations who has given us our lot in this favored republic, and a portion of the day may suitably be set apart for considering how fully we are discharging our national duties.

It is emphatically the family day, when the wanderers return and all the loved ones take pains to assemble. There has come to be of late years an "old home week" in the summer, which brings back the dispersed to native towns and villages. But it can not take the place of the old home day so long and so firmly established. The literal hearth fires may have come, in the march of modern improvement, to be only a figure of speech, but the heart fires still burn as of old and give forth their long-ago greetings. We may well thank God for American home life, the strong stay of the republic, the source of influences the sweetest and best, fountain of lasting health and happiness. How good to turn this day to large account in making the old folks happy and the young folks glad, in cementing yet more closely the ties that bind together parents and children, brothers and sisters, uncles and aunts and cousins.

It is a day for piety. God is too frequently left out of our festivals. Earthly friends are remembered, but the best Friend is forgotten. Our close dependence on him is one of the lessons taught by the returning autumn. He has promised that "seed time and harvest shall not cease." We rarely realize that once a year starvation is within a month of all the human family. The supply of food is never much ahead of the demand. The year's food, as a rule, is grown within the year, and the wolf is never far from the door. God has given us this year our daily bread. He has proved himself the rewarder of those who diligently work with him and for him. The ever-recurring miracle of the ages has been again performed. Ought we not to return thanks? But not for material mercies only or chiefly should we be grateful. There have been great victories in the mission countries, and the spiritual harvests are going on in many whitening fields. The reapers are busy; also the sowers. There is increasing harmony, unity, love and good will among the people of God. As Christians no less than as patriots we have abundant cause for thankfulness. Let the day be consecrated to faith, and marked by an increase of spiritual vision. Back of the gift is the Giver. Behind the denial is the unalterable love divine. We should be able at least to parallel the song of Habakkuk, who maintained that even though the fields should yield no food, the field no flock, the stalls no herd, the vine no fruit, yet he would rejoice in Jehovah, would joy in the God of his salvation. His challenge to an invincible hope and trust we may well take up. How better can the day be spent than in cultivating the spirit which will give thanks for all things and be everywhere not only contented but more than conqueror?

"We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flower of our youth and the fruits of our prime,
The blessings that march down the pathway of time.

"We thank thee, O Father, for all that is dear—
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain,
Thy mercy permitted the sorrows of pain.

"We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

"We thank Thee, O Father, for days yet to be—
For hopes that our father will call us to Thee;
That all our eternity form, through thy love,
One Thanksgiving day in the mansions above."
—*Will Carleton.*

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. 8:22.

A HYMN OF THANKSGIVING.

By Thomas Curtis Clark.

For the sunshine and the rain,
For the garnered golden grain,
For the timely gifts that pour
From the fields' and orchards' store
For our blessing;
For the glory of the days,
For the nights, with stars ablaze,
With their matchless songs of praise,
Him confessing.

For the kindly word of cheer,
Making glad our sojourn here,
For the faith that life is good,
For the bond of brotherhood,
Growing ever;
For the hopes that pierce the night,
Pointing us a pathway bright
Upward to th' eternal Light,
Fading never.

St. Louis.

PRAYER OF CONSECRATION.

O God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years.

According to our strength apportion thou our work.

As thou hast pardoned our transgressions, sift the ingatherings of our memory, that evil may grow dim and good shine forth clearly.

We bless thee for thy gifts, especially for thy presence, and the love of friends in heaven and earth.

Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, and sympathy with those who bear the burdens of the world, clear thought and quiet faith.

Teach us to bear infirmities with cheerful patience.

Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others.

Let thy peace rule our spirits through all the trials of our waning powers.

Take from us all fear of death and all despair or undue love of life, that with glad hearts at rest in thee we may await thy will concerning us, through Jesus Christ our Lord. Amen.

The Christian Conquest of America

The Second Part of an address delivered at the New Orleans Convention.

By F. M. Dowling

(Continued from last week.)

Loyalty to "Our Plea" demands the Christian conquest of America.

Of all the religious bodies in America, the people who desire to be known simply as Christians, or the Disciples of Christ, ought to be foremost in the home missionary zeal and activities. The large denominations give from $500,000 to $1,000,000 a year for home missions. From every consideration that moves them we ought to match their gifts, and then add a liberal sum to be applied to the massing of all the religious forces of America for a united effort to preach the Gospel to every creature in our own and in all lands. In addition to the common message which all believers have to proclaim to the unsaved, the Disciples of Christ have been commissioned with a message to the churches.

I am not a stickler for the expression, "Our Plea," but I believe with all my soul that we still have a message for our brethren of all communions. If the Disciples of Christ do not stand for something, I move that we stand adjourned.

If we do not stand for something vital and imperative, I am ready to launch my bark on the current of a "disappearing brotherhood." Before God, if we have no needed, present day message for the religious world, this convention ought to memorialize some other religious body, asking them to receive us into their communion, thus reducing by one the number of divisions in the family of God.

Brethren, hear this—the foremost men in all the Christian denominations are coming to recognize the absolute necessity of a united effort on the part of all believers in order that the church may accomplish her divine mission in America and in all the earth.

The Committee on Invitation asking the great religious bodies of the United States to participate in an Inter-Church Conference on Federation, stated this as the object of the movement: "We believe that the great Christian bodies of our country should stand together, should lead in the discussion of, and give impulse to, all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, social evils, child labor, the relation of labor to capital, problems that are created by foreign immigration, the bettering of the conditions of the laboring classes, and the moral and religious training of the young—concern Christians of every name, and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.

In the address of welcome delivered by Charles L. Thompson, Secretary of the Presbyterian Board of Home Missions, are these words: "The waste of power in churches, applying themselves individually to problems, social, civic, missionary, is tremendous. A score of little rills have each far less than one-twentieth of the power they would have if shot through a single mill race."

Friends, when the history of Christian Union is fully written, it will contain these six great chapters: Union, Division, Hostility, Comity, Federation, Unity. We are now writing the chapter on Federation. Some men, with larger vision and more prophetic minds, are sketching out the chapter on Unity.

The greatest words on the subject of Christian Union spoken at the Conference were spoken by that Major Prophet, Robert E. Speer, speaking for the young people. Hear him: "However great the difficulties which stand in the way of an actual realization of oneness among believers in Jesus Christ may appear to others, those difficulties do not appear to be great to us. The atmosphere in which we live is distinctly inhospitable to thoughts of division or separation among us. * * * We are working now so closely for common ends and purposes that here this afternoon, as we look about us and recognize the faces of friends, we feel that there could not be, that it is morally impossible that there could be, any prolongation of division among us. I say we live in an atmosphere which makes these ideals of federation and—I will say with perfect frankness—of Church union entirely common and congenial ideas to us. We know here to-day that just in proportion as we submit ourselves to Him shall we be drawn away from the unholiness of our dissensions, the unChristlikeness of our separations, into the one great body which bears his name and of which Christ our Lord shall be the head. To some generation this privilege is to be given; some day the Church will come that shall realize at last in itself the blessed vision of our Lord, when all his people shall be one. Oh, that it might be in our day that at last the expectant Christ should see of the desire of his soul and be satisfied, that in our day at last, for the conviction of the world, for the full setting forth of the divine unity of the Son with his Father, those who call him their Master might in him be one. My friends,—I mean you of the generation for which I am speaking now,—why should we not begin now, even now, that real unity which shall bring us in our day—shall we not dare to hope for that for which Christ prayed?—that shall bring us in our day altogether, as we are in one Lord and one faith, and also into one Church."

Brethren, Dr. Coyle is right. Toward the port of Christian union our scattered fleets are converging. As vessels near a harbor pilots are sent aboard to guide them safely through the channel. My brethren of the Disciples of Christ—God forgive me if I speak boastingly or presumptuously or ignorantly—I can not escape the conviction that a people whose life study and daily prayer and unceasing activity have all been to the end that all who believe in Jesus Christ should be one that the world might believe, should be used of God, in the present auspicious moment, in the crisis that is upon us, in piloting the incoming fleets of our divided Christendom into the port of such a union as that for which Christ prayed the night on which he was betrayed, and into such a union as will be effective in coping with conditions—alarming conditions—in our own country and in establishing the Kingdom of God in all the earth.

I am sure you have caught the force of these things and are ready to join with me in saying that loyalty to "Our Plea" demands—O how urgently it demands!—that the Disciples of Christ be in the forefront of the forces charged with the Christian conquest of America.

IV. Loyalty to the enterprise of the Christian conquest of the world demands the Christian conquest of America, not only because America is a part of the world, but because the Christian conquest of America is a necessary antecedent to the Christian conquest of the world.

Brethren, for reasons of order, convenience and administration, you may do well to divide this convention into sections, but you can not confine within any sectional limits the interests of any man who has caught the vision of God's purpose through the ages. Home missions and foreign missions have been called the two wings of the angel flying through the whole heavens, preaching the everlasting gospel. This is good, and yet the distinction is almost too great. My vision standing here to-night is that foreign missions and home missions are one, and that foreign missions are that one and home missions are that one and that they twain constitute a fabric as seamless as the robe of Christ. The cleavage between foreign missions and home missions is artificial and must vanish as a line drawn by a ship at sea. Brethren, it is for the sake of the whole world that I am pleading for the Christian conquest of America. I do not know that the importance of the Christian conquest of America in relation to the Christian conquest of the world has been expressed more tersely and strikingly than in the words of Austin Phelps: "If I were a missionary in Canton, China, my first prayer in the morning would be for the success of American home missions, for the sake of Canton, China."

Can Professor Park be right when he exclaims: "Should America fail the world will fail?"

Joseph Ernest McAfee, secretary of the Presbyterian Board of Home Missions, says in his great book, "Missions Striking Home": "The heaven-sent call of the homeland is the appeal of world-capturing spiritual strategy. This vast spiritual organism is masterful, and is designed to be used masterfully of the divine strategist. A saved America holds

A FAT BABY

Usually Evidence of Proper Feeding.

Babies grow very rapidly and if they do not get the right kind of food they grow backwards instead of forwards; that is, when their food is not nourishing they grow thin and cross and some of them die from the lack of the right kind of food. A girl writes:

"My aunt's baby was very delicate and was always ill. She was not able to nurse it and took it to one doctor after another, but none of them did the child any good.

"One day mother told my aunt to try Grape-Nuts for the baby, but she laughed and said if the doctors couldn't do the baby any good, how could Grape-Nuts? But mother said 'try it anyway.'

"So my aunt put one tablespoonful of Grape-Nuts in a quarter cup of hot water and when the food was soft she added as much milk as water and gave that to the baby.

"In a month and a half you would hardly have known that baby, it was so fat and thrived so fast. A neighbor asked my aunt what made the baby so healthy and fat when only six weeks before it was so thin. She said 'Grape-Nuts.' The neighbor got Grape-Nuts for her baby and it was soon as fat as my aunt's child."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

the key to the world's saving. Right here, from this organism of moral and social forces projects the mightiest spiritual leverage at the hand of God or man for the uplift of the human race toward God and heaven."

And it is a truism of the schools and the market place, of the stock exchange and of the streets, that the forces of our American life will shape the destinies of the world's civilization. It will be a dull-witted church indeed, which does not comprehend her proper place and her incomparable mission in contributing to those forces."

William Jennings Bryan, speaking of what he considered the paramount political issue, said: "The United States can do more for this cause than any other nation on earth. We are fighting this battle on the hilltop and the world is looking on." This saying, my friends, of the Christian statesman, is true of the paramount religious issue as well.

For one thing, brethren, the missionary authorities agree that, while eventually the heathen lands must be evangelized by native churches, Christian lands must continue for many years to serve as bases of supply for aggressive work in the non-Christian lands, and that a fast increasing demand is to be made on the church in America both for men and money. No one sees these truths more clearly than the foreign missionaries and those who are charged with the conduct of the world-wide evangelistic campaign.

The most thrilling and encouraging feature of the modern missionary crusade is the students' volunteer movement for foreign missions. The last convention in the interest of the movement was held in Nashville. Many pronounce it in many respects the greatest missionary convention ever held. Hear this: The subject of one section of the program was, "The Success of the Foreign Missionary Campaign Dependent upon the Strength and Loyalty of the Home Base."

I do not know that any man sees this truth as clearly as that man of great soul and illimitable vision, the president of the Foreign Christian Missionary Society. Speaking of churches planted by the American Christian Missionary Society, Pres. McLean says: "Churches thus planted and fostered are related to the work in the non-Christian world as the roots of a tree are related to the branches. Without vigorous roots the tree will wither and die. These churches must furnish the men for the preaching of the gospel in the regions beyond. There is no other source of supply. The men needed for Africa, for China, for Japan, for India and for the islands of the sea, must come from the churches in this land, if they come at all.

The churches should keep pace with our marvelous increase in population. To this end the offerings for home missions should be on a scale of unprecedented liberality. They should be worthy of a people who hold that they have a message for all men everywhere."

The foreign mission boards of the United States and Canada hold regular conferences. The fifteenth conference was held last January in New York City. One of the most important committees to report was the committee on forces needed to compass the work of the world's evangelization. This committee had been instructed to secure "a complete and accurate estimate of the number of new missionaries required each year to cover the field occupied, so that the gospel of Jesus Christ may be within a reasonable time adequately preached to every creature." The committee received replies from 30 boards. There was a general agreement that the time was ripe for a general aggressive movement in non-Christian lands. With the exception of representatives of missions in Turkey and Arabia, not a few are optimistic enough to believe in the possibility of giving every creature in their territory in this generation an adequate opportunity to accept Jesus Christ as a personal Savior. But mark you, friends, this glorious achievement is conditioned on an immense and immediate increase in the supply of men and means for the campaign. The needed increase in the number of missionaries is estimated as from two to six fold. The Foreign Christian Missionary Society said: "We need 10,000 natives to build up a permanent Church. Given the missionaries from home we shall have no trouble in getting the native evangelists."

But, brethren, the churches of America must supply for the "far flung battle line" not only men but money for their sending, their support, and their equipment—and hear it, ye followers of Jesus Christ, though ye hear it to your shame, money is harder to find than men! You will give your sons and your daughters, but your money you will not give. The saddest word that has come from the office of the Foreign Society this year is, that the fifty new missionaries whom the convention a year ago resolved to send to the foreign field could have been found, if the necessary money could have been secured.

Here in small compass is the task and the call, the wealth of American Christians must be consecrated and the wealth of all Americans must be captured; the masters of trade must be brought under the mastery of the Man of Galilee; our captains of industry must be enlisted under the Captain of our salvation; our kings of high finance must acknowledge allegiance to the King of kings; even "tainted money" must be washed, sanctified and justified in the name of the Lord Jesus Christ, and in the spirit of our God the widows may continue to give their mites, but the rich must give their mightiers. Then will there be opened in America a fountain from which healing streams will flow to the ends of the earth. Brethren, if the Christianizing of American wealth and culture is the most gigantic undertaking of the age, it is the most magnificent and the most pressing; for here in America are chained the forces which must be released for the Christian conquest of the world.

I shall speak but one other word, but it is a great word. America must be Christianized in order to make effective the message of our missionaries in other lands. As it is—God save the work—American Christianity, as it is represented abroad too often by travelers and officials and as it is observed at home by visitors from other lands, gives the lie to the word of the missionary. You are right, Brother McAfee. "Unsaved America must remain at best a lame foreign missionary agency." If "we are fighting this battle on the hill top and the world is looking on," America must become the world's example of a Christian nation. Nothing in this day can be done in a corner, American missionaries can not preach one thing in foreign lands, and the American people live another thing in the homeland without the whole world being aware of the contradiction. Distances and difficulties of travel have been well nigh annihilated. Visitors, official and unofficial, from all lands, even the remotest, are coming to our shores in immense numbers. Justice Brewer may find reason for pronouncing the United States a Christian nation, but the world knows just how Christian we really are. The world cares nothing for pronouncements in official documents. The world goes back to Christ's rule of judgment—"By their fruits ye shall know them"—Mr. McAfee is right again: "The American Church of Christ preaches its final doctrine in the demonstrations of American civilization and American life. The world is judging us and our doctrine by what it sees of an applied gospel. And it will be our applied gospel which will carry the finally convicting missionary message of the American people and the American Church of Christ.

Hear me, my brethren, let American missionaries succeed in evangelizing and enrolling in churches the heathen world today, and to-morrow their work will be largely undone by the reports of returning visitors of iniquities flourishing in the midst, and—God save us—seemingly constituting a part of our boasted Christian civilization. Into our teeth the heathen world is flinging the old taunt: "Physician, heal thyself!" How can the Christian conquest of the world proceed in the face of the report that the gospel is insufficient and ineffective in the land where it has been tried on the fairest field, and from which its heralds come. It seems to me that if this report leaves a ray of hope of success for the Christian campaign among the nations, that light would be extinguished when it is reported that in America the principles of the teaching of Jesus Christ in regard to many matters involving personal, domestic, social and political righteousness, are disregarded and even repudiated.

Christianity is on trial here in America as nowhere else in the world. If we fail, the world will fail. By all the marks of providence America has been reserved as the field for the development of a Christian civilization that may serve

(Continued on Page 1487.)

UPWARD START

After Changing from Coffee to Postum.

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.

This is especially so with those whose nerves are very sensitive, as is often the case with talented persons. There is a simple, easy way to get rid of coffee evils and a Tenn. lady's experience along these lines is worth considering. She says:

"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.

"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I finally quit coffee and drank hot water, but there was so little food I could digest, I was literally starving; was so weak I could not sit up long at a time.

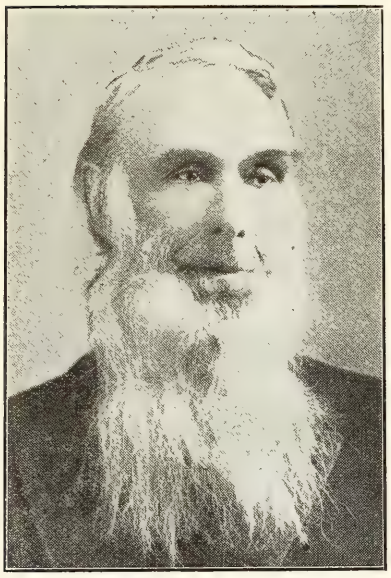
"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago and, after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.

"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now instead of coffee." "There's a Reason."

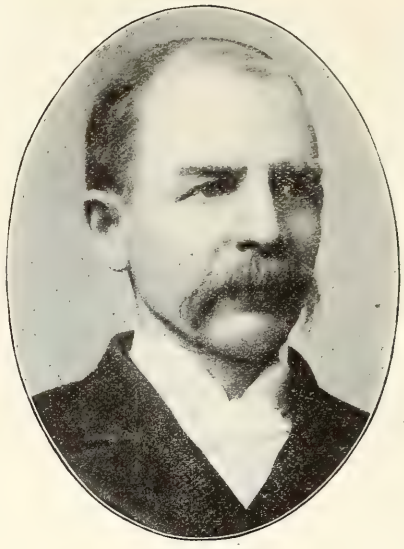
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

OUR WORK IN COLORADO



Thomas Pomeroy.
First Disciple in Colorado. Came in 1864.



John C. Hay.
A pioneer of 1884.

Jerry N. Hill.
Pioneer in the Denver work. Came to Colorado in 1872.

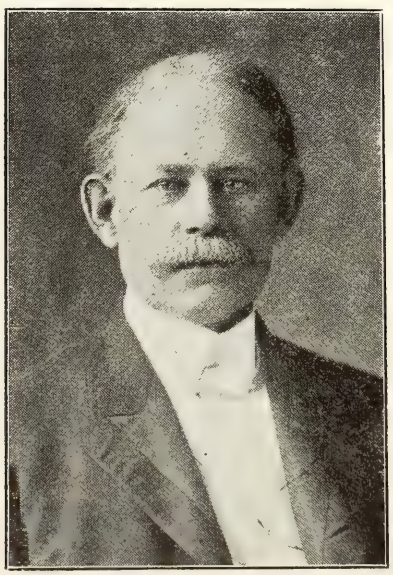
Colorado.

By William Bayard Craig.
Chairman of the State Board.

Colorado is to the United States of today what Pennsylvania was to the thirteen colonies—the Keystone state. It crowns the arch of continent between the Atlantic and the Pacific. It is on the great highway between the East and the West. It is one of the largest states of the Union, being exceeded by but four others, and is one of the richest and most varied in its resources.

The population comes largely from the East, where men have sufficient capital and brains to grapple with the big problems of mining and irrigation. England has contributed large capital in men and money to Colorado. The future of the state dazzles the imagination. The state is becoming as famous for sugar and fruit as it has long been for the precious metals and coal.

Our people are but a handful as yet. Many of the Mississippi states have single counties containing as many Disciples as all Colorado. Iowa has as many Disciples in Des Moines as we have in Colorado. Our churches have made a good record, thanks to the timely help of the Christian Woman's Board of Missions and the Board of Church Extension, added to our own relentless efforts.



J. T. Sharrard.
First evangelist. Served from 1883 to 1887.

Three-fourths of the state are yet without organization of the Christian Church. Despite all our efforts combined with the help of our national mission boards we will not be able to keep up with the growth of the state in its wonderful development. We have whole empires yet untouched or barely entered. We have a church in Craig, Routt County. It stands alone in the midst of a territory comprising 25,000 square miles in Colorado, and as much more in Utah and Wyoming. In Durango we have a newly organized church,—a feeble band. It stands alone in the midst of a territory of similar extent; yet Northwest and Southwest Colorado are conceded to be the richest parts of the state. We have other sections of large extent to plan for.

Our recent convention thrilled all who attended with enthusiasm, because the nature of the territory is so vast and so eloquent in its appeal for missionary effort. A national character who was present writes us: "I have never attended so great a convention. I never before felt that I was present when new empires were being planned." Our twenty-fifth anniversary was celebrated by much the largest and best convention we ever held, and the reports were indeed inspiring.

We will do more than we have yet done in the coming year to evangelize this great field, but we could with the greatest advantage use twice over all that we can raise added to all we will get from the Christian Woman's Board of Missions and the American Christian Missionary Society.

Young men ambitious to do work for the Master on a truly heroic scale, and in fields demanding as much sacrifice as a foreign field, might better turn their eyes to the whitening fields of Colorado.

Our great movement as it advances its lines westward must make itself strong in this Rocky Mountain region, and tie the churches of California with the churches of the Mississippi valley. The past twenty-five years have seen wonderful growth in Colorado, but the next twenty-five years will be still more wonderful in the progress recorded. We are just getting well under way.

Denver. Wm. Bayard Craig.

Some Colorado History.

By Leonard G. Thompson

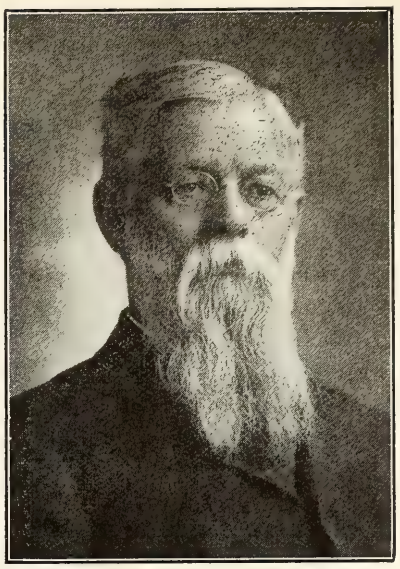
The student of our work in Colorado discovers at least four distinct periods in its history.

First, the pioneer period. As far as known the first Disciple who came to Colorado was Thomas Pomeroy. He was a native of Cornwall, England, and came to Colorado from Canada in 1864. He searched for a year before he found another Disciple.

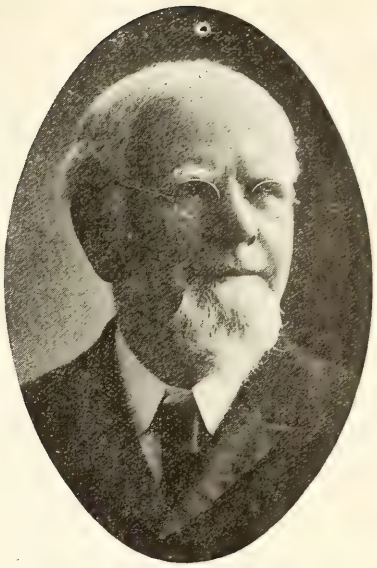
The church at Golden was the first organization in the state. In 1870 we find W. H. Williams (afterwards the first missionary of the Christian Woman's Board of Missions in Jamaica), preach-

M. L. Streator.
C. W. B. M. evangelist, 1891 to 1897.

W. B. Craig.
First president of Convention.



A. E. Pierce.
Treasurer of State Board.



B. B. Tyler.
President of Convention.

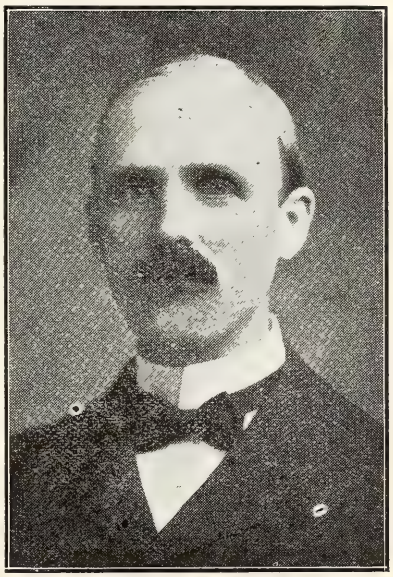
ing there. He held a meeting in Denver in a school house. More than five hundred people witnessed the first baptisms which were performed in a mill race in west Denver. Two of those baptized were the wife and daughter of Thomas Pomeroy.

In 1873 "The Church at Denver" was organized. Among the charter members were Bertie Stover, the "Boy Preacher," and Chaplain Geo. G. Mullins, who made the "Boy Preacher" famous in his volume, "My Life Is An Open Book."

In the same year the first house of worship owned by the Disciples in Colorado was erected at Golden. Bertie Stover led in this movement, and was the pioneer church builder in Colorado.

The baptism of John Beard, at Denver, in 1874, is worthy of mention, as he walked twenty miles to reach Colorado Springs that he might take the train to Denver, as he had heard there was a preacher there who would baptize him. James H. Stover, brother of Bertie Stover, was the preacher.

The first regularly employed minister in Denver was J. H. McCollough, now of California. Five conventions were held prior to the organization of the present state missionary society. These were at Golden, 1873; Denver, 1874; Golden, 1875; Denver, 1877; Boulder, 1879.

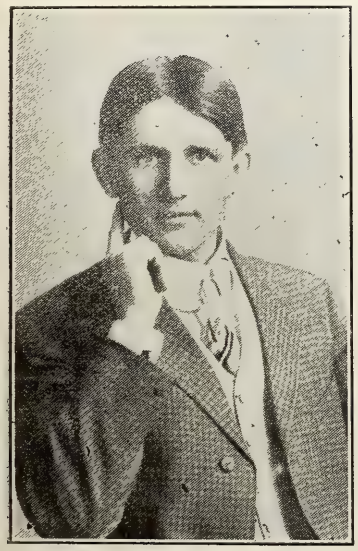


Leonard G. Thompson.
Corresponding Secretary, 1898. Has resided in the state 21 years.

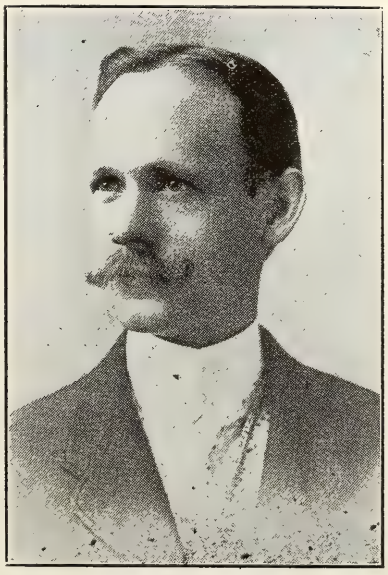
In the autumn of 1881 Wm. Bayard Craig, then of Iowa City, Iowa, made his first visit to Denver, and in January, 1882, he became pastor of the church, which was re-corporated as the Central Christian Church. In March 1882 J. T. Sharrard, a young preacher from Kentucky, came to Colorado.

Second, the period of organization. Under the leadership of Brother Craig, large contributions were made toward building a suitable house of worship, and the first building of the Central Christian Church in the capital city, costing $30,000, was dedicated March 25, 1883. Isaac Errett, editor of the *Christian Standard*, preached upon this occasion. On Monday, March 26, a missionary meeting was held in the new building, at which Brother Errett presided, and the Colorado Christian Missionary Society was organized. Wm. Bayard Craig was elected the first president.

The American Christian Missionary Society began at once to make annual appropriations to the Colorado work, and J. T. Sharrard, now pastor at Flemingsburg, Ky., was employed as the first state evangelist. He served until the close of



Chas. L. Mason.
State Superintendent of C. E.



C. M. Morris.
Recording Secretary.

J. E. Pickett.
President Advisory Committee of Colorado Christian Home.

1887. His was a rugged, pioneer work, and he endured much hardness as a good soldier of Jesus Christ.

From 1888 to 1891 the principal evangelists were W. H. Mevers, a young minister who came from Kentucky, and Charles A. Stevens, who had been minister at Trinidad, Colo.

Third, the period of enlargement. The American Christian Missionary Society continued to give aid until 1891. In this year, by mutual agreement between all parties concerned, Colorado as a mission field was transferred to the Christian Woman's Board of Missions. In the same year M. L. Streator, evangelist in Montana for the C. W. B. M. was given oversight also of Colorado, and removed from Helena to Denver.

The period from 1883 to 1891 in which the American Christian Missionary Society aided Colorado, was the day of small things with that organization, and the transfer to the Christian Woman's Board of Missions was made that larger appropriations might be given to the great Colorado field.

Brother Streator did some of the hardest campaigning during his term of service

Dallas J. Osborne.
Treasurer Advisory Committee of Colorado Christian Home.

from 1891 to 1897. Day and night, in season and out of season, in Colorado and Montana, he labored with great zeal and consecration to establish the work in the great West.

When the Christian Woman's Board of Missions found it necessary to retrench in numerous fields because of an overdraft in their general fund, Colorado was without an evangelist during 1898, as Brother Streator had been supported wholly by them in addition to their appropriations to the state board. During this year Leonard G. Thompson served as corresponding secretary in connection with his ministry at the East Side Church of Denver.

Fourth, the period of greater self-development. This began with the convention of 1898 at Pueblo. The committee on future work recommended that we raise $600, but the convention set the financial motto at $1,000, and resolved to put a corresponding secretary in the field as nearly as possible at their own charges. The amount raised the following year was $1.191. In no year since have the receipts fallen below $1,400, and for the year just closed they were $2,544. Twenty-five years ago the amount raised was $260; twelve years ago it was $842; and now it is three times the latter sum. The convention just closed at Denver named $4,000 as the financial mark in the Centennial year.

Leonard G. Thompson was chosen corresponding secretary in 1898, and still occupies that position. M. M. Nelson served as state evangelist in 1907, and Charles G. Stout a part of 1908.

Speaking in round terms the moneys expended in state mission work in twenty-five years are as follows: Received from the state, $23,150; received from national mission boards, $38,425; a grand total of $61,675. Out of a total of 60 churches 45 have received missionary aid. Of the 51 which have houses of worship 25 have been aided by loans from the Board of Church Extension, and three have received a second loan, making a total of 28 loans.

Perhaps the chief events in twenty-five years may be summarized thus: The gift of $12,000 by Gov. and Mrs. John L. Routt, which mode possible the erection of the first house of worship of the Central Church of Denver; the organization of the state missionary society, so closely connected with the entrance of the Central into its new building; the organization of the Colorado Christian Woman's Board of Missions; the gift of $28.000 by John C. Sutton, which led to the erection of the South Broadway building in Denver, followed by four years of labor without salary by Wm. Bayard Craig and his wife Emma P. Craig; the gift to the National Benevolent Association of land near Loveland, valued at $10,000, and now worth twice that amount, by J. W. Warren and wife, which established the Colorado Christian Home, first at that place, but now located at Denver; the establishment of the Colorado Christian Herald, now in its sixth year, and the establishment of the Colorado Summer Assembly at Pinecliffe, which, also, has passed into the sixth year of its history, and is destined some day, we believe, to attract national attention.

Some Things Accomplished in Ten Years.

By B. B. Tyler.

The recent convention of Disciples of Christ in Colorado was certainly the most satisfactory and encouraging in ten years, During this period of time substantial progress in every respect has been made. Churches have been organized. Houses of worship have been erected. Debts have been paid. Our general organization has been perfected. Our visions have been enlarged. Our sympathies have grown.

In 1898 the annual convention was held in Pueblo. The attendance was small as compared with the last convention held in Denver. In the Pueblo convention there was a lack of enthusiasm. The recent meeting was full of an intelligent and courageous enthusiasm. Every person present was filled to overflowing with courage and confidence as to our future in Colorado. The reports of the mission pastors were full of facts—such facts as furnish fuel for inspiration. Enticing opportunities for fruitful service were presented from every part of the state. In many places there are pressing needs as well as thrilling opportunities. Those who had prejudices when they left their eastern homes, lost them in coming across the plains. There is not a more open-minded, not a more independent, people on earth than are the men and women of the Centennial state. They are unusually intelligent. They see points when points are made in sermons. They desire the best in religion, in social life, in things intellectual, and in matters pertaining to government. Colorado is an ideal field for the Disciples of Christ.

It is a great thing to be in so near to the beginning in the building of a great empire. As I think of Colorado as it was, as it is, and as it is to be, I am thrilled with a joyous enthusiasm.

The program of our last convention was excellent, the best that has been in the last ten years. The addresses were of a high order. They were first-class without a single exception! Brethren from outside our state, representative of our great organized interests, spoke to us words of edification and enthusiasm. They came to us freighted with the best things, and full of the Spirit of Christ.

Ten years ago, in the Pueblo convention, the committee on future work proposed that, for the next year, we attempt to raise $600! The recent Denver convention said, in ringing tones: God helping us, we will raise this year for mission work in Colorado, $4,000!

The Pueblo convention put Leonard G. Thompson in the field as corresponding secretary and state evangelist. He has been in the field ever since. The beginning of his service was the beginning of

Mrs. L. S. Brown.
President of the Colorado C. W. B. M.

our gratifying progress. To him more than to any other one person are we indebted for the advancement that the Disciples of Christ have made in Colorado during the last ten years.

Denver.

Colorado's Debt to the Christian Woman's Board of Missions.

By Mrs. L. S. Brown

The first auxiliary in Colorado was organized in the Central Church of Denver at a meeting called by Mrs. Priscilla Craig, at the home of Mrs. Bessie Craig, in February, 1884.

A state organization was effected in 1887, with Mrs. Emma P. Craig as president. There were but three auxiliaries in the state at the time, Denver, Colorado Springs and Pueblo. In 1889, through the labors of W. K. Azbill, general agent of the national board, the number of auxiliaries had been increased to seven. During this year, at the solicitation of Mrs. I. E. Barnum, of Denver, the national board made their first appropriation to Colorado, in the sum of $500.

In 1891, by mutual agreement, Colo-

First building of Central Christian Church, Denver.
Where the State Society was Organized.

rado became a special field of the Christian Woman's Board of Missions, and from that time to the present, seventeen years, they have made an annual appropriation to our state, ranging from $1.000 to $4,000. In all we have received from this source, not as a loan to be returned with interest, but as a gift outright, the sum of $35.275, which has passed through the treasury of the Colorado State Board, in aid of weak churches or in organizing weak churches. A large majority of the churches in this state owe their existence to this fund.

In gratitude for this liberality of the national board the auxiliaries of Colorado have tried to contribute a fair share of their means to the treasury from which Colorado has drawn her support. The past year was the best in our history. We have been able to contribute $2,215 for all national objects during the year, while we have received an appropriation of $2,000 in aid of Colorado work. All honor to the noble women who compose the Christian Woman's Board of Missions.

Denver.

The Field is Responsive.

By J. E Pickett

I am besought for a brief message for the readers of THE CHRISTIAN-EVANGELIST concerning our work in Colorado. It shall be this: A ministry of thirteen years in the state has demonstrated that this field is as fruitful and responsive to the gospel as other states. The remark is current that the West is a hard field. The remark is true, as it would be true of the East, the South or the Central states. That the West is more difficult and hopeless is not true. No state has churches more loyal to the Christ, or a people more willing to hear his message.

The most cheering feature of our recent state convention was the group of splendid young preachers present—preachers who are at this time leading the churches of the state. They are not only young and enthusiastic, but intelligent, consecrated, sane, free from fads and fancies, given to the preaching of the gospel of the Son of God. One thing remains between us and a mighty advance in the work throughout the state—that they stick. A shifting ministry is a blight to the work in any state and a bar to good progress anywhere. If the young men now filling our pulpits will stay without unnecessary changing, our strength five years from to-day, barring general disaster to the country, will be double what it is now.

Denver.

Central Christian Church, Denver.
Present building where the 25th anniversary was celebrated.

Beginning at Jerusalem.

By A. E. Pierce

"And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."—Luke 24:47.

If we would evangelize the world we must "begin at Jerusalem." Colorado is our Jerusalem. America is the American's Jerusalem.

The New Orleans convention was the first of our national conventions that I have attended. I was greatly impressed with the missionary spirit which prevailed. It was inspiring and encouraging. Too much can not be said or done in favor of foreign missions. I am in favor of world-wide evangelism. But it is a plain, mathematical fact that the stronger our cause is made at home the greater will be our ability to carry the word into heathen lands.

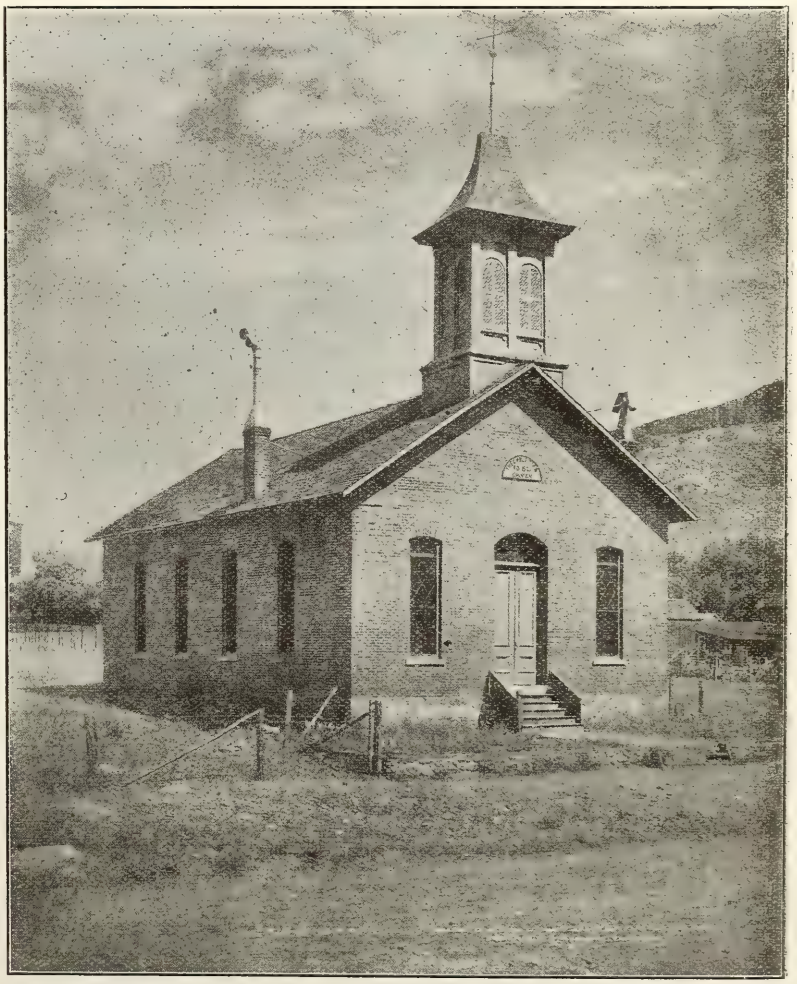
Every church established at once becomes a feeder for foreign as well as home missions. The more grain and cotton raised in America the more America has for export. The wider our work is extended at home the greater must be our ability to extend it abroad.

In Colorado there is a vast and rapidly growing field, even now ready for harvest and awaiting the coming of the reaper. If this field is well harvested it will furnish not only righteousness for "home consumption," but will help swell the supply for heathen lands.

I have seen the church in Colorado grow from "grass roots." Have seen the day—fifty years ago—when there was not a house of worship nearer than the Missouri river, 600 miles distant. The first preaching was in the open air, and within sound of the hammer, the sluice box and the gambler's "layout;" and all on the Lord's day.

Had no evangelist ever come to this Rocky Mountain region it might have so remained to this day. But he came, and there has never been a time from that day to this when there has not been an open field for his work. And there will continue to be for years to come, until our population, so rapidly increasing, reaches a point commensurate with its great extent of territory, and warranted by its unmeasurable and undeveloped resources.

Every dollar spent in Colorado for the extension of the gospel will continue to



The original house of worship at Golden, erected in 1873. First building of the Disciples in Colorado. Sold and new house in course of construction.

be in the future, as it has ever been in the past, seed sown upon good soil, bringing forth an hundred fold.

As a member and treasurer of our State Board of Evangelization for many years past, I desire to bear personal testimony to the great benefit that has come to our cause in this state through the generous aid of the Christian Woman's Board of Missions, the Board of Church Extension and the American Christian Missionary Society. And I am certain that the opportunities for advancing our cause in this Rocky Mountain region are even greater to-day than ever before, because of our rapid growth in population and the development along all lines of commercialism and industry.

COLORADO'S SILVER JUBILEE CONVENTION

It was the twenty-sixth annual meeting, celebrating the twenty-fifth anniversary of organized work in the Centennial state. It was held October 27-30, with the Central Church, of Denver, where the state society was organized twenty-five years ago. By a happy coincidence, William Bayard Craig, who was pastor of the Central Church twenty-five years ago and president of the state society, occupied both positions again in the recent convention.

On every hand the verdict of those who attended is that it was by far the greatest convention in our history. One hundred were enrolled from points outside of Denver. If this number seems small to those who dwell in the more populous centers of the brotherhood, let it be remembered that Colorado is a state of magnificent distances, and is large enough to embrace the states of Ohio and Indiana. Some of our Colorado workers who attended the recent convention traveled as far as from St. Louis to Cincinnati and return to reach Denver and return to their homes.

Of the sessions of the Christian Woman's Board of Missions, which occupied the afternoon and evening of Tuesday, the state secretary of that organization has written; but we wish to add our appreciation of the presence and addresses of Mrs. Ida W. Harrison, vice-president of the Christian Woman's Board of Missions.

The report of the State Board of Evangelization, given by the corresponding secretary at the first session of the society whose quarter-centennial was celebrated Wednesday morning, October 28, showed that 21 pastors and five evangelists had labored a part or all of the year in 21 fields. M. M. Nelson organized the church at Durango; Charles G. Stout those at Fruita and Montrose, also holding meetings at Rifle, Delta and Paonia; A. L. Ferguson organized the church at Limon, also held a meeting at Elbert; W. H. Kindred held meetings at Palisades and Golden; Victor L. Goodrich at Sterling and Grand Valley.

The following named men were aided in the mission fields named, viz: John C. Hay, Durango; M. M. Nelson, Monte Vista; S. J. Vance, E. M. Miller and A. N. Glover, Delta; J. K. Hester, Paonia; W. A. Webster, Rifle; Walter Carter, Florence; R. H. Newton, Ordway; S. J. Mathieson, H. E. Knott, and A. Carroll Shaw, Las Animas; Clark Bower, Colorado City; Jesse B. Haston, East Side Church, Denver; J. W. Maddux and W. F. McCormick, Golden; A. L. Ferguson, Elbert County Church; Zuinglius Moore, Fort Morgan; E. F. Harris and Elmer R. Child, Sterling and Atwood; R. H. Lampkin, Windsor; R. C. Leonard and P. W. Walthall, Wray.

Some of the chief things may be noted: The territory, of which Durango is the center, including portions of Colorado, New Mexico and Utah, is as large as Massachusetts, Connecticut and Rhode Island combined, or about one-third as large as Pennsylvania. Brother Hay, who understands Colorado conditions from pastorates at Colorado Springs and Pueblo, covering a period of about fourteen years, has explored a large territory surrounding Durango, which will become tributary to our work in that important city.

The new church at Fruita starts with 100 members. Jasper Bogue, one of Colorado's own sons, is the enterprising minister. Montrose starts with 36 members. It took a hard struggle to get a start there; but it is a very important center. It is one of the chief places which will be benefited by the great government irrigation project, by which 150,000 acres of land will be reclaimed.

Before Clark Bower had been with the Colorado City church a year a beautiful pressed brick house, costing $8,000, had been dedicated. This church is now spoken of as one of the leading forces of the community. J. K. Hester is leading the church at Paonia steadily forward toward the completion of their modern house of worship. It is built of native stone, and will cost about $15,000. It is nearing completion and will be dedicated during the winter. The East Side Church of Denver entered the basement section of its proposed splendid house last February. It is commodious and comfortable. Its cost was $3,500. Work will soon be taken up on the lecture room superstructure. Jesse B. Haston has led this church in planning a building that will be a credit to the eastern part of the city. M. M. Nelson is just beginning a building enterprise at Monte Vista, in the great San Luis valley, and the cost of their proposed structure will be about $10,000.

By request of the program committee, the address of the president, William Bayard Craig, consisted largely of personal reminiscences of twenty-five years in the Colorado work, as he was with it in the beginning, and has resided in the state the greater portion of the time since. Brother Craig emphasized some of the original sources of our present prosperity. His address was stenographically reported for future reference.

Representatives of various sections of the state delivered short addresses on the opportunities in their respective fields. Thus, John C. Hay spoke for the southwestern portion; J. K. Hester for the western slope; J. F. Findley and Charles L. Dean for the northern part, and Charles G. Stout told of his meeting just closed at Montrose and the organization of that congregation. All hearts were touched at the recital of the struggles that had been encountered in that work.

C. C. Dobbs, president of the Northern District, and Charles William Dean, president of the Southern District, discussed the relations of state and district work. B. B. Tyler delivered an address on "Our Plea and Missions," pointing out the breadth of the position we occupy, and its vital relation to evangelization.

One of the most interesting and profitable portions of the entire convention was that in which messages from the mission fields were given by the mission pastors. These stirred all hearts, and gave us a new conception of the wonderful possibilities before us in this state. In addition to the mission pastors named above, J. L. Ellis, whose field of labor includes a portion of Northern Colorado and Southern Wyoming, where he works under the direction of the American Christian Missionary Society, gave a thrilling report of that field, and of Routt county as a field for promising missionary effort.

All of Wednesday afternoon and evening was given to the interests of the Bible school, and the efficient state superintendent, E. M. Cosner, of Trinidad, used every moment with good things. The presence and addresses of Marion Stevenson were an inspiration to Bible school workers. There was also a strong program by Colorado workers. That session and the report of the superintendent, are to be reported by another pen.

It was a great disappointment that H. P. Williams could not be present to speak for the Foreign Christian Missionary Society. His time in part was used by J. H. Mohorter, who gave a heart-searching message on the work of Christian benevolence. He was followed by G. W. Muckley, who kindled anew our devotion to Church Extension, which has done so much for Colorado and is still doing so.

At the close of this address President Craig, in his enthusiastic manner, spoke of the great need of a house of worship at Durango, and that we must buy a building lot quickly if our work shall be made permanent. He had visited the field during the year. He proposed that we raise a special fund immediately. G. W. Muckley made the first pledge during his address and when Brother Craig took the matter up it was but a few moments until almost $600 was pledged. It was a stirring period in the sessions of the convention.

The final session Friday morning was one of the best. After an excellent business session, in which were given reports of committees, "Echoes from the National Convention," were given by our delegates, A. E. Pierce, M. P. Givens and Mrs. L. S. Brown. All were pointed and interesting, but we are sure all will agree that the report by Brother Pierce was one of the happiest ever heard. G. W. Muckley says it was the most unique report of his experience. No one who heard it can fail to understand why Brother Pierce grows old gracefully, for one who can bring as much sunshine and laughter into a few moments' report as he did on this occasion, must keep young in spirit.

The climax of the convention came when the last item on the Friday morning program was called, and the president of the Colorado Christian Home, Mrs. Katherine Feldhauser, of Denver, with Mrs. L. M. Julian, the matron of the Home, accompanied eight of the children from the Home to the platform, where they sat while J. H. Mohorter delivered another of his tender appeals in behalf of the orphan. It was an hour that will not be forgotten.

B. B. Tyler is the president of the next convention; A. L. Ward, pastor of the Boulder Church, which will entertain the convention in the Centennial year, is the vice-president; C. M. Morris, of Denver, is recording secretary; Leonard G. Thompson, corresponding secretary; A. E. Pierce, treasurer. The other members of the state board are: William Bayard Craig, chairman of the board; David C. Peters, Trinidad; Charles William Dean, Pueblo; Clark Bower, Colorado City, and

B. P. Smith, of Delta. E. M. Cosner was re-elected superintendent of Bible school work and Charles L. Mason, of Denver, was elected superintendent of Christian Endeavor. Brother Mason delivered an able address on "Christian Endeavor Lever" during the Christian Endeavor session.

The committee on plan of work recommended that a state evangelist be kept in the field, and two if possible; that every church, Bible school and society of Christian Endeavor be urged to make a liberal offering to state work; that special attention be given to the development of the work in the Durango district and the Routt county country; that each church be urged to give liberal support to our state paper, the *Colorado Christian Herald;* that each preacher in the state hold one meeting during the year in some church other than the one where he is minister; that the Central and Western Districts be organized and conventions held therein; that every Bible school organize training and adult classes, and that Colorado send a large delegation to Pittsburg.

The centennial committee recommended $4,000 as the financial motto, and that we strive to add not less than 1,000 souls to the membership of our churches this year; that the hour from 8 to 9 a. m. every Lord's day be an hour of prayer for state work; that the societies of Christian Endeavor, under the direction of the minister and church board, create a named loan fund for the Board of Church Extension; also that an earnest effort be made to secure a better fulfillment of the Christian Endeavor pledge; that "ministers assist and encourage in every way possible the work of the Christian Woman's Board of Missions in their churches."

The management of the Colorado Christian Home was heartily commended, and it was recommended that the Home be supported by generous and systematic offerings. This institution has just purchased one of the best sites in the city on which, shortly, the erection of the first of the permanent buildings will be begun. While credit is due to each member of the advisory committee, special credit belongs to J. E. Pickett, chairman, and Dallas J. Osborne, treasurer, of the committee, for their abundant labors in behalf of this worthy institution.

The convention adopted the report of the committee on summer assembly which recorded its "ever enlarging conviction of the value and importance of this institution to our Colorado work," and expressed the conviction "that with wise and enterprising management the foundations are here laid on which will one day rest a great national assembly of our people." Leonard G. Thompson.

The C. W. B. M. Convention and Year's Work.

The year's work accomplished by the auxiliaries to the Christian Woman's Board of Missions in Colorado, as reported in the recent state convention, showed an appreciable gain in nearly every department over any previous year. The aim for the year in special offerings was $700, $300 of which was to be used for Dr. Martha Smith's hospital work, and the remainder for evangelistic work in Colorado. This object was more than realized. The thirty auxiliaries raised in total $2,215.06. The membership numbers 921, Tidings subscriptions, 629. Nine life memberships were taken out by the auxiliaries during the year. All but two auxiliaries observed C. W. B. M. day. Thirteen auxiliaries were placed on the roll of honor for meeting the following conditions: Observing C. W. B. M. day, observing the week of prayer and self-denial, sending in four quarterly reports to the state secretary, paying not less than 15 cents per member per month for state and national dues, and by increasing the membership of the auxiliary. Colorado has one life line auxiliary—Canon City.

The recommendations of the plan of work committee which were adopted by the convention ask that the points for the roll of honor be amended by requiring the reports to be sent to the secretary by the end of each quarter; that our auxiliaries be encouraged to become Living Links, Life Lines and Farther Lights: that each auxiliary be urged to introduce a mission study into its regular program; that we double our Centennial apportionment, making our offering $600 for the four years; that we have an organizer in the field for four months of the year; that we take as our watchword 1,200 members, 1,200 Tidings, $3,000.

The united mission study course was presented by Mrs. Lena Treloar, who emphasized its value. Mrs. Ida W. Harrison, of Lexington, Ky., national vice-president, delighted the convention with two addresses upon the Centennial aims before the Christian Woman's Board of Missions, and the larger outlook of our Christian womanhood.

The state constitution as recommended by the national board was adopted by the convention and the following officers elected: President, Mrs. L. S. Brown; vice-president, Mrs. Olive E. Sanford; recording secretary, Miss Dorah Logan; corresponding secretary, Mrs. Mary Wadsworth Jones; treasurer, Mrs. Mary L. Parks; superintendent junior work, Miss Lena G. Lambdin.

Mrs. Sudie E. Flint was appointed Centennial secretary and Mrs. Arthur Pond superintendent of the home department.

Mrs. Mary Wadsworth Jones,
Denver. Sec. Colorado C. W. B. M.

"Thanksgiving and the voice of melody, joy and gladness shall be found in Zion. The Lord will comfort her waste places; and he will make her wilderness like Eden, and her waste places like the garden of the Lord."—Isa. 51:3.

November for State Missions.

The month of basket and barrel and bin; of cellar and granary and crib; the month of Thanksgiving and harvest home. Well may it be devoted to missions within our own state.

Now is the time when Deacon Grace has a barrel of apples and two of potatoes set into Widow Sparse's cellar—as if my mistake. And Elder Blessing's wagon, coming along a little later, suddenly stops and unloads its ton of coal—just to keep the apples and potatoes from getting lonesome.

With the same compassion we are moved for those near by who lack the gospel. It is the time of family reunions; the relighted fireside; the neighborly evening call. But what about the neighborhoods without a church and the houses that are no homes because they lack the Christ? This is the problem of state missions.

Counting up our blessings this Centennial year we can not make a practical Thanksgiving without sharing in an epoch-marking offering for state missions.

W. R. Warren,
Centennial Secretary.

The Christian Conquest of America.

(Continued from Page 1481.)

as a type for the whole world. Is it too much to say with Emerson, "Our whole history seems like a last effort of divine providence in behalf of the human race?" Shall we fail? The fate of the nations hangs, brethren, on our answer.

Brethren of the international Christian missionary convention of the Churches of Christ, in this solemn presence and before God, for these reasons—loyalty to the fathers of our country, loyalty to "Our Plea," loyalty to the cause of world-wide evangelization—I have declared the Christian conquest of America to be the paramount duty of the hour.

And I utter a final note of encouragement. I say again, it can be done. And I say it is being done. One June morning a father took his little boy and climbed a high hill to see the sun rise. They saw the blackness changing into gray, the gray into gold, the gold into glory. The lad was enraptured with the ravishing vision. When the great orb of day stood clear above the horizon and the glory and the wonder of the sunrise were over, the boy said, pathetically, and with a manifest feeling of irreparable loss: "Well, that's the end of the sunrise." "But," said the father, "it is only the beginning of day."

Brethren, in the enterprise of the Christian conquest of America the sunrise is over, the sky is full of light, the day is growing.

Prof. Langley, of the Smithsonian Institute, discovered a short time ago by means of a very interesting experiment, that the wind was not a solid movement of air, but a movement in eddies, in currents, and counter currents, the most of the movement being forward. So, while the forces engaged in the Christianization of America have met with reverses, while the cause of the redemption of the homeland has in places come to a halt and stood still, praise God, the most of the movement has been forward.

And I charge you, brethren, forgetting those things that are behind to press forward toward the things that are before—forward—forward, until our land becomes Immanuel's land, and the kingdoms of the world become the kingdom of our Lord and his Christ.

My urgent exhortation finds more fitting expression than I can give it in some lines quoted by a distinguished president of this convention a few years ago in his message to his people. They are from Joaquin Miller's great poem entitled, "Columbus."

"Behind him lay the gray Azores;
Behind the Gates of Hercules.
Before him not a ghost of shores;
Before him only shoreless seas.
The good mate said, 'Now is the time to pray,
For lo! the very stars are gone.
Speak, good Admiral, what shall I say?'
And he said, 'Why, say, "Sail on, sail on."'

"All that night he paced the deck
And peered into the darkness—O that night
Of all dark nights! And then a speck,
A light, a light, a light. It grew
A starlit flag unfurled. It grew
To be the burst of time's new dawn.
He gained a world, and gave that world
Its grandest lesson: On! sail on and on!"

THE CHRISTIAN-EVANGELIST

reaches every section of the United States. Locally, what you have may not be salable, or what you want obtainable, but in the wide field of the U. S. there is some one who has what you want or wants what you have. Try an advertisement, as thousands have done t their satisfaction, in the

SUBSCRIBERS' WANTS COLUMN

Our Budget

—Give thanks unto God.

—Preceding Thanksgiving comes Rally day.

—This should be made a great occasion in our Bible schools.

—Not less than $15,000 is wanted this year from this collection for home missions.

—In our next issue we hope to give much space to our Bible school work.

—C. W. B. M. day approaches. December 6 is the date.

—"Send my paper to me here." Our subscription department receives many requests of this kind, and they entail a great amount of needless trouble. Readers should always state where the paper has been going as well as where they wish it to be addressed, then there will be the least possible delay in having the change made.

—We give much space this week to the work in Colorado, where the silver jubilee convention has just been held. Our brethren there have labored faithfully, and there is a field now ripe for the plea of the Disciples of Christ. What is needed is more men who will "stay by the stuff" and more money to develop opportunities. Leonard G. Thompson has been a most efficient worker in the general field.

—In our report of the Baptist congress we have given largest space to the sessions on Christian union, as this was the particular feature that has differentiated this congress from preceding ones.

—Disciples of Christ may, for their own guidance, get some hints from the conduct of the Baptist congress. We have never seen a more orderly congress. No one was permitted to speak twice on the same topic, and those desiring to speak were required to send their card to the platform. The speakers and writers were held strictly to the time allotted them.

—It is probable that we will hold our own congress next spring and participate in a union congress the following year. Committees were appointed to determine this.

—The University of Chicago was host to the congress, entertaining at luncheon all the congress members. Dr. Shailer Mathews presided, and after the repast every man present rose in turn, making known his name, religious amliation and home. This was a good plan to further acquaintance between the members of the three participating bodies.

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—A. L. Drummond, of Norton, Kan., holds a meeting at Smith Center, Kan., this week.

—R. V. Black has closed his work at Mankato, and entered upon his new field at Duluth, Minn.

—R. V. Hope, recently of Eutaw, Ala., has entered upon his pastorate with the congregation at Columbus, Miss.

—J. M. McConnell, of Eugene, Ore., is now able to re-enter the evangelistic work, and is open to calls from any church.

—J. M. Lowe is in a second meeting at Agra, Kan., where B. Gilpin is in his third year's pastorate. The work at Goodland grows.

—A minister is needed at Tamaroa, Ill., where there is a good church and a splendid building. George W. Wise, of Du Quoin, has just held a meeting there.

—J. W. Holsapple, of Hillsboro, Tex., has been appointed by the Pastors' Association of that city to preach the sermon for the union Thanksgiving service, which is to be held in the First Baptist Church.

—L. L. Carpenter, of Wabash, Ind., will dedicate at Atlanta, Mo., Nov. 22, and a cordial invitation is extended to surrounding congregations to be present.

—W. L. Burner, with his church at Enon, Va., has just been in a series of union services with the Baptist minister and his congregation. It was a delightful fellowship.

—A. J. Edmondson has removed from Davis, Okla., to take the work at Queen City, Mo., where the outlook is good, with one accession on his first Lord's day there.

—N. E. Corey, one of our old, but still vigorous preachers, leaves Colchester, Ill., on the completion of the new church there, to take the work at Keokuk, Ia.

—Mrs. E. O. Beaton informs us that the Christian Church at Warsaw, Ind., with a membership of 250, has twenty-two tithers. This should be added to the list we published recently.

—Lewis Hotaling has been unanimously re-employed for an indefinite length of time at Hoopeston, Ill. So far this year there have been 339 additions, and the membership now numbers 839.

—Geo. A. Maldoon is to hold a meeting at Big Run, Pa., with home forces next February, and desires to secure a good singer. The interest there increases. The training class numbers 74, and is working to make it a century class.

—Richard Dobson, who came from England about a year ago, and has been preaching at Pleasant Grove, Minn., is now to take up the work of establishing a church at St. Cloud under the direction of the Minnesota Christian Missionary Society.

—Edward Owers, who has been pastor of the church at Farmington, Mo., for the past three and a half years, has resigned to take charge of the work at Anson, Tex. The Farmington church is in a good condition and needs a minister to take up the work at once.

—J. Q. Biggs is to remain at Golden City, Mo., where a call for a third year has just been extended him. The record of Bible school attendance was broken last Lord's day, and J. H. Hardin delivered the graduating address to the teacher training class Nov. 6.

—The new Christian Church at Aurora, Mo., is almost complete. It will be a fine structure, costing nearly $20,000. George E. Prewitt is the minister, and the dedication is to be conducted by H. O. Breeden, on the last Lord's day in November. E. I. Bagby writes us that it is hoped to go right on with a revival meeting.

—It is gratifying to know that the receipts of the Church Extension Board for October show a gain of nearly $3,000, and sixty-six contributing churches. In this Centennial year there should be a great increase of gifts for this permanent cause. Remittances should be sent to G. W. Muckley, Corresponding Sec., 500 Waterworks Bldg., Kansas City, Mo.

—We very much regret to learn of the death of W. O. Rice, who has been a member of the Central Church, Des Moines, Ia., since 1884. He had been a reader of THE CHRISTIAN-EVANGELIST for a great many years, and during the last days of his sickness, we are told, took great pleasure in having someone read to him from its pages. We hope to publish further particulars at the first opportunity.

—Sixty men, representing over nineteen churches, were present at the annual meeting of elders and deacons of Monroe Co., held at Paris, Mo. "Missions" was the topic that had attention, and many good plans were discussed. H. W. Hunter, County Evangelist, writes that the aim is to make every church in the county keenly alive on this theme, and secure unanimity in every offering.

—J. A. Overstreet has just closed his work at Tonkawa, Okla., where he has been for the past three years. The appreciation of the congregation for him is shown in the invasion of his home a few nights ago by some hundred of the members who brought their tokens of love with them. The congregation has been in a meeting with Clay T. Runyon, who is to continue with the church until Dec. 15.

—Dr. W. E. Garrison, president of the New Mexico College of Agriculture and Mechanic Arts, spent a couple of days visiting his parents and friends in St. Louis while on his way to Washington, D. C., to attend a meeting of the presidents of agricultural colleges in the United States. He occupied the pulpit of Dr. J. M. Philputt on Lord's day morning. He will return to St. Louis in a week on his way back to the university, from which he will have been absent two weeks. His friends will be glad to know that he is looking well and seems in vigorous health.

—H. W. Hunter, State Superintendent of Christian Endeavor for Missouri, has sent out a Thanksgiving letter in which he states that the work so far cost nearly $150, while the societies have sent in $13.50. We do not see how Brother Hunter can feel very thankful nor how he can do very much to have 300 mission study classes in the state by next June if our young people do not support the work with more promptness and determination. Let the societies take this matter up at once and send money order to Brother Hunter at Paris, Mo.; then all of us will be thankful, for some of the sinews of war will be provided that are absolutely necessary to carry on aggressive work.

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"O come, let us sing unto the Lord. Let us make a joyful noise to the Rock of our Salvation."—Psa. 95:1.

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A DOZEN GIFTS.

One of our preachers has made a dozen gifts to the FOREIGN CHRISTIAN MISSIONARY SOCIETY on the Annuity Plan, as follows:

Jan. 9,	1901	$ 100.00
Mar. 7,	1901	100,00
Mar. 17,	1902	50.00
July 2,	1902	2,250.00
July 15,	1903	50.00
Feb. 17,	1905	4,800.00
May 5,	1905	50.00
Jan. 2,	1906	100.00
April 1,	1906	200.00
April 1,	1907	100.00
Jan. 2,	1908	200.00
April 1,	1908	100.00
Total		$8,100.00

Speaking of the Annuity Plan, he says: "You need have no concern or worry about the interest. It is sure to be paid every six months, without even notifying the Society that the money is due. It always comes on time. It is better than a bank account."

The plan insures an income to this faithful preacher in his declining years. This is a hint to other preachers.

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WATCH THIS SPACE NEXT WEEK.

Foreign Missionary Rallies.

The Foreign Society will conduct a three-months' campaign of missionary rallies, beginning November 15. Moving picture machines, showing life scenes from heathen lands, and stereopticon views of the work around the world will be used at the night service. Missionaries Hermon P. Williams, of the Philippines; H. P. Shaw, of China; Dr. James Butchart, of China; M. D. Adams, of India, and W. H. Hanna, of the Philippines will take part.

Conducted by A. McLean—Nov. 16, Paris, Ky.; Nov. 17, Lexington, Ky.; Nov. 18, Harrodsburg, Ky.; Nov. 19, Chattanooga, Tenn.; Nov. 20, Atlanta, Ga.; Nov. 21, Birmingham, Ala.; Nov. 23, Hopkinsville, Ky.; Nov. 24, Paducah, Ky.; Nov. 25, Princeton, Ky.; Nov. 26, Madisonville, Ky.; Nov. 27, Owensboro, Ky.; Nov. 30, Evansville, Ind.; Dec. 1, Grayville, Ill.; Dec. 2, Vincennes, Ind.; Dec. 3, Brazil, Ind.; Dec. 4, Bloomington, Ind.; Dec. 7, Louisville, Ky.; Dec. 8, New Albany, Ind.; Dec. 9, Columbus, Ind.; Dec. 10, Madison, Ind.; Dec. 11, Franklin, Ind.; Dec. 14, Indianapolis, Ind.; Dec. 15, Lebanon, Ind.; Dec. 16, Shelbyville, Ind.; Dec. 17, Rushville, Ind.; Dec. 18, Connersville, Ind.

Conducted by S. J. Corey—Nov. 16, Portsmouth, O.; Nov. 17, Wilmington, O.; Nov. 18, Athens, O.; Nov. 19, Columbus, O.; Nov. 20, Newark, O.; Nov. 23, Pittsburg (Wilkinsburg), Pa.; Nov. 24, Wheeling, W. Va.; Nov. 25, Uhrichsville, O.; Nov. 26, Uniontown, Pa.; Nov. 27, Somerset, Pa.; Nov. 30, Cleveland, O.; Dec. 1, Ashtabula, O.; Dec. 2, Warren, O.; Dec. 3, Akron, O.; Dec. 4, Mansfield, O.; Dec. 7, Canton, O.; Dec. 8, Kenton, O.; Dec. 9, Findlay, O.; Dec. 10, Toledo, O.; Dec. 11, Ionia, Mich.; Dec. 14, South Bend, Ind.; Dec. 15, Logansport, Ind.; Dec. 16, Huntington, Ind.; Dec. 17, Frankfort, Ind.; Dec. 18, Muncie, Ind.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Walla Walla, Wash., Nov. 16.—Ninety additions in first two weeks; 27 yesterday.—Brandt and Burditt.

Special to THE CHRISTIAN-EVANGELIST.

Mt. Carmel, Ill., Nov. 16.—House overcrowded last night, one hundred turned away; mighty men's meeting in afternoon. Dr. Thomson is a great-hearted evangelist.—J. W. Kilborn.

Special to THE CHRISTIAN-EVANGELIST.

Clarinda, Ia., Nov. 16.—Fifty-three additions in two weeks; pastor and church cooperating heartily; everybody happy.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Barnes, Kan., Nov. 16.—Meeting seven days old; seven added. We are in hard field, small loan and weak church; audiences are great, interest good, expect a victory.—Adams and Dobson.

Special to THE CHRISTIAN-EVANGELIST.

Tablegrove, Ill., Nov. 16.—We are in a good meeting with Fred S. Nichols. Closed a revival at Tuscola. Seventy-five new members pledged $650 to current expense fund.—W. T. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Joplin, Mo., Nov. 16.—First day with Central Church; 20 additions; great crowds; preparation by Brother Combs and people unexcelled.—Cooksey and Miller.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., Nov. 16.—Violett and Charleton meeting closed, with 115 added—over 100 adults; meeting continued four weeks. We took Brother Violett last night to Grand Opera House, one of the largest in the South, and it was packed by people assembled for sermon for first time since days of Sam Jones. Our Plea received an ovation such as has not been known in Atlanta before.—H. K. Pendleton.

Special to THE CHRISTIAN-EVANGELIST.

Hannibal, Mo., Nov. 16.—Thirty-four added yesterday, 103 last week. Great increase in Sunday-school; will pass 400 mark to-night. Hannibal will have three churches instead of one. Both new churches under the direction of Bro. Levi Marshall and First Church. The blessed spirit of co-operation and unity will win any city.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Beaumont, Tex., Nov. 15.—Meeting closes to night with 23 added; total of 109; $1,500 raised on debt. Brother Holmes and church happy. Brother Garmong continues to California and W. F. Lintt joins me. Also open with I. N. McCash, Berkeley, 22d.—William J. Lockhart.

Special to THE CHRISTIAN-EVANGELIST.

Salina, Kan., Nov. 15.—The greatest crowd yet to-night; 2,000 in the tabernacle and overflowing churches; 19 added during the day, 94 in thirteen days; a chorus of 100 voices doing great work; good news to follow.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Salem, Ore., Nov. 15.—Had a great beginning here to-day; great audiences; six added; splendid prospects; Small and Shaffer, evangelists.—David Brett, minister.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., Nov. 15.—Twenty-six added to-day, 265 to date; continue. R. B. Chapman, of New Berlin, preached to this overflow to-night.—Welshimer and Kendall.

Special to THE CHRISTIAN-EVANGELIST.

Coffeyville, Kan., Nov. 15.—Harlow-Hite meetings stirring the town; 35 added in eight days.—Ellis Purlee, pastor.

THE UNITED CONGRESS AT CHICAGO

The formal opening of the first congress held between Baptists, Free Baptists and Disciples of Christ occurred on Tuesday evening after the first session of the afternoon. At this evening session Dr. Harry Pratt Judson, president of the University of Chicago gave the address of welcome on behalf of the municipality, and Bishop Fallows, representing the Methodist church, on behalf of the Christian community. The response was by Dr. Jackson, pastor of the Hyde Park Baptist Church.

The afternoon session was devoted to the subject, "Does the New Testament Contemplate the Church as an Institution?" The first writer, Prof. J. H. Logan (Baptist), of Hamilton, N. Y., said *Ecclesia* in the classics and the Septuagint referred to the public assembly or gathering. So far as Jesus was concerned, he neither founded the church nor intended to. He came to establish the Kingdom of God. He did not give a definite idea of what he meant by this Kingdom. He rather likened it to several things. He announced certain laws of the kingdom, but these were the laws of cause and effect, and they were two—love and service.

Jesus did not found an institution, but a brotherhood that sought to realize those things which he taught them to pray for in the Lord's prayer. But while he did not found an institution, his teachings made such inevitable; but he left its character and the details of its organization to the free spirit of those imbued with his teachings. They needed no other authority for the establishment of such an institution, save the mind of Jesus in them and the evident need and wisdom of the church.

A. W. Fortune (Disciple), of Cincinnati, who followed Prof. Logan, followed his same general idea. He treated the subject of the church in the teachings of Jesus, the church in the Acts and the church in the Epistles. In the teachings of Jesus the word occurs twice: the first time it refers to something in the future, and the second to certain local conditions and how to handle them. Jesus did not found the church, but left that to the life of the disciples to formulate. In the Acts and Epistles the church is a local communion, but these local communions are thought of as comprising the church universal. Paul did more than any other man to give form to the church, but with him it was shaped in an easy fashion, after the pattern of things in the Jewish synagogues.

Rev. W. B. Wallace (Baptist), of Cleveland, said the marks of the institution were three, viz.: organization, localization and specialization, and that these were all present in the New Testament societies.

Prof. Shirley Case (Free Baptist), of the University of Chicago, said that the idea of an institution was implicit in the New Testament, but not worked out.

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The evening session was devoted to the subject, "The Legitimate Limits of Free Speech in a Republic." The dominant note of all the addresses was that free speech should be limited not by legislation, so much as by public sentiment.

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"The Doctrine of Atonement in Terms of Modern Thought" was the theme for consideration on Wednesday afternoon. The general trend of the papers was in support of the moral adjustment theory. Statement was made of the views entertained during the early centuries, the modification by Anselm, the governmental theory and others of more modern conception. Burris Jenkins, a Disciple of Christ, said one danger to-day is that we shall be left without any view other than that Christ's life is like that of any other great life. Dr. Frederick Lent (Baptist), of New Haven, Conn., said it is the thought of God as Father that shapes the modern view of the atonement. Even if there had been no sin, only the cross could fully reveal God, he said. Prof. Waterman, of the Free Baptists asked, What does the church gain by insisting on any further statement than that Jesus brings an at-one-ment between man and God? Prof. Hoben, of Chicago, a Baptist, spoke of the relationship of historical criticism, psychology and sociology to the subject. Some interest was added to the discussion by the presence of Prof. Foster and former Prof. Johnson, of Chicago University. Prof. Foster said that not until we get down close to humanity will we understand the atonement. God suffers in the atonement, was a thought he emphasized. Prof. Johnson said it takes a vast amount of learning to put the fact of the atonement out of the New Testament. Other speakers were W. L. Hayden and Samuel Batten.

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So far as the other two bodies—Free Baptists and Disciples—uniting in this Baptist congress was concerned, the theme of chief interest was on the Wednesday evening program. The first speaker, after prayer by Parker Stockdale, to answer the question "What Definite Steps Should be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" was I. J. Spencer, representing the last named body. His paper was received well by the Baptists, while, of course, the Disciples greatly enjoyed some of his "hits." The spirit of the paper was admirable; indeed, this was the character of the whole program. Mr. Spencer's paper and that of Dr. Crandall, who followed him, will be published in THE CHRISTIAN-EVANGELIST. Mr. Spencer is an advocate of organic cooperation, though he believes the forcing process should be applied inwardly rather than outwardly. The subject must be approached, he said, in the spirit of prayer. The next step he suggested was to create a profound feeling of the sin of division. Another step is the religious education of the masses. It took a hundred years to get and keep us apart, and it will take at least ten to get us together again. He spoke of the misconceptions about the beliefs of the Disciples, and quoted Dr. Dodd's illustration about the strangers in the coach who discovered they were brothers. Other steps to union must be lowliness, love of God, superlative loyalty to Christ,—"You cannot serve God and denominations," he said, and "if any man's principles get in the way of Christian union, the sooner he adopts a new set of principles the better"—and Christian liberty. In conclusion Mr. Spencer made a number of recommendations.

Rev. Carter E. Cate, who was to have represented the Free Baptists, was not able to be present. The Rev. L. A. Crandall, D. D., represented the Baptists. He was formerly pastor of the Baptist part of the congregation entertaining the Congress and had seen the walls of the building rise brick by brick. He expressed his great pleasure at the recent union of Baptists and Disciples, and said if a sore throat or a swollen bank account ever led him to give up his present pastorate, and he had to move to Chicago, he would take delight in putting his letter in that church. Coming directly to his subject, he said desirability was one thing, possibility of union another. A cold, passionless consideration of facts there must be, and he contrasted a vital and a mechanical union. Growth can not be found within, and the majority must be convinced that we are substantially one. A consolidation of Free Baptists and Baptist missionary operations is now in view. At but two points have denominations ever disagreed, and the original cause of division exists only as a memory. Time has done the work also in the matter of communion. Turning to Baptists and Disciples, Dr. Crandall said we find serious difficulty in trying to determine the belief of each. Both claim to follow the Bible and we have to trust to individual expressions and seek the most representative literature. He spoke at some length of the Minnesota convention and its resolutions which looked to organic union between Baptists and Free Baptists as a condition of the near future, and of the steps taken toward union by Baptists and Disciples. The program recently drawn up and adopted by their conventions in Minnesota he thought was a very practical one. The two bodies are so much alike, he said, that each is wondering at the obtuseness or obstinacy of the other. We must be kinder in our judgments, he urged, for we are brethren, not ecclesiastical Irishmen armed with shillalahs.

Names had been sent the chairman of brethren who would take part in the discussion. The first speaker was Joseph William Mott, a Free Baptist leader, who suggested that the "next steps" should be more of the same kind—another congress, for instance, like this, personal acquaintance being essential. He believed in the name Baptist congress now, but as to the ultimate future he was indifferent. As a result of a conference representing three great Baptist societies and the general conference of Free Baptists, a basis of union in missionary work had been proposed, and the vote is now in progress. The next step would be, he said, to "take in the Disciples of Christ if they do not take us in." Dr. Willett set forth the process of evolution that resulted in the Memorial Church of Christ, the beginning being a union service. The chief matters for consideration had been one point of administration, i. e., the missionary offerings, and three points of doctrine: (1) name, (2) admission of members, (3) communion service. Dr. A. T. Lawson said he was a Baptist, a member of the "Memorial Church of Christ" in New York, which observed the communion service every Lord's day. He made an eloquent speech. If filled with the spirit of God, he said, we would boldly face the difficulties and pass on. Cantankerous men are on both sides. What we need, he said, is a clear vision that Christ is leading. It is a sad shame that, in the presence of a heathen world, we should not be one, whatever the name. Henry M. Ford, corresponding secretary of the general conference of Free Baptists, supposed that they were ahead in union sentiment, but he now thought it possible that the Baptists and Disciples were a little ahead. J. H. Garrison admitted Baptist parentage, but said that, like Paul, when he was a child he spake as a child. He suggested that we ought to come down this side of the war period when we quoted. What won him to the Disciples was their plea for union. Two forces, he said, are making for unity: (1) internal—we are growing more alike; (2) external—the needs of the world. Rev. J. Stanley Durkee, D. D., a Free Baptist, said that Massachusetts is leading Minnesota, for there union is already assured between Baptists and Free Baptists. Behold, now, he said, is the day of consolidation.

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"Is Psycho Therapeutics a Function of the Church?" The discussion on this subject on Thursday afternoon made the breeziest session of the Congress. Three of the programmed speakers were, in general terms, in the affirmative, while the last one poured scorn and ridicule at the suggestion. Dr. Robert MacDonald, of Brooklyn (Baptist), whose investigations are well known, answered the question by saying the church thinks so. He spoke on the way it increases the efficiency of the church and ministers, but said it must be incidental lest religion degenerate into a health cult. Dr. Durkee (Free Baptist), of Boston, dwelt on the importance attached in the New Testament to the healing ministry, which went side by side with that of preaching. The real significance of the question, he said, was whether the church shall establish clinics. He recommended the teaching of the subject in colleges and grouping of churches for treatment of functional disorders. A. B. Philputt and Rev. R. P. Johnston (Baptist) were the other programmed speakers. We hope to give more space to Brother Philputt's views at another time. Dr. Johnston poured hot shot at the whole idea. Would not more sick men be made? Look at the danger of quacks and fakirs. These, and many other objections, he raised. The discussion was carried further by a number of speakers.

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A most helpful and spiritual session was the last, when Christ's prayer for unity was under consideration. Dr. A. W. Jefferson (Free Baptist) asked whether it is not high time to take the Master's way, close ranks and win the kingdom. Vernon Stauffer, in a fine address, spoke of the humanistic concern in Christ's prayer, the nature of the unity and the office of prayer. Dr. Sanders' interesting address we hope to print.

NEWS FROM MANY FIELDS.

Nebraska.

Secretary Rose, of District No. 5, held a short meeting at Burchard, and revived that work somewhat. There were ten added, five being reclaimed. We hope to make this a supply point.——J. R. Radcliff, pastor at Maywood, recently held a meeting and organized a little band of twenty one at Lamar. He also raised $800 for a new house of worship. Lamar is near the Colorado line. Seventeen have been added to the church at Maywood since he went there and the house painted.——South Omaha, F. T. Ray, pastor, has started work on their new house. It will cost $6,780 in addition to the stone, which they already have on hand. They now meet in the Y. M. C. A.——One added at Peru, L. A. Hussong, minister.——Samuel Gregg is in a meeting at Indianola, L. B. Cox, pastor. Prof. Calvin and wife, formerly of Beatrice, are leading the music. We are glad to note this, as it assures the best possible meeting. A good evangelist and good song leaders.——North Bend, J. E. Chase, pastor, has realized one of its Centennial aims already in the extinguishment of its parsonage debt, which at the same time releases the church from all debts. The amount was $375. Brother Chase will hold a meeting with home forces, beginning the last week in November.——H. M. Mitchell is in a meeting at Bloomington. His next will be at Ash Grove, some miles in the country north of Bloomington. He is the living link in state missions for District No. 8. This district has suffered severely from drouth conditions, and it is a heroic struggle for them to undertake this work.——Our Bible school evangelist was prevented from going to Sterling by weather conditions.——The state secretary spent October 25 at Holdrege, in consultation with the brethren there.——As I write we are at the beginning of the offering for state missions. The treasury is depleted and we are behind with our workers. It is imperative that we have prompt response. It is not always possible to look after it on the first Lord's day, but it should have the right of way very soon thereafter. Nor should we permit other things to precede it so as to make a generous offering impossible. No matter what other interests may press, this is so vital that churches will be justified in declining to let them in until after the offering has been taken. Nor will this be in any way showing discourtesy to the other interests. This is the time when all the states are asking for money to carry on their work. It has been agreed that this shall be sacred to this work, and because it is deeply important to every other work that our churches should be built up and increased, so it is really the right thing to say that all other matters shall be subordinated at this season. We have now several unanswered appeals for assistance that are as worthy as any we have answered. Some are very pressing. But it is plain that the board can not enlarge unless there is evidence of enlarged giving. This can only come from actual results from the offerings. It is to be rejoiced over that only one church has thus far asked to have its apportionment reduced. On the other hand, we have not received notice from a single church that it means to take the offering on November 1, and we are in receipt of several notices that it will be postponed. Apparently this is "Blue Monday" in Nebraska missions. Is there a brighter day coming?

Once more and finally, there are unpaid pledges at the state convention on ground improvements, amounting to $22. This is nearly one-fourth of the pledges made. It will save the office some unnecessary trouble if these are forwarded without further notice. The items are small.

Bethany, Neb. W. A. Baldwin.

Northeast Georgia.

The thirty-first annual session of the Northeast District convention met with the church at Watkinsville. This was our greatest district meeting. There were 148 delegates enrolled, including fifteen preachers. There was about $900 raised for all purposes. This included over $500 for district missions, $200 for benevolences, $135 for education, and smaller amounts for other purposes. The state work was represented by B. P. Smith; benevolences by William Shaw; C. W. B. M. by Mrs. H. King Pendleton and the Woman's Georgia Missionary Society by Mrs. B. O. Miller.

The very best spirit prevailed through all the sessions and the enthusiasm ran high. We have greatly enlarged our plans for 1909. The influence of the New Orleans convention has already made a wonderful impression on our cause in Georgia. Our state convention meets with the church at Fitzgerald, November 9-12. We look forward to a great meeting.

Winder, Ga. John H. Wood.

Dedication in New England.

The pretty new house of worship which is now the home of the West Side Church of Christ, Bridgeport, Conn., was dedicated, October 18, by President T. E. Cramblet. Besides preaching two splendid sermons, he made an earnest and dignified appeal for money. The response was hearty and liberal. More than twelve hundred dollars were raised in cash and pledges, more than twice as much as the members expected to secure. With a membership of only twenty-eight this little band has been struggling against great odds for twelve years. They have met in halls and warehouses and have been driven from pillar to post, all of the time losing in numbers and influence. Their experience has been enough to discourage the stoutest-hearted, but somehow they seem to possess the old Puritan spirit of perseverance and a faith in God which could not be killed.

In 1905 M. L. Streator came to minister to this people. Through his energy and wisdom a splendid location was selected in a growing section of the city and a lot was purchased by the aid of the Board of Church Extension. In July, 1907, the writer came from the College of the Bible to try his pluck in conservative New England. The outlook was anything but rosy-hued. But friends were raised up and the hope of having a permanent church home was an inspiration for work. Danbury, where E. Jay Teagarden ministers for the oldest Church of Christ in New England, stood ready to put one thousand dollars into the building. Others signified their intention to help, many sent contributions from distant states, and the result is a beautiful house of worship dedicated to the cause of simple New Testament Christianity.

The day of dedication was a high day for us. A delegation of forty, including Brother Teagarden, came from Danbury, several disciples from Yale were present, and J. L. Darsie brought greetings from the 56th Street Church of New York. One of the most pleasant features of the day was the afternoon session at which Fanny Crosby, the famous hymn writer, was present and took part on the program. Although she has passed her eighty-eighth year, she is still vigorous in body and mind and says that she expects to live to be one hundred and three. She remained to the communion service and expressed herself as being highly pleased and edified. On Tuesday evening there was a fellowship service in which representative pastors of the city gave greetings and wished the work Godspeed. G. A. Reinl, of Springfield, preached Wednesday evening, and Brother Teagarden on Thursday evening. At the latter service three took membership. On Friday evening we began a series of meetings, conducted by a band of disciples from Yale Divinity School. We have a number of strong men in Yale this year, and they have entered upon this work with enthusiasm. Such men as Thos. P. Ullom, Chas. E. Underwood, M. M. Amunson, T. E. Lumley, E. N. Duty, W. R. Howell and others will assist. Already the movement has attracted attention at Yale. Dean Curtis is in hearty sympathy with it and is watching the outcome with interest. Some who wonder, "can any good thing come out of Yale," would be surprised to hear these men sing and preach "the old Jerusalem Gospel" in its simplicity and power. The movement is an experiment for us, and while we can not look for any large ingathering, we do believe that it will be a time of sowing and also a most effective way to place ourselves in a favorable light before this city, where we are practically an unknown people.

W. B. Blakemore.

Bridgeport, Conn.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

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Puyallup's Revival.

One of the most successful meetings ever held in Puyallup, Wash., and perhaps on the West coast, ran five weeks—six Sundays—and resulted in 200 being added—138 baptisms, 23 by statement and 36 from other bodies. The evangelists who led in this meeting were D. E. Olson, C. C. Curtis and Mrs. Nellie Callison, all of Eugene, Ore. Brother Olson is a power for good. Large congregations listened with rapt attention throughout the entire five weeks. The house being too small for the crowds, a large tent was secured and added as an annex to the building, making room for about 1,200 people. We believe Brother Olson is an all around consecrated Christian man and a great personal worker. The gospel was not only given in word from the pulpit, but in song by Sister Callison's sweet and inspiring solos. Brother Curtis is a splendid song leader and musical director. He led a chorus of eighty voices, including the children's chorus, and an orchestra of ten pieces. He is also a successful minister of the gospel. These brethren place great emphasis on Bible school work. There was an increase of from 135 to 256 in the Bible school while they were here. All departments of the work have taken on great activity. Most of the young people who came into the church have also enlisted in the Endeavor work. One meeting of the Endeavorers which I must mention is called "Telegram Service." Eighty young people took hold, most of whom had just become Christians, and fifty offered prayers. A young ladies' missionary circle was organized with 33 members. Twenty-seven of our young people volunteered to consecrate their lives to the ministry—17 ladies and 10 men. Some have already gone to Eugene Divinity School to prepare for the work. Brother Olson established a Swedish mission. A number of Scandinavians have taken the stand for primitive Christianity. This will be led by Brother Holsten, a Swedish minister who lives here. There is a bright future for the Church of Christ in Puyallup. There are now almost four hundred members and, with J. T. Eshelmann as our minister and leader, we look for greater work than ever before. Plans are already on foot to enlarge the church building. At a reception given the new members, Brother Olson got pledges amounting to $1,000 toward the building. All expenses for the meeting were met with free-will offerings. Everybody is happy.

Mrs. Rose Eaton.
Mrs. Geo. H. Gregory.

Puyallup, Wash.

Ohio.

The defeat of Governor Harris was a sore disappointment to the moral forces of Ohio. He made his fight on the temperance issue and confined it to the country districts. The Personal Liberty League championed the cause of Mr. Harmon and made their campaign in the cities. Hamilton county alone gave Mr. Harmon enough majority to elect him. It is hardly possible that our county option bill will be repealed, though an effort will be made to do it. This will but arouse the temperance forces to greater activity.——The Central Church at Warren observed its 105th anniversary Sunday, November 8. The Second church and the Central joined in the service. Professor Wakefield was the only imported speaker. Local Baptist and Presbyterian ministers made addresses. ——Gary L. Cook began a meeting at Greenville, November 16. Brother Cook held a meeting at this place last year. They must like him down at Greenville. In this they are to be commended.——Gipsy Smith is leading the churches in Cleveland in a two-weeks' meeting. Gray's Armory is being used for night meetings and the old stone church for the noonday. Much interest is being aroused. ——O. P. McMahon, of the Wilson Avenue Church, Columbus, is assisting the church at Croton in a revival. J. E. Stone, of Columbus, preaches regularly for the Croton saints.——C. R. Oakley began a meeting at North Baltimore November. He has just closed a successful pastorate at Wauseon.——W. P. Murray has lessened the number of our bachelor preachers by taking unto himself a wife. October 31 was the eventful day and Miss Belle Anthony, of Southington, the happy bride. The new benedict is now preacher at Vermillion.——D. H. Harris has recently come from Harrisburg, Pa., to Leipsic. He is open for an evangelistic meeting.——L. L. Carpenter dedicated a new meeting house at Jackson Center November 8. This is a new church organized only two years ago by Clarence Mitchell. It is the only congregation we have in Shelby County.——C. G. Huffer has located with the church at Deerfield.——M. G. Buckner has resigned at Mansfield and will go to Owensboro, Ky. He has not been in Ohio long enough for us to get well acquainted with him. The longing "for the ol' Kentucky home" was quite strong, no doubt.——President Bates rededicated the remodeled church house at Sparta, November 1. He also preached at Canton, Sunday night, November 8, at the overflow meeting. Of course, you read the telegrams of Welshimer and Kendall's great meeting, so we will not tell of it. ——Mitchell and Bilby are with A. F. Stahl and the Wabash Avenue people of Akron. There is promise of a fine meeting.

C. A. Freer.

"Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms."—Psa. 95:2.

The Situation at the Southern Christian Institute.

From recent letters we gain a better idea of conditions at the Southern Christian Institute after the fire which destroyed the girls' dormitory. The destruction of the contents of the building was even more complete than at first supposed. It took a brave fight to save the other buildings. The fire spread in the dry grass so rapidly that it took a large force to control it. The wood-house, with the winter's supply of wood, was burned. Only enough canned fruit for one meal was left from the large quantity "put up" for winter use.

The negroes of the community rendered every possible aid. The white people showed great sympathy and kindness. The scholars were obedient, helpful and uncomplaining.

How about the loss? Most of the commissary supplies were burned, excepting potatoes. There must be a cash outlay to replace these. Most of the furniture, bedding, linen and general equipment were lost. Money is needed to replace this loss. They have converted the shop into a temporary dormitory and dining-hall. The printing press is moved into a shed, and the machinery moved over behind the barn, and some temporary building had to be done. All these things and many more will take money. All will add expense. Then, we can not now put the building back for anything like the sum which put it there in the first place. All building materials are almost twice as expensive as then.

Clothing for the girls is *not* needed, as enough is now on the way to supply all their needs; but quilts, table and bed linen and tea towels, and the like will be very acceptable. These should be packed in strong boxes or barrels and shipped to J. B. Lehman, Edwards, Hinds county, Miss.

But the great need is for *money gifts*. President Lehman thinks that $3,000 will hardly replace the loss—outside of the insurance. Will not the churches and the brethren of our brotherhood send gifts to cover this loss?

C. C. Smith.

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Dedication of Eugene Bible University.

The fourteenth year of this school opened with the most encouraging outlook for a brilliant, progressive future. More new students than in any preceding year, and many yet to enroll. The old building, so far as the interior is concerned, has become a new structure. A number of young ladies have secured rooms in the dormitory and, with other students, will take their meals in the dining hall. The latter is under charge of Brother and Sister A. E. Hervey.——Sister L. E. Rhem, recently from Helix, Ore., now resides in the so-called "old building." She is a benefactor of the school by deeding to it property valued at some $10,000. By further recognizing her Christian act and Christlike spirit, the apartments in which she resides are henceforth to be known as "Rehm Hall."——All told, the total amount of improvements this year on the Eugene Bible University premises is about $40,000. The dedication of the new $35,000 stone building took place October 18, in the presence of about 600 people. Morton L. Rose, of North Yakima, Wash., delivered the message of the day in a most effective manner, and won the hearts of all. Pres. E. C. Sanderson offered a few appropriate remarks, the immediate result of which brought about pledges for $800. Many made the most of the opportunity to view the various departments of the buildings. W. A. Gressman.

Eugene, Ore.

Victory at Corona, Calif.

A great victory has been achieved for the little church in Corona, Calif., through a five weeks' meeting conducted by John T. Stivers, of Los Angeles. The victory lay not so much in the number added as in the deepening of the spirituality of the members, the drawing them together in a closer bond of sympathy, love and fellowship, and revealing in them a latent strength they never dreamed of possessing.

The congregation's sixteen years of history have been years of continuous struggle against adversity of nearly every sort. Victimized by foes without; frequently rent asunder by dissensions within; poverty stricken; no standing in the community; held in derision by the other religious bodies of the town; frequent change of ministers, with long periods of no regular preaching; these and many other adverse circumstances combined to make its life one of hardship and struggle for existence.

With the coming of W. T. Adams as minister two years ago began the agitation for a new church building, which was badly needed. This was dedicated last June with all indebtedness provided for. Brother Adams closed his ministry September 1 and departed for Washington. We were happy in the possession of our new building, but our happiness was clouded by the prospects before us. Few in number, our resources exhausted, were we, when Brother Stivers began the meeting. He came without any preparation worthy of note having been made, because the time was short; and he came without our guaranteeing him a dollar, assuming all risks. Under these conditions, sufficient to discourage the stoutest heart, he began in full confidence of a great victory, assuring us that results were with God, who always rewarded the faithful. Brother Stivers preached in a way that delighted every true disciple's heart. He "determined to know nothing save Jesus Christ and Him crucified." The meeting closed with 28 additions in all—16 by confession, 9 by letter and statement and 3 were reclaimed.

Among the blessings brought us through this meeting were a number of happy surprises. One of these was the ease with which the expenses, amounting to more than $260, were met. Another was the locating of a splendid young man, E. J. Harlow, of Downey, Calif., as our minister during the last week of the meeting. Brother Harlow came on an indefinite promise. But when pledges were called for for the year's work, the handsome sum of $1[illegible] was secured in less than fifteen minutes. The value of this meeting to the cause in Corona can not be overestimated. To our faithful State Board we owe a debt of gratitude we can never repay. They arranged this meeting for us and secured Brother Stivers for the occasion; and they also influenced Brother Harlow to come as our minister.

I have written thus at length to show what the old gospel, when preached as it was intended to be preached, will do for any community, however hard the conditions. I write, too, in the hope that the publishing of this report may bear fruit in the renewing of hope, courage and activity in other despairing churches.

Corona, Cal. J. E. Myers, clerk.

Great Meeting in Los Angeles.

A year ago S. M. Martin held a meeting, resulting in 185 additions, and was called to hold another meeting. Owing to an opening that occurred in his dates, we were able to secure him sooner than expected. Just exactly one year to the day from our first meeting the second was started, the meetings also running the same length of time.

Brother Martin had associated with him two singers, Hersell Hoggatt, who conducted the great chorus, and his daughter, Nina Martin-Hatcher, soloist. The meeting started off with additions and thus continued until 177 had responded to the invitations. Of this number 112 came by confession of faith, all but eight being baptized before the meeting closed. There were 65 by letter and statement. There were 50 heads of families and 75 young men and women.

Brother Martin is certainly one of the greatest evangelists. He is a great teacher, and his work remains after he has gone. We were very much pleased with the singers, whose work was of the highest order. The church has been greatly strengthened. This meeting was a great undertaking in a financial way, owing to the present stringency. But we are several hundred dollars ahead, and have reached many of the most influential people in our part of the city.

I have entered upon my fifth year of ministry with this congregation. During this time 662 have been added to the church, the membership having increased from 487 to 616, making a net increase of 429. The Bible school has grown from an attendance of 85 to more than 400, with a proportionate increase shown in all the various departments of the church. One other result of the meeting that should receive mention is the organization of a "Teacher Training Class," which numbers 141, with bright prospects of reaching the 200 mark.

The church is prospered as never before, and all our people rejoice and thank God for the evangelists and the great victory.

Willis S. Myers, minister.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Nov. 9.—Two additions at our regular morning service.—J. W. Ellis.

Colorado.

Fort Morgan, Nov. 9.—Fine services. Two confessions, making seven the first two Sundays of this month.—Zuinglius Moore.

Georgia.

Fitzgerald, Nov. 10.—One addition by letter on Lord's day, and one by confession and baptism during the sessions of the state convention.—E. Everett Hollingworth.

Illinois.

Galesburg, Nov. 6.—The second week of our meeting closed to-night with five additions—22 to date—14 by confession. William Leigh, of Akron, O., is proving a great leader and soloist. We will continue at least two weeks longer.—J. A. Barnett.

Auburn, Nov. 9.—Our meeting with F. A. Sword, evangelist, of Lanark, has just closed. There were six additions—three by statement from other churches, one from the denominations and two confessions. Brother Sword uses the "Sword of the Spirit" effectively. His sermons are clear, interesting, forceful and tactfully presented.—Roley Nay.

El Paso, Nov. 9.—One confession October 25, two added by membership November 8. Our Endeavorers are to put in a missionary library.—A. M. Growden.

Harvel, Nov. 9.—Meeting here closed last night with nine additions—one from the Baptists, one from another body by baptism, one reclaimed and two by baptism. H. I. Hostetler was our evangelist. The church was much strengthened and the work is in good condition.—A. O. Hargis, pastor.

DuQuoin, Nov. 9.—The writer just closed a 14-days' meeting with the Friendship Church, resulting in 17 additions—15 baptisms. Elijah Collins is the pastor. We had a good day here yesterday, with 338 in the Bible school, and fine crowds at all the services of the church. One addition at the evening service. We are to have a meeting in February with W. E. Harlow as evangelist.—George W. Wise, pastor.

Hartsburg, Nov. 9.—We are in a meeting here with Z. M. Brubeck doing the preaching. The meeting is three days old, interest good and we will continue for a time.—C. B. Hanger, song evangelist, Hartsburg, Ill.

Indiana.

Indianapolis, Nov. 9.—Began here with W. A. Roush, pastor at Morris Street Church, yesterday. Four additions first night.—O. J. Marks, singer.

Japan.

Two married ladies were recently baptized in the Yatsuya mission, Tokyo, Japan. Miss Miller reports the work prospering.—W. D. Cunningham, New Haven, Pa.

Kansas.

Moline, Nov. 9.—Two added yesterday. I begin a meeting with home forces November 15.—O. J. Law, minister.

Asherville, Nov. 9.—Work moving nicely. Owing to the serious illness of my wife I have not been able to do much outside work, but glad she is now improving. Will begin a meeting November 29 with home forces, after which we hope to begin a schoolhouse campaign.—W. H. Curtis.

Beloit, Nov. 9.—Three added by letter November 1 and two by letter on November 8, with largest offering for state missions in the history of the church. The Bible school is increasing in attendance and interest.—W. H. Scrivner.

Great Bend, Nov. 9.—Began a meeting here yesterday. Three added first day. Great interest. A. M. Zimmerman, leader of fine chorus. B. A. Fuller and wife, soloists and special workers, are fine. H. W. Nicholson, pastor, and wife have prepared the field nicely.—M. B. Ingle.

Lebo, Nov. 9.—Three confessions at evening service yesterday. New vestibule being erected to building this week.—Chester A. Snyder, minister.

Cheney, Nov. 11.—Our meeting is 12 days old, with 51 added. W. I. Myers is the minister and has things in good shape. Edward Clutter, evangelist.

Kentucky.

Louisville, Nov. 12.—The Parkland Church has recently closed a very interesting and highly satisfactory meeting. The services were largely attended. At times chairs were placed in the aisle. There were 22 additions, 18 adults. The preaching was done by the pastor. Miss Mable Myers and Mrs. Mary O'Neal Evans assisted in the music and personal work. To the great delight of all Miss Myers has entered the field and would be a most worthy and effective helper to any evangelist or pastor evangelist. She is well adapted to personal work, chorus leading and solo work. I most heartily commend her. She may be addressed at 1506 Rubel Ave., Louisville, Ky.—G. W. Nutter.

Massachusetts.

Miller, Nov. 6.—Evangelistic services closed here October 28 with 12 confessions and two by statement. The Sunday-school is organizing for more effective work. The Ladies' Aid and Christian Endeavor are planning work for near future. J. F. Wilson, song evangelist, of McLeod, Mo., did good work with the chorus.—(Mrs.) Ella Gibson.

Everett, Nov. 8.—One confession. A wet day—Bible school attendance 103. We think this good for a school not a year old.—A. T. June, minister Union Christian Church.

Missouri.

Marceline, Nov. 6.—Just closed a twelve-days' meeting at Lentner with 10 additions—eight by confession and baptism.—A. Munyon.

Weston, Nov. 7.—Our meeting continues with splendid interest. Fourteen added to date—12 confessions.—Jesse L. Wilkinson and V. E. Ridenour, evangelists; J. E. Wolfe, minister.

Springfield, Nov. 10.—The simultaneous revival meetings now in progress in Springfield are already stirring the city, and accomplishing much good. N. M. Ragland, at the First Christian Church, is already getting a fine hold upon the people with his excellent sermons and personal work. This is Brother Ragland's second year as pastor. He was formerly pastor of the church at Fayetteville, Ark., for the remarkable record of 22 years. Two accessions so far. One baptism last night.—Charles E. McVay, song evangelist.

Calhoun, Nov. 8.—There were two additions to-day and one last Sunday, making 46 added in regular work in the last ten months. In an 18-days' meeting in August there were 60 additions, giving to the church 106 new members. The membership was just doubled in my ten-months' ministry of half time. The house is under repairs and all departments are working well.—Joseph D. Babb, Buffalo, Mo.

Ash Grove, Nov. 7.—Closed a two-weeks' meeting at Halfway, in Polk county, with 27 additions—22 confessions. Two of these came on last Sunday when Walter Davis, the regular minister, preached. This meeting was on the eve of the election, and during a rainy period. My next meeting is at Cross Timbers, in Hickory county.—J. H. Jones.

Laddonia, Nov. 4.—Our meeting with Spicer and Douthit closed with 51 accessions—33 by confession and 18 by letter and statement. The meeting lasted five weeks and the interest did not abate to the last. We are grateful to Texas for the loan of this great team.—J. D. Greer.

Salisbury, Nov. 10.—There were four additions here last Lord's day. Also two others not previously mentioned.—G. H. Bassett, minister.

Canton, Nov. 11.—Three confessions at Ocean Wave Church Sunday at regular services, and two Tuesday afternoon at a service held by Brother Scoville and his helpers. Their visit was a great help.—Edwin T. Cornelius.

Oklahoma.

Enid, Nov. 9.—Five additions since last report, and 102 in six months, with $1,106 paid on church debt.—Randolph Cook.

Tonkawa, Nov. 9.—We are in a meeting with Evangelist Clay T. Runyon. Having splendid meeting—great crowd last night. Runyon is at his best and is proving himself a power in the pulpit. He will continue with us until December 15.—J. A. Overstreet.

Oregon.

Roseburg, Nov. 2.—Closed the best meeting in the history of the Roseburg Christian Church. S. M. Martin and C. Hersell Hoggatt labored hard and earnestly for four weeks, preaching every night and three times on Sunday. The efforts of these two men greatly strengthened the church. There were 40 added—22 by confession, 16 by statement, two by letter. There were 63 pledged tithers. Two classes in Sunday-school will meet this week to organize. This will make four organized classes in this department. The meeting paid for itself and left a healthy balance in the treasury. We hope to complete repairs on house soon.—B. W. Bass.

Tennessee.

Johnson City, Nov. 2.—I began my ministry with this good congregation the first of August, following a five-years' faithful ministry by J. Lem Keevil. Eighteen have been added to the church during the first quarter, the Sunday-school averaged 408—521 one the last Sunday in the quarter and $20 collection; $50 worth of repairs done and $120 in the treasury at the close of the quarter. We raised $100 for Church Extension—we were asked to raise $50 and $100 for state work. The outlook is very encouraging.—John T. Brown.

Texas.

Ladonia, Nov. 9.—Brother Douthit and I have just closed a meeting at Laddonia, Mo., with 51 additions. J. D. Greer, their efficient pastor, has done a good work there. We are now at Fairland, Ind., in a meeting at Brother Douthit's old home. The church will not seat the crowds that come and many are turned away. Eight confessions last night.—E. V. Spicer, Ladonia, Texas.

Waco, Nov. 9.—The work at Ennis moves encouragingly—eight additions in last two Sundays. Fifty-one since May 1. The church will contribute $100 to state missions and all missionary offerings during the year have been greatly increased over previous years. The Ladies' Aid, besides largely assisting our local work, is educating a young lady in Carlton College. It is the purpose of the church to begin very soon the erection of a fine new church building.—H. R. Ford.

Bryan, Nov. 9.—One addition yesterday by statement. Took Texas Mission offering of $28.25 and expect to get more.—James A. Challenner.

Waxahachie, Nov. 8.—We had fifty additions in a short meeting with M. M. Goode at St. Joe, Mo. There were four additions during our regular services here yesterday.—J. B. Boen.

Virginia.

Enon, Nov. 9.—J. T. Stinson, (Baptist) and myself have just closed a series of union services between the Baptist and Christian churches in this community. The fellowship was sweet, the interest good and, I believe, much good was accomplished. Three were added to the Lord. Sunday morning I spoke to Baptist brethren on "Fraternity," and was well received. It will be hard to tabulate the actual results of this gathering together of God's people. This much can be said: We know each other better now than we did formerly and we are nearer together than we were before the meeting.—W. L. Burner.

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ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Bible Schools in Colorado.

In presenting this, my annual report, I desire to give the facts concerning the Bible schools as I have found them, with such suggestions and recommendations as seem wise.

At the beginning of the year I accounted for 44 schools in the state, with a total membership of 5,648. I have been advised of four new schools organized during the year at Durango, Ordway, Fruita and Littleton, making just 50 at present with a membership of 6,317, an increase of 669 for the year. I believe other schools have been started but have not been advised about them.

Cradle Roll.

There were 19 cradle rolls at the beginning of the year. Now there are 18, showing a loss of one, with a total membership of 567. I could not learn what the enrollment was when I took the office of state Bible school superintendent so can not give the difference in membership at present. Some have understood something of the value of this department and have done splendidly, while others have given it little or no attention. I mention two extreme cases: Colorado City is the banner school, having 78 enrolled with a school enrollment of 158. Another school reports, "We have no cradle roll now, all the babies having grown out of it."

Home Department.

At the beginning of the current year there were 13 home departments. There are now 16, with a membership of 767. Colorado City also leads in this, having a greater per cent based on school enrollment than any other school, having 135 on the list.

Training Classes.

This department has made a most remarkable growth. It has been the source of a great deal of pleasure to me to know that no other state in the nation, except Kansas, has had such a striking increase in teacher training. We occupy second place among all the states in proportion of training students to enrollment of Sunday-schools. In the teacher training report at the international convention at Louisville last June, Colorado occupied second place of all North America, Nova Scotia being first, so our good state heads the list of the United States, an honor we all should well be proud of. I am especially happy over the fact that it is our training work that made this possible, for at the time the report was made up for Colorado there were 74 classes and 1,325 members in all the churches. Of this number, 20 classes and 768 members belonged to the Christian Bible schools, or more than all the other churches combined.

Less than a year ago there were only two classes in the state in our schools, one at Trinidad and the other at South Broadway, Denver, with about 20 members. Now there are 26 classes and an enrollment of 926. Some have said that our campaign for the open book was of a "mushroom" nature from which satisfactory results could not be expected. We can not, of course, hope to have all who enlist to continue through the course, but all will be benefited in proportion to the work they do put into it. A comparison will show that we are making headway and will lead in graduates as well as enrollment. We have not a single class a year old in the course of study now in use.

For your information I give the following figures, for which I am indebted to Mrs. Jean F. Webb, state superintendent training department of the Colorado State Sunday-school Association: Since June, 1906, 72 persons have passed successful examinations. Of this number 31 have been from our schools and every one within the past year against 41 from all other churches in three and one-half years. The number of training students enrolled up to the present time is as follows: Congregational, 136; Union, 68; Baptist, 102; Methodist, 246; Episcopal, 45; Presbyterian, 124; United Presbyterian, 6; Latter Day Saints, 7; Seventh Day Adventists, 30; Christian, 926. Total, 1,690.

E. M. Cosner,
Colorado State Bible School Superintendent.

So far as I have learned the only school in the state having an advanced training class is South Broadway, Denver, but others are to be started soon.

Adult Classes.

Only within the past two months has there been any special effort made to promote the Adult Bible class movement within our state, but already signs of an awakening in its interest are observed. In order that we may have a complete record of all such classes I have arranged for these papers to first be sent to the state Bible school superintendent for registration when they are promptly forwarded to the proper party for attention. I mention the following classes which have fully complied with these conditions to date: Cheerful Workers, Colorado Springs, women, 20 members; Y. P. B., South Broadway, Denver, mixed, 65; New Movement, Trinidad, mixed, 24; Excelsior, Colorado Springs, women, 14; Philothean, Fruita, mixed, 25; C. M. Morris Bible, Central, Denver, women, 126; Y. P. B., Central, Denver, mixed, 175.

I believe we are beginning to understand pretty well the value of teacher training, what it is and what it will continue to be, and I am persuaded that the organized Bible class proposition is of no less importance, and is the one thing now before us which we need to push.

State Colors and Emblem.

I have thought from the first, and still believe, that the extent of our organized work depends largely upon the measure of co-operation that may be secured, and anything that will encourage it is worth our consideration. It was with this object in view that state colors and emblem for our Bible schools was proposed. The proposition for colors was submitted to the schools of the state, requesting them to vote for a combination of three colors, and the one getting the largest number of votes by a certain date should be adopted. A goodly number of the schools were interested, and a large majority was cast for lavender, white and light green, which were accordingly declared the state colors of the Christian Bible schools of Colorado.

A design for state emblem was submitted to the state board for its consideration, and was adopted. This emblem bears the state colors, and would make a nice design for a church window. I have had in mind a state motto and a state song for the same purpose, but did not have the time to give to it.

Finances.

A larger number of schools have contributed to state work this year than ever before. While the increase in total amount given was not as great as expected, it is a good indication of larger co-operation in this important matter. Last year four schools took the offering which amounted to $471.28. This year twenty-five schools were interested with offerings, aggregating $619.66, a gain of twenty-one schools and $148.38. I believe our schools need to be educated in this matter and made to see that the most important duty and first need is our own state. I am convinced, however, from my own limited experience and the experience of others here and elsewhere, that our methods must be changed before we can expect a hearty response from the schools. The objects for which money is asked should be made more definite, and be largely expended on Bible school work in our state, as is done in other well organized states. I believe that far greater and quicker returns are to be had from an investment in Bible schools than any other department of Christian activity. In other words, more can be accomplished with an equal amount of money from this source than any other department of the church.

Recommendations.

I think it not out of place for me to make some recommendations, which seem to me should be considered by those who will be chosen to lead the work this year, therefore I suggest:

That a state Bible school board be created, consisting of state superintendent and two members of state board, for the purpose of attending to the affairs of this department.

That the state Bible school superintendent, corresponding secretary and state evangelist maintain the closest co-operation in their work.

That a superintendent for each district

be selected for the purpose of aiding the state superintendent in his duties.

That the state and district superintendents be authorized to make such visits to schools as may seem wise to the Bible school board, and actual traveling expenses be allowed and paid out of the funds with the state treasurer.

That we give our hearty support to the work of the Colorado State Sunday-School Association.

In Conclusion.

The most pleasing thing I have to report of the year's accomplishments is that 244 precious lives, from sixteen schools, have been brought into the Kingdom of our Lord. There were doubtless many more, perhaps as many others, but were not reported. What a glorious harvest! Has it not been worth many times the cost in money, labor, heartaches and tears?

E. M. Cosner, State Supt.

✣ ✣ ✣

The Great Brown Class at Bellefontaine, Ohio.

When the minister, Roy L. Brown, went to Bellefontaine three years ago, the first day he stood in front of the class there were just three men in it. The growth at the start was gradual—in fact, the enrollment of the 200 young men has been gradual. Over 300 lives have been touched by the Brown class—but, as in the city work there has been a constant moving in and out, the class has been very happy to maintain its present enrollment. With the new basement thrown open to the class for its use, which will give a seating capacity of two to three hundred, the boys are determined to fill it. This class has been made from most every profession and walk of life! The average age of the men is probably about 30 years.

Its methods of work are very simple, yet strenuous in the extreme. To get new recruits means simply to get after them, and keep after them, till you get them. Of course there are many not reached yet—however, the boys are still after them! The class has its banquets, socials, business sessions, etc., but the chief thing is the Lord's day morning lesson study! Class interest will keep up, if you keep it interesting. Big men's classes pay! In the Bellefontaine congregation, at the present time, there are between 40 and 50 men enrolled on the church books who came into the church by the way of the Brown class. And this is the chief end and aim of this class! Not to make it simply a club or social organization, but to glorify God in the lives of men. The class has devotional, membership, social, benevolent and employment committees, but their chief joy is in loyal service to God and Christ! Of course the readers will understand this is not a "happen-so" class! It came by inspiration born of a holy desire to do large things in the Master's vineyard.

The Bellefontaine Bible school also has a large class of younger men and a class of over 50 older men. The school prospers numerically, financially and, best of all, spiritually. Roy L. Brown.

Bellefontaine, O.

✣ ✣ ✣

A Successful Teacher Training Class.

We organized last winter with sixteen members. A few lost interest and dropped out. Some could not continue the work because they had not the time to give. Others stayed with the work to the end but did not take the examination. Four received diplomas. How did we do it? Well, it almost did itself. One of the graduates, a Methodist Sunday-school superintendent, said: "We felt the need of more Bible knowledge, and the teacher training class supplied that need. We all prayed for wisdom, and the leader made the lessons interesting. While we took all that was in the book, we did supplemental work. Often the members of the class were assigned some special work, which, as one expressed it, "was delightfully pleasant and profitable, and left us hungry for more."

Sometimes it would be prophecy and fulfillment. Sometimes it would be types and anti-types. Sometimes it would be expressions and illustrations in the New Testament drawn from Old Testament history, such as the serpent in the wilderness, John 3:14; the passage of the Red Sea, 1 Cor. 10:12; the tabernacle, 2 Cor. 5:1; fleeing for refuge, Heb. 6:18. The leader would call attention to these New Testament statements and have the pupils read the account in the Old Testament. Sometimes it would be a lesson (Bible readings) on the old and new dispensations. The leader spent much time in prayer and preparation to make the lessons interesting. Then the program was varied so the work would not become monotonous. When the work was finished, all expressed regret that we could not continue. But the leader had resigned here and there was no one to take it up and carry it on. W. H. Applegate.

Mt. Pulaski, Ill.

RALLY DAY.

Lord's day, November 22, is home mission day in the Sunday-schools. This should be made the occasion of a great rally in our schools, and wherever possible collections should be taken for the benefit of mission work in the home field.

Half of the money collected and sent to the American Christian Missionary Society goes back into the state Bible school work, so it means much to the state workers.—Make it a great day. Report at once, sending draft, check or money orders to American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

In the Spirit of Christian Union.

In the city of Chillicothe on November 17, 18 and 19, there will be held the Missouri Sunday-school convention, or, as we commonly say, the union state Sunday-school convention. This will be a notable gathering. Among the distinguished persons who take part on the program will be Mr. McElfresh, the recently appointed international teacher training superintendent. In such bodies as this we have the opportunity of manifesting the spirit of Christian union, and thus help on toward the accomplishment of Christian union itself. I have often felt humiliated to see so few of our people in attendance at the sessions of these union conventions. Some things may be said and done which we can not all approve, but this is liable to be true in the gatherings of our own people; but for the most part, nothing will be found calling for objection. I hope that all who can possibly do so will be in attendance at this convention, get the good which it offers and help on with its good purposes.

J. H. Hardin.

311 Century Bldg., Kansas City, Mo.

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An Easy Centennial Aim.

The Bible schools are asked to contribute $20,000 this year to missions. Half of this is to be used in the work of the general home board and the other half returned to the several state societies. This is one of the easiest of all the Centennial aims. If four cautions are observed it will be reached without difficulty.

1. Let every Bible school that made an offering for home missions last year beat its own record this year. Of course none would think of taking a backward step in the Centennial year.

2. Let every school that ever had fellowship in this work make the offering this year a little larger than the one it gave before. The same motives that moved us to give before ought to have twofold force of the Centennial year. So we must not fail.

3. "Each One Win One." Let every school that is giving this year enlist some other school. A good thing deserves to be passed on. If we have found a way to serve the Lord and advance his kingdom let us make haste to show it to those who have not yet discovered it.

4. Let no school wait to be won. It is the Centennial year! We are pleading for the open book. We want to celebrate the Centennial of this plea by opening the Book in every home and every community in America. The American Christian Missionary Society is the agency which we have constituted to lead in this patriotic and religious enterprise. Let every Bible school be quick to volunteer an offering to advance the cause and celebrate the Centennial. W. R. Warren.

Roy L. Brown's class at Bellefontaine, O.

Midweek Prayer-Meeting

By Charles Blanchard.

ENJOYING MATERIAL THINGS.

Thanksgiving Topic, November 25, 1908. Deut. 8:7-14; 1 Tim. 4:4, 5.

The note of thanksgiving is frequent and fragrant in the pages of Old Testament history. It was not strange that our New England forebears on occasion set apart days of thanksgiving, as also days of fasting and prayer. They were men and women whose lives were set about with the atmosphere of the old Hebrew history, in the midst of the dangers and difficulties of the New World in which they found themselves. Like the Israelites of old, they were wanderers in the wilderness, set about by strange scenes and surroundings, suffering privations and hardships with heroic endurance, yet not without murmurings at times. But out of all these things, with many losses and crosses, the Lord delivered them. And so they had their seasons of thanksgiving. The Lord gave them songs of deliverance in the night watches. The old sweet promises that sound exultingly through the psalms of Israel's seers and singers and find record on the pages of their history, found gracious and grateful recognition in their hearts and homes and in their places of assembly.

Our national Thanksgiving day grew out of this atmosphere and spirit of our Puritan ancestors. They were a hardy and heroic race, with much of the Hebrew lore as the basis of their religious and social life. They worship the God of Abraham, of Moses and Joshua and Caleb. They, too, dwelt among the Canaanites in this strange, new world, which they had received as an inheritance from the God of the ancient peoples. Their worship was a militant note, mingling, not unseemly, with the gentler strains of thanksgiving and praise.

And with all their austerity and the severity of their manners, and their primitive simplicity and the general harshness of the age, they enjoyed a large degree of material blessings. They were given to hospitality, and in entertaining strangers sometimes entertained angels in disguise. As usually happens, with increasing prosperity many forgot the God of their fathers and the giver of all their good, and boasted themselves of the works of their hands, as we, their children, living in an age of marvelous material prosperity. Over and over again the faithful preachers of the divine grace and goodness warned them in the words of the old prophets and leaders of ancient Israel. Still, many grew indifferent, and religion was at a low ebb at the beginning of the eighteenth and of the nineteenth century, as of the twentieth century upon which we have entered.

Evermore we need the prophet voice calling us to remember the source of all our blessings in this goodly land, which we have received from our fathers and our fathers' God. We are in daily danger of forgetting the rock from whence we were hewn, and that all these material things are not of our own making or multiplying. The God of all grace has been very merciful unto us and blessed us, not only with all spiritual, but with all material blessings in heavenly places, in Christ Jesus. How little do we realize the unmeasured and unspoken good that has come to us through the mission and ministry of the Christ of our world, and especially in this wonderful New World, preserved unto the fullness of the Gentiles, as those who read the pages of history carefully most fully believe and affirm. It was Ralph Waldo Emerson, the prophet soul of New England through the formative period of the most remarkable era in our national history—the nineteenth century—who said: "America, it would appear, is the last effort on the part of Divine Providence on behalf of the race." Would that we might catch this prophetic vision and rise to the responsibilities of our vast opportunities, lest we forget God and perish, with all the nations of them that have grown rich in material things to the neglect of the spiritual and the eternal.

Christian Endeavor

November 29, 1908.

HOME MISSIONS: A MILLION A YEAR: OUR FOREIGN IMMIGRANTS.—Isa. 2:1-22.

DAILY READINGS.

M. Justice or the Stranger.	Deut. 24:14-17.
T. Kindness to the Stranger.	Deut. 23:7-8.
W. Hospitality.	Lev. 19:10-15, 33, 34.
T. The Foreigner's Child.	Mark 7:24-30.
F. A Noble Foreigner.	Acts 10:21-23.
S. No More Foreigners.	Eph. 2:19-22.
S. Topic.	Isa. 2:1-22.

Alien is a term applied to unnaturalized persons who have removed from another nation to our own. Most of the people who have sought our country have come to make it their country. They are with us for better or for worse, for time or for eternity. Over a million came last year. If the aliens passing through Ellis Island, the New York immigrant station, last year, had been made to pass in a constant stream before one standing at the entrance to the building, he would have seen 2,500 living beings passing every day during the whole year.

Where They Go.

If this army of aliens were distributed over the several states it could be assimilated and handled without the menace to our country that results from the present tendency of the aliens to settle in certain already congested centers of foreign residents.

The great city secures the larger number. New York City, for instance, is no longer an American city in nationality. There are more Jews in New York City than live in Palestine; more Italians than live in Naples; more Germans than live in any German city, save Berlin; more Irish than live in Dublin and Cork combined. Other large cities come in, each for its share. The great manufacturing institutions east of the Mississippi River, particularly in the Allegheny Mountain region, use a large per cent. of alien labor.

Immigration, Old and New.

The old immigration came from England, Ireland, Scotland, Wales, Holland, Germany and some from France and Spain. These were a sturdy stock that mingled on our shores, and from which the American people sprang, to begin with.

The new immigration is from other parts of the world, and is made up of a different class of people. In addition to the orientals, who will come in larger numbers as the years go by, the bulk of the new immigration comes from south European nations. They have been an oppressed people. It has been with effort that they have secured enough money to reach our shores. They are an illiterate people, many of them having grievances against both church and state.

Evangelization and Successful Americanization.

There are many theories of how we ought to meet the conditions created by these alien nationalities. The views held by most of the American missionary boards are that it is not enough to furnish the newly arrived alien with real estate information, instructions as to how to become naturalized, and how to exercise the rights of citizenship, and other matters, but he must be met by a man who loves him for his soul's sake, and his soul's work. His vision is narrowed by racial prejudice; he has a grievance against the church, which he holds against Christ. These blurred views will dissolve only in the atmosphere of Christ.

What Are the Disciples Doing for the Alien?

Julius Stone has for years been laboring among the Scandinavians of the northwest. He has recently closed his work at Chippewa Falls, Wis., and opened up headquarters in Minneapolis Minn. C. S. Osterhus, Ossian, Ia., has also been working for years among the Scandinavians. In addition to preaching among these people, he publishes a paper called the *Bible Vennen*.

At Ellis Island, Jos. Keevil, Brooklyn N. Y., has just been secured to organize the work of meeting the aliens who come through the port of New York City. He is also pastor of the Second Church, Brooklyn, which is now being organized along institutional lines. His church is located in the midst of the great foreign population. The writer counted more children playing on one side of the block in front of Brother Keevil's church, about five o'clock in the afternoon, than could have been seated in the building if it had been crowded to the doors.

Recently a Russian colony, in the city of New York, has come into touch with us through the West 56th street Church and the labors of Brother John Darsie. The pastor of this body of people united with the West 56th street Church. His name is H. Norton. These Russians have been working under the Baptists, but found themselves in all points in accord with us. They represent that in Russia the movement to which they belong numbers a million adherents. At our recent national convention in New Orleans, the American Society was instructed to take up this work. It is doubtless the largest open door among aliens ever placed before the Disciples of Christ.

"The Lord shall command the blessing upon thee in thy storehouses, and in all thou settest thy hand unto; and he shall bless thee in the land the Lord thy God giveth thee."—Deut. 28:8.

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White Slave Trade

By EDWIN W. SIMS, U. S. District Attorney in Chicago. An account of the White Slave traffic of today by the official who has already obtained the conviction of many hundreds of the miserable creatures engaged in this 'business," and who, Mr Sims says, "have reduced the art of ruining young girls to a national and international system." Every woman and girl in America will be benefited by reading this article by the great federal attorney who is doing such good work to rid our land of a ' Traffic which would, by contrast, make the Congo slave traders of the old days appear like Good Samaritans."

Why Girls Go Astray

This is the subject of a second article in one of the free issues of the WOMAN'S WORLD, by the Honorable Edwin W. Sims, written as was the first "White Slave Article," strictly from the viewpoint of the lawyer, who finds himself called upon, as an officer of the law, to deal with this delicate and difficult subject.

The Sins of Society

By JOSEPH MEDILL PATTERSON, Author of "A Little Brother to the Rich," the greatest book sensation of the year. Mr. Patterson is an insider, and this article is a startling exposure of the follies and sins of the fashionable rich. Mr. Patterson says that we have in this country among these rich society people a practical Court; that society women relegate all functions of usefulness, except one—the bearing of children—and they are not inclined to discharge this function as they ought.

"The Christian Science Faith," by Mrs. Clara Louise Burnham, author of "Jewel," "Jewel Story Book," "The Open Shutters," etc.

"The Most Interesting Thing in the World," by George Ade, George Barr McCutcheon, Forrest Crissey and William Hodge.

"Love Making in Foreign Lands," by Frank L. Pixley, author of "King Dodo," "The Burgomaster," "Prince of Pilsen," etc.

"The Old Homes and the New," by Hon. Adlai E. Stevenson, former Vice-President of the United States.

"The Sins of His Fathers," by Cyrus Townsend Brady, author of "A Little Traitor to the South," "Richard, The Brazen," etc.—a powerful story dealing with "The Sins of the Fathers visited unto the third and fourth generations."

"My Beauty and Health Secrets," by Miss Della Carson, first prize winner in the Chicago Tribune's $10,000.00 Beauty Contest, also in World Contest. Miss Carson tells the secret of how she has the appearance of a girl of sixteen, whereas she is thirty.

"New Arkansas Traveler Stories," by Opie Read, author and originator of "The Arkansas Traveler."

"The Journal of Julie," the confidential and personal experiences of a young country girl winning her way in a great city.

"The Wild Rose Letters," being the heart secrets between Elaine, Countess of Wycherly, and Rose Mary of Strawberry Point (Ia.). Its sentiment is as sweet and delicious as wild honey.

Some of the other contributors to these four issues are: Margaret Sangster, Ella Wheeler Wilcox, Roswell Field, General Chas. King, Harriett Prescott Spafford, Elia W. Peattie, Elliott Flower, Stanley Waterloo, Frank L. Stanton, Edwin Balmer, Maude Radford Warren, Allen D. Albert, Dr. W. F. Waugh, Ellen Stan, John Kendrick Bangs, and many others.

WOMAN'S WORLD is printed in colors, 32 to 64 large pages each issue. In order to demonstrate that it is the greatest reading value of the times we make the following free offer:

FREE OFFER We will send at once, postage prepaid, copies of the WOMAN'S WORLD for four issues, containing the "White Slave" articles by Mr. Sims, and *all* of the other features mentioned, including the Christmas December issue, absolutely free to anyone who will send only 25 cents now to pay for a special full year's subscription.

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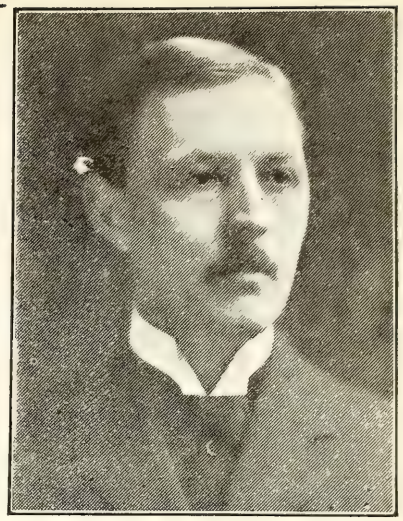

HON. EDWIN W. SIMS
U. S. District Attorney who represented the Government in the famous $29,000 000 Standard Oil Case.

"The Illinois Vigilance Association."

Object: To Suppress Traffic in Women and Girls.

Association Bldg., Chicago, Sept. 17, 1908.

Woman's World:—We thank you for the copies of WOMAN'S WORLD for September. We shall ask a donation for more. The article by Mr. Sims must do great good.

ERNEST A. BELL, Cor. Sec'y.

The Rocky Mountain Rescue Home

"A Christian home for Erring Girls."
Colorado Springs, Colo., Sept. 18, 1908.

Woman's World:—I write to ask permission to publish in our official organ the article in the September WOMAN'S WORLD entitled "The White Slave Trade of Today." We desire to extend to you our personal thanks for the publication of this great article.

WM. H. LEE, Supt.

Chicago Tribune says Editorially:

The revelations made by U. S. District Attorney Sims in the WOMAN'S WORLD should be given as wide a currency as possible.

As Mr. Sims says, thousands of girls from the country are entrapped each year, and he points out the pitiful fact that the parents of a great majority of these unfortunates are unaware of their fate.

What is greatly needed as a supplement to vigorous prosecution of offenders is a campaign of education. Clergymen should take up this evil and instruct parents in their congregations as to the reality and extent of the danger. In small towns there is virtually no knowledge of this evil and how it manifests itself, and there is far too little even in cities.

The problem is enormous, but it can be solved largely by educational means. The responsibility for a broad and systematic campaign of enlightenment rests with the religious and social agencies now existent in every community—the churches, the women's clubs, the civic leagues, and associations. The press, too, should give a reputable publicity and exert its influence directly and on educational lines to the end that the public may know the gravity of the evil and its conditions.

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The Home Department

The Martyrdom of St. Turkey.

BY THE REV. S. B. DUNN.

How Saint Turkey came to sainthood,
And at last was canonized,
Is the burden of the story I shall tell;
How they grew him—
How they slew him,
And his corpse anatomized,
Till we bless him now with candle, book and bell.

Martyr was he to their kindness,
For they loved him to the death,
As other saints besides have breathed and bled;
Since they fed him
To behead him,
And to take away his breath,
As they stuffed him, living, so they stuffed him dead.

No more struts he in fine feather—
No strong pinions now has he
To upbear him even to a final rest;
But they roast him,
And they toast him,
While they bring him out to be
This our grateful nation's proud and honored guest.

Comes he steaming to the table,
Like a life on altar laid,
Veiled in incense as they bear him from the fire;
Where they greet him,
And they eat him,
While his praise is sung and said,
And the festive spirit rises higher and higher.

Blessed martyr of Thanksgiving!
May we hold thy memory dear
Long as Time shall roll its breakers at our feet!
Having crowned thee,
We'll surround thee,
Sovereign of each passing year,
As before thy happy shrine and board we meet.

—*New York Observer.*

An old paper tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store. Many are trying to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, "it's on the inside."—Harry N. Crawford.

"O give thanks unto the Lord, for he is good, for his mercy endureth forever."—1 Chron. 16:34.

The interpreter had them then into another room where was a hen and chickens, and bid them observe awhile. So one of the chickens went to the trough to drink, and every time she drank she lift up her head and her eyes toward sheaven. "See," said he, "what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up."—John Bunyan.

We praise Thee, O God, the Father and Helper of all the sons of men, who hast redeemed us and made our hearts glad in Thy presence. Every day Thou hast enriched us with blessing and spoken to our hearts in love. Thou hast turned sorrow into joy and made Thy light to shine out of the clouds of our foreboding. The peace of our dwelling has been Thy peace and Thou hast spread a table before us. Thou hast been ever of our company in friendship and in joy. By Thy strength we have labored and Thou hast given us rest and refreshment. Have pity, O God, upon the poor and troubled of the earth and sustain the oppressed, giving them release and cheer. Help us to receive Thy gifts with gratitude and to show our love by service. In the name of Christ. Amen.

"In everything by prayer and supplication with thanksgiving let your requests be made known to God."—Phil. 4:6.

The Devil's Bible.

This wonderful volume is in the royal library of the royal palace of Sweden. It is a huge copy of the Bible written on 300 prepared asses' skins. One tradition says that it took 500 years to complete this copy, which is so large that it has a table by itself. Another tradition asserts that it was done in a single night, owing to the assistance of his satanic majesty, who, when the work was completed gave the monk a portrait of himself for a frontispiece.

However true this may be there can still be found the illuminated likeness of the King of Darkness adorning the front page of the work. This book was carried off by the Swedes during the thirty years' war, from a convent in Prague.—Sunday Magazine.

Mother: "Alice, it is bed-time. All the little chickens have gone to bed."

Alice: "Yes, mamma, and so has the hen."—Harper's Bazar.

Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways.

Not for the lip of praise alone,
Nor e'en the praising heart,
I ask, but for a life made up
Of praise in every part.

Praise in the common words I speak,
Life's common looks and tones;
In intercourse at hearth or board
With my beloved ones.

So shall no part of day or night
From sacredness be free;
But all my life, in every step,
Be fellowship with Thee.

—*H. Bonar.*

Thankfulness and Murmuring.

Some murmur when their sky is clear
And wholly brought to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that never seems to tire)
Such rich provision made.

—*Archbishop Trench.*

"How's the campaign getting in your section?"

"Very exciting," answered the sarcastic citizen. "Next week we're going to have a joint debate between a phonograph and a graphophone."—The Louisville Courier-Journal.

Thankfulness impels to happy consecration and self-surrender, and these are blessings and bring blessings. When, moved by the mercies of God, we yield ourselves to him in glad surrender, to be his utterly and forever, we have conquered, sorrow, doubt, fear and all the gloomy shadows that selfishness casts over a life. Nothing is so blessed as to live in the sweet serenity of a continued sense of God's continual gifts, and, for his dear love's sake, to become living sacrifices. Duty changes its aspect when it becomes the expression of thankfulness. Sorrows change their gloom when they are accepted submissively and thankfully. All life is glorified when the fire of God's love kindles it into a whole burnt offering, "an odor of a sweet savor" to God himself."—Alexander Maclaren.

"What little boy can tell me the difference between the 'quick' and the 'dead'?" asked the Sunday-school teacher.

Willie waved his hand frantically.

"Well, Willie?"

"Please, ma'am, the 'quick' are the ones that get out of the way of automobiles; the ones that don't are the 'dead.'"—Labor Clarion.

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A BETTER WAY

THE STORY OF AN ACQUIRED AFFECTION

By HARRIET PRESCOTT SPOFFORD

Mrs. Gilbert was one of those people who are sure they love the Lord and that the Lord loves them. She enjoyed in general a high degree of peace and satisfaction in relation to her spiritual affairs. Concerning her earthly affairs, she was not to-day quite so comfortable. She could not imagine why she needed the discipline that had just now been given her at the very moment when glancing out of the window she had been thanking heaven for the blue sky and the beautiful day.

The discipline was in the shape of her young stepmother, who was ill in bed upstairs. She had never seen the minx, as she phrased it, in her thoughts, till she was brought inside her doors on a stretcher. The little creature had beguiled her father into marrying her, a mere girl, when he was quite old enough to know better, being every day of fifty years, and Mrs. Gilbert had spoken her mind so freely about the affair that of course she could not go near them afterwards. And then her father had lost his money—without any doubt, in Mrs. Gilbert's opinion, owing to this young woman's extravagance. She must have married him for it—served her right then! And he had died suddenly, without making any sign to her. And the little widow—it was perfectly ridiculous, calling that girl her father's widow—was left with literally nothing. Mrs. Gilbert was herself very comfortably provided for by the late Mr. Gilbert; but she had not enough to take care of another person, except under her own roof.

The minister had come to her this very day and had told her the circumstances, and had asked her what she was going to do about it.

She was going to do nothing about it. Why should she?

"Mrs. Gilbert!" said the minister.

"Why, Mr. Morton, I don't know what you mean!"

"Your father's wife!"

"I don't at all feel that she is my father's wife!" and the color dyed her face as she stooped to pick up the articles her energetic movement had scattered in upsetting her work-basket.

"The Lord does," said the minister. "The church does. The community does. You might as well. Perhaps you don't perceive that when you speak in that way you cast an aspersion on your father, Mrs. Gilbert."

"My father was a deluded old man."

"An old man at fifty! That is a novel idea. I didn't know you were so modern. Your father was in his very prime, hale and handsome and uncommonly interesting."

"Well, I'm glad you think so, of course."

"And now his wife, your young stepmother"—

"My stepmother! And half my age!"

"But the fact remains. And she is suffering. You are the nearest person in the world to her."

"And it is my duty to take her home, you mean? I won't do it!"

"There is no one else."

Mrs. Gilbert gazed out of the open window, as if her thought could pierce beyond the blue. "I don't believe that can be required of me," she said.

The minister looked round on the rather sumptuous room with its shining mahogany, its portraits, its tall vases of flowers, its silver candlesticks, its mirrors whose bevelled edges repeated all at strange angles. But he said nothing.

"Mr. Morton," she exclaimed then, "she wouldn't want to come here!"

"I dare say not. I don't even know that she wouldn't prefer the almshouse."

"I must say you are vastly complimentary."

"But as she is at present in a delirious condition, she would know nothing about it, and she can't be asked."

"Oh, Mr. Morton, it does seem hard!"

"I suppose it is hard—all round. But an easy sacrifice is no sacrifice. I have heard you say you want to do something for the Lord. It is not often one can—except in the general way of fighting on his side. Here's your chance."

"I don't know."

"Sometimes the thorns are knee-deep in the path of duty," persisted the gentle minister.

"And you really think this is my duty?" she asked wistfully. "To give up my privacy, my fireside—all that makes home pleasant—to a person, too, whom I have reason to dislike, and also perhaps has reason to dislike me?"

"I think you will have to decide that for yourself. But while you are deciding, you might ask yourself what is a home for?"

Mrs. Gilbert sat down with a gesture of despair when the minister had shut the garden gate. It was a sunshiny day of June; the air blew in fresh with the fragrance of the roses that climbed over the gate and over the porch; the elms were bending and bowing in the soft west wind; the sunshine made the green of the grass vivid. But there was neither sunshine nor rose-scent for her; the sky she had thought so blue had clouded over, the world she had thought so beautiful was dull and gray. She had loved her home, her garden, her house, her seclusion, her peace. And now, must it all be destroyed? For there could be no peace with a person in the house whom she detested; and once in, of course she would never go out. There was nowhere for her to go. Must she then take her in and make the best of it? Oh, there wasn't any best to it! It was all worst! The tears started to her eyes—and Mrs. Gilbert's eyes were large and gray, with long black lashes, and tears made them very brilliant. But there, that was too childish! She dashed them away and took up some work, and tried to thread one of the twenty needles she seemed to see between her thumb and finger, winking hard to be rid of the troublesome moisture. And as she did so, she caught sight of the leaf of the calendar that she had torn off a half hour ago, yesterday's text upon it, "No chastening for the moment seemeth joyous."

For the moment. Then perhaps it might make one joyous in the end. She wiped her eyes and glanced at the calendar hanging just beside her work-table. And as the sunbeam swam round and lay upon it, there started out in letters of light the words of to-day's text, "Lo, I come to do thy will, O God!"

It seemed then suddenly to her as if a voice from the unknown, the beloved, the believed in, had spoken to her. As if a hand had been laid upon her arm. She half turned as if she might see a vision. Was this bitter thing indeed the will of God?

The minister had bade her ask herself the purpose of a home. She saw what he meant. Home was a sanctuary, a place of refuge. And to refuse sanctuary to another, to refuse refuge! Yet it stood to reason that one could not take in all the world. One was not asked to take in all the world, however—only those that had some sort of claim, or some dire need. And Scripture itself had enjoined hospitality. But it was bitter—this woman who had been the cause of her estrangement from her father, to whom she had never spoken, whom indeed she had scarcely seen! Could it be really the will of God that she should take her in?

She knelt down by her sewing-chair, and bowed her head and tried to be humble; and she prayed for strength and for knowledge. As she knelt, the sunbeam still moving touched her shoulder and laid its warmth there; it felt like a warm hand ready to lead her. And then presently she forgot that, she forgot herself, she seemed to rise and rest upon some higher plane, and she felt an inexpressible sense of divine nearness. She found and read the Twenty-third Psalm when she rose, and unconsciously lingered over the words: "Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me." This had been the valley of the shadow to her. But with that presence beside her? Why, with that, what could anything signify!

She put on her things and went out, a smile rippling over her face as she went, and making it lovely. And that noon the little stepmother was lying between the lavendered sheets of Mrs. Gilbert's best bed, and a nurse was in attendance, to be helped and relieved by Mrs. Gilbert herself.

In all the fever and delirium, Mrs. Gilbert could not but see what a dainty little

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thing this stranger was. Her father's wife—it was impossible to believe it—this child! How gentle, even in her wanderings; she was—the little lady! Mrs. Gilbert found herself thinking that she didn't half wonder at her father; any man would have felt the charm of the little person.

One night, when the tired nurse slept, Mrs. Gilbert held the watch in the room. It was the crisis of the fever. The patient was sleeping also so deeply, so quietly, she barely seemed to breathe. If she waked, sinking, and with long slow gasps, it would soon all be over. But if she waked conscious—"Oh, Lord," sighed Mrs. Gilbert in her heart, "I have been a wicked woman! But thou hast driven rancor and bitterness out of my heart, oh, do not take away my peace! Spare her, give her back to life, make her happy again, and let me atone!" For the whispered wanderings had spoken only of cheerless sorrow.

All through the night Mrs. Gilbert sat silent, almost breathless. Where now was all that spiritual satisfaction that had once been hers? She was aware only of a superstitious fancy that if this girl recovered she might take it as a sign that she herself had been forgiven for her hardness. "Oh, Heavenly Father" she silently prayed again and again, "let me feel that all undeserving as I am, Thou dost care for me!"

The stars wheeled their hollow shell overhead, and paled and went out in the pearly dawn where one great planet retreated into brightness, as if it shone on the casque of some half-revealed and mighty spirit of good; and the gray grew to rose, and the rose to gold, and the sun hung in the east, and a cool wind of dewy morning blew, and a long level beam stole into the room and lay upon the pillow. The great blue eyes in the white, still face opened, wondering, half-frightened eyes.

"It is all right," whispered Mrs. Gilbert, bending over her, herself in shadow. "You are in your own home—where you are always going to be. You will be well presently. Now just take this, and be off to dreams again."

Love always comes an unbidden angel, for the one in weakness or illness, the child, the invalid, to whom we give care and bring relief. It was some days after that critical night that as Mrs. Gilbert, giving her patient some drink, passed her arm under the pillow and lifted the head now all sunned over with short, bright curls, that a hand crept up timidly and weakly and touched her face, and she heard a sigh, "Oh, I wanted to die! and I feel as though I had and were with angels now!" And Mrs. Gilbert stooped and kissed her—kissed her stepmother!

Several weeks had dragged their slow length along, and the little patient, now entirely well, but still tired and languid, lay in her white wrapper on the wicker lounge inside the porch, taking the air and sunshine of the perfect Indian summer day. The leaves swept about in drifts of gold, the sky melted away in purple hazes, the air was laden with the piney breath of balsams. It seemed good to her then just to be alive.

Mrs. Gilbert was sitting beside her. The minister had been there, having brought them a great stem of white lilies. "You put a black and ugly bulb into the ground, a little before this time of year," he said, "and this great miracle of white and odorous beauty is what comes of it. I don't know if a sin has in it the seed of anything good; but I know that if we bury it deep enough, we sometimes find in its place loveliness and happiness and peace. 'Like the good deeds that "blossom in the dust."'"

"Oh, we do!" cried Mrs. Gilbert, when he had gone. And she bent and kissed a color into the cheek of the dainty creature beside her. "Do you believe," she said, "that you have really forgiven me? I know I know, that if both the Lord and you forgive me, I never can forgive myself! To think I could be so cruel to my father and to you!"

Tears welled into the blue eyes till they looked like forget-me-nots filled with morning dews. "He loved you all the same," said the little stepmother. "And it is you who must forgive me—because I came between you. But I didn't mean to—and oh, I—I loved him so!"

"I never would have believed," said Mrs. Gilbert, bringing the wrap more closely about her charge, "that a sin and a rebellion could be so turned into a blessing and a delight! The dear Lord knew all the time! He gave you to me through much tribulation. And now I am going to keep you here always and thank him for you every day!" And if then they had a good time crying together, it is because words are feeble to express gladness and love, and tears are eloquent.—*The Congregationalist.*

THE THANKSGIVING DINNER

By I. Z. DAVIS

"What fine meadow land for pasture that west forty will be! As for the slope east of the road, it was made just for corn, and the lot adjoining will be A1 for wheat."

"Judson Trotter," and his wife looked sharply at him over the jelly she was vigorously stirring as it boiled on the stove, "You haven't said a word yet about the Lord's field. You need not think because we have come west that we are going to be heathen, even if some of the neighbors do act as if they were. Back in Massachusetts you used to say before you made son Neely a wedding present of the farm, 'that lot,' meaning the best one, 'is for the Lord. Whatever we raise on it will go for the church and missions.' How it did yield and how we were prospered!"

"Yes," replied her husband meekly, "but there is no church or missionary society here to support."

"The more's the need then," exclaimed the thrifty New England lady, as she vented her indignation at a "man's obtuseness" by stirring over some of the jelly on the stove. "Look at the Bensons," she continued eloquently, "as wild as hawks. Not a Bible in the house. There are five boys coming up and none of them have ever seen the inside of a church or Sunday-school. They say that another saloon is to be opened at the corners."

There was a moment's silence as Mr. Trotter almost held his breath while his wife poured the boiling syrup into glass jars for winter use. When the last can was placed on the table to cool, she began in earnest.

"The Mormons held a meeting down at the 'shanty' last night."

At this bit of chilling news, Mr. Trotter pulled himself together, sat up and took notice. "You have some idea, Ann. What is it?" he asked.

"We must build a church, Judson. It is our plain duty. I believe the Lord has sent us here to see the great need. Back East I never thought much about church erection. They kept the place scoured, and never a child but was hustled into Sunday-school as soon as it could walk. Here, almost the entire neighborhood is growing up without religion."

"But we can't do it, Ann, I am getting along in years."

"You had better be getting along in ears. Did you ever hear about Caleb?" she asked in a tone of irony. "Think of all the Lord's promises. The word can't is not found in one of them. With God all things are possible. We can write our home church and see if they will help. I am sure they will, for there are some wealthy people who belong."

"Well said," replied her husband. "I know if you take hold of it things will go."

"To begin with," continued Mrs. Trotter, "what will be our Thanksgiving field?"

"The swale and upland."

"That is stony and hard to work," objected his wife.

"The swale and upland is new ground," he explained. "The marsh will yield a good crop of hay. As potatoes are a staple article, I will plant the new ground in Irish tubers."

"I think we had better make it a subject of prayer. The thought has come to me to take my money out of the bank and invest it in that new kind of seed potatoes," interrupted his wife.

"Do as the Lord moves you," was her husband's reply, "and if you are going to purchase the special seed, send for it as soon as possible so we can get them in early."

In due time the field devoted to build a church was ploughed, harrowed, marked and planted. In June a fine crop of hay was harvested and sold at ten dollars a ton. By the fifteenth of July potatoes were ready to market. How they did yield! There were one hundred and fifty bushels to the acre, and twenty acres in the lot. As the fine, large tubers sold readily, a good sum was realized to help build a new church.

In the meantime Mrs. Trotter had written her former pastor of their efforts to establish a house of worship. He placed the matter before his people. They became interested at once and forwarded a check to Mr. Judson Trotter that enabled him to carry out their cherished plan.

A Christian neighbor donated the land for the site. Another, although not a church member, offered to give a part of the lumber. When the foundation was being laid, everybody wanted to help, even the children.

Thanksgiving day dawned clear and beautiful. The Trotters were happy. The large red barn was filled with grain and hay. A fine herd of cattle ranged in the meadow, and everything in the home was bright and cheerful.

Their son and his family had come from the east to visit them, and with them came the new minister who would lay the cornerstone of the church.

Whenever Mr. Trotter's neighbors ask him the secret of his prosperity he says, "Because of my Thanksgiving field that I plant for the Lord and for the extension of His Kingdom."

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Tommy and "Gov'nor"

Tommy had just been delivering some freshly ironed clothes at Mrs. Perry's back door, when he saw "Gov'nor" for the first time. He had never been at the Perry's before, consequently did not know that the winding walks were so confusing that he had "lost his bearings," so to speak, and was going out of the yard on a different path from the one on which he had entered. Suddenly, as he was swinging the empty clothes basket back and forth, he uttered an exclamation of delight. Directly in front of him—as he turned into a winding pathway—stood the nicest goat he had ever seen, harnessed to a pretty little wagon.

"O!" he cried out. "O!"

No one was in sight.

"I wonder whose it is," he said, talking aloud without being conscious of it.

A man came around from the back of a shed at this moment. He had overheard the boy's remark, and now, seeing the radiant face, smiled grimly.

"You wonder whose it is, do you?" he said. "Well, I'll tell you whose it was. It belonged to little Gene Perry, who died."

Tommy's face clouded. He felt a great pity for little "Gene Perry who died."

"It's too bad he had to die and leave this cunning goat and pretty wagon," he remarked. "I'm sorry."

The man, smothering a desire to laugh at Tommy's original way of expressing sympathy, came near choking, but rallied sufficiently to say:

"Yes, it is too bad that little Gene had to go and leave us, but so far as 'Gov'nor' is concerned, I guess he'll get along all right without him."

"Who's 'Gov'nor?' questioned the boy.

The man laughed.

"'Gov'nor' is this goat—don't you see?" he said.

"O, yes, I see. Well, I think 'Gov'nor' is the nicest goat I ever saw."

"Do you?" asked a sweet voice, and Tommy, turning quickly at the sound of the voice, saw Mrs. Perry (whom he had met when he delivered the clothes) beside him.

"Yes, ma'am; don't you?"

"I certainly do," she said, a sad look coming into her eyes, "and so did my little Gene, who died."

Mrs. Perry and Tommy were alone, Flint, the man-of-all-work, having gone to the rear of the shed.

"I'm sorry your little boy died," Tommy said, real pity shining in his blue eyes.

Mrs. Perry's heart went out to him for his ready sympathy.

"You like the goat so well that you can drive him around the grounds if you want to," she remarked, to his great joy and surprise.

This was the beginning of a new life for Tommy. Flint, at a call from Mrs. Perry, appeared again, and, after giving Tommy some instructions, ordered him to jump into the goat carriage and take the lines.

Such a merry ride as that was. After it was over, Tommy went home with the clothes basket. It was a very poor home that Tommy went to—just two little bare rooms (with, O, so many things needed!), a hard-working mother and a small crippled brother. But he brought a bit of cheer with him when he told them about "Gov'nor" and his ride.

He brought more cheer as the days went by. Mrs. Perry, whose interest continued in the boy who had sympathized so readily with her, told him to come every day when he could, which, of course, he did. Then, when he expressed a desire to clean and rub "Gov'nor," she allowed him to do so, and he did so regularly. When the first week of taking care of "Gov'nor" was up, Mrs. Perry gave him some money, much to his surprise.

"What is it for?" he asked.

"For taking care of 'Gov'nor' she said, and smiled.

"I love to do that," he said. "I'd do it without pay, you know, but—but—," a thought coming into his head that made his face glow.

"But—but?" Mrs. Perry repeated.

"I'll give it to mother to help along."

One day there were some specially fine large red apples sent to Mrs. Perry. She gave one to Tommy, who thanked her, but laid the apple aside to take home, and, by close questioning, she found out that it was laid aside for Tommy's little crippled brother Fred. Soon after that Tommy was allowed to take "Gov'nor" outside of the grounds and bring Fred for an outing in the Perry grounds. Their outing was followed by many more, until the little crippled Fred's slender form and happy face were frequently seen by the Perrys and their guests.

As the days passed on, Tommy was given many little things to do on the grounds. Sometimes it was weeding, sometimes raking, often sweeping the paths. The little home of two rooms was beginning to bloom. Tommy's small earnings were "helping along." The face of the hard-working mother had become less weary, and there were often smiles on his face. Fred's little face was no longer sad, for there was something every day to divert him. He saw many delightful things when he went out in the wagon with Tommy and the "Gov'nor." He even "helped" sometimes when he was in the Perry yard, for kind Mrs. Perry had told him so, and gave him bright pennies when he helped Tommy weed. Even when he did not help she often gave him something—once some fine lettuce, once some ripe strawberries, frequently something appetizing for the family table, or a delightful toy or picture-book that had been dear Gene's.

As for Tommy, as the weeks and months roll by, he is steadily earning money, slowly, to be sure.

"But," he assures his mother, hopefully and cheerfully, "I'll be earning more and more while I am growing big, and when I am big you're not going to ever wash any more—not even one piece."

The mother laughed.

"Won't I be grand!" she said, entering into his spirit. "Who'd 'a' thought three months ago that things would have come to us as they have?" looking about the two small rooms, thankfully. "I'm thankful to the Lord for the change, and—and"—smiling at her elder son, "I'm thankful, too, to Tommy and the 'Gov'nor."—Ernest Gilmore in Western Christian Advocate.

How to Make Up.

Two little people who couldn't agree
Were having a tiff, and were "mad as could be."
They looked at each other in silence a while,
Till a sudden glad thought made one of them smile.

Said she: "Say, you ain't very mad, are you, Bessie?"
"Well, no," said the other, "nor you, are you, Jessie?"
"Then let us make up," little Jessie suggested;
Well, you be the one to begin," Bessie requested.

But that didn't suit. So the tiff lingered still,
While the small-sized disputants were claiming their will,
When, what do you think brought at last sunny weather?
Just this—they agreed to begin both together.

A Riddle for Thanksgiving Day.

When Johnny woke up Thanksgiving morning the end of his nose felt so cold he thought Jack Frost must have been taking a bite off of it.

"It's good our house has got such thick walls, isn't it, papa?" said Johnny, hugging the covers up around him.

"Here's a Thanksgiving riddle for you, Johnny," said papa, who was standing at the shaving glass, and every now and then blowing his cold fingers; "what is the difference between a house and a home?"

"That's too hard for me to guess," complained Johnny; "can't I have somebody to help me?"

"Yes," said papa, smiling, "if you can't guess it by yourself."

I don't think Johnny tried very hard; he thought Aunt Sue would tell him in a minute. So he hurried into his clothes, and knocked at Aunt Sue's door. Then he ran down to prayers, and the minute everybody got up from their knees, he called out:

"I know, papa; a home is a house with somebody living in it."

"That won't do," said papa; "a jail is a big house, and, alas! there are a good many people living in it, but it isn't a home. Try again, Johnny."

But Thanksgiving is such a full day that Johnny hadn't much time to puzzle his brain about the house-and-home riddle. There was the sermon at church and the big dinner at home, and uncles and aunts and cousins, and music and games and twilight talks, and Thanksgiving-day was over.

"Hasn't it been a nice day, papa?" said Johnny at bedtime.

"Yes," said papa, "very; but you haven't guessed my riddle yet, Johnny."

"I'm too sleepy, now, papa; you'll have to tell me."

"I'll tell you the first half—a house is meant to keep our body warm; now what is a home meant for?"

Mamma whispered something in the little boy's ear, and he cried out—

"A home is to keep our heart warm!"

And Johnny always thought he had guessed that riddle!—Sunbeam.

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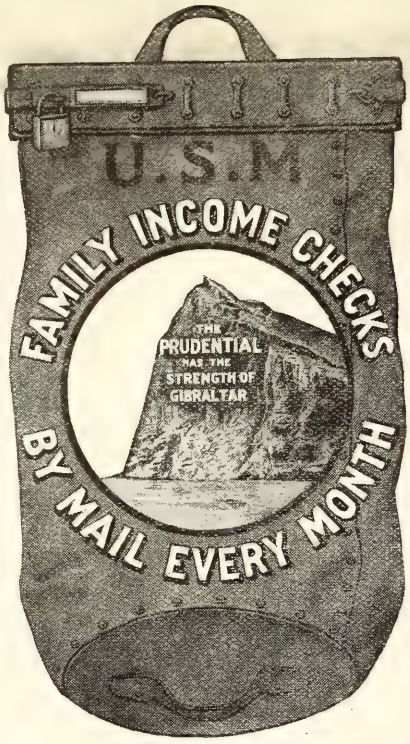

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VOLUME XLV. NUMBER 48.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, NOVEMBER 26, 1908.

HE that works on marble, or brass, or steel, deals with perishable material. The mausoleums and monuments reared by the hand of Art shall crumble to dust. Even the Pyramids of Egypt—the tombs of her Pharaohs—shall one day sink beneath the sands of the desert. The creations of genius which adorn the art galleries of the world will fade from the canvas in the still lapse of time. The proud structures of stone and steel in our great cities, which kiss the sky in their loftiness, shall be leveled to the ground by the hand of Time until not one stone or girder shall be left upon another. All material things shall pass away. But he who helps to mold a human spirit into the likeness of Jesus Christ is doing an imperishable work. The fires and earthquakes and tempests of earth can not harm it. It will outlast sun and moon and stars. It partakes of the life of God Himself and is therefore immortal. All honor to the world's great painters and sculptors! But we would rather be the molder of a child's character into Christ's image than to have wrought the noblest work of art in stone or on canvas.

CHRISTIAN PUBLISHING COMPANY

ST. LOUIS.

November 26th, 1908.

To Our Subscribers,

Dear Friends:—This issue of the Christian-Evangelist is devoted especially to our great Bible-school interests, and we are reporting herein, items regarding a number of our schools, and exceedingly regret that we have not the space to report more. We will continue to publish these reports in succeeding issues of this paper, during the month of December.

For the reason that this is the time of year, when Bible-schools are making their arrangements for supplies for the new year, I am taking two whole pages in this paper, to print a copy from our recent descriptive catalogue and price list of Bible-school supplies, and we invite the careful attention of the officers and teachers of all schools, whether they have been using our supplies in the past, or not, because I am firmly convinced that our line of supplies for the new year, is, in many ways, better suited to our schools than ever before. Bible-schools, and Bible-school study, have been making such rapid progress during the last few years, that all publishers of Bible-school literature have had to "sit up and take notice", in order to keep abreast of the times. With our supplies for the new year, we believe we have made such changes as will meet the requirements of the Bible-school of to-day.

Wishing all of our schools an unlimited measure of success, during the coming year, and trusting that it may be our pleasure to assist many of them with our new literature, I am,

Sincerely yours,

W. Daviess Pittman

Business Manager.

WORDS OF GREETING AND GOOD CHEER

FROM

MARION STEVENSON, Assistant Editor Bible-School Department

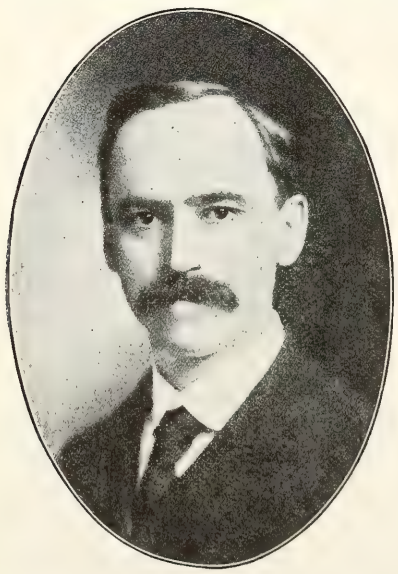
DEAR CO-WORKERS IN THE BIBLE-SCHOOL:

A conservative estimate places the number of people enrolled in the Bible schools connected with the International Sunday-School Association at 25,000,000. One can not contemplate such a multitude without profound emotion. One can not but thank God that he is identified with such a great throng of people, moved by a common purpose to study the Word of God. There is no greater concerted activity under the sun. There is no other movement fraught with greater possibilities.

Facing the year 1909 we would give glad greeting to our ever widening circle of this mighty, growing fellowship. We would have them rejoice in their connection with it, and would encourage them to be strong and full of earnest purpose for the great things of this work of God.

The first fact to be recalled and to be accepted as the foundation of all our Bible school endeavor is, that our Lord Jesus directed his apostles, through the Holy Spirit, to make the organization of a Bible school their first work in establishing the church. For it is written in Acts 2:42, "they continued steadfastly in the apostles' teaching." Upon such a basis of intelligent understanding of the will of God, the church stood and endured, as a matter of course.

In the light of the first fact, it is easy to recognize the first duty of the "good minister of Christ." If he wishes his work to prosper, and the church under his care to be strong and fruitful, his first and unceasing concern will be the Bible school. Into this he will pour his life. Over this school he will exercise vigilant care. Its interests will call for his jealous attention. He will not neglect it a single hour, for out of its increasing efficiency will come the fine quality and the rich abundanee of the fruit of his labor as a worker with God.



The minister who reads our religious papers to-day must have been impressed with a remarkable awakening in many quarters, which have been hitherto only moderately fruitful fields. If he has looked at all carefully, he has seen that renewed life followed the increase of the Bible school. He has learned that in two years one church has baptized one hundred young women from a single organized class. He has heard of a little church which became a living link after the faithful minister reported the whole church in the Bible school. Churches long unheard of have become famous. Ministers whose work attracted circumscribed notice have had their names in all the churches. And back of it all, when he sought the cause, has been found a minister who has awakened to the divinely indicated place of the Bible school in the church.

Our colleges feel the impulse. They are introducing courses of study for the equipment of their ministerial graduates in the work of the Bible school. These lines are written while we are sojourning a few days at Kimberlin Heights. In this unique school one teacher training class has been graduated. Two others are now at work, one taking the first year's work, the other the first year of the advanced course. One-half of the spring semester will be given to formal instruction in the problems of the Bible school. All our colleges are awakening.

This is good cheer to the faithful teachers and workers. Long time they have worked patiently, seeking only the approval of their Master. Now they are to be helped by the whole church, and all the influence it can command.

Thousands of pens are busy hour after hour, day after day, writing the best helps possible to devise for this great educational movement. Miles upon miles are traveled by the apostles of this mighty movement. Thousands gather in conventions and in churches to hear, and to cheer, and to learn. Day and night presses hum as they pour forth the printed page. The mail train is burdened as it rushes on to its destination. It would seem that no agency is idle in this greatest of modern movements of the church.

It is our pleasure and pride and ambition to help. It is our unceasing effort to awaken those yet slumbering. Day after day at our desk, in convention and assembly, by mouth and by pen, it is our delightful privilege to give a word of cheer to those who are marching in the front rank of this mighty host upon whose banner is inscribed the word of God.

We pray God that the year 1909 may be what is, must and will be, the greatest year in the history of the church, through the increasing excellence of our Bible schools. Yours truly,

Marion Stevenson,

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, NOVEMBER 26, 1908. Number 48

AN EPISTOLARY REMINISCENCE

FROM THE VETERAN EDITOR OF BIBLE-SCHOOL LITERATURE,

W. W. DOWLING,

To Superintendents, Officers and Teachers in Our Bible Schools.

DEAR FRIENDS:—

This is the day of the Bible school. More thought and attention is being given to its upbuilding and development to-day than in any former period of its history, since its inception by Robert Raikes, whose institution was not really a Bible school, but a secular school meeting on Sunday.

The Bible school as we have it to-day is very justly regarded as the church's most efficient evangelizing agency and strongest working arm. It is not an institution separate and apart from the church, as some seem to imagine, but the church itself assembled to study and teach the Word of God; "the Berean aspect of church life," as Dr. Vincent says, "whose appropriate symbol is an Open Book and a Brooding Dove, symbolizing Light and Love."

The editors and publishers of THE CHRISTIAN-EVANGELIST, our foremost weekly journal, have thought it well to devote one issue largely to Bible school interests, and inasmuch as the writer of this article has been identified with Bible school work for many years, and with our Bible school literature from its very beginning, and "having a knowledge of all things pertaining to it," it seemed good to them that he should contribute this brief historical sketch.

The Beginning.—In the month of January, 1865, while acting as an assistant to Elijah Goodwin, Editor of the Christian Record, at Indianapolis, seeing the need of something of the kind, with fear and trembling he issued the first number of The Little Sower, an eight-page monthly. Before this H. S. Bosworth had for a year or two published a little four-page monthly called The Christian Sunday-school Journal, but it had ceased for want of patronage. At the time of the appearance of The Little Sower, a small juvenile monthly called The Gem was being published in Philadelphia by that eminent pioneer preacher and writer, James Challen. It was not a Sunday-school paper distinctively, but as an evidence of good-will for the new Western enterprise, The Gem was discontinued and the subscription list turned over to The Little Sower.

The Growth.—The new paper seemed to meet a "real want," and at the beginning of the second year was changed to a semi-monthly, and at the beginning of the fourth year, in 1869, it appeared as a weekly. From that time onward until the present day, not a single week has gone by in which the same Editor has not sent out a messenger to the Sunday-school hosts. The contributors to The Little Sower in those early years included such eminent writers as Isaac Errett, Elijah Goodwin, Mrs. Goodwin, James Challen, O. A. Burgess, Dr. R. T. Brown, Prof. S. K. Hoshour, President A. R. Benton, Miss Lydia R. Putnam, Mrs. M. O. Johnson, Mrs. Maria R. Butler, F. M. Green, N. J. Aylesworth, and others equally noted, a few of which "remain until the present day, but the most of whom have fallen asleep."

Enlargement.—In the year 1869 the same Editor and publisher issued the first number of a monthly for teachers and advanced pupils, called The Morning Watch. This was the first paper among our people which made a feature of pictures and biographical sketches of ministers, teachers and prominent church workers. The Watch continued until 1880, when it was changed to The Gospel Teacher, and in 1882 became The Christian Sunday-School Teacher, and this monthly was superseded in 1891 by Our Young Folks, for three years as a semi-monthly, and after that, and until the present, as a weekly. During all these years the journal was, and still is, under the same editorial management. A few years after the beginning of The Morning Watch, a paper for the primary classes was started, first under the title of The Little Watchman by L. H. Dowling, at Bloomington, Ill. Later the office was removed to St. Louis and after a time the title of the paper was changed to The Sunny Side, and still later to The Little Ones.

The Sunday-school convention that originated the International Series of Bible Lessons met in Indianapolis in 1872. Of this convention the writer had the honor of being a member, and took part in the discussions, and cast his vote for the adoption of the series. The only other members of the Christian Church present and taking part in the proceedings were L. L. Carpenter, F. M. Green, N. J. Aylesworth and Ira J. Chase. The year following the international series began. They were expounded in the columns of The Morning Watch, and in its various successors by the Editor, and on every lesson of the series since then he has written exegetical notes, and the most of the time for the different grades of the school.

Consolidations.—In 1877, the writer removed from Indianapolis to St. Louis, and joined forces with J. H. Garrison and J. H. Smart, who were the editors of The Weekly Christian, published by the Christian Publishing Company, which then became the publishers of The Little Sower, The Gospel Teacher and The Sunny Side. In 1883, The Central Book Concern, of Chicago, of which B. W. Johnson and F. M. Call were the moving spirits, and which published The Evangelist and a series of Sunday-school papers, was merged in the Christian Publishing Company. The two weekly journals united as The Christian-Evangelist. The Little Sower became the Sunday-School Evangelist, and later The Young Evangelist, and the Sunny Side was thenceforth known as The Little Ones.

In 1886 a series of Lesson Quarterlies and Lesson Annuals was begun. The editorial work on these was shared by B. W. Johnson, until the time of his death in 1895, since which time it has been done mainly by the writer of this sketch.

Expansion.—In 1903 a new weekly, called The Round Table, a paper for boys and girls, was added to the list. In 1907 teachers' editions of the various quarterlies were inaugurated, and Marion Stevenson added to the editorial force, on whom the work on these new quarterlies has largely devolved, and by whom it has been most acceptably performed. With the advent of the new year another weekly and additional monthlies are to be inaugurated, and the editorial department of Bible school literature pledges its best efforts to hasten the dawn of the millennial days, "when the knowledge of the Lord shall cover the earth as the waters do the sea."

Fraternally yours,

Wm. Worth Dowling.

Editorial

A Sign of the Times.

To the students of social phenomena in the realm of religion, there is nothing more remarkable or noteworthy than the modern revival in Sunday-school work. It is not simply a new interest in the child, and a higher appreciation of the value of early religious training, that is back of this revival; it is something deeper than that. Religion itself, and Bible teaching as a means of inculcating that religion, are being recognized to-day as never before, as normal, vital, and controlling forces in the life of man.

The adult Bible class, which is so prominent a feature of the current revival in Sunday-school interest, is vastly significant of this fact. Time was when the Sunday-school was supposed to be for children and very young people, while the grown-up members of the church felt free to remain away from its sessions unless employed as teachers. Now the feeling is gaining ground in all our churches that the Sunday-school, or Bible school, is a school for the whole church gathered together either to teach or to be taught the Word of God. Large classes of adults are now being formed in all our schools, composed of men and women who have not hitherto felt the necessity of systematic Bible study. This fact shows that the Sunday-school has gained a higher place of honor and of importance in the thought of the church than it has hitherto held. But this would hardly have been possible if there had not come, also, a deeper sense of our religious needs, a recognition of religion as an essential factor in the normal life of a normal man, and of the Bible itself as preeminently the Book of God, which contains the only true information concerning that religion.

Along with this adult Bible class movement there has come a demand for a higher standard of teaching, and a teacher training movement to meet that demand. With the example of our public schools before us, in which teachers are required to take certain courses of study to prepare themselves for the work of teaching, it is not strange that the church has come to see that its standard of teaching in the Sunday-school must not be inferior to that which prevails in the public schools if we are to retain our hold on the young men and women who are trained in the public schools. It, too, is a normal development based on sound reason and the necessity of the case.

Care must be taken to avoid the impression that this revival of Sunday-school interest, both as respects the adult Bible class and teacher training, is a spasmodic movement which can be carried forward by any hip-hurrah method. It is only in its beginnings yet, and needs the intelligent, fostering care of the church, and of experts in this line of work. We are glad to give large space this week to this important department of church work. The Sunday-school is nothing less than the church carrying on its educational and evangelistic work at the most strategic period of human life. Pastors and church officials can not give too much attention and thought to the kind of teachers employed, the character of the teaching that is being done, the kind of helps that are being used, the kind of music that is being sung, the grading and classification of the scholars and whatever affects its efficiency as an agency for Christian work. We can not too strongly urge upon all who value the future of the church, of the nation and of Christian civilization, to give their time, influence and means for the promotion of Sunday-school work.

Along with this revival of interest in the Sunday-school there is sure to come, as one of its results, more and better religious training in the home. There is, after all, no such school for planting the seeds of religious instruction in the fertile mind of childhood as the home when it is permeated by religious influence. The children properly taught in the Sunday-school, will carry their religious ideas into the home, and parents now going into the adult Bible classes will be better prepared to impart religious instruction to their children.

All hail then to the Sunday-school revival! May it continue until all the church is in the school and all the school is in the church, and both are mighty evangelistic agencies for reaching the untaught and the unsaved!

"Where the Scriptures Speak."

One of the mottoes which we all revere as expressing a great cardinal principle of our movement when rightly interpreted, is the saying of Thomas Campbell, "Where the Scriptures speak we speak; where the Scriptures are silent we are silent." Any attempt to get at the real meaning of this statement of Campbell must raise the question, "Where *do* the Scriptures speak?" In other words, How are we to understand the phrase, "Where the Scriptures speak"?

This motto of Thomas Campbell, uttered in the early part of the nineteenth century, is but the modern form of the older statement made by Rupertus Meldenius of the seventeenth century: "In things essential, unity; in things non-essential, liberty; in all things charity." When Thomas Campbell's motto is placed in its historic setting, it is seen to be a protest against human creeds, and an assertion of Christian liberty. It is obvious that he means by the phrase, "Where the Scriptures speak we speak," to assert the utmost loyalty to the Scriptures; and by the phrase, "Where the Scriptures are silent we are silent," to repudiate human authority in religion, and to claim the freedom which we have in Christ Jesus. That is essentially the meaning of the older phrase, "In things essential, unity; in things non-essential, liberty." The leaders in this movement also simplified the phrase, "In things essential, unity," by saying "In *faith* unity;" and the phrase, "things non-essential" they translated, "matters of opinion." There is perfect harmony of meaning, therefore, between the earlier saying of Rupertus Meldenius and the later motto of Thomas Campbell. They both assert, in unmistakable terms, that in certain essential and fundamental things, which constitute the faith, there must be unity in order to a united church; and that in certain other things, not essential or fundamental, there must be liberty of opinion in order to union.

This brings us now to the question, "Where do the Scriptures speak to us?" Where is to be found their message to men under this dispensation? Jesus' own idea of the value and function of the Scriptures is stated in the passage where He rebukes the Jews for their misuse of their holy writings. "Ye search the Scriptures," He said, "because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5: 39, 40). The Old Testament Scriptures to which Jesus, of course, referred, bear witness of Christ. Their chief function was to prepare the way for Christ, as it is the chief function of the New Testament to give us an authentic account of the Christ himself when he appeared. The supreme value of the Bible, therefore, as a whole, is its testimony concerning Christ, first in prophecy, then in history. Eternal life is to be found in the Scriptures only in the sense that they point us to Christ, who is "the way, the truth and the life." The Scriptures can not save us, except as they lead us to Christ, in whom alone there is life.

It is easy to see, in the light of these facts, why Jesus himself made the truth concerning his messiahship and divinity the foundation of his church, and the confession of that truth the true confession of faith. It is also clear that we do no violence to the saying of Thomas Campbell when we interpret it to mean, "Where Christ speaks, we speak; where He is silent, we are silent." The Scriptures speak only to put us under the tuition of Christ. "The law was a pedagogue," says Paul, "to bring us to Christ," the real Teacher.

The Scriptures, then, speak to us, authoritatively, in Christ, and where He speaks we speak, requiring of men, as conditions of church membership and fellowship, only those things which He requires, and imposing no new condition which He has not imposed in order to the maintenance of such fellowship. To wander away from this sure foundation, which has been laid in Zion, into the vague and uncertain problems of Old Testament criticism and interpretation, seeking to make uniformity of opinion on these mooted questions the basis of our fellowship, is to forfeit our heritage, and to lose our distinctive mission as a religious movement.

Editor's Easy Chair.

The modern, up-to-date Sunday-school is an evolution. It bears small resemblance to the institution called by that name, which some of us knew back in childhood. Do we not recall it? The superintendent always read an entire chapter, even if it contained three score and ten verses. The prayer was frequently proportionately long. The singing was usually from the hymn book and without instrumental accompaniment. Sometimes the tune was pitched too high, and sometimes too low. Two or three starts would often be necessary before a suitable pitch was hit, and as many persons would try their luck in striking the keynote! It can not be denied that there was an element of humor in all this, but we fear the element of worship was often dormant. The teachers, for the most part, were drafted into service when it was seen who were present, and classes formed according to the number of teachers. The lesson would often be selected after the school met. A few of the older brethren formed a Bible class in the "Amen corner" of the church and argued over theological questions, and wrestled with knotty passages. The children—bless their hearts!—had but little spiritual food adapted to their capacities and needs. This was before the day of maps, charts, blackboards, lesson-helps and primary teachers. But even this crude effort to hold a Sunday-school was not without good results. The habit in those days of memorizing passages planted the seed of the Kingdom in many a child-heart, which brought forth its harvest in after years. Many an active Christian man and woman, to-day, cherishes tender memories of the old schoolhouse or country church, where, in the Sunday-school, he received his first religious impressions. If, in its crude and undeveloped form, the Sunday-school, by its fruits, vindicated its right to be, how much more potent for good is the Sunday-school of to-day!

Few scenes are more animated and inspiring than a real live Sunday-school, organized after the manner of our best schools, and engaged in its work. Everything is orderly, and yet every one seems joyous and jubilant, and glad to be there. The tap of the bell brings silence, the announcement of the hymn, and then how inspiring the music! Angelic music may be sweeter, for aught we know, but nothing in the way of music on this earth sounds more sweetly to our ears than the clear, happy voices of children singing the praises of Jesus. We wouldn't wonder if angels sometimes lean on their harps and listen to the music of children voices, singing of the love of him whom they, too, worship and adore. Now comes the division into classes, and each group is intent on what its teacher is saying, while all minds and hearts seem to be centered upon the great lesson-truths of the hour. One of the sweetest and strongest ties on this earth is that which binds together the teacher and pupils of his or her class. The child, as it grows up to mature years, will forget many acquaintances and friends of childhood and youth, but the love for the Sunday-school teacher will be cherished as long as memory performs its office. The personal contact which the teacher has with his pupils gives him a leverage which only that of the parents themselves excels in its power to elevate the lives of the children. It must often be a substitute for parental influence in the cases of such children as are deprived of religious training in the home. No teacher that realizes his responsibility in this respect can fail to go before his class without invoking the blessing of God upon his efforts, after he has made the most painstaking preparation. The arrows of truth which he lodges in the child-heart will, by the grace of God, be found in the heart of the man or woman, an abiding and controlling influence in the life.

It is well to get the whole church into the Sunday-school and to form large adult Bible classes, but the fact remains that the chief glory and strategic value of the Sunday-school are to be found in the children who attend and whose young lives are influenced by it. To grown up men and women the Sunday-school is a place for studying the Bible and learning more about Christ and his kingdom. That is vastly important; but to the child the Sunday-school is more than that. It is atmosphere; it is association; it is the blending of a multitude of holy influences, which mold its life and character. One of the best things about getting the adults into the Bible school, including the parents of the children, is that their attendance dignifies the school in the eyes of the young, and enables it to retain its hold on the young men and women longer than it otherwise could. But why shouldn't the older people go to the Sunday-school for their own sakes, either as teachers or to be taught? We all need this stimulus in Bible study that comes through association with others so engaged, and we may all be profited by coming into close contact with the young. An hour or two spent in such inspiring associations and in the study of the word of God, is infinitely better than the same time spent in one's home poring over the Sunday paper, yielding not only greater happiness for the time but more enduring good for all time. This attendance of the church on its Sunday-school service will tend greatly to both deepen and widen the spiritual life of the church, and to make it fruitful in every good word and work. Better Sunday-schools and larger Sunday-schools ought to mean better churches, as well as larger churches, and a more robust and aggressive type of Christianity.

Sometimes there is a disposition to decry the value of the uniform lessons of the International Series, and the use of lesson helps. But those of us whose memories go back to the condition of the schools before the introduction of uniform lessons and lesson helps, know what a mighty impetus has been given to Sunday-school work by these agencies. No doubt the lesson helps are often abused, and they are so abused when they are made a substitute for the Bible itself; but there is no reason to doubt that the lessons are more intelligently understood and taught in the average Sunday-school throughout the world by the aid of these helps than they could possibly be without them. It may be admitted that the International Lesson Committee has been slow in adapting its series of lessons to the highest ideals of Sunday-school work, but it has, no doubt, kept in mind the actual condition of the majority of schools, and has aimed to make as rapid progress as the schools could stand. The introduction of uniform Bible lessons throughout the world we believe to have been one of the greatest strides forward ever made in Sunday-school work, and it has been a mighty factor in bringing the Sunday-school to where it is to-day, and, also, in promoting the spirit of Christian unity, which is manifesting itself in so many ways at the present time. We should, in our judgment, be slow in breaking step again and dispensing with the system that has produced so much good. It has served to concentrate the best Bible scholarship of the world on the Sunday-school topics which are being simultaneously studied in all schools. Of course, there should be the utmost care exercised that in the preparation of the lessons there should be close conformity to Scriptural teaching. The tendency to subordinate this consideration to mere cheapness, where there is a difference of only a few cents, is to be deprecated.

It is one of those gray, somber days, in which the skies are veiled with clouds and the light of the sun is dimmed by the smoke and mists which seem to fill the atmosphere. But shall we despond and allow the gloom without to shadow our spirits? We should not, for is it not certain that these clouds will vanish, and the sun will shine again with its former luster? It is often so in our moral skies. Some good brethren seem to be alarmed just now because of some dark clouds of controversy that are floating across our moral heavens as if they contained the besom of destruction beneath their black wings. These differences are to be deprecated, but they are no occasion for alarm. They have been and will be. They are a part of the penalty of being a free people. The sun would be shining to-day if it were not for the intervening fog. When the fog of misunderstanding shall lift from our Zion the sun of peace will shine upon us as of yore. What is needed just now is calm, dispassionate, clear cut thinking, to clear away the mists and fogs, so that we may see *things as they are*, to bring the desired peace and unity.

The First Sunday in December

In this last year of the Centennial period it is hoped a greatly increased number of churches will observe C. W. B. M. day. Counting on the response we are assured will be given by our faithful pastors in aiding our auxiliaries in their messages to the churches, we are confidently expecting the receipts from this annual offering to enable us to meet the plans outlined for enlargement this year.

Brethren, where the women are not yet organized, fail us not. Accept this season of education and prayer into full fellowship with your calendar of missionary days. Help us by giving knowledge of the work—the fields, the hospitals, the orphanages, the schools, the zenana and leper work; the evangelization work in the home land and in all lands where we have mission stations. Tell of the efforts to aid the alien brother within our gates. Yes, tell of the dire need of more workers, more women, and take an offering in silver and gold, and, if possible, an offering of women for a new and vigorous auxiliary.

Mrs. M. E. Harlan.

Developing a Missionary Conscience.

The first Lord's day in December will be welcomed this year by more people in our churches than ever before, because of the widening and deepening power of the Christian Woman's Board of Missions.

This day is designed to educate the church in the very principle of missions. It helps to make our people serious, sober and God-fearing givers. It teaches that the church exists not only as a rallying, but as a radiating center; that the goal for every Christian is not salvation, or even sanctification, but service to God and man in saving souls.

We shall be a great people when we fully realize that the "Church of Christ elected, redeemed, washed and endowed, enjoys all her rights and powers and privileges for the one great work of evangelizing the whole world."

C. J. Tannar.

Detroit, Mich.

The Manchester Situation.

The Christian Woman's Board of Missions, with E. M. Todd as its representative, went to Manchester, New Hampshire, in July, 1907, to inaugurate a work that it was hoped would eventuate in a Church of Disciples of Christ. There was absolutely nothing to begin with—no buildings, no one waiting for us, nor expecting us, nor interested in us. Mr. Todd, his mother and sister have labored faithfully, but without a building they have been handicapped. If a "faithful few" had been there, even a rented hall would have seemed a good place to establish a temporary church home. But to gather people wholly uninterested into such a place and to secure a permanent congregation is always difficult. It was decided that the continuance of the effort must involve at once the expenditure of a large amount of money for a lot and building, and that the work could not in many years be self-supporting. Promise of results commensurate with the effort and outlay was lacking, and when it was found that New Hampshire offered no strong inducements to the Disciples of Christ as a point of strategic importance, Mr. Todd advised the discontinuance of the work. Our board has heartily concurred in his decision. "Fields white to harvest" invite us in many directions, and we are unhesitating in the belief that the decision is right.

Many friends of Mr. Todd, of the Christian Woman's Board of Missions, and of the cause of Christ at large, have watched this effort with deep interest. We regret exceedingly their disappointment. This plain statement of facts is meant to give them the true understanding of the situation. We have never had a record of easily giving up. The confidence of our great brotherhood is dear to us, and essential to the mighty work we have to do. God helping us, we shall still deserve it.

Anna R. Atwater.
President of the C. W. B. M.

"In Faith, Unity: In Opinion, Liberty."

A SYMPOSIUM.

[We have asked a number of well-known brethren to answer briefly the following question: "In the motto, 'In Faith Unity: In Opinion Liberty,' where shall the line be drawn between faith and opinion?" It seems to us that when we have clearly settled that question among ourselves we shall have removed a cause of frequent controversy, and an obstacle to that complete unity that should prevail among us. We give a few of the answers this week, and shall continue the symposium in later issues.—ED.]

To your request I reply that it is in my judgment a difficult task to apply the rule infallibly between faith and opinion. By faith I understand belief in Christ and in what he clearly authorizes. I am accustomed to say: "Where Christ speaks, we speak; and where he is silent, we are silent." Opinion may apply to the incidental and it may mean the shading off of faith into the uncertain. Faith has reference to the authentic and assured; the vital and essential, particularly to the person, Christ. Faith has Christ as its center, and what he teaches and authorizes as its circumference. All outside of that circle might be called matter of opinion, in our religion.

Where the border line between the two is not clear and there be room for honest difference there should be the utmost modesty, courtesy and just deference to the right of others to differ from ourselves. In considering another who differs from us, we should allow for human limitations, for environment and the spirit of free inquiry. We should leave margin for prejudice, misunderstanding, self-interest, natural disposition and the misrepresentations of others.

And whether in connection with matters of opinion or of "the faith" itself on the part of brethren, or of our fellow-men not brethren, we can not escape from the highest law of God to be loving in our religion, after the teaching of the thirteenth chapter of First Corinthians and the spirit of Christ, and to study the things that make for peace in the body of Christ.

I. J. Spencer.
Central Christian Church, Lexington, Ky.

In reply to your question, "In the motto, which we all accept and use, 'In faith, unity; in opinion, liberty,' where shall we draw the line between faith and opinion?" it seems to me that we should draw the line just where Christ and his apostles drew it. There was a common faith in the apostolic church, and that was a personal faith in Jesus of Nazareth as the promised Christ of the Old Testament scriptures and the Son of the living God. He who thus held to the head was reckoned a member of the Body. Opinions as to a thousand questions might arouse discussion, and reveal differences, but none of them was to be of sufficient importance to divide the Body of Christ. This has been our position from the beginning; and only as we hold ourselves there shall we avoid the rocks upon which previous efforts at religious reformation have been wrecked. No matter how widely any of my brethren differ from me in their opinions on matters of Biblical criticism, whether they seem to me too radical or too conservative, they are still my brethren in Christ, so long as they believe in my Savior as the Son of God and the Redeemer of men. I can read neither my Bible nor the history of our movement in any other way.

W. F. Richardson.
First Christian Church, Kansas City, Mo.

Replying to your inquiry as to the line between faith and opinion, let me say that I have the full consent of my reason to the distinction made by Thomas Campbell and embodied by the early reformers in their Evangel:—That the acceptance of the divine character and Sonship of Jesus of Nazareth is the essential of faith; that obedience to his will is the test of loyalty; and that the life bearing evidence of the dominion of the Holy Spirit is the one guarantee of genuine discipleship. Whoever so accepts, obeys and repeats Jesus Christ is his disciple.

This I understand to be our position. I believe it to be the teaching of the gospel as we have it in the New Testament. By it, every question of criticism, evidence, philosophy and interpretation is excluded as a test of faith. All such belong to the realm of opinion.

Willis A. Parker.
Emporia, Kan.

It is impossible to draw a hard and fast line between "faith" and "opinion." Every man has to draw his own line, and there will be differences in judgment to the end of time. As for myself, if a man believes in the divinity of Christ and accepts the Bible as an inspired revelation of the will of God, and has a good Christian character, I should give him entire freedom in regard to everything else.

James M. Philputt.
Union Avenue Church, St. Louis.

In answer to your inquiry concerning our motto, "In faith, unity; in opinion, liberty," let me say that it seems to me that in later days we have obscured that liberty in matters of opinion which the fathers in this reformation made so prominent. I should say, make nothing else a test of

(Continued on Page 1527.)

NEW LIFE

Found in Change to Right Food.

After one suffers from acid dyspepsia, sour stomach, for months and then finds the remedy is in getting the right kind of food, it is something to speak about.

A N. Y. lady and her young son had such an experience, and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

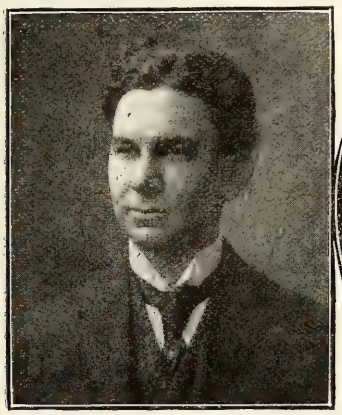
"It was the key to a new life. I found we had been eating too much heavy food, which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my housework. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts for both the morning and evening meals. We are well and happy and owe it to Grape-Nuts." "There's a Reason."

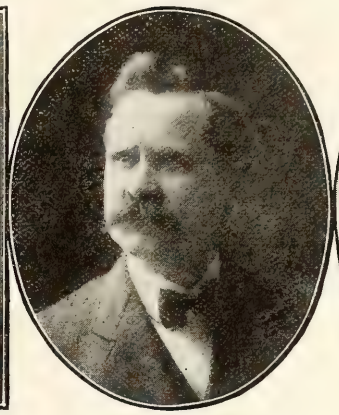
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

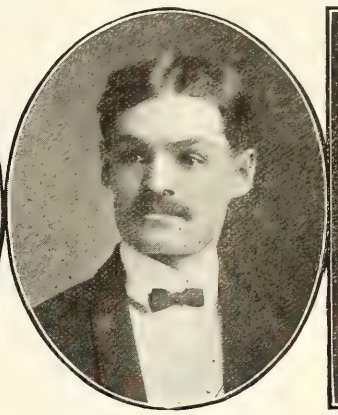
SOME OF OUR BIBLE SCHOOLS



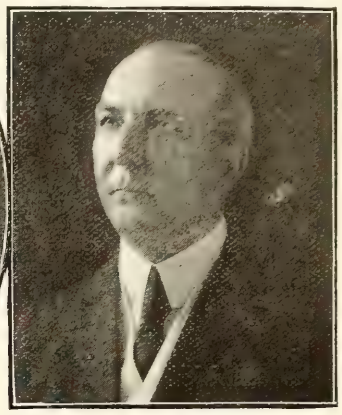
J. J. Searcy,
Union Ave., St. Louis, Mo.



A. J. Small,
Capitol Hill, Des Moines, Ia.



A. O. Scharff,
Brazil, Ind.



I. W. Gill.
Central, Wichita, Kan.

ST. LOUIS.

First Christian.

William A. Crutcher, supt.; E. J. Kell, asst. supt.; Lillian Crowther, sec.; L. Rask, treas.; Martha Schleinat, librarian; John Wells, chorister; Mary B. Roberts, pianist. Present enrollment, 350, and average attendance 275.

This school is organized according to the international standard. It has adult classes taught by Earle Wilfley, the minister, and Thomas C. Clark. The teacher-training class meets after prayer-meeting on Wednesday evening. The average collection is about $5.50, but the school makes special offerings for missions, some of the classes giving one-fifth of the regular Sunday offering to this cause. It is a down-town church, and a live one.

On November 15 a bottle illustration was used in this school, showing, by the use of chemicals, the effect of sin upon the heart of a child, and the cleansing power of the blood of Christ.

First, a pint bottle of clear glass was filled nearly full of pure water. This, it was explained, represented the heart of a child before consciously doing anything wrong. Then a few drops of tincture of iodine were dropped into the water. This stain represented the first wrong thing that is done. When one has done wrong it is easier to do wrong again; the habit grows. A little more of the tincture of iodine was poured into the water, showing the effect of the habit of sinning. This was repeated until the contents of a one-ounce bottle had been poured into the water, which became very black and ugly.

The children were then asked if it would purify the water if the outside of the bottle were washed. They, of course, made a negative reply. They were then asked if good clothes could cleanse a heart blackened by sin. It was explained that only Christ could make the heart pure and clean again. When we take him into the heart and life he drives out the sin; it can not stay in the same heart together with him. The seventh verse of the Fifty-first Psalm and 1 John 1:9 were taught in connection with this illustration, being called for by the superintendent and read by pupils.

The contents of a one-ounce bottle of saturated solution of hypo-sulphite of soda was then poured into the black fluid, which immediately returned to its natural color. It was explained that this now represented a Christian life, and that a Christian can withstand, by the power of Christ, the temptations that come in his way. A few drops of the tincture of iodine that remained in the small bottle were dropped into the water without staining it, thus showing the power of a Christian, by the aid of Christ, to resist temptation. Jesus in the life enables us to resist temptations to which we yielded before.

After the illustration the pastor was asked to extend an invitation to the school, and the children were earnestly invited to give their young hearts to Christ.

Fourth Christian.

Mrs. Evelyn Davis, supt.; W. F. Hopper, asst. supt.; W. H. Knoblock, sec.; B. F. Davis, treas.; Earle Chamberlain, librarian; William Walters, chorister; Urcil Homer, asst. librarian. Enrollment 400; average attendance 298.

The school is graded, there being primary, junior, intermediate and adult departments. It has a Junior Bible class organized, and a Berean Class of men and women. Both of these are registered with the International S. S. A. There is a teacher-training class of 60. The average collection is $9.45. The school has given this year, to the Benevolent Association, $23.15; to foreign missions, $50; to Living Link, $25; to the state Bible school work, $5.00; to city Sunday-school work, and will take a Thanksgiving offering for the Benevolent Association. The primary department has a superintendent, a secretary and four teachers, while the main school is controlled by eight officers and twenty teachers. There is a monthly business meeting, and a weekly meeting for lesson study. The surplus of the funds goes into the church treasury, and this amounts to about $150 a year. The total collections, so far this year, have amounted to about $435, exclusive of the special missionary and benevolent offerings. The school uses the Christian Publishing Company's supplies.

Hammett Place.

Elmer D. Sanford, supt.; J. C. Peers, asst. supt.; Clarke Sanford, sec.; Sidney Baldwin, asst. sec.; W. T. W. Byrum, chorister; Mrs. A. F. Anderson, pianist. Enrollment, 203; average attendance, 140.

This school is organized in 13 classes, from primary to Bible class. There is a men's class in addition to the Bible class, which is an auxiliary to the Men's Berean Association of the church proper. There is no teacher training class at present, though there was at one time. The school is well equipped as to rooms, etc. Its average collection is about $15.50. It has no treasury, but co-operates with the church. Contributions are made to both home and foreign missions. On November 29 the Orphans' Home children are expected to become members of the school, the expectation being that they will move to their new quarters on Euclid and Greer avenues by that time. The custom is for them to attend the nearest Christian church.

Union Avenue.

J. J. Searcy, supt.; W. C. Dunaway, asst.; F. M. Wright, sec.; Frank Bills, asst.: Miss Jennie Taylor, primary supt.; Mrs. George L. Williams, home department supt.; Ray Thomson, absentee sec.; Miss B. R. Moore, cross and crown sec. Enrollment, 600; average attendance, 425.

This is a graded school, having primary, junior, intermediate and senior departments. The classes receiving special attention at present are the Ladies' Adult and Brotherhood classes, both of which have just been organized, neither having a large attendance. The teacher-training course is being taught to the school in supplementary lessons. The equipment is among the best in the city, there being separate class rooms in a room specially set apart for Sunday-school work, with a seating capacity of 800. There is an orchestra of five pieces. The average weekly collection is about $13. All Sunday-school funds are paid into the building fund, and at present the expenses of the school are paid from the current expense fund of the church. This school has made the largest contributions to the Benevolent Association, the last offering being $607.58. Its Children's Day offering for foreign missions was $66.25. The offering for home missions has not been taken for this year, at the time of writing, but usually amounts to from $40 to $50. There is a Cradle Roll (photographic) with an enrollment of 50, and the home department enrolls 100. The primary is one of the best of the school's departments, having an enrollment of 110, and an attendance of 83 on Nov. 15. This department is in charge of Miss Taylor and Miss Margaret Kuhlman, both of whom are trained kindergartners and very efficient.

Compton Heights.

George H. Gibson, supt.; asst. superintendents—James E. Winterton, adult department, Miss Alma Neirather, intermediate, Miss Ila McCormick, junior, Miss Annie West, primary. Enrollment 608; average attendance 385.

This school is graded throughout. It has a Junior Bible class of young men and women, with an enrollment of about 100. They have a literary society in connection with their class work. There is a men's class, also, of about 40, and a woman's class of 60, as well as a teacher-training class. What is needed above all else is more rooms. The equipment in all other ways is good, there being maps, blackboards, charts, etc. The average collection is $12.25. There is a good mission school conducted by members of the home school. This, also, contributes regularly to mission work. F. N. Calvin is the pastor of the church, and says this is the best organized and best all-round Bible school he has ever seen. There are frequent additions to the church from the school. It will be noted that each of the assistant superintendents is the superintendent of a department. There is a regular course of supplemental instruction, and promotions from classes and departments once a year—the first Sunday in June.

Hamilton Avenue.

William S. Campbell, supt.; J. W. Perry and C. C. Cowdry, assistants; Elmer Shepard, secretary; W. W. Wagner, home department supt.; Miss Myrtle Morley, primary supt.; Paul Stevenson, birthday secretary; Fred Richt, organist.

This school has two classes. Each has

perfected a class organization, with teachers and officers. The officers are elected at stated periods and regular business meetings are held monthly. One of these classes is a Bible class, with an enrollment of about 75, and an average attendance from 45 to 50. Its membership is composed of men and women of the church. J. Frank Merriman is the teacher and L. M. Tabb is his assistant. Mr. Merriman has been very successful in securing the co-operation of the adult members of the church in the Bible school work. There is a regular set of officers and committees, and the class is divided into groups of five, each in charge of a captain, whose duty is to look after those absent. Special captains are appointed for new pupils and to have charge of and look after visitors. Mr. Tabb, the assistant teacher, is deeply interested in the work. The Junior Bible class, which is taught by Dr. and Mrs. T. R. Ayars, has a large enrollment, composed of the young men and women of the church. Attention is given to social features and entertainments, many of which are held at the home of the leaders. The school is fortunate in having such faithful and enthusiastic workers as Dr. and Mrs. Ayars. The teacher-training class uses Marion Stevenson's book, and the school has the usual equipment provided by city Bible schools. The average weekly collection is about $9 to $10, and the finances are managed by the church board. The usual missionary days are observed, and $200 was raised for the Benevolent Association last Easter.

TUXEDO PARK, MO.

F. E. Sawyer, supt.; A. A. Mahoney, asst.; J. E. Bennett, sec.; W. T. Clark, treas.; Sue Anderson, pianist; Mrs. Lulu Jones, supt. of primary department. Enrollment 142; average attendance 106.

This school is partially graded. Its Adult Bible Class was reorganized in September, and has an attendance of 16, and is growing. L. P. Crigler is the teacher, and Clementine Halliday treasurer. In its equipment there are a blackboard and several good maps. The teachers are supplied with quarterlies and such special publications as are needed for individual classes. The school has taken the Babies' Home of the National Benevolent work as the especial object of its missionary endeavor. It has just started a red and blue contest, and on the Sunday before reporting the attendance was 134, and the collection for the past two Sundays more than $6. The primary department has about 30 regular attendants, and many Sundays every pupil is present. Mrs. Jones devotes much time to her department during the week.

KANSAS CITY, MO.

First Christian.

Barclay Meador, supt.; Goodwin Creason, asst.; W. Frank Gentry, asst. treas.; Bayard C. Richardson, sec.; Miss Pearl Goodwin, librarian. Enrollment, 425; average attendance 250.

This school is organized in departments. Its equipment is inadequate as to building, but good as to maps, charts, musical instruments, etc. Its weekly collection is about $7, and it observes Children's Day for foreign missions, the collection last June being $200, and Rally Day in November, with an offering last year of over $106. Teachers and other officers manage the finances as they manage other phases of the school's work. There is a lunch each Wednesday evening at 6:30 for the workers, each paying ten cents if in attendance. This is prepared by the women in twos and threes, and is followed by a study of the Sunday-school lesson, with now and again a conference concerning the work. The superintendent has a special table at the lunch, and invites certain workers to sit with him in order that he may confer with them about this or that department. There is a committee of the board of church officers which exercises constant supervision over the school. The members of this committee attend. The superintendent and the pastor of the church are *ex officio* members of this committee. Its work is in perfect accord with the teachers and officers of the school. As to special classes, there is an adult department with a superintendent, who is assistant to the superintendent of the school. There are seven classes in the department, including Baraca for young men and Philathea for young women, all of which are going to organize according to the international standard. In the intermediate department there has been organized a Junior Baraca for boys from fourteen to eighteen. There are five classes in the primary department, and 112 members in the home department.

Linwood Boulevard.

Charles S. Parker, supt.; William F. Stone, assistant supt.; Henry Parsons, second asst.; Mrs. Hattie Peterson, primary supt.; William Stamp, secretary; Mary Witters, organist; Pauline Campbell, assistant. Enrollment, 425; average attendance, 275.

The school has two departments, advanced and primary, each being divided into two classes, graded according to age and advancement in work. There is a Bible class and a teacher training class. There is not much equipment, as the school is new. The weekly collection is $10. There is a Sunday-school visitor, who is paid partly by the Sunday-school and church. The school contributes $50 to state work and $20 to the Orphans' Home at St. Louis.

BALTIMORE, MD.

Christian Temple.

D. C. W. Ward, supt.; D. B. Barnette, Jr., gen. asst.; John B. Showacre, asst. morning session; W. A. Waltermeyer, asst. afternoon session; A. E. Sanders, gen. sec; F. E. Buckingham, treas.; Roland Brohaun and George Pickering, asst. secretaries; V. A. Sill, asst. treas. Enrollment 783, average attendance 500.

This school has a cradle roll, beginners' primary, junior, intermediate, senior, normal, organized classes of young ladies and men, home department and Chinese department. The young ladies and young men's classes are separated and mixed, and there is one Philathea class. The school has teacher-training classes and Christian Temple Seminary, from which most of the teachers are drawn, gives a three years' course of study in the Bible. This is an incorporated body, with Peter Ainslie, the pastor, as dean. The equipment is as follows: Junior and intermediate classes in one large room, one normal class room, one room each for primary and beginners, and two for senior classes. The collection averages $12. The finances are managed by a committee in an executive session of the teachers' council. It is a thoroughly missionary school, contributing to all special causes. This school was organized on January 22, 1905, with an enrollment of 92 teachers and scholars, but since then more than 1,200 have been enrolled. The importance of the scholars deciding for Christ has always been recognized as the first issue, and fully 60 per cent are Christians. The school opens at 9:45 a. m., and closes at 5 p. m., there being three sessions—two for Americans and one for Chinese. The international lessons are used for all sessions and there is supplemental work upon which examinations are given during the month of May, and on children's day promotions are made and diplomas awarded. The Temple is admirably located, and Dr. Ward, superintendent, anticipates a larger growth than in the past years. The equipment is of the best, the rooms being large, bright and attractive. There is an orchestra of seven pieces, and the music receives large consideration. Clear, Scriptural instruction by efficient teachers is the aim. The home, cradle roll and Chinese departments add 189 to the numbers. All departments report at the monthly business council of the officers and teachers, and all business of the school is transacted at that time. The present officers have been continued in their position since the beginning of the school, and the prosperity and growth, says the superintendent, is largely due to the efficiency of these and the teachers, who have worked in perfect co-operation to the one end. They have the confidence of the church and the community, and are alive to everything that looks to the betterment of the school.

KIRKSVILLE, MO.

J. W. Hatcher, supt.; R. Minter, asst.; Miss Edna Millay, secretary; Miss Ethel Jack, assistant; Miss Juanita McGuire, pianist. Enrollment, 325; average attendance, 267.

There is no home department or cradle roll, but a general organization, with classes for the various grades of pupils. One class of girls of 15 is completely organized. The classes for normal students and students of osteopathy have proved quite helpful. A teacher training class is to be organized in January. The school is handicapped for class rooms, there being but two besides the auditorium and chapel rooms. In the near future others are to be added. Classes are supplied with graded helps, and some with maps and blackboards. The average collection is about $7.40. A minimum for each Sunday is set, and the collection never goes below that, while there are special collections for specific purposes. Through the regular church offering there has been sent $12.50 both to state missions and home missions. The Foreign Society received $53.69. The local church has been helped to the amount of over $75. The superintendent attributes much of the interest in the school to the individual work of the teachers who, he believes, on the average are as efficient as can be found in any school. There are no special features, but earnest, consecrated efforts have proved to give good results.

DANBURY, CONN.

Arthur Cattermole, supt.; Harry W. Hawley and William Rice, asst. supts; Joseph W. Wooley, sec.; Ernest Bailey, treas.; W. W. Stevens, chorister; Miss Clara Peck, pianist; Mrs. William Bard, primary supt.; Miss Kate Benedict, home department secretary. Enrollment 268, average attendance 151.

This school has primary, intermediate and senior departments, and is only partially graded. It has a young men's organized class, as well as a young women's organized class. It has a fair equipment, but its greatest need is teachers. The average offering this year has been $12.20, with a total so far of $561. There has been a steady increase in offerings. During the past three years they have been as follows: $457, $517, $649. The increase in the missionary offerings to the home and foreign field has also been marked, going from $162 up to $286, with $191 so far this year. The school supports the state work and the Benevolent Association. Mr. Cattermole thinks

Bible School Superintendents.

1. Dwight M. Lewis, Central, Des Moines, Iowa.
2. D. C. W. Ward, Christian Temple, Baltimore, Md.
3. J. C. Reed, Delta, Ia.
4. Will A. Crutcher, First, St. Louis.
5. W. R. Self, South Street, Springfield, Missouri.
6. F. J. Marxson, First Christian, Mattoon, Illinois.
7. A. Cattermole, Danbury, Conn.
8. S. W. Price, Johnson City, Tenn.
9. L. R. Putnam, Ottumwa, Ia.
10. S. H. Reid, Central, New Albany, Indiana.
11. Mrs. Evalyn Davis, Fourth Christian, St. Louis.
12. J. W. Hatcher, Kirksville, Mo.
13. Dr. George W. Perrin, Central, Denver, Colorado.
14. L. E. Page, Mobile, Ala.
15. H. M. Newell, Albia, Ia.
16. Col. George A. Wright, First, Palestine, Texas.
17. K. T. Whittinghill, Owensboro, Ky.
18. William H. Warder, Marion, Ill.
19. J. S. Hilton, Clifton, Louisville, Ky.
20. E. M. Chester, Guthrie, Okla.
21. W. F. Jones, Camp Point, Ill.
22. A. Farnsworth, Centerville, Ia.
23. Hugh H. Faulders, Wellington, Kan.

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it is one of the most liberal according to its ability. The matter of finances has never caused anxiety. Some of the classes have taken up special lines of work, such as supporting a child in India, temperance work and home mission work. There is a good Home Department of 106 members, and each week a copy of the *Young Folks* is greatly enjoyed by these.

OWENSBORO, KY.

First Christian.

R. T. Whittinghill, supt.; Guthrie Birkhead and W. D. Westerfield, assistants; Miss Nancy Owen, sec.; Charles Smith, treas.; Mrs. Bessie Gillim and Lytie D. Snoddy, librarians; Miss Julia Harper and Preston Hayden, bookkeepers. Enrollment 713; average attendance 505.

The school has a good organization, there being beginners, primary, junior, intermediate and adult departments, with superintendents and cradle roll superintendent. It is graded throughout, and observes a regular promotion day. The Twentieth Century class for men is the largest in the brotherhood, with an enrollment of over 200, and an average attendance of 140. The "Ich Dien," an intermediate boys' class, has an enrollment of 50. It is organized, and has debates, drills, etc. The training class is just finishing, and about two-thirds of the original class are completing the second year's course. The equipment is good. There is a Sunday-school room with separate rooms for each class. The beginners, primary and Twentieth Century men are in rooms apart from the main school. Musical instruments, maps, charts, blackboards and a good library add to the efficiency. The weekly collection is over $15. Bills are O. K'd by the superintendent, and paid by the treasurer. The organized adult classes use one-fourth of their collection for class use. Classes make a Centennial offering in regular rotation each Sunday, and the school united with the church in the support of a foreign and home missionary.

The superintendent writes that there are two features of the Owensboro Sunday-school that it would probably be worth while to mention here.

First of these is the sense of welcome and "at-homeness" that pervades the whole school. A special effort is made at every session to make each one who comes feel welcome and that their presence is gratifying to both the officers and the teachers and that it will be a personal spiritual benefit to each one to come again. No one can enter the school building without being met with a hearty handshake and a bright "Good morning" from six or seven persons at the front door, as he enters. Whenever one is absent, a letter, postal, telephone call or visit is sure to follow the next week from the teacher, one from the absentees committee, one of the superintendents or pastor—according as it may seem necessary.

Again, this Sunday school has a complete system of bookkeeping. Separate cards are made out for each pupil as he enters for the first time. On these cards the pupil's date of entrance, birthday, church membership and place of residence are placed, together with numbers from 1 to 52 that correspond to each week in the year. When one is absent, the number corresponding to that week is checked off, and thus it is possible to find the exact date of absence of any one for the number of years that this system has been in use. Beginning the first of January, different colored cards will be used for the several departments of the school; white for adults, blue for intermediates, orange for primary, etc. In addition to this, a complete card index of each scholar is kept separate from these in the superintendent's office, which serves as a directory for the whole school.

The work of the Twentieth Century Class is well known and only one or two points in regard to it should be mentioned further. The work of the Free Employment Bureau in connection with this class has meant much for its usefulness and power in its work in Owensboro and vicinity. Within the last year seventy-two men have been given positions through this agency. The work of the new pastor and teacher, M. G. Buckner, promises to be as important and valuable as that under the leadership of the former pastor. At this writing there is under consideration a plan to build a gymnasium and social hall in connection with the Sunday-school, which can be used as class-rooms on Lord's day and as gymnasium for the young people during the week, or as a place for the social functions of the church or school.

DES MOINES, IA.

Capitol Hill.

A. J. Small, supt.; Frank Hervey, asst.; Miss Mattie Banghart, sec.; Misses Irene Evans and May Wheeler, assts.; Miss Nora Crooks supt. primary department. Enrollment 425; average attendance 340.

There is a primary department, and the general school of sixteen classes is graded according to size. The Bible class numbers 50; the young men's class 40, while a most remarkable class is one of boys from 11 to 13 years, numbering about 50. A teachers' meeting is held weekly for the study of the lesson. There are rooms for more than half the classes, but not good accommodations for the others. The primary occupies the basement of the church. The average collection is $4.75, and this is taken up in each class. A birthday collection is taken each Sunday for missions. This school is the largest on the east side of the city. For a long time this church had the largest number of any church in this vicinity. The school is seventy-five ahead of its record a year ago, and indications are for an increase this winter. It is competing with its own record, and this is creating much interest. It is hoped that the church building will be enlarged next year.

University Church.

Dr. G. A. Huntoon, supt.; Vinnie Nourse, sec.; J. A. Burton first asst. supt. Enrollment 1,500; average attendance, 800.

The school has three departments—primary, intermediate and Bible. The young ladies' class is taught by Mrs. H. M. Mitchell. This is the largest class of its kind in the brotherhood. There are two teacher training classes. Three hundred and twelve dollars has been given to missions this year. The school is in the best organized and graded condition that it has been for some time. The intermediate department is divided into a boys' and girls' intermediate, with a special superintendent for each, whose duty it is to keep in close touch with the needs. There is a live home department, and also a cradle roll. The hour of meeting has been changed from noon to 9:45 a. m. While there may be a difference for a time, the feeling is that in the long run the school will be benefitted. The superintendent reports great hindrance by lack of equipment and room, two of the college buildings having to be used; but in the near future the new building will give better opportunity for work.

SPRINGFIELD, MO.

Central Christian

R. F. McGlothlan, supt.; T. W. Edwards, asst.; C. V. Wadlow, secretary; A. D. Knobb, treasurer. Enrollment, 380; average attendance, 262.

The school is graded in part. Special classes are Baracas, Philatheas, Builders and Delta Theta. They are a helpful feature and doing good work. Besides the church auditorium, there are six separate class rooms. The primary room is equipped with charts, blackboard and little chairs. The average collection by free-will offerings is $5.75. No special effort is made, but the school contributes regularly to home and foreign missions. Music is one of the special features, the singing being always spirited, and it is greatly aided by an orchestra of from three to six pieces. After the opening exercises the classes march to their rooms and return to the auditorium at the close of the lesson study, while the orchestra plays a march. The Builders' class, consisting of an enrollment of 44 girls from 14 to 16, and taught by Mrs. C. V. Wadlow, contributed $25 this year to the kindergarten work in Japan. The school is making a steady, though not rapid growth.

OTTUMWA, IA.

Davis Street.

school grades, and in addition there are two Bible classes, mixed, and an infant class. A teacher training class is to be formed.

L. R. Putnam, supt.; Myrtle Day, asst.; Gladys Stevens, secretary; Harvey Geery, treasurer; Neva Wall organist. Enrollment, 175; average attendance, 135.

There is no special equipment, but this will be modern, as a new church is contemplated. The offerings average about $2.50. Each class is provided with an envelope. There is a birthday box, and Children's day is observed, the entire collection going to missions. At present there is a contest between four of the classes—boys and girls. Each class has selected officers and names, the points of the contest being based upon attendance, collection and deportment. The names are printed in large letters and hung upon the wall. The girls meet at the home of their teacher after school one day each week to plan their work. The contest is creating much interest, and class pins will probably be provided. The attendance increases rapidly. Another contest is between the boys and girls of the high school grade, attendance, collection and church attendance being the points of the contest. Mr. Geery, the treasurer, says the school has found that contests with other schools are very helpful in increasing attendance.

WICHITA, KAN.

Central Church.

I. W. Gill, supt.; W. R. Nealigh, assistant; Virgil Gill, treas.; Ivan Schuler, sec. Enrollment, 475; average attendance, 360.

The school has primary, junior, intermediate and senior departments, four of the classes being organized. One hundred are enrolled in its teacher-training class, and the school is supplied with modern equipment. The average collection is $9.45, and for missions $275 has been raised. This school has been helped wonderfully by the Scoville meeting held in September. Mr. Gill seeks to impress upon his helpers five standards which a teacher should have: (1) Regularity and promptness; (2) Class visitation; (3) Church attendance; (4) Attendance upon teachers' meeting and teacher's-training class; (5) Reading books of method in addition to the great text book.

CLEVER WIFE

Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it, however, because the harmful alkaloid in coffee—caffeine—is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble, but said my heart was irritable from some food I had been accustomed to eat, and asked me to try and remember what disagreed with me.

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum, and I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference and is still using it to his lasting benefit. He tells his wife that the coffee is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

the Bible. We quote the superintendent's note to the teachers, which he handed out on a recent Sunday morning:

Superintendent's note to the teachers.

1. Will you please be five minutes early at Sunday-school hereafter?

2. The teacher training class on Wednesday night is especially for you. I believe you can not afford to miss it if you expect to teach.

3. We study the Sunday-school lesson after the teacher training class on Wednesday night; also our Round Table.

4. We have twenty most excellent books on Sunday-school work that you ought to be reading. Our librarian, Zilla Sherman, will bring them to you if you speak to her.

I. W. Gill, Supt.

He tries to keep something of this nature before them. Mr. Gill is doing loyal service for the Bible school and is president of the Kansas state work.

COLUMBUS, KAN.

Miss Zora Newlands, supt.; Hal Eller, asst.; Mrs. S. H. Crane, supt. primary; Maud Turner, sec.; Homer Plincoe, treas.; Mrs. Clyde Allison, home department. Enrollment 220; average attendance 170.

This school is graded according to the international plan and all classes in the intermediate and adult departments are organized. There is a union teacher-training class of 55. The equipment is poor, and the collection averages about two cents per attendant. Most of the classes have a flower and expense fund extra. Last year about $75 was given to missions. The school has no review at the close, but supplemental work at the beginning. It has written quarterly reviews.

Charles S. Parker.
Linwood Boulevard, Kansas City, Mo.

CLEVELAND, O.

Crawford Road.

Manton M. Scott, supt.; L. S. Sowers and Dr. Al Maltz, assistants; Olive Ford, sec.; Winifred Churchill, treas.; Fanny Porter, recording sec. Enrollment 275; average attendance 185.

There is one superintendent for the whole school, and under him superintendents of primary and kindergarten departments. There are organized adult classes with officers. A mixed Bible class with an average attendance of 48 is taught by Prof. H. C. Muckley. There are also two other adult classes, each having an enrollment of about twenty-five. There is a teacher-training class in the first year and one on the advanced work, both taught by the pastor. In the way of equipment there is a large Sunday-school room, with nine class rooms opening from it, and other rooms in other parts of the building. All modern devices are employed, and there are toilet rooms for each department. Collections average about $7.50, not including missionary offerings. All money is deposited and paid out by checks by order of the superintendent. The birthday offering is large. This was the only school in the state to raise its apportionment last year, and it has done this every year that it has been in existence. The secretary says: "I believe that if other schools would adopt our system of enrollment and listing of birthdays they would find that it would pay, in more ways than one. Our birthday offerings have increased more than two hundred per cent., and at the same time we have the names and addresses of every person who has attended our school during the time we have used it. Each person who attends is asked to fill out one of the cards, and especially to give us the date of his birthday; then we transcribe the information on another card, which has a little tip on it, corresponding to the month of his birth. These tips are placed on different parts of the several cards, so that the January tips are first on the left hand side, the February cards a little to the right, and so on, so that the December tip is on the right hand corner. In this way we have the names filed alphabetically, and at the same time we have all birthdays occuring in one month right behind each other. The Sunday before a birthday our secretary will hand the person a little card expressing our congratulations, and with it a smaller envelope for his birthday offering. On this envelope is printed, "Please put in the collection next Sunday," or words of similar import. Each one who makes an offering has the fact noted on his card in our files. The superintendent retains the first card for his reference, while the other card is on file at the church for the use of the minister and other teachers. We also secure a liberal offering from our visitors to whom we mail these birthday cards. Many of these come from other states. (I shall be glad to give any one information concerning this system, provided they enclose stamp for reply; or write Mr. Scott, 525 Schofield Bldg., as it is his own system, and he can tell all about it.) We have nearly 709 cards collected in our school since the first of the year.

EUREKA, KAN.

M. H. Sherman, supt.; W. A. Christy, asst.; F. Stringham, sec.; Vera Madison, treas.; Mrs. Poston, junior department supt.; Ada Johnston, pianist; Stacy S. Phillips, pastor. Enrollment 150; average attendance 95.

The six primary classes form a junior department. There is a home department and a cradle roll of 43 members each. There is one teacher-training class. The collection is $1.75 weekly, and a yearly apportionment is given for home missions, while there is a foreign mission offering.

NEW ALBANY, IND.

Central Christian.

S. H. Reid, supt.; G. W. Hanen, assistant; Mrs. Hetty Story, primary supt.; Mrs. Hattie Beaver, home department supt.; Mrs. Maud Davis, secretary; F. H. Anschutz, treasurer. Enrollment, 500; average attendance, 370.

The school has cradle roll, beginners, primary, junior, intermediate, senior and home departments. There is a Twentieth Century class of men, with an average attendance of 35, B. F. Cato being the minister. Reuben Robinson teaches the Servo women's class, which has an attendance of 50. One teacher training class meets at the Sunday-school hour, and the other, composed mostly of the teachers, meets Saturday evening in connection with the regular teachers' meeting. There is a large Sunday-school auditorium, with separate rooms for beginners and primary departments and eleven class rooms. The collection averages $10. The finances are managed by the superintendent and treasurer. The school contributes to home, foreign and state work. The superintendent says that the success of this school dates from the visit of Marion Stevenson in 1907. One of the most helpful and inspiring features of the work is the teachers' meeting, at which the time is divided between the lesson and the training course. Thirty graduates are expected for next year. Class organization has been of much benefit to this school. A year ago there was a mixed class, with an average attendance not exceeding ten. Separating the men and women and organizing according to the international standard has produced the largest adult classes in the state. At the time of our report there was to be a banquet at which 200 guests were expected, and R. M. Hopkins, of Kentucky, the principal speaker. Mrs. Cato, the wife of the pastor, is the president of the Servo class, and much of its success is due to her intelligent and untiring efforts. Under the wise leadership of Charles H. Rhusenberger the men's class has grown from a small beginning to an enrollment of nearly 100. This school is now the largest and best in New Albany.

GUTHRIE, OKLA.

First Christian.

E. K. Chester, supt.; Ike Underwood, assistant; Ira Irwin, secretary; H. E. Pentecost, treasurer. Enrollment, 275; average attendance, 180.

All the classes have their president and secretary and regular meetings. There is a teacher training class. The equipment includes three Sunday-school rooms besides the church. The average collection is $4 a Sunday. The secretary uses one of the Christian Publishing Company's model record books, and keeps a ledger account as well as a book account, books being balanced at the end of each quarter. The school contributes to home and foreign missions. It is growing, and in a recent meeting held by John L. Brandt forty of the scholars came into the church. The teacher training class is having fine sessions under the leadership of T. L. Noblitt, the minister, who, though recently come, is doing a great work. Regularity in the attendance of the teachers is a point about this school worthy of notice.

Edwin Kettering,
Monmouth, Ill.

SHAWNEE, OKLA.

C. W. Johnson, supt.; B. F. Dillin, asst.; Mrs. Ella C. Wright, secretary. Enrollment, 300; average attendance, 175.

This school has regular classes with kindergarten and home departments, and a teacher-training class. There are six class rooms, auditorium and lecture room available. There is an orchestra, maps and regular supplies. A collection is taken each Sunday, which averages $5. This school gives $40 to missions.

WINDSOR, MO.

Nate M'Cutchan, supt.; Everett Breece, assistant; Kate McKee, secretary; Ed. Harbit, treasurer; Cora Bell, organist. Enrollment, 300; average attendance, 180.

The school has organized all departments, there being a primary, intermediate, junior and senior. There are two "adult movement" classes and a teacher training class of about 40. The equipment consists of a small, well-selected library, while there are three Sunday-school rooms besides the main auditorium. Free-will offerings by classes average $9. The school gives about $75 a year to missions. At present it is in a contest with the school at Eldon, and much en-

thusiasm has been aroused in the church and community. Mr. Harbit, the treasurer, thinks they have the best plan ever tried, and outlines it as follows: Three points for each teacher and officer on time; two points for each pupil on time; one point each for the following: (1) Not more than fifteen minutes late; (2) quarterlies, Bibles or lesson leaves in class; (3) Sunday-school attendants in attendance at church in the morning. There is, also, one point given for each five cents collected or major portion thereof. This produced $27.69 on the Sunday before our information was sent. W. A. Morrison is the minister.

AUBURN, NEB.

J. A. Mastin, supt.; Cora Weber, girls' supt.; L. L. Corywell, boys' supt.; L. Rogers, secretary. Enrollment, 200; average attendance, 159.

This school is graded according to the international standard. There are fourteen classes. The need is for more room, two of the classes meeting in the parsonage. The collection is $2. Foreign and Benevolent Association days are observed.

BRAZIL, IND.

First Christian.

A. O. Scharff, supt.; A. O. Kline, asst.; J. A. Krides, second asst.; Ruby Edwards, secretary; Melissa McCullough, treasurer; Alfred Cannett, librarian; Harry Lear and Justus Cannett, helpers. Enrollment, 612; average attendance, 325.

This school has cradle roll, home department, beginners, primary, junior, intermediate and adult departments, classified according to age. There is one class of deaf mutes and twenty other classes. There are two teacher training classes, one for post-graduate and the other for first-year work. This school makes use of everything that it knows will be successful. There is a large orchestra, and the primary department has charts, cards, etc. There are class rooms for individual classes. The average collection is about $6. The class collection envelopes are employed. An Easter entertainment is given and the proceeds divided between the National Benevolent Association and missions. Ten dollars a year goes to state work. The June collection goes to foreign missions and the November one to the home field. There is, also, sent to the orphans' home annually a barrel of dry goods, fruit, clothing, etc. Several of the members of the school visited the Home in the world's fair year, and have thus become much interested in it.

PALESTINE, TEXAS.

First Christian

George A. Wright, supt.; S. A. Taylor, supt. senior department; E. P. Gohmert, supt. intermediate department; Mrs. J. C. Stevens, supt. primary; J. E. Coryell, treasurer. Enrollment, 550; average attendance, 225.

There are three departments, besides cradle roll and home department. The organized classes are mixed ones, taught by Mrs. Mae Grigsby, of pupils from 16 to 18; the other is taught by the pastor, L. D. Anderson. The age in this runs from 19 to 25. There is an enrollment of 75 in the teacher training class. There is a good building, with ten separate rooms, there being special rooms on the second floor for organized classes. The average collection is about $5, the only effort being to make the school self-supporting. Special offerings are taken from time to time. This school is recognized as the largest among our brotherhood in the entire state of Texas. It is now undergoing thorough organization, and has as a watchword "One Thousand in the Bible School." During the past few weeks the attendance has fallen off to some extent, but for several months it ran over the 300 mark, there being as high as 400 on two occasions. At a recent teachers' meeting it was recommended that each class have class contests, and this feature has been especially helpful in building up the mixed class of the pastor, which now has an enrollment of over 100. There are teachers' meetings every Sunday. It has developed since the school has been divided into departments as a graded school, that the departments are making a special effort to outdo each other in attendance, new scholars and collections. Secretary Cohen says that Palestine is justly proud of the Christian Church Sunday-school, and within a short time those engaged in the work hope to see the one thousand in the school in reality.

MOBILE, ALA.

First Christian.

Lyman E. Page, supt.; Percy H. Hill, sec. and treas.; Miss Beatrice Gurley, primary supt.; Miss Annetta Feig, librarian; Mrs. H. S. Walker, organist. Enrollment 180; average attendance 125.

The school has home, cradle roll, primary, junior, intermediate and Bible class departments. There are six organized classes—Sunbeam Band, Pansy Class, Philathea, Baraca, Philadelphia and Berean. There is, also, a teacher-training class. There are four separate class rooms, an orchestra, and in the primary room an organ. The collection averages $5.25, and leaves a balance after all expenses are met. The school contributes to home and foreign missions, and divides its Easter offering between the N. B. A. and the C. W. B. M. There is, also, a birthday box for foreign missions. Its members are proud of its progress. The school was started five years ago with six in attendance in one class. There is now a graded school, and it uses the Loyal Army system of marking. Twenty scholars will receive a two years' roll of honor diploma this year. The school has been helping on the building fund until this year it is now using its money for better equipment. It hopes to have 300 enrolled by January.

MONMOUTH, ILL.

First Christian.

Edwin Ketterling, supt.; Willis Richardson, asst.; George Robison, sec. and treas.; A. J. Hughes, chorister; Theo. Fowler, organist. Enrollment 400; average attendance 298.

This school is graded, has an old people's Bible class with 50 enrolled, and a young married people's class with 40. It is so crowded that there is no room for classes. Average collection is $6, taken in the old way. The school will contribute about $50 to home and foreign missions this year.

CHARLESTON, ILL.

First Christian Church.

Irwin Bates, supt.; W. O. Bennett, asst.; Ethel McKee, sec.; Oliver Hostetler, treas.; Clement Jones, supt. of supplies; Anna Hadley, supt. of home department; John Bennett, chorister; Lyda Hostetler, organist. Enrollment 425; average attendance 350.

This school has ten primary and twelve senior classes. The teachers meet weekly and are organized. The president leads, or supplies a leader. There is, also, a training-class led weekly by the pastor. At the teachers' meeting the coming Sunday is thoroughly discussed. The average collection exceeds $8. All money is turned over to the treasurer, who pays all bills O. K.'d by the supply superintendent. The school gave $115 for missions, Y. M. C. A. work, etc., during the year, and has spent $165 for repairs on the church and Sunday-school equipment. There are no mixed classes. Class contests have been found a good thing in creating interest and enthusiasm. A special effort is being made to induce scholars to bring their Bibles to the Sunday-school. Mr. Bates says: "We use the Christian Publishing Company's supplies and find them O. K. The *Young Folks* is the best out."

MATTOON, ILL.

First Christian.

Fred J. Marxson, supt.; W. E. Scott, assistant; Jessie Conder, sec.; Miss Emma Scott, treas.; Viola Benson, librarian; Frank King, organist. Enrollment 275; attendance 175.

The school has adult, intermediate and primary departments. A men's class has recently been organized, and is taught by Ollie Reich. There is, also, a young men's class, with N. M. McCormick as teacher. Two teacher-training classes meet Wednesday and Thursday evenings. The old class has 80 members and the new 30. Every available space is taken, basement and main auditorium being used. The collections average $4 by the free-will plan. The treasurer takes these and the account is kept by him and the secretary in the usual business fashion. All special days are observed and a good program given instead of the evening service. One prominent feature of the success of this school is the regular attendance of the superintendent. Though a business man, never retiring before twelve on Saturday night, only once, and then because of illness, has he missed a Sunday. He insists that the teachers shall be punctual, in order to hold their classes. His boys' classes are as much interested as the girls'. He says: "I have a class of boys, about twenty-five in number, ranging from twelve to fifteen years. They are organized into a band that has meetings and socials at the homes of the members every three weeks. My young men's class of high-school boys and others numbers 18, with a regular attendance of from 10 to 15. Mr. McCormick, one of our elders and a business man is very successful in dealing with young men. A number of intermediate girls' classes are organized into bands, or clubs, thus promoting interest. There is a young ladies' chorus, chosen from Sunday-school girls alone, which meets weekly, and though but recently organized, promises to be a source of help to church and Sunday-school work."

CYNTHIANA, KY.

W. T. Lafferty, supt.; W. L. Northcutt, asst.; J. M. Crowell, sec. and treas.; W. E. Ellis, pastor. Enrollment 275; average attendance 250.

There is a Bible class, young people's class, business men's Bible class, an infant class and a teacher-training class. The young people's and the infant class are well equipped. The collection averages from $5 to $7. Sometimes one Sunday is devoted to a special cause, or a certain class' collection is devoted to a special cause. Last year $150 went to home missions. The school is increasing both in attendance and the efficiency of its work, and was never in better condition.

DENVER, COLO.

Central Christian.

George W. Perrin, D. O., supt.; George W. Whyte, assistant; H. C. Orpew, secretary; Mabel Warren, assistant; Leslie Scofield, treasurer. Enrollment, 450; average attendance, 325.

There are adult, intermediate, primary, cradle roll and home departments. The Y. P. B. C. is the largest mixed class in the state. The Bible class of C. M. Morris is a most efficient giver to missions. The first teacher training class has graduated and will go on, while a new one is to be started soon. The school has a good building, good teachers, good location, good singing, good lesson helps, good orchestra, blackboards and other equipment. Its collection, averaging $10, pays all expenses. There is a standing missionary committee, and a thousand dollars is the aim before it. Classes are apportioned, and each has its missionary secretary. The amounts raised in the past have been from $600 to $950.

MARION, ILL.

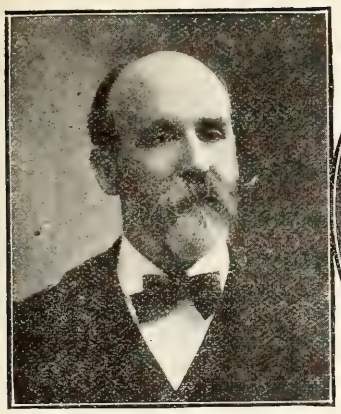
William H. Worder, supt.; David A. Bennett, assistant; George Matthewson, sec.; T. E. Myers, treas. Enrollment 220; average attendance 150.

The school elects officers annually, and they fill vacancies in the corps of teachers, of which there are twelve. There is a Bible class for men and women, with Mr. Hamilton as teacher, and a young people's Bible class led by Mr. Campbell, and a teacher-training class, with a membership of twenty-eight. The weekly collections average $3.80. The treasurer attends to the finances, consulting the board of officers when necessary. The school contributes to missions and makes an Easter offering of $50 to the Orphans' Home, etc.

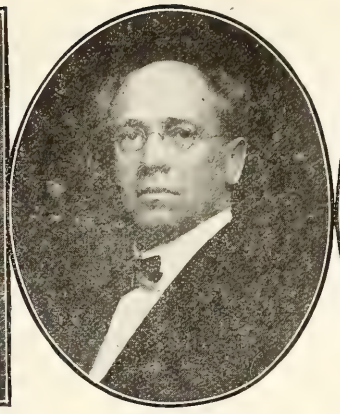
WELLINGTON, KAN.

Hugh T. Faulders, supt.; A. A. Richardson, asst.; Grider Camp and Miss Merl Woody, secretaries; Miss Bertha McCarty, treas.; Lynn Hurt, organist. Enrollment 225; average attendance 175.

This school has the usual departments. There are men's and women's classes organized, and a young ladies' organized class. A teacher training class graduated in an advanced class. The beginners use kindergarten methods, and there are separate rooms for most of the classes. The average collection is about $5, on a free-will system. This school gives about $60 to missions.



B. F. Davidson,
Little Rock, Ark.



Dr. G. H. Gibson,
Compton Heights, St. Louis.

Barclay Meador,
First, Kansas City, Mo.

G. D. Henderson,
First, Little Rock, Ark.

HUNTINGTON, IND.

Central Christian.

H. S. Butler, supt.; W. H. Braselton and M. O. Hildebrand, assistant supts.; Ira B. Heaston, secretary; E. E. Allen, treasurer; Howard Gesamon, enrollment clerk; Mrs. H. A. Little, primary supt. Enrollment, 810; average attendance, 460.

Three divisions meet in separate places, and there are 43 classes, seven of them being organized. The teacher training class numbers 43. The equipment is excellent, there being twenty class rooms, and each class having a table and blackboard. The school uses stereopticon, and beginners have kindergarten supplies. No special effort is made for offerings, which average something over $10. Payment is being made toward a new building, and the offerings for missions this year will be about $200. The school devotes most of its time to study. Teachers meet Monday evenings for lesson work. A great variety of printed matter is used, and the teachers feel themselves qualified to back this up. The school has doubled twice in four years.

LITTLE ROCK, ARK.

First Christian.

G. D. Henderson, supt.; R. W. Irwin, assistant; L. P. Coleman, supt. senior department; Mrs. L. P. Coleman, intermediate department; Mrs. F. L. Sutton, supt. primary; Charles Finne, sec.; T. O. Howland, treas. Enrollment 300; average attendance 224.

The school has three departments, each with its own superintendent and officers, meeting separately. Practically all the classes are organized. The pastor, J. N. Jessup, teaches the Twentieth Century Bible class for men, and R. P. Pray the Welcome Bible class for women. There is a young men's class called the "Henderson Hustlers" and the "Golden Links" class for young men. The teacher-training class is studying Marion Stevenson's first book. The primary and junior departments have separate class-rooms. When the new church is completed it will furnish separate rooms for every class. The average collection is $5.23. There was an Easter offering to the building fund of $553, and it is expected that another $500 will be given before the year is out. To various missionary causes $50 was given this year. This will be much enlarged when the building enterprise is completed.

DES MOINES, IA.

Central Church.

Dwight M. Lewis, supt.; J. E. Myer, L. Toombs, G. L. Hostetler and Finis Idleman, asst. supts.; Dwight Hill, secretary; George Gray, treasurer; J. Lichty, librarian; O. E. Miller, primary supt.; Mrs. Catherine McKrae, home department supt. Enrollment, 900; average attendance, 525.

The school is organized in departments, primary, boys and girls, senior, adult and home. The Auditorium class, taught by the pastor, has an attendance of about 200. It is under twenty captains. Philathea, a class of young ladies, has more than 100 members; the young men's class, Philo-christo, has more than 100 members. A young married folks' class is being organized and a teacher training class. There is a kindergarten equipment in the primary department. The weekly collection runs from $12 to $14 for regular Sunday-school work, such as supplies, etc., while the mission offerings have amounted to more than $800 this year. This is one of the leading schools in the brotherhood.

LOUISVILLE, KY.

Clifton Bible School.

J. S. Hilton, supt.; Fred J. Riebel, asst.; James M. Emmett, secretary; Robert Lucas, asst.; Ray Cobb, treasurer. Enrollment, 310 (main school); average attendance, 225.

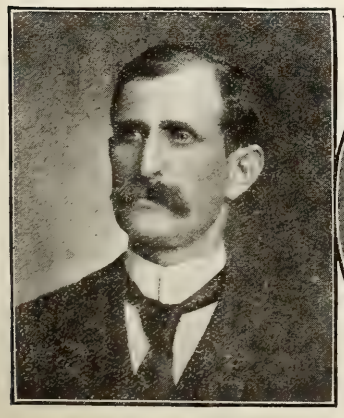
There is a primary, junior, intermediate adult department, with 30 in the home department and 30 in the cradle roll. There is one teacher training class, Kennett's Men's Bible class and Williams' Housekeepers' class. These are a great inspiration and growing power. Maps are used, blackboards, and there are two pianos and three organs, a primary room, junior room and six other class rooms. Last year the school contributed $160 for missions, divided between the foreign, home, association Sunday-school work and our own state Sunday-school work. In addition it gave $6 a month for the orphans' home work. The missionary offerings are taken with the card system. There is a special missionary secretary, who receives the offerings each Lord's day, punching the cards as the money is paid, but the regular missionary days are also observed, so as to reach those who do not use the cards. There is an honor roll system employed, using cross and crown buttons as reward.

OKLAHOMA.

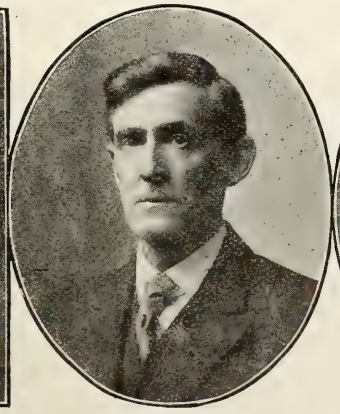
El Reno.

Charles L. Engle, supt.; Ferd Ellsworth, asst. supt.; Etta Farris, secretary; Lora Page, assistant secretary; Belle Godfrey, treasurer: Mamie Hoke, organist; Leora Hubbard, assistant; Lottie Neeley, librarian; Jonah DeBaum, supt. cradle roll. Enrollment, 360; average attendance, 220.

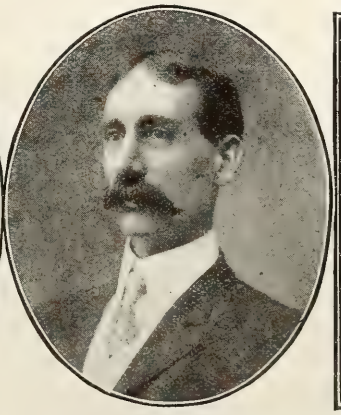
There are fifteen classes in this school. Its equipment is good and it has a teacher training class. The average collection is $5 from voluntary offerings. Mission days are observed. The home department, cradle roll and teacher training class are active and prospering. The house is too small for the school, and a five-room building across the street has been rented, payment being made from voluntary offerings. The school is in the eighth month of a badge contest, the Cross and Crown system of the Christian Publishing Company being used. Over one hundred pupils have not missed a Sunday since this contest was started, the last Sunday of March. There are more boys than girls and more men than women in attendance. Mr. Engle organized this school with twelve members fifteen years ago, and has superintended from that time. His administration has been marked by steady growth. Mr. Engle is prominent in the community as a banker, and is also a deacon of the church.



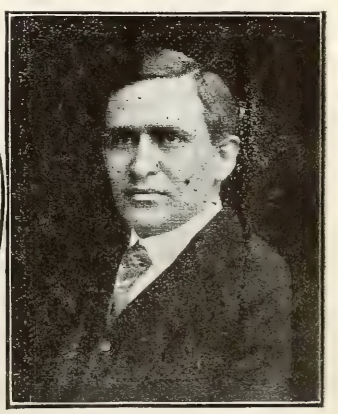
Judge W. T. Lafferty,
Cynthiana, Ky.



C. W. Johnson,
Shawnee, Okla.



R. F. McGlothlan,
Central, Springfield, Mo.



Manton M. Scott,
Crawford Road, Cleveland, O.

Our Budget

—C. W. B. M. day, December 6.

—"Help those women."

—We give large space to the Bible school interests.

—This is so important that we feel justified in holding over some of our regular features.

—Study what the schools are doing. These are but samples.

—We have been compelled to hold over much Bible school matter intended for this issue, but this will appear in subsequent numbers of THE CHRISTIAN-EVANGELIST.

—If you have any new ideas or plans of work that will be helpful to other Bible school workers, let us hear from you.

—We have examined with great pleasure the "Studies of the Books of the Bible" for the Advanced Standard Teacher Training Course by Marion Stevenson, and published by the Christian Publishing Company. It is far and away the best book for this purpose that we have seen. Its reverent spirit, its dignified style, its fidelity to the Scriptures and freedom from denominational shibboleths, ought to commend it to the brethren generally for use in the teacher training courses of our people. Be sure to send for a copy and examine it before securing another book.

—On short notice, we present our readers this week with the first special Sunday-school issue of THE CHRISTIAN-EVANGELIST, which hereafter we hope to make at least an annual feature of the paper. The Sunday-school has reached a place of power and efficiency as the teaching session of the church service to justify this special prominence. We trust our readers will be interested and pleased with this number.

—We have only space this week for the beginning of what is likely to be a very interesting and valuable symposium on "The Line Between Faith and Opinion." The answers which we publish this week show remarkable unanimity of judgment, but doubtless other answers yet to come may give us something different. There is no more urgent, nor more vital question, before us just now than the one these brethren have answered so clearly and scripturally. Nor is there any more urgent duty before us than to recognize the distinction which they point out, and govern ourselves accordingly. After all, the trouble is not so much in seeing the principle involved, as it is in its faithful application.

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—S. M. Perkins has been using a stereopticon in his meeting at Davenport, Iowa.

—The remodelled church building at Bellefontaine, Ohio, was rededicated last Lord's day.

—Dan Trundle is booked for three addresses to union meetings in November within ten days.

—S. V. Vance is in a meeting with W. W. Robertson at Maysville, Mo. There is an excellent interest.

—J. M. Elam, of Litchfield, Ill., can hold a meeting before the holidays. Telegraph him. Highest recommendations, terms to suit.

—Evangelist Violett and wife visited our offices last week, fresh from a great victory in the Southland and en route to another at Canton, Mo.

—Frank E. Jones, corresponding secretary of Southern Idaho, reports Brother Titus in a fine meeting at Rupert, and the work is moving all along the line.

—The church at Kent, Wash., has no minister. The superintendent of missions has been visiting them, urging them to locate a preacher for part or all time.

—Thomas J. Shuey, A. C. M. S. missionary of University Place, Seattle, Wash., has visited three outside points during the past month, and dedicated the church building at Montesano.

—C. H. Winders, of Irvington, Ind., attended the ministers' meeting at the Christian Publishing Company on Monday. He was en route to New London, Mo., to hold a short meeting.

—A. A. Doak and wife have received public appreciation for their work at Colfax, Wash., on the occasion of a reception to twenty new members. A ten-dollar gold piece was given to the pastor and his helpmeet.

—George L. Snively and C. H. Altheide are in a brief but very helpful meeting at Carbondale, Ill. Many have been turned away from the large auditorium. They begin a meeting with George B. Stewart, at Warrensburg, Mo., November 29.

—W. F. Shearer, of Angola, Ind., was to begin a meeting with the church at New Sharon, Ia., on Lord's day, where A. B. Cornell is the pastor. Brother Shearer is one of our excellent evangelists, and we hope for much blessing on the meeting.

—E. H. N. Gates begins a meeting at Greensburg, Kansas, Nov. 22. N. A. Stull will be his singer. The latter is in charge of a meeting at Macksville, Kan., both preaching and singing. There were five baptisms reported under date of Nov. 16.

—The members of the Christian Church at Braddock, Pa., have given a reception to their new pastor and his wife, Mr. and Mrs. John Crosby. A very enjoyable evening was spent. A number of ministers from other religious bodies were present. There have been eight additions to the church.

—The church at Diagonal, Iowa, has been dedicated by L. L. Carpenter, who raised, from a little band of thirty-five Disciples and their friends, $2,000, which provided for all indebtedness. The building is a great credit to the members of the community, and there is joy throughout the little city.

—S. L. Jackson reports a most excellent congregation at Dighton, Kan., where the work is well organized and the congregation eager to be represented in all the enterprises of the brotherhood. Five representatives of the congregation were present at the state convention at Topeka, the pastor being sent by the church.

—Brother Dowling, our veteran Editor of the Bible school literature, has just placed on our desk a copy of his new Commentary for 1909. It appears to have all the excellent qualities found in his editions of former years. We recommend it to Bible school superintendents, teachers, and all who are interested in a full and complete commentary on the International Lessons for next year.

—George H. Ellis, who closed his work in West Virginia last spring and went to Nezperce, Idaho, the following month, finds that field somewhat difficult but a good class of people. The Bible school has already increased from 40 to 92, under the efficient superintendency of Dr. J. H. Lewis. The C. E. Society moves forward under the faithful care of Homer Peterson, and every one in the church seems to be a worker.

—The ladies of the Jackson Avenue Christian Church, of Kansas City, are hard workers. Those who attended the convention at Kansas City will remember their efforts to provide the delegates with meals. Now we hear they have cleared about $1,000 within the past four months. Recently they served dinners at the stock show. All is done for the benefit of the building fund and to make up losses due to fire and panic. Mrs. F. A. Truitt is the president of their organization, and F. L. Bowen is the pastor of the church.

—"Old Glory," a gift of the American Christian Missionary Society, now graces the room of the Bible school of the First Christian Church, New Castle, Pa. This indicates that the school led all the rest in Pennsylvania last year in the offering for home missions. The "conquest flag" may also be seen there, indicating that this school's gifts were more than $100. We note that the average attendance for 1908 shows a gain of about 20 per cent over 1907.

—"I have had a severe strain on my faith," writes a brother, "and THE CHRISTIAN-EVANGELIST has been strength indeed to me. I can not tell you how much good it has done me nor how much I appreciate it. I like the way it combines aggressiveness and conservatism." These repeated testimonies from readers who have been helped in their religious life, are bright spots that illumine the dark and cloudy days which often shadow an editor's path.

—The marriage of Randall Farris, pastor of the Indiana Avenue Christian Church at South Bend, Ind., and Miss Estelle Lackey, an estimable young lady of the same congregation, occurred on Nov. 3, George W. Hemry officiating. A public reception at the church followed the ceremony, and next day Brother Farris and his bride left for their new field of labor at Bristol, Tenn. Brother Hemry writes: "Brother Farris has done a faithful and efficient work here. The church was a mission of the First Church when he became pastor, but at the end of his first year's ministry it became self-supporting. The hearty good wishes of a host of friends follow this devout man and his wife to their future work."

—We recently made a quotation from a reprint of an address prepared by Parker Stockdale, pastor of the Jackson Boulevard Christian Church of Chicago. It so happens that the quotation we made from his address was itself a quotation from a sermon by E. L. Powell, in a sermon on "The Minister in the Marketplace." In the body of the address proper credit is given to Brother Powell, but this did not appear in the extract which we made. Brother Stockdale requests us to make this correction, and adds that his work "at the old mother church moves along with great enthusiasm. I am baptizing almost every week. There were six additions last Lord's day. We have one of the largest evening audiences in Chicago."

—A. D. Harmon, of the First Church of St. Paul, has entered upon the twelfth year of his pastorate there. In consideration of the growing work, the church has increased his salary $600. E. T. Godd, one of the elders, says it is a great pleasure to see a church and a man grow together. At the time of the meeting both were young. They have met hard problems heroically, and have come to be a source of strength in that capital city and state. Brother Harmon recently addressed the Baptist State Assembly on our position in a conference on Christian union. It was a plain, direct, but loving New Testament message. Out of a series of conferences between these two bodies has come a plan of comity and co-operation for mission work in Minnesota. It was passed by a unanimous vote in both the Baptist and Disciple state conventions.

—"Chas. G. Kindred was successfully operated on Monday, November 9, in Englewood Hospital, Chicago. Reports since are steadily encouraging. Co-incident with the operation, in the early afternoon, many gathered at the church to pray.—W. P. Keeler."

All the friends of Brother Kindred will rejoice that he has successfully passed through the operation, which was necessary, and is on his way to recovery. Let us pray that

GOV. DRAKE AND ANNUITIES.

The late Gov. F. M. Drake of Iowa believed in the Annuity Plan of the Foreign Christian Missionary Society. He was not only a consecrated man, but very successful in business.

Concerning our Annuity Plan, he said: "I can recommend the Annuity Plan to my friends. It enables a person to make one of the safest and best investments of their accumulations, from which they can derive a double income; one in the way of interest financially, and the other, which is more, an increase in happiness on account of the good done. The F. C. M. S. meets the payment of interest as promptly as the nearest and most reliable bank or merchant; and the principal is invested not only for time, but for eternity, where it will do the most possible good."

He gave money to the Foreign Society on the Annuity Plan as follows:

Nov. 14, 1898	**$ 5,000.**
Feb. 1, 1902	**5,000.**
Nov. 14, 1902	**5,000.**
Nov. 18, 1903	**5,000.**
Total	**$20,000.**

He died two days after his last gift of $5,000. You may not be able to give as much as did our beloved F. M. Drake. Does not the Lord incline your heart to give something?

A Centennial gift on this plan would be altogether fitting and aid in reaching the $400,000 for Foreign Missions this year.

The income is certain. The security is perfect. The money will begin its usefulness at once. For illustrated booklet, address

F. M. RAINS, *Secretary*, BOX 884, CINCINNATI, O.

he may soon be able to resume his important work.

—We received an excellent account of the work of Gipsy Smith in his meeting at Baltimore, from L. B. Haskins, pastor of the Twenty-fifth Street Church of that city. Brother Power, in his article, "As Seen from the Dome," has written at length about Gipsy Smith, so we can make but a brief extract from Brother Haskins. He says that the evangelist had stirred up the old and conservative city of Baltimore so much that even the most sedate were willing to join in a midnight procession from the Lyric, the place of the meeting, down through the saloon and theatrical sections of the city to one of the large theaters, where a second meeting was held. "One touching incident was the presence of an old man and his wife in the procession, singing with all the earnestness of their hearts, 'Where Is My Wandering Boy To-night?' Some young man standing on the curb saw and heard them. He joined the procession, received a ticket, heard the gypsy, held up his hand for prayer, and the last night surrendered."

—M. L. Pontius recently closed his first year with the church at Taylorville, Ill. The report showed twenty-seven additions by baptism and a total of sixty-one, with a net gain of forty-five. The membership is 450. There is an efficient official board, a vigorous C. W. B. M., with Mrs. C. M. Meredith as president, a splendid Sunday-school, led by Prof. H. L. Fowkes, and other good organizations. Harmony prevails and the future is bright with promise. A handsome pipe organ has just been installed and this, with the repairs, cost $2,600. This is a great church, says Brother Pontius, which has not fully recognized its ability and influence. We understand there are about 5,000 people in the city who are not affiliated with any church, so that our brethren have a great opportunity. An evangelistic campaign is on hand, with W. H. Book, of Columbus, in the lead.

Dr. Moore's Twelfth Book.

W. T. Moore has written a book which has just come from the press. It is entitled, "Supremacy of the Heart Life." This is the twelfth book Dr. Moore has written. Six of these he has turned out since coming to Columbia. It is published by the Fleming H. Revell Company. The book is "A Plea for the Regnancy of Love."—*Columbia (Mo.) Herald.*

Oklahoma Preacher Loses All by Fire.

My heart was saddened this morning to hear from James Cage, who is just closing his work at Crescent, Okla., to begin the work at Roff, Okla., stating that he had lost all his household goods, clothing, books and almost all the money he had in the house by fire during the night of November 14. He barely escaped with his life. His family was away from home on a visit. This is indeed a sad blow upon Brother Cage whom our brethren will remember as the one who received such an unmerciful beating early in the summer at the hands of a ruffian, and suffered for weeks, hovering between life and death, finally recovering and receiving into the church at Crescent the greatest ingathering in the history of the congregation. Now, can not we who are blessed with health and vigor, do something to brighten the sad moments of this devout servant of God? The congregation at this place and at Tryon are raising contributions, and if those who read these lines will lend a helping hand it will lighten the burden resting upon this brother, who has suffered so much for the cause of Christ, and who is so deserving of your encouragement and help. Write him at Roff, Okla., and send your contribution, remembering the precious promises of God for those who help to lift the dark cloud of sorrow that rests so heavily over the soul of our unfortunate brother.

Carney, Okla. A. G. McCown.

A House to be Sold for Debt.

A little congregation of 22 members, at Weldon, near Brandenburg, Meade county, Kentucky, is confronted by the advertisement for sale of their house of meeting on December 7. This is near the wonderful lithographic stone quarry of 260 acres—the finest in the world—and the only one in the United States. There will be great developments in that section and this house ought not to be sold for the $170 they owe on it. They are going to try to pay this themselves; but they despair of doing so. They have asked me to appeal to the Kentucky brotherhood to help them in this emergency. Any money sent to me will be used promptly to relieve this situation. The state board is not expected to pay money for houses, but to use the funds entrusted to them to pay for preaching. Will not enough people send at once from $1 to $10 each to pay this debt and start this work afresh? Meade county belongs to one of the Western Kentucky districts. Let East and West and North and South Kentucky "lend a hand" at once.

Sulphur, Ky. H. W. Elliott, Sec.

Note Our New Price List

We present herewith a complete list of our BIBLE SCHOOL PUBLICATIONS FOR THE YEAR 1909, and invite those interested, to examine it carefully. Great care has been taken to have a complete line in every respect, and, in compliance with what seemed a demand, we have

Reduced the Price of our Quarterlies about 20 per cent.

We have added a Teacher's Monthly, a Superintendent's Monthly, an Adult Bible Class Monthly, and "The Social Circle," a girls' paper.

We invite correspondence, and a comparison of our supplies and prices.

CHRISTIAN PUBLISHING COMPANY, St. Louis.

THE CHRISTIAN LESSON COMMENTARY

BY

W. W. DOWLING

Single copy, prepaid, $1.00
Price per dozen, not prepaid, $9.00

We feel justified in saying that there is no Lesson Commentary on the market that is better than this one.

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THE SCRAP BOOK for The Little Folks

Price, 2 1/2c each

THE PRIMARY TEACHER

will be greatly pleased with this new book to encourage the little ones to save their

LESSON PICTURE CARDS

If you have not seen it, write to us for sample.

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St. Louis, Mo.

CLASS BOOKS

RECORDS

for the Secretary and Treasurer, and other

BIBLE SCHOOL REQUISITES

We are headquarters for all kinds of Bible School Supplies.

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St. Louis, Mo.

QUARTERLY PUBLICATIONS.

The Home Department Quarterly. This quarterly, of 64 pages and cover, will contain a full analytical, exegetical, illustrative, and practical treatment of the lessons for the quarter. It will also have Outline Book Studies, with suggestions as to how to study to the best advantage; likewise, a Mothers' Corner, in which hints and helps will be given for mothers of Primary and Junior pupils, helping them in their lesson study at home. The price of this publication will be as follows: Single copy, per quarter 10c
Five or more copies, to one address, per quarter, each..... 5c
☞ A discount of 10 per cent. will be allowed on yearly orders.

The Bible Student. This quarterly is for the most advanced classes in the Bible School (other than the Adult Bible Class), and an aid for the study of the Word of God, along the line of the International Series, by students at home. It will contain a regular series of Daily Bible Readings, Scripture Text, using the American Revised Version; a systematic Analysis of each lesson, with geographical, exegetical, illustrative, applicatory and practical notes, with questions for review. This quarterly will contain 64 pages and cover, and the price will be as follows: Single copy, per quarter..... 10c
Five or more copies, to one address, per quarter, each..... 5c
☞ A discount of 10 per cent. will be allowed on yearly orders.

The Scholars' Quarterly. This is intended more particularly for the Intermediate Department of the Bible School, but the treatment of the lessons is so thorough and complete that it admirably supplies the wants of the Senior Classes. It contains the Scripture Text in full, using the American Revised Version, and regular series of Daily Readings, Lesson Outlines, Explanatory Notes, Lesson Lights, Lesson Themes, Lesson Points, Questions for Review. This quarterly contains 32 pages. Single copy, per quarter 5c
Five or more copies, to one address, per quarter, each..... 2½c
☞ A discount of 10 per cent. will be allowed on yearly orders.

The Youths' Quarterly. This quarterly is designed for the Junior Classes, and has Scripture Text, American Revised Version; Daily Readings, Lesson Outlines, Lesson Vocabulary, Lesson Story, Lesson Lights, Lesson Pearls, Lesson Questions for review. This publication contains 32 pages and cover, and the price is as follows: Single copy, per quarter..... 5c
Five or more copies, to one address, per quarter, each..... 2½c
☞ A discount of 10 per cent. will be allowed on yearly orders.

The Primary Quarterly. This quarterly contains a preparation of the regular International Bible School Lesson for Primary classes, in the way of a Lesson Story, Lesson Questions, Lesson Thoughts, and Lesson Pictures. The Scripture Text is not printed in this quarterly, for the little ones for whom it is intended, could not read and understand it, and it is better for the teacher to read the lesson from her own Bible, or such lesson helps as she may have. This publication contains 32 pages and a cover, and the price is as follows: Single copy, per quarter 5c
Five or more copies, to one address, per quarter, each..... 2½c
☞ A discount of 10 per cent. will be allowed on yearly orders.

Primary Teachers' Quarterly. This quarterly is prepared especially for teachers in the Primary Department, and will be an invaluable aid to those who teach the little folks. We suggest its use in connection with our Teachers' Monthly. Single copy, per quarter..... 5c
☞ A discount of 10 per cent will be allowed on yearly orders.

The Beginners' Quarterly. The Beginners' Course does not follow the International Series, although a constituent part of it. It covers a period of two years, the course being printed in eight quarterly parts. Schools taking up the course for the first time should begin with Quarterly No. 1, of Volume 1, and purchase the quarterlies in regular order. This is designed to be an aid to the teacher of the very little ones of the Primary Department. It is indispensable to the teacher of the Beginners' Course, that at least one copy should be sent to the home of each pupil for the use of the mother. This publication contains about 30 pages and a cover, and the price is as follows: Single copy, per quarter 10c
Five or more copies, to one address, per quarter, each..... 5c
☞ A discount of 10 per cent. will be allowed on yearly orders.

Bible Lesson Leaves. These leaves are printed on both sides, and there is a leaf for each Sunday. They contain Daily Readings, Outlines, Questions, and Practical Lesson Points. They will be put up and shipped at the beginning of each quarter. The price per quarter in lots of 5 or more, per quarter, each..... 2½c
☞ A discount of 10 per cent. will be allowed on yearly orders.

MONTHLY PUBLICATIONS.

The Superintendents' Monthly. This monthly magazine is prepared especially for the Superintendent. Each issue will cover the lessons of the month, using the American Revised Version, but will deal more especially with such matters, as will be especially helpful and beneficial to the Superintendent, with a view to assisting him or her in the management of the school, both in the matter of school and class organization, how to increase and how to hold the attendance, and other kindred subjects. Each issue will contain 32 pages, except when there are five Sundays in the month, and then it will contain 40 pages. The price will be, for a single copy, per quarter 10c

☞ A discount of 10 per cent. will be allowed on yearly orders.

The Teachers' Monthly. This monthly magazine is prepared especially for teachers. Each issue will contain a treatment of the lessons for the month, and in such a manner as will help the teacher teach the class. The American Revised Version is used as a basis. There will also be contained in this monthly, valuable hints and suggestions to teachers, relative to conducting, building up, and otherwise improving the class. It will contain 32 pages in each issue, except when there are five Sundays in the month, and then it will contain 40 pages. The price of this publication will be, for a single copy, per quarter..... 10c

Five or more copies, to one address, per quarter, each..... 8½c

☞ A discount of 10 per cent. will be allowed on yearly orders.

The Adult Bible Class Monthly. This magazine is prepared especially for the great Adult Bible Classes now existing, and being formed in our brotherhood. Realizing that these classes demand something different from other classes in the school, we have decided to publish this monthly magazine, which will contain a commentary on the lessons for the month, using both the Common and Revised Versions, also practical hints, suggestions, and thoughts. Special pages in each issue will be devoted to class organization, how to keep up the interest, and other features calculated to keep the members of these great classes in thorough touch and sympathy with this work. Each issue will contain 32 pages, except when there are five Sundays in the month, and then it will contain 40 pages. The price will be as follows: Single copy, per quarter..... 10c

Five or more copies, to one address, per quarter, each..... 8½c

☞ A discount of 10 per cent. will be allowed on yearly orders.

WEEKLY PAPERS.

Our Young Folks. This is a 16-page weekly, and is devoted to the welfare of the young people of the Church of Christ, and is especially prepared for those from 16 years of age up. This paper is suitable for Endeavorers, and the older pupils of the Bible School, both young men and young women. It contains the following features: 1. The Picture Gallery, wherein will appear pictures of prominent Ministers, Superintendents, Bible Classes, Endeavorers, and others connected with church work. 2. The Church, which consists of short, pointed articles on First Principles and Practical Duties, Talks on the mid-week Prayer-meeting topics, and notes of Church Doings. 3. The Bible School, which has full expository, illustrative and practical notes on the International Texts, using the American Revised Version. 4. The Y. P. S. C. E., which contains expository notes on the Senior and Junior prayer-meeting topics for each week, with illustrative and practical applications and quotations. 5. The Home Circle, which contains poetry, stories, sketches of travel, etc. The price is as follows: Single copy, per year..... 75c

Five or more copies, to one address, per quarter, each..... 15c

Five or more copies, to one address, per year, each..... 50c

The Round Table. This is an 8-page weekly, three columns to each page, and is intended especially for boys from 10 to 16 years of age. The contents of this paper will be the Outlines of the Sunday School lessons and Endeavor Topics, a Puzzle Drawer full of Riddles, Charades and Problems. Four pages of this paper will will be devoted to stories, and other articles of considerable interest to boys. The price is as follows: Single copy, per year..... 50c

Five or more copies, to one address, per quarter, each.....10½c

Five or more copies, to one address, per year, each..... 35c

The Social Circle. This is an 8-page weekly, issued especially for girls from 10 to 16 years of age, and is for the girls what the Round Table is for the boys. This is a new paper, the first issue to come out January 1st, 1909, and we intend to make it the best girls' paper on the market. The price is as follows: Single copy, per year 50c

Five or more copies, to one address, per quarter, each.....10½c

Five or more copies, to one address, per year, each..... 35c

The Young Evangelist. This is a weekly, designed for boys and girls from 7 to 12 years of age. It will contain the following: 1. Stories and Poems, making up a considerable part of the paper. 2. Talks and Observations, on a variety of subjects in which young boys and girls are interested, and these will impart much valuable information, and give good advice. 3. Bible Studies of the Sunday School lesson, using the American Revised Version, with questions, pictures and other helps. The price of this paper is as follows: Single copy, per year..... 50c

Five or more copies, to one address, per quarter, each..... 7½c

Five or more copies, to one address, per year, each..... 25c

The Little Ones. This is a weekly paper for the Primary Department of the Bible School, and the little ones at home. It is printed in colors, and contains four pages, on which are printed the following: 1. Stories and Talks, in short words, easy to understand. 2. Rhymes and Jingles, which are sure to please the little folks, and fill their minds with facts and truths which they will remember. 3. Bible Lessons, for each week, in the form of a short story, followed by questions and answers, and often accompanied by special illustrations. 4. Beautiful pictures, printed in colors, which delight the little folks. The price of this paper is as follows: Single copy, per year..... 25c

Five or more copies, to one address, per quarter, each..... 6c

Five or more copies, to one address, per year, each..... 20c

MISCELLANEOUS.

Bible Lesson Picture Roll, each leaf 27x37 inches, containing a picture, beautifully colored, illustrating the lessons. These rolls are well mounted, strong and durable, 13 leaves in roll, a leaf for each lesson in the quarter. Price..... 75c

Lesson Picture Cards, each card 2¾x4 inches, put up in sets containing one card for each Sunday in the quarter. They are beautifully colored, and are a reduced fac-simile of the Lesson Picture Roll. The price per set, per quarter.... 2½

TEACHER TRAINING BOOKS

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MARION STEVENSON

FIRST YEAR:

The Teacher Training Handbook

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Five or more copies, not prepaid, 25c each

This book covers the entire first year's course.

SECOND YEAR:

Studies of the Books of the Bible

Price (cloth bound), single copy, prepaid, 75c. Five or more copies, not prepaid, 50c each.

This book covers the first year of the second, or advanced course.

These books have been accepted by the Educational Committee of the International Sunday School Association.

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NEW CATALOGUE

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St. Louis, Mo.

An Overture for Peace.

The Ministerial Association of Indianapolis and vicinity deeply deplores the controversy occasioned by certain appointments on the Centennial program.

The necessity for ignoring all personal and party peculiarities, and receiving one another in common faith without regard to opinions, is manifest, in order that our Centennial may be a magnificent celebration in which the whole brotherhood can join.

We, therefore, believe it to be for the best interests of our cause and the plea for Christian union, that all the brotherhood should acquiesce in the decision of the committee having the responsibility for the program, and that further agitation in our church papers should cease at once.

We cordially commend our missionary boards for confining themselves to their expressed purpose, and have full confidence that the brethren at large will approve their course as eminently wise.

Therefore, brethren in the Lord, let us all "endeavor to keep the unity of the Spirit in the bond of peace," and "follow after the things that make for peace and things wherewith one may edify another."

Fraternally submitted,
A. B. Philputt, Chairman.
W. L. Hayden, Secretary.
A. R. Benton.
James W. Conner.
Austin Hunter,
Committee.

This report was approved unanimously, save one, 28 present, by the association, November 23, 1908, and kindly requested that this overture be published in *The Christian Standard*, THE CHRISTIAN-EVANGELIST and the *New Christian Century* at the earliest possible date.

C. H. Winders, President.
Chas. M. Fillmore, V. President.
C. W. Cauble, Secretary.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Barnes, Kan., Nov. 23.—Meeting continues with good interest and splendid crowds; 11 added; good done cannot be estimated by numbers in this hard and difficult field.—Adams and Dobson.

Special to THE CHRISTIAN-EVANGELIST.

Ashland, O., Nov. 23.—Meeting closed yesterday. Go to Grand Rapids to assist E. B. Barnes. Record-breaking audiences and nearly 400 in the Bible school; largest attendance in the history of the school. Sickness in Brother Pearce's family compelled us to close; 14 accessions in two weeks.—J. E. Sturgis, singer.

Special to THE CHRISTIAN-EVANGELIST.

Great Bend, Kan., November 23.—Fine start; ten added; church too small; rented largest hall, seating 1,500; filled first night; hard field.—Ingle, Fuller and Zimmerman.

Special to THE CHRISTIAN-EVANGELIST.

Walla Walla, Wash., November 23.—One hundred and forty-five to date, 28 yesterday; will close Friday night with lecture on Passion Play. Brandt and Burdett great evangelists.—S. G. Fisher.

Special to THE CHRISTIAN-EVANGELIST.

Davenport, Ia., November 23.—Twenty-six accessions yesterday, all confessions but one; 41 to date; just beginning third week of meeting. Our pastor, S. M. Perkins, doing the preaching; our chorister, E. R. Moore, leading the music. All home forces, all working. Church packed and this city of 50,000 being aroused by meetings.—J. B. Hostetter, chairman of board.

Special to THE CHRISTIAN-EVANGELIST.

St. Joseph, Mo., November 23.—Closed at Clarinda, Iowa, last night with 62 additions. Kearney, Neb., next.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Anderson, Ind., November 22.—We are back here where we had 1,271 converts three years ago; 350 in Sunday-school first Sunday then, 900 last Sunday, 1,201 to-day. There were 5 added first day then; began here Wednesday night and had 79 added first invitations to-day. Brother and Sister Grafton have two of the greatest adult Sunday-school classes in the brotherhood, and have proven themselves major generals in handling the work. I am amazed at the work going on in this great church. The Sunday-school superintendent and thirteen of the strongest men on the church board and hundreds of the best workers in the church are converts of our former meeting. Brother Grafton addressed overflow in basement to-night; Vancamp and Rockwell singing.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Akron, O., November 22.—We are in a great meeting with Mitchell and Bilby. Largest crowds ever in this field; 40 additions to-day. Our minister, Brother Stahl, has done splendid work. New Berlin gave Clarence Mitchell a reception for his revival work in helping to bring about their new $20,000 church building.—Dr. Charles E. Held.

Special to THE CHRISTIAN-EVANGELIST.

Salina, Kan., November 22.—The greatest crowds in the history of any church here to-night. Tabernacle far too small; 13 added to-day, 130 to date; will close next Sunday night.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Coffeyville, Kan., November 22.—The Harlow and Hite meetings attracting great crowds; 90 added to date, more coming each night. Harlow certainly does effective work; Miss Hite unexcelled.—Ellis Purlee.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Mo., Nov. 22.—Our new and beautiful house of worship was dedicated to-day by L. L. Carpenter. All indebtedness was fully provided for.—A. M. Atterbury.

Special to THE CHRISTIAN-EVANGELIST.

Salem, Ore., November 23.—In a great meeting held for Davis Errett and congregation. Between fifty and sixty added first week. Errett best known and loved minister in the capital city, aggressive in thought and work, in his sixth year. Dean Sanderson, from Eugene, in meeting yesterday. S. M. Martin and Victor Dorris held great meetings here during last two years.—James Small, A. W. Shaffer, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Mo., November 23.—Commenced here Tuesday night; 30 additions; largest Sunday-school in twenty-five years. Hearty support of faculty and students of Christian University. George W. Buckner, minister.—Violett and Charlton.

Special to THE CHRISTIAN-EVANGELIST.

Winston-Salem, N. C., November 23.—Fifteen first week; church crowded Sunday night; $25 in Bible school offering for American missions. J. A. Hopkins, pastor.—W. B. Hendershot, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Joplin, Mo., November 23.—First week with Central Church; 11 additions to-day, 45 for the week; house crowded, people turned away; intense interest; meeting continues with promise of glorious results.—Cooksey and Wilson.

Special to THE CHRISTIAN-EVANGELIST.

Indianapolis, Ind., November 22.—Closed at Baltimore, Md., with an even one hundred coming forward, all adults but two. Ainslie and his people among God's best. I am open until December 27; may wire me at 57 Whittier Place.—Frank C. Huston.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., November 22.—Twenty-seven to-day, 309 to date; 1 511 in Bible school. Prof. Snoddy, of Hiram, preached to big overflow to-night; great numbers turned away. Meeting continues one week.—Welshimer and Kendall.

NOT TOO LATE.

Children's Day for Home Missions was celebrated the Lord's Day before Thanksgiving more generally than ever before. Many schools, however, were unable either to have Mr. Fillmore's "New Crusade" or to celebrate the day formally.

I am anxious that every Bible-school should be enlisted this year—THE CENTENNIAL YEAR. The names of the Bible-schools actively interested in Home Missions in THE CENTENNIAL YEAR will present an interesting historical record. I want every school, therefore, to send in an offering just as soon as convenient, a special offering—if possible—hearty and generous, taken at some agreed-upon time. But if that is impossible send us the regular offering of some Lord's Day. This is a great year and a great cause. You want to be in line, I know.

If you can fall into line—and will—write to

GEORGE B. RANSHAW,
Superintendent Sunday School Department,
AMERICAN CHRISTIAN MISSIONARY SOCIETY,
CINCINNATI, OHIO.

(Send all offerings to American Christian Missionary Society.)

ALABAMA'S CONVENTION

The twenty-third annual meeting of the Alabama Christian Missionary Co-operation was held at Eutaw, November 4-6.

Eutaw is a beautiful little city down in the "black belt," with a population of from 1,500 to 2,000. The church there is comparatively young, having been organized a few years ago by the evangelist of the Alabama Co-operation. Some of the best people of the town are members of the Christian Church, and the work has every appearance of being prosperous. They have just completed a beautiful new house of worship. It is constructed of light-colored brick, is of good architecture and is very attractive. It has a separate Sunday-school room, with two or three class rooms, has baptistry and robing rooms and a convenient choir platform. It also has a basement, which has not yet been finished. The church is an ornament to the town; is, in fact, decidedly the best church building in the town, and was built at the remarkably low cost of about $6,000. The pastor, R. V. Hope, has labored very faithfully to erect this building, and deserves great credit for what he has accomplished.

The attendance at the convention was not quite as large as during the past two or three years. That was due to business conditions in part, and partly to the fact that Eutaw is near the western boundary of the state and reached by but one line of railway. Yet the attendance was good for an Alabama convention, and the actual number present at each session was as large or larger than heretofore. Delegates and citizens were very faithful in their attendance.

The convention was presided over by the president, A. R. Moore, pastor of the First Church in Birmingham.. The program was one of the best we have ever had. There were a few absentees, but the program was so full that their places were easily filled. The subject of the president's address was "The Program of Christianity." He spoke of the message, the messengers and the means. In a program where there were so many good things, one dislikes to mention one address without mentioning all. Every one on the program acquitted himself creditably.

The C. W. B. M. session was full of interest. Mrs. Ethel Pattillo, the secretary, read a splendid report, showing great growth among the auxiliaries. Several of the Centennial aims have already been attained. Mrs. M. E. Harlan made a most interesting and helpful address upon the work of the national organization, and at the close received some fifteen life memberships.

The Sunday-school session was one of the best we have ever had. Mrs. S. P. Moore spoke on "Teacher Training" Mrs. T. L. Woodruff upon "Lesson Construction," and Mrs. B. L. Berry upon "The Beginners' Department." The people clamored for more of the same sort and asked for an extension of time.

"Christian Endeavor as a Factor in City Evangelization" was very forcefully presented by H. G. Braxton, and Claude E. Hill spoke of "Our Christian Endeavor Centennial Aims." W. P. Crouch spoke upon "The Secret of the Power of Christianity," and J. D. Arnold upon the text, "I was glad when they said unto me, let us go up to the house of the Lord." These addresses were all favorably received.

The Foreign Society was well represented by W. H. Hanna, missionary to the Philippines, who spoke upon the work in those islands. H. A. Denton, of the American society, spoke of the work in our own great country. E. W. Elliott spoke in behalf of church extension and J. H. Mohorter told the story of our national benevolences.

A notable feature of the program was the evangelistic session on Alabama day. J. H. Hill spoke of the "Problems of the Country Church;" R. V. Hope handled "The Evangelist and His Message;" Milligan Earnest discussed "Co-operation;" D. P. Taylor talked upon "Taking the Cities." "The Needs of the Cause in Alabama" was the theme of S. P. Spiegel, while H. G. Sedinger told about "Evangelizing in Alabama." J. M. Cranford discussed the question, "Can We Improve Our Methods of Work?" This was one of the most helpful features of the convention and was a suitable preparation for the offering which was taken at the evening service by Claude E. Hill, who spoke upon "This Grace Also."

James Curtis and J. T. Moore were introduced to the convention and spoke briefly. P. H. Duncan gave an interesting account of his trip to Bible lands and Belt White told of the progress of temperance in Alabama.

The treasurer's report showed all debts paid, but not much money in the treasury with which to begin the work of the new year. The report of the executive committee was read by Dr. E. C. Anderson, corresponding secretary, and showed a most gratifying work. Two churches and one Bible school were organized during the year. Eight preachers were supported in whole or in part by the society. Their labors for the society aggregate 72 months of work, 53 points aided, 683 sermons preached, 136 baptisms, 112 other additions; money raised on the field, $1,844.60, making a total raised for Alabama missions of nearly $4,000. A statistical report was read, and there was some desire to separate the report of co-operating churches from others. But objection was raised to our doing anything that would have the appearance of encouraging division.

All regretted the resignation of S. P. Spiegel, who goes to Wilson, N. C. He has spent eight years in the work in Alabama and numbers his friends by the thousand, who wish him success in his new work. Regret was also expressed at the departure of R. V. Hope, who takes up the work at Columbus, Miss. We need more such men in Alabama. The planting of a church in Montgomery, our state capital, was the most important undertaking of the year. With the start already made we confidently expect to see a strong, representative church in that city within a short while.

The next convention goes to Selma. In this central city we expect to celebrate the Centennial of our movement to reunite apostolic Christianity. And there is reason to believe that this is to be the greatest year in the history of the Alabama work.

The officers and executive committee for the ensuing year are as follows: A. R. Moore, President; J. M. Cranford, Vice Pres't; Dr. E. C. Anderson, Cor. Sec. and Treas.; D. P. Taylor, Rec. Sec.; A. A. Oden, Auditor; H. G. Braxton, Supt. of C. E.; E. W. Elliott, Claude E. Hill, J. R. McWane.

A. R. MOORE.

A Centennial Challenge.

The Foreign Society has received an unconditional pledge of $500 for the proposed Bible college at Vigan, Philippine Islands. This friend lives in Illinois.

R. A. Long, of Missouri, proposes to give $5,000 for the college at Vigan and $5,000 also for the one at Bolenge, Africa, upon the condition that $20,000 besides is secured by August 1, 1909. This is a worthy challenge to all classes who are interested in making the Centennial a success and to all who are interested in seeing these great schools provided before the year closes.

We can sweep the province of Luzon, in the Philippine Islands, with the gospel message if this school can be properly equipped. Already our evangelists are going everywhere, but they need to be more firmly grounded in the faith and to be brought to a wider and more accurate knowledge of the Bible.

These schools are no wild and impractical experiment. In the past years our people have established such schools in Tokio, Japan; Nankin, China, and Jubbulpore, India. They give stability and character and all helpfulness to our work in these pagan lands.

F. M. Rains, S. J. Corey, Secretaries.
Cincinnati, O.

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NEWS FROM MANY FIELDS.

The St. Louis Letter.

Many changes have come into our work since the St. Louis Letter last appeared. Some of our dearest and best workers have gone home, and many of those left behind have shifted about in their fields of labor.——We are glad to welcome Earl Wilfley as one of our colaborers in this important field. He is already getting hold upon his work, and we are all hoping and praying for his success at the First Church.——Our ministers report their work in all departments opening most auspiciously. Brother McFarland has just had a good meeting in which he was assisted by brethren Wilhite and Gates. Brother Wilfley is now in a meeting at the First. Brother Alexander begins a meeting at the Second. Compton Heights has a revival the year round. We have additions at almost every Lord's day service; have had sixteen in the past four Sundays. Brother Harris, who came to us from Colorado last summer, is opening the work at Clifton Heights. So far he has reason to be encouraged with the results. They had nine additions two weeks ago, and have a good teacher training class. Brother Philputt is looking better this autumn than usual. His summer rest and arduous duties since he returned seem to agree with him perfectly. Brother Garrigues is still at the old stand, and has been there all summer. He is building quietly but surely and strongly at Hammett Place. W. F. Hamann is pushing his work vigorously at Tuxedo. Their work is growing so rapidly that they find it necessary to enlarge their house. Brother Ireland, our city missionary, is the busiest man in St. Louis. Brother Engle, at Old Orchard, is carrying that work forward with interest. Brother Harris, of Lansdowne, East St. Louis, is recognized as one of our ministers in the city. He is doing a good work in Lansdowne. Brother Mace, our colored brother, has returned to the colored church here. Mace is a very promising young man, and stands well with all who know him. He has some very excellent people associated with his work here.——Many of us did not get to the great convention in New Orleans, but we are now enjoying it through THE CHRISTIAN-EVANGELIST.

Every one is, or ought to be, enthusiastic over our coming convention in Pittsburg. Now is the time to begin to prepare for it. We want to take a whole car load from Compton Heights. F. N. Calvin.

North Carolina.

Your correspondent had the privilege of attending the great national convention at New Orleans, and met some of THE CHRISTIAN-EVANGELIST staff there. From the Old North State we met W. G. Walker, the corresponding secretary, and D. W. Arnold, pastor at Greenville.——The North Carolina State Convention is being held at Kinston, Nov. 17-19. P. B. Hall is still preaching there, but expects to leave for Lynchburg, Va., in the near future. I thought, in writing my last notes, he had gone.——Our Piedmont District Union did not meet on Oct. 29, 30, on account of the rain.——D. H. Petree, of Lagrange, closed a meeting recently at Rural Hall, with three additions. He also held a meeting with Corinth church, with several added.——W. B. Hendershot begins a meeting at Winston-Salem, Nov. 16. He has had some successful meetings in Virginia. He is located at Martinsville, Va.—The young men of Atlantic Christian College who do not use tobacco have organized an Anti-Tobacco Club. They will try to use their influence on young men against the use of the weed.—The Colored Christian Church of this city has graduated eight members of the Teacher Training Class. They had an elaborate program. Our Bible school here is organizing three classes, two beginners and one advanced. J. A. Hopkins.

Winston-Salem, N. C.

Western Pennsylvania.

The Western Pennsylvania churches held one of the best conventions they ever had. They met in the beautiful new building at Turtle Creek. The financial report showed a falling off last year of $800. The financial stress has been felt heavily in all of our churches. Secretaries Muckley, Ranshaw and Mohorter were there and aroused the people. C. J. Tannar, of Detroit, told us what we needed to plan for in entertaining the Centennial convention.

The monthly meeting of the local Centennial committee was attended by the members of the general committee. They were unanimous in urging them to prepare for 50,000 people next October. Our churches are being aroused to the task.

On Monday, November 2, Rev. Warren G. Partridge, of the Fourth Avenue Baptist Church, Pittsburg, read a paper before our ministers' meeting at Braddock, on "The Union of the Baptists and Disciples." His ringing denunciation of sectarianism, and his plea for the union of the Baptists, Free Baptists and Disciples received hearty approval from Baptists and Disciples present.

One of the greatest victories is the work of Brother Hughes at Bryn Mawr, McKeesport. In two and one-half weeks of his vacation he baptized seventeen, received two by statement and three from the McKeesport church. Two have since been added, making twenty-four in the new congregation. They will continue the services for the present in the Union Sabbath school building, which they have for a year without rent. Brother Hibler, of Homestead, has been preaching for them for more than a year and will continue to do so.

A series of state missionary rallies will be held this fall and winter to arouse our churches in this Centennial year.

Howard Cramblet.

School of Evangelists.

The School of Evangelists sends greetings to its many friends and supporters. We had a glorious opening. Our openings are like great family reunions. There is a "something" here that binds us closer to one another than ordinary school ties usually do. What joy it was to meet in the chapel and hear the singing and prayers! One young man, hundreds of miles from home, said: "What singing that was! It seemed that every one was joining in with his whole spirit. I never felt so much like singing, and all the others were apparently of the same mind." But why shouldn't we sing? "Jehovah hath done great things for us whereof we are glad." We have seen his power in our midst, and we could not do otherwise than rejoice.

Young men are here from thirty of the states besides three foreign countries. We have an enrollment of one hundred and forty, of whom at least one hundred and twenty are preparing for the ministry of our Lord and Savior.

Brother Romig brought us a message and a call from the great Northwest. The probabilities are that a company of twenty-five men will go from here to Canada next spring to help take that promising field for Christ.

Brother Johnson returned from the convention just in time to attend the funeral of his mother, who passed away after a long and useful Christian life. He brought us many words of cheer from the great convocation at New Orleans. Best of all, he brought two men with him. One of these was Nelson Trimble, of Baltimore, who gave us two uplifting addresses. The other man is a young brother who heard the plea for the first time during the convention, and of whom Brother Trimble has written. It made our hearts glad to hear him make "the good confession," and to see him become obedient to the Savior's command.

We are looking forward this year to visits from many of our representative men, who always bring messages of power and cheer.

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Southern Ohio.

I spent October in Meigs county, at Bradford and Rockville, country churches near Middleport, preaching at Bradford fourteen nights, with 37 added and 31 confessions. On October 18 I baptized 24 persons in the presence of more than five hundred. In point of additions and attendance, this was the largest and best meeting in the history of this old country church. People came for miles and crowded the house until at times the most hindering feature was an overcrowded house. If any one thinks that the country is no longer an inviting field, his mind will be changed by an earnest application of evangelistic zeal and the old time simplicity of the Gospel.

I was ten days at Rockville, with ten added. O. O. Olney, of Quaker City, held a meeting here with some thirty additions less than a year ago. H. A. Pallister, of Iowa, located with this church during the meeting, and will divide his time with Bradford.

Middleport, Rutland and a number of other churches in the eighteenth district are pastorless. The Crooksville church is prospering under the leadership of J. P. Ewing. They are building a fine house. C. B. Thompson, of Crooksville, preaches at Carbon Hill and Walhonding. These congregations thrive under his ministry. E. K. Vanwinkle is in a good meeting with home forces at McConnellsville. The work there is in a hopeful condition. T. J. White, state evangelist for Southern Ohio, is doing efficient work. J. H. Scholes, minister of the Newark church, is marshaling his forces in an evangelistic campaign. L. O. Thompson.

Loudonville, Ohio.

A Ginger Ale From Milwaukee.

I have not removed to Milwaukee, though I am here. Both the presidential nominees have been here; nor is that all. The convention of the Brotherhood of St. Andrew has closed. Down in Missouri, at least the part in which I grew up, St. Andrew was not very well known. I don't remember to have heard very much about him in my early life. Paul, Peter and James were a little better known to us boys in the interior.

Bishops, rectors and laity from all over the earth were here. The biggest churches in Milwaukee were thrown wide open, and Pabst opened wide the doors of his big opera house to the admirers of St. Andrew for a great mass meeting. Pabst is greatly loved by most Milwaukeans, for he makes the "beer that made Milwaukee famous." He is a very rich man, mostly from the contributions of widows and orphans, and to satisfy his own personal ambition he built the biggest play house in town. In this mass meeting the Bishop of Kentucky preached. A bishop is supposed to preach a great sermon, and as good as this sermon was, it did not compare with the sermon that Charlie Winders preached down at New Orleans, and Charlie never pretended to be a bishop. If Charlie and I had kept up as we started, it might have been better for us, but we lost courage. Each of us purchased a vest that buttoned up to the collar, but we never turned our collars. We abandoned the idea early and have felt better ever since. Charlie, however, has kept on preaching, while I have followed somewhat the bent of my maternal ancestor, who, though a business man, was ever an active preacher of the gospel.

The convention was delightful. It is good, now and then, to be with brethren of other religious bodies and see how they do things, hear what they are thinking about, and get a grasp of the problems they are dealing with. "They may be right and they may be wrong," but I am not yet convinced that they do not want to do the right. The Episcopal brotherhood, in which flourishes the Brotherhood of St. Andrew, is a brotherhood of great power in the cities. Its forms and traditions go back into the centuries, and its adherents are bound by a strong tie, religious, political and educational.

My removal to Milwaukee is a little like that of the Easy Chair editor to the shores of Lake Michigan when the summer solstice appears—temporary. My home, my interests, my hopes are tied up in the good old state of Missouri. I am hoping soon to be free, and if so, I propose to hold a meeting somewhere in the state for some poor, struggling church, at my own charge. I shall expect my board, and should like to get my railroad fare, but I think I shall be so glad to get back that I can stand that. I hope all the struggling churches will not speak at once; for I wish to emphasize that this is not a real joke—I mean to do it! The plan to be adopted is a success, though it is seldom worked. Many of the preachers would like to work it more than they do, but their wives and children object. I am willing to try it, and try to do again what I have succeeded in a number of times—see a weak church grow into a strong one.

R. L. (Bob) Wilson.

P. S. The postmaster in Milwaukee knows me.

Some Autumn Leaves in Kentucky.

W. J. Cocke was at Trenton, Todd county, and Pembroke, Christian county, for meetings. These churches paid for their work and made an offering for state missions. There were eighteen additions. Dr. Ferguson was ordained as preacher of the Pembroke church and one of the elders. Six other good men were set apart as officers of the church. The secretary was with them on this occasion and helped in the matter.——W. J. Hudspeth did some fine work, adding twenty-six at two points, Falls of Rough and Pleasant Hill. He is in great demand for meetings, and has dates for a long time ahead. All that region recognize his value in evangelistic work.——The month was a great one for D. G. Combs. He is in the evangelistic field entirely now; 108 added and much other good accomplished.——J. W. Masters was in the field half time; added five and is now engaged in a meeting in southeastern Kentucky.——G. H. Thomas, who was selected as district evangelist in Lee and Owsley counties, baptized 33 and added four otherwise. He is commended as a worthy and efficient man for that field.——Nine added by H. L. Morgan in Clay and Laurel counties.——Three added by the labors of J. P. Bicknell in Wolfe and adjoining counties.——Fourteen added in Pike county, as reported by H. H. Thompson, and much other good accomplished.——The work at Jackson moves on about as usual. Some repairs are being made on the house of worship. C. M. Summers has been absent part of the month.——Jellico had one addition, and R. G. Sherrer reports the work as doing very well.——Six added in Breathitt county by J. B. Flinchum.——Three added by Robert Kirby in Cumberland county.——Work moves on about as usual at Bromley, as reported by L. A. Kohler.——Latonia work is progressing well, as indicated by H. C. Runyon.——Lebanon is almost making a new house in the remodeling of the old one. W. P. Walden is doing a fine work there. W. J. Cocke will dedicate the house November 22, and follow with a meeting.——J. B. Lockhart, of Clarence, Mo., has received and accepted a call to the South Louisville church, and began work there November 8. He is highly commended and a good work is hoped for.

H. W. Elliott was at New Orleans during the convention, but aside from the time spent there he has been at work all the time. He attended two of the South Kentucky conventions and received a most cordial welcome. The collections since the Hopkinsville convention amount to $861.01, an amount unprecedented in the records on file. Some of this was money that did not reach us before the convention, but for the most, collections made on the new year's work. The November offering has only fairly begun. Let us make it the greatest in our history. Do not let anything interfere with attention to this matter now. This is the best time to attend to it. Five hundred churches in line for November offering would be a great victory. Remit promptly. At the earliest possible moment let us hear from your effort.

H. W. Elliott, Secretary.

Sulphur, Ky.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Santa Barbara, Nov. 14.—The first week of our meeting closes to-day. We have had good interest, with six added—all confessions but one. The promise of large results is most cheering. We continue two or three weeks. The pastor is doing the preaching, assisted by Professor Stout, singing evangelist.—Sumner T. Martin, pastor.

Colorado.

Denver, Nov. 16.—There were seven added to the East Side Church yesterday—five confessions. Charles G. Stout begins with us on November 29.—Jesse B. Haston.

Idaho.

Rupert, Nov. 17.—Just closed a four-weeks' meeting with home forces. Some bad weather and election excitement were the serious drawbacks, but our church, two years old, has learned to work well. We had fourteen accessions. I commence a meeting at Deweese, Neb., next Sunday.—D. B. Titus, pastor.

Nezperce, Nov. 11.—There have been seven additions by letter and statement the last two Lord's day mornings. We have a splendid sprinkling of Catholics out to our evening services, and hope that the seed will take root and grow.—Geo. H. Ellis, minister First Christian Church.

Iowa.

Keokuk, Nov. 17.—I am in a meeting here. Fourteen added to date.—N. E. Corey.

Goldfield, Nov. 16.—Evangelist Organ, of Des-Moines, closed a splendid meeting with the Goldfield church. Twenty-four came during the meeting, and on last Sunday one more was added. Twenty-three came by confession and baptism. Many friends were made for the church and the spiritual life was greatly deepened. The outlook for the work here never was better—Robert C. Moore, minister.

Ottumwa, Nov. 14.—Closed a good meeting on November 10 at Marble Rock, where B. W. Hampton ministers. There are about 500 people in the town. As a result of the meeting 70 were added—eight by letter and statement, nine from other bodies and 53 by primary obedience. This doubles the membership of the church, and everybody seemed happy at the close. We were given a unanimous call to hold their meeting in 1909, and agreed to do it. Begin at Argyle November 15, where we have no church, and only three families who are Christians only.—C. E. Chambers, state evangelist.

Illinois.

Sumner, Nov. 16.—J. L. Reed closed a two-weeks' meeting at Willow Branch, with two additions by letter.—Dr. W. R. Dale, superintendent temperance department, Lawrence County Sunday-school Association.

Lynnville, Nov. 16.—Twenty-seven added here during the past month—twenty by confession and baptism, four otherwise. Just graduated a training class of ten, and am taking steps to organize a class in the advanced work.—G. W. Thomas, pastor.

Chapin, Nov. 13.—I am here with the pastor, T. L. Reed, in one of the most promising revivals Chapin has ever had. The meeting is 12 days old, with 12 added—all adults. The large enthusiastic chorus is doing good work.—J. Wade Seniff.

Hoopeston, Nov. 17.—Two more additions here Sunday, both by letter.—Lewis R. Hotaling.

Danville, Nov. 8.—Just closed a short meeting with the Watseka, Ill., Church. This church is one of the best in Northeastern Illinois. It has a fine church building, modern in style and complete in its appointments, with a membership of about 400 in good working condition. Elmore St. Clair, a recent graduate of Eureka College, is its minister. He is one of the most promising young men of my acquaintance. The church had engaged an evangelist to assist in a meeting, but after one week appeal was sent to me to assist in closing the meeting, which we did in ten days, with 30 additions to the church. It was especially delightful to be with Brother St. Clair, since I knew his parents many years ago near London, Ontario. The Lobo Church, from which he came, has sent out a number of good ministers, Dr. W. E. Macklin, of China, being of the number. Brother St. Clair belongs to the volunteer band and if his life be spared will be heard from in days to come in a favorable way. In the meantime we expect to hear of his success in leading the Watseka Church in the very best service of its history.—Andrew Scott, Danville, Illinois.

Cuba, Nov. 13.—What promises to be a splendid meeting has just been started. This will be my second meeting with the church here within a year. A. I. Zeller is the pastor and is doing a splendid work.—J. R. Golden.

Indiana.

Indianapolis, Nov. 18.—During my brief term of supplying the Sumner and Bridgeport, Ill., churches, 92 were added, three teacher training classes organized, two Christian Endeavor societies organized, one church worth at least $2,000 saved to our people, more than $100 given for missions, and $46.26 given for Illinois missions. The Sumner church has paid for the best building lot in the town, and will erect a modern church soon. It is my desire to give my time to the work of winning souls.—Willis M. Cunningham, Indianapolis, Ind., 517 North New Jersey street.

LaFontaine, Nov. 17.—Am in a meeting with H. H. Elwinger and Andrews Church. Good crowds—two confessions. The meeting has just started. Twelve baptisms recently not reported. The work is in fine condition at LaFontaine.—A. L. Martin, pastor.

Poseyville, Nov. 14.—I closed a five-weeks' meeting with the brethren at Peebles, O. There were 42 additions, and at the close money enough was raised to employ a pastor. It will be a nice field for some consecrated minister. Write to Elder D. A. Morrison, Peebles, O. I began a meeting with the "Old Union" congregation near this place, November 8. There is much interest manifested and splendid crowds. We look for good results. Address me here.—Morton H. Wood, evangelist.

Kansas.

Oswego, Nov. 14.—Closed a week's meeting at Altamont, Kan., with seven additions—two by baptism.—T. W. Cottingham.

Great Bend, Nov. 16.—Nine added so far in our meetings here with H. W. Nicholson.—Ingle-Zimmerman-Fuller.

Lebanon, Nov. 16.—Good interest is being manifested in the church here. Three were added to the church at Sunday morning service and one at the evening service. We are getting ready for a meeting in the near future.—L. W. Scott, pastor.

Cheney, Nov. 18.—Meeting 18 days old with 71 added. We continue with increased interest.—W. J. Myers, minister; Edward Clutter, evangelist.

Glasco, Nov. 17.—There have been two additions here since we began work in this field last month. There is an increase in interest and attendance in all departments.—J. F. Hay.

Wellington, Nov. 17.—Four additions to this congregation yesterday; eight one week ago; 20 not previously reported.—L. T. Faulders.

Williamsburg, Nov. 9.—Evangelist Wallace M. Stuckey has just closed one of the greatest meetings in the history of this church. The church has a broader view of Christianity. There were 23 accessions—20 confessions and 3 by statement. Sister Ethel Stuckey rendered us good service as soloist.—N. S. Franklin, minister.

Stockton, Nov. 7.—Just closed a fine meeting at a country schoolhouse near here. Twelve were added and work thoroughly revived. We have had several additions this summer and recently purchased site for a new church.—J. M. DeSezene, minister.

Kentucky.

Houstonville, Nov. 16.—Our meeting here began October 27 and closed November 10. E. J. Willis, of Kirksville, Mo., greatly helped and pleased this people with his excellent preaching. There were 17 additions—15 baptisms. Our training class and Sunday-school continue to grow.—Walter S. Willis, minister.

Massachusetts.

Everett, Nov. 15.—One confession November 15—a Roman Catholic. There was also one confession on November 8—a young lady rode forty miles to be at the church services. The Lord is blessing us abundantly, and I hope we will not forget that the honor of our success belongs to him.—Albert Hesse, clerk Union Christian Church.

Missouri.

St. James, Nov. 19.—Closed here last night with 34 additions and the cause greatly built up. They are ready to employ a pastor. This is a promising field. Professor Dawdy and wife, of Topeka, Kan., had charge of the music, while S. D. Harlan, of Iowa, greatly assisted us with illustrated talks to children. Union Mills, Ia., next.—E. M. Romine.

Bethany, Nov. 17.—The Christian Church is just beginning a revival meeting—two accessions. Andrew P. Johnson, the minister, is doing the preaching. Charles E. McVay is the song leader and soloist.

Weston, Nov. 16.—Evangelists Wilkinson and Ridenour have just closed a successful meeting for us here. There were 26 additions to this congregation—23 baptisms and three by letter. The Bible school has passed the 200 mark in its enrollment; the home department has reached 59. We are to begin a meeting for the Salem Church, one of our strong country churches five miles from here. This place and Salem once worked together, but it looks as though Weston will never be willing to go back to half time after this six months' trial of full time. Salem has no minister now. We hope for a good meeting.—J. E. Wofe.

Milan, Nov. 18.—Just closed a meeting at Holliday, Sullivan county, under control of Bi-County Board. Twenty-one days—nine by statement, five by baptism. The church had been without preaching for years and was inspired to work.—O. W. Jones.

New York.

Niagara Falls, Nov. 17.—Our meeting closed last night; the minister did the preaching and Miss Una Dell Berry had charge of the music. In all 29 came forward. Three of these had been of our own people and took a new start for Christ; three were Baptists not having a church home here; the remainder made the good confession. When we planned for our meeting sev-

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SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

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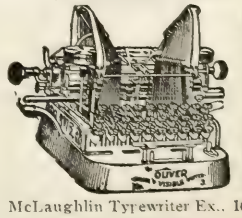

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eral months ago we did not think of the great olitical campaign. We feel that this interfered nuch. The results of the meeting are gratifyng considering the odds against the work in Niagara Falls. Miss Berry gave us most exellent service.—W. C. Prewitt, minister.

Pennsylvania.

Williamsport, Nov. 16.—I closed a four-weeks' evival with the First Church of Christ of this ity, resulting in 22 additions—eight are heads f families. All but one were by primary obelience. I am told that no better meeting has ver been held by the church. William G. Laye, on of Elder Laye of Lock Haven, Pa., led the ong service and did it well. This makes 35 dded since we began here seven months ago.—. B. Culp.

Washington.

Waterville, Nov. 11.—My first meeting, as the iving link evangelist of the Upper Columbia iver churches, was held at Brewster, Wash., luring October. It was a very difficult field, ut there were 12 additions, and these were mong the best people in the community. Not a hurch building in the town, but our people exect to build in the spring.—W. T. Adams, evanelist.

Changes.

Bennett, H. Gordon—Westport, Ky., to LaHarpe, Illinois.
Connelly, H. G.—Avon, Conn., to 120 A street, N. W., Ardmore, Okla.
Cowperthwaite. Dr. E. G.—Wilkesbarre, Pa., to River Edge, N. J.
Edmondson, A. J.—Davis, Okla., to Queen City, Missouri.
Groom, F. H.—801 Ainsworth avenue, to 1211 North Anderson street, Tacoma, Wash.
Greer, J. D.—Laddonia, Mo., to 515 West Monroe street, Mexico, Mo.
Hope, R. V.—Eutaw, Ala., to Columbus, Miss., box 23.
Lounsburg, A. E.—Leeds, Sioux City, Ia., to Capital Hill, Okla.
Moore, J. H.—Latonia to R. R. No. 2, Shelbyville, Ky.
Meloan, W. A.—Oquawka, Ill., to Montgomery City, Mo.
Middleton, J. R.—Lewis, Kan., to Duncan, Okla.
Porter, W. N. Oklahoma City to Lamar, Mo.
Rogers, I. W.—Columbia to New Bern, N. C., R. F. D. No. 1, care of Rev. A. J. Holton.
Smith, C. E. F.—Erie, Kan., to Allen, Texas.
Teel, I. H.—Visalia, Cal., to 2132 Woolsey street, South Berkeley, Cal.
Truman, Charles E.—Cherokee to Marcus, Ia.
Wooten, J. N.—Thorp Springs to Longview, Tex.
Wright, A. K.—Searchlight, Nevada, to Long Beach, Cal., 1121 Rinden av.
West, C. W.—Knobnoster, Mo., to Appleton City, Mo.

Ministerial Exchange.

"I have an open date for January."—Edward Clutter, evangelist, Cheney, Kan.

We have December of this year and the new ear open yet, and would like to correspond vith churches needing meetings. Terms, freevill offerings and expenses. Address us at Nole, Ill.—D. D. Dick and wife, evangelists.

Clay T. Runyon has an open date for January nd February and may be addressed at Tonawa, Okla.

Miss Lida B. Seamands, Nemaha, Neb., has n open date for December as singing evanelist.

The church at Winston-Salem, N. C., wishes o get in touch with some good men whom they an engage as pastor. They have a small conregation, but are willing to pay a good man vhat he is worth. They have a good church uilding of brick and well located. Correspondnce may be addressed to either Dr. R. H. Jones, r E. R. Messick, Winston-Salem, N. C.

"I will have an open date for December. Any hurch or pastor desiring my services may adress me at Hartsburg, Ill., at present. Permaent address Armington, Ill."—C. B. Hanger, ong evangelist.

F. M. O'Neal and wife can be engaged to sing n a meeting in December. Address F. M. O'Neal, 1049 Grant street, Springfield, Mo.

Joel Brown and O. J. Marks, who held the good meeting at Mystic, Ia., are making dates ow for tent meetings next summer. Brother Brown's success at Queen City, Mo., last August justifies his opinion that great meetings may e held that way in the summer. Write him at Des Moines, Ia., U. P. Station, or O. J. Marks, Canton, Mo. This valuable team can also make dates for meetings after January, 1909.

"Any church in need of a good strong gospel preacher would do well to address Cyrus Alton t Elmwood, Neb. Brother Alton is strong and obust in body, well educated, eloquent and capale of doing a splendid work with some good hurch. He was county superintendent of public chools here a few years ago, and his wife is a plendid church worker. Address him at once."—L. A. Chapman.

Singing Evangelist C. M. Hughes can engage for a few meetings. Song books, etc., furnished. Reasonable terms. Home address Lexington, Ky., 144 Carlisle av.

Evangelist C. E. Shultz, of New Castle, Ind., has open dates for January and February.

Frank Thompson, of Cairo, Ill., can put some good church in correspondence with a young married minister of experience and ability, whose wife is an excellent worker and fine singer.

Evangelist wanted by church at Pawnee City, Neb. Must be an able man and one with a record for results. Write the minister, C. L. Wheeler.

A Symposium.

(Continued from Page 1510.)

Christian fellowship than faith in and obedience to the Lord Jesus Christ, as set forth in the New Testament scriptures.

The whole difficulty, as it appears to me, arises from the fact that we have not been sufficiently discriminating in the essentials of our religion and in matters pertaining especially to the peculiar position of the Disciples of Christ.

Liberty, as understood by many, means the warrant for attacking any and all who are not in perfect harmony with standards that they themselves have erected. This, it seems to me, heads in the direction of anarchy, and is contrary to the genius and spirit of the Disciples of Christ. I believe in standing by the Book, yet with that charity toward others who accept the Lord Jesus Christ, and who do not agree with all the positions I assume, that should characterize broadminded and catholic Christianity.

R. H. Crossfield.

Transylvania University Lexington Ky.

NOTICE

Every new subscriber to

The Christian-Evangelist

sending us a year's subscription now, will receive the paper free of charge during the month of December, 1908.

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of our Bible-school quarterlies and papers are giving the schools the most helpful literature printed by any publishing house.

FOR THE COMING YEAR we have made some changes in the QUANTITY of matter; but the QUALITY is all there,—if anything, we can truly say, ***BETTER THAN EVER***

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OUR PAPERS FOR BIBLE-SCHOOL PUPILS will be greatly improved for the coming year, and we have added "The Social Circle," a new paper prepared especially for girls "The Round Table" will be prepared next year especially for boys.
"Our Young Folks" will be fully up to its past excellence, and "The Little Ones" about the same in matter, but improved somewhat in appearance.

WE ARE THANKFUL FOR THE YEAR'S BUSINESS; but we are prepared to serve more schools next year, and we are confidently expecting a larger increase in business for the year 1909 than we have ever had.

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ADULT BIBLE CLASS MOVEMENT

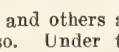
MARION STEVENSON

The Class That Started the Fund.

We publish on this page the Berean Bible class of the Christian church at Ft. Smith, Ark. This is the class that sent the original challenge to the Home Missionary Board that they would be one of the 500 classes to give at least $5 a year to home missions. The suggestion was made by F. E. Gilmore, the teacher, and the Home Society took the matter up at once, and quite a number of schools promptly accepted the challenge. The object, of course, of this class was simply to try to help the American Christian Missionary Society to raise the $25,000 they have asked from the Bible schools this month. If the five hundred Bible classes were to accept the challenge it would mean one tenth of the whole amount. Brother Ranshaw suggested that the fund should be named the Berean fund, and used in some special field, if 500 classes would unite in the work. The Ft. Smith class became more interested than ever when they began to see the possibilities of their suggestion. The Bible school of the Independence Boulevard Church, Kansas City, wrote, saying that twenty-one classes of that school had accepted the challenge, and congratulated Brother Gilmore's class on the plan. Twenty classes of the Ft. Smith school accepted.

F. E. Gilmore and Berean Bible Class.

Brother Gilmore is a great believer in organized class work. In response to our inquiry, he sends the following statement: "The class becomes so much more interested and interesting, and the teacher has only to suggest something that ought to be done, and the members enter heartily upon the work. The Berean Bible class was among the first in Arkansas to become a member of the International Sunday-School Association, and since that time we have contributed to state Sunday-school work, to foreign missions, to our living link home missionary, to church extension, to our church debt to the church extension board, and almost every Sunday a dollar to our Bible school. Before we became an organized class and had our committees, we did nothing. What we have done others can do, and while there are no doubt many classes that have done much more than we have, we all know there are hundreds of them that are doing nothing in the direction indicated above, though it is so easy. We have not lost sight of the spiritual side of our work. Seven members of the class have confessed Christ in the last few months, and others are thinking seriously of doing so. Under the leadership of E. B. Bagby, who is now our pastor, we are expecting great things."



This is a day of great Bible classes. Rev. James M. Gray, D.D., dean of the Moody Bible Institute, Chicago, teaches about 1,500 members each week in Grand Rapids, Mich. This class, composed of representatives of all the churches, is held in the opera house, now the headquarters of Melville Trotter's great rescue mission work in that city. B. B. Tyler is teaching a large interdenominational class of Sunday school teachers in Denver, on Saturday of each week. I. J. Spencer of Lexington is teaching a teachers' training class of 123.

How It Was Done.

I have been asked to tell how our class was organized, held together, and the work successfully completed.

The class was organized under very trying circumstances and unfavorable conditions. The Church and Bible school were not only without enthusiasm, but without interest in any thing that required work to make it a success, and the Bible school superintendent ridiculed the idea that such a class could be organized. He not only refused to have anything to do with its organization, but afterwards opposed the work. Brother DePew assisted me in getting the work started. At the end of two days of hard work we had seventeen who had promised to take the work. We set the date when the work of the class was to begin a month ahead, and commenced a determined and systematic effort to work up a larger membership. The class was announced at every church service and in every issue of our two town papers. The nature of the work was explained, the course commended, the text book praised, and the work outlined time after time The homes of the friends and members of the church were visited and all the members of the family urged to take up the course. By the time the class met for the first lesson, thirty-one had promised to take the work and thirty-five were present. We were well pleased with the result of our work.

I conducted the class myself, because I could not find any one else who would do it. The first thing that we did was to set apart one evening of the week for the work of the class, with the understanding that nothing would be allowed to conflict with that meeting. It was understood that the class should recite if there was only one member present, and that a new lesson would be assigned whether the old one was recited or not. These rules were firmly adhered to and had much to do with the success of the work. The meetings were opened with prayer, followed by the calling of the roll This was followed by the members reciting from memory verses of scripture, an exercise in which every member of the class was expected to take part. For this part of the work I wrote out a scripture reference for each pupil; he was to commit the verse and give it at the meeting following, and then to exchange his reference with his neighbor. This gave each pupil a new verse of scripture to commit each evening and by the time the class had finished its work, each member had committed to memory thirty-one choice passages of scripture. We would frequently have contests in finding the different books of the Bible; this was a very helpful and much enjoyed exercise. We also had drills in spelling, in which the difficult Bible names were mastered not only in spelling, but also pronunciation. Each pupil was compelled to draw from memory on a blackboard a map of all the Bible lands, locating all the lakes, seas, rivers, mountains, and cities of any importance.

The drill and test questions were also studied and restudied, recited and recited again until they were as familiar as the multiplication table in arithmetic. In that part of the text-book that dealt with Theory and Practice of teaching, each member of the class was expected to answer all questions first in their own words and to illustrate their answers before they committed the answer given in the book. In all my teaching I tried to do and say the unexpected thing. I kept the class guessing what I would do, or say, or require of them next. This held their attention and made them interested in the class and they would frequently come back to the next meeting just to see what I would do the next time. In addition to this I kept continually before the members of the class the good that would come from the course of study and the diploma that they would receive at the end of the course.

Le Roy, Ill. L. E. Chase.

TEACHER TRAINING.

The following statistics are official, being compiled each week from reports received from our state Bible school men, from state superintendents of teacher training, and from the international teacher training superintendent.

These reports emphasize two things: ENROLL your class with the international state superintendent of teacher training, and GRADUATE your entire enrollment.

Present State Enrollment.

State—	School.	Classes,	Pupils.
Illinois	709	416	13,584
Colorado	50	26	926

New Teacher Training Classes of Illinois.

FIRST COURSE.

Place—	Pupils.	Place—	Pupils.
Vermont	117	Independence	25
Galesburg	110	Rock Island, Mem.	25
Macomb	109	Ingraham	24
Latham	106	Golden Point	23
Williamsville	80	Hume	20
DuQuoin	65	Minonk	20
Payson	51	Plainville	20
Donovon	50	Woodson	20
Clayton	50	Quiver	19
Cuba.	50	Mackinaw	18
Noble.	50	Peoria.	18
Belleplain	38	Kankakee	17
Rock Island	38	Mt. Morris	16
Watseka.	38	Anna	16
Urbana.	37	Bloomington	16
Denver, Harvill Graham (Union class)	14	Urso.	16
		Wythe. Warsaw	15
Dixon, A. R. Spicer, (Union class)	100	Edgewood	15
		Quincy	15
Canton, J. G. Waggoner	14	Mattoon	15
		Pleasant View	12
Minier, W. G. Beal	15	Martinsville	12
Palestine	30	Rantoul	12
Robinson	30	Springerton	12
LeRoy, L. E. Chase	19	Beth'y, Moultrie Co.	10
Cooksville, Charles W. Ross	32	Carrollton	10
		Griggsville	10
Springerton, from 12 to 18	6	Staunton	10
Sheldon, from 27 to 51	24	Scottville	8
Belleflower, C. C. Wisher	15	Concord, Tazewell county (Minier)	7
Clay City	31	Hindsboro	5
Champaign	31	Chicago (Engle wood) (class)	1
West Union	30	St. Francisville, J. T. Evans	52
Olney	30	Champaign, Stephen E. Fisher	30
Lewiston.	30	Payson, from 51 to 55	4
Fisher	27		
Sheldon	27		

ADVANCED CLASSES.

Place—	Pupils.	Place—	Pupils.
Cuba	20	Mackinaw	8
Champaign	18	Minier, W. H. Watson	7
Canton, J. G. Waggoner	20	LeRoy, L. E. Chase	9
		Clarence L. DePew. Jacksonville, Ill.	

NEWLY GRADUATED CLASSES.

Place—	Pupils.		
Springfield	20	Concord (Minier)	8
Canton	18	Rock Island	8
Brazil	14	Minier	4
Colfax	12		

Training Classes in Missouri, Reported to November 12, 1908.

FIRST COURSE.

School—	Enrollment.	School.	Enrollment.
Savannah		Smithfield	
Rockport.	9	Festus	
Mexico.		Warrensburg	44
Vandalia.		Lebanon	9
Golden City	23	Odessa.	
Minden Mines		Aullville	
Lamar		Aurora	
Monett	19	Mt. Vernon	
Rich Hill	19	Pierce City	
Columbia		Canton	
Hickory Grove	13	Lewistown	
Agency.	25	LaGrange	
Mitchell Pk., St. Joe	60	Marceline	14
King Hill, St. Joe.	29	Moscow Mills	20
Woodson Chapel, St. Joe		Atlanta	16
Wyatt Park		College Mound	10
Rushville	12	Fredericktown	38
Rushville, 2d class.	20	Belle	
Wallace		Philadelphia	
Breckenridge		Princeton	
Kidder	10	Etterville	24
Cedar City	15	Eldon	
Fulton		Olean	25
Cape Girardeau	15	California.	
Mt. Carmel	60	Ash	
Belton		Monroe City	
Dayton.	63	Paris.	
Pleasant Hill	20	Diamond	34
Brunswick		Granby	30
Eldorado Springs	13	Burlington Junc.	6
Keytesville		Hopkins	
Prairie Hill	12	Maryville	
Salisbury	40	Pickering.	14
Salisbury, 2d class		Aud.	8
Triplett		Linn.	
Gashland	23	Fairview	
Kearney	20	Green Ridge.	8
Liberty	21	Lamonte	152
Cameron		Lamonte, 2d class.	50
Gower	20	Sedalia.	55
Lathrop		Smithton	
Grayson		St. James	
Plattsburg		Bowling Green	
Jefferson City		Clarksville	34
Russellville	19	Frankford	7
Everton	27	Louisiana	24
Greenfield		Camden Point	
Salem	61	Weston	33
Gallatin		Crocker	22
Pattonsburg	22	Dixon	15
Mayesville		Richland	
Denlow		Unionville	32
Troy	12	Center	29
New Haven	18	Huntington	16
Albany	25	Moberly	
Dorsey		Richmond.	25
King City		Marshall	
Stanberry		Naylor	5
Springfield		Sweet Springs	
Trenton	100	Lancaster	
Bethany		Queen City	
New Hampton		Hunnewell	20
Calhoun		Bonne Terre	
Deepwater		Farmington	12
Ladue.		Asherville	
Clinton		Dexter	29
Craig	31	Appleton City	
Oregon	35	Osceola	
New Franklin		Roscoe.	12
Fayette		St. Louis—	
West Plains		First.	50
Grain Valley		Clifton Hts	40
Kansas City—		Compton Hts.	100
Budd Park		Fourth	100
First.	50	Second	
Hyde Park	103	South Side.	
Indep. Bl	106	Old Orchard	
Ivanhoe Pk.		Tuxedo.	
Linwood Bl.		Hammett Pl	
South Prospect	165	Osgood	
Forest Pk.		Houston.	
Central, col.	22	Richards.	
Nevada			
Y. M. C. A. col.		Schell City	20
Roanoke		Sheldon	16
Jackson Av.		Hartville	13
Carl Junction		Denver.	
Carthage		Grant City	
Joplin, First	10	Grant City, 2d class	
Joplin, South	5	Sheridan	
Joplin, Villa Hts.	26	Walker.	28

New Classes in Colorado.

ADVANCED CLASSES.

Denver, S. Broadway	15

FIRST COURSE GRADUATES.

S. Broadway, Denver	20
Trinidad	14
Manzanola	8

Some Illinois County Superintendents.

Four county superintendents of Illinois are sending good reports of their work: Miss Alice Hornbeck, Pike county; H G. Waggoner, Hancock county; L. G. Crandall, Schuyler county, and G. S. McGaughey, of Crawford county. Others are doing well, but these four are in the lead just now.

H. G. Waggoner's class, recently graduated at Hamilton, was the first class in teacher training ever organized in Hancock county, and the graduating exercises were the first the county teacher training secretary of union work had ever witnessed. All the city pastors were present, and some expressed surprise that such work was being successfully carried on so extensively. Brother Waggoner has nearly made it unanimous in our twenty churches in Hancock county before the others knew what was going on, and our classes are the only ones in the entire county, but it won't be that way very long. It's contagious, you know. January 1, 1909, the class at Denver, H. L. O'Brien, will graduate, and the county secretary and yours truly will see that it is done just right. Clarence L. DePew.

Oh, Dear, What Can the Matter Be?

Oh, dear, what can the matter be?
Oh, dear, what can the matter be?
Oh, dear, what can the matter be?
When Sunday-school's only for kids.
The elders and deacons don't seem much inspired;
The trustees and leaders are often too tired,
And every last one of them ought to be "fired."
When Sunday-school's only for kids.

The preacher, himself, needs a little awakening,
The fathers and mothers all need a good shaking,
And all the church officers need a good raking,
When Sunday-school's only for kids.
Refrain. —*Christian Reporter.*

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Midweek Prayer-Meeting

By Charles Blanchard.

THE CONSOLATIONS OF GOD.

Topic December 2: Job 15:11.

"Are the consolations of God too small for thee?
And the word that dealeth gently with thee?"

These are the old heart-searching questions—old as the sufferings and sinnings of the race. It becomes us to answer them in humility. For, with all our seeking after knowledge, and with all our advancement in what we call our modern civilization, we are still face to face with the tragedies of human lives, of which the great epic of Job is a most dramatic representation. And, sooner or later, the trial of our faith comes to most of us. Well for us, if, when that time comes, we know where to flee for refuge and for consolation. The pathetic thing in all this tragic experience of human life is that so few ever learn the source of true consolation, or turn to the God of all grace and comfort in the hour of trial. For the most part, men and women give way to grief, sorrowing in a sort of hopeless way, or else set their faces as flint against the calamities of this world and cultivate a kind of stoical stolidity, and that, too, in Christian America. Some there are that literally "curse God and die."

Multitudes seek to drown their miseries, their shame and the bitterness of memories that will not die, in the cup that deadens but to destroy; or, if it does not kill, yet blunts all the finer sensibilities of the soul and despoils the spirit of its peace and its sense of the presence of Him who only can satisfy the deeper longings of life.

Again, there are those that seek satisfaction in the social whirl, both in high life and in low; albeit, the distinction between "high" and "low" life may not be very clearly drawn, though the contrast is sometimes striking and startling, even heart-breaking. Recently I read a description of a night's experience in New York City. It gave a vivid picture of "the Great White Way," as Broadway is frequently called, under the glare of electric lights. The palaces of the millionaires and multimillionaires are illuminated with thousands of flashing lights in all colors of the rainbow; the restaurants were thronged with the late diners, who in the earlier hours of the night had thronged the theaters. There was music and laughter and small talk, mingled with the sham and shame and senselessness and misery and madness of it all. From just these circles come the Thaws, with all the mockery of manhood and degradation of womanhood, ending in murder and madness. Such is a picture of "money-mad Manhattan."

On this same night the writer went down Broadway to Twenty-fifth street, where he found a hundred "down-and-outs," lined up four deep, waiting for a place to crawl in for the night—poor unfortunates who were "sleep-starved" as well as starved in body and soul. And such scenes are repeated over and over again in New York City and in every large city in America, the richest land in the world. Recently I have been reading Jack London's "The People of the Abyss," giving a vivid description of the way the inhabitants of the "East End," London, live. It is the most appalling revelation I ever read. And that, too, in Christian England, in this the twentieth century, in the days of Edward VII, king by the grace of God.

But what of it all? It can only be that we have not even begun to learn the ethics of Christ nor the economics of the Gospel. We are far from realizing, certainly from practicing, the golden rule of Jesus, not to speak of the golden rule of his own matchless life—the giving of himself for others. What this old world needs is the Gospel of grace incarnate. Men need Christ first of all, that with him God may freely give them all things.

CHURCH EXTENSION NOTES.

Statement of receipts for October, 1908, compared with October, 1907:

	Churches.	Individuals.
For last year	$3,992 24	$1,126 04
For this year	4,750 61	3,278 10
Gain	$ 758 37	$2,152 06
Total gain	$2,910 43	

Our comparative statement shows that we have made a gain of $758.37 from the churches and $2,152.06 from individuals during October, as compared with the same time last year. The board is glad to record this gain, and it is grateful to the churches and individuals who have helped to make it. We have also gained 66 in the number of contributing churches. There are many churches that have not yet sent in their offerings, and it is hoped that they will be sent in during November. Remit to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

During the month of October the Church Extension Board received three annuity gifts: One to the amount of $500 from a brother in Michigan; one of $250 from a friend in Missouri, and another of $2,000 from a brother in Illinois. This last gift makes $4,000 that this brother has given to church extension, and his gift constitutes the two hundred and thirty-seventh gift to church extension on the annuity plan.

"Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"—Psa. 107:8.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

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The Home Department

Why Thanksgiving Services Fail.

These celebrations often fail to create a deep and lasting spiritual impression because of the entire lack of a sense of proportion. The temptation is, of course, very great to magnify such an opportunity of enhancing the beauty of a sanctuary by extra decorative display. There is an ineffable charm in the combination under various symbolic devices of the effects produced by exhibiting the choicest products of garden, orchard, field, and conservatory. We must not lose sight of the fact that a double appreciation of the most legitimate kind is involved in the preparation of such a picture as can thus be presented. It honors the Lord of the Harvest in his capacity as the bountiful Giver, and it acknowledges gratefully the fact that man is permitted by a high electing grace to co-operate with the divine Creator. One of the most signal marks of God's goodness is that he constantly condescends to call man into co-operation with himself. There could be no harvest excepting where God and man unite together. Thus, the great annual thanksgiving is not only a tribute of praise to Jehovah as the great Giver, but it is also an ascription of gratitude to heaven for the goodness which makes man's service an agency in the fulfillment of the divine covenant. Therefore, the decoration of places of worship at such seasons has its appropriate place.—The Homiletic Review (November).

The Last Course.

BY MARY WHITLOCK.

After having done justice to, and while still lingering around the Thanksgiving table, a pleasant diversion may be offered by considering a few other tables:

What table is worth mentioning? Notable.

What table may be regulated? Adjustable.

What table is deserving of regard? Respectable.

What table is very pleasant to the taste? Palatable.

What table is to be carried about? Portable.

What table can not be changed? Immutable.

What table belongs to a town? Constable.

What is the most grateful table? Thanksgiving table.

What table sometimes makes the small boy frown? Multiplication table.

A One-Minute Story.

There was not one of Mr. Beal's family who did not try to devise a system of mnemonics for him, from his wife down to his youngest daughter-in-law; but none of the systems proved satisfactory. It was his wife's idea to tie strings on Mr. Beal's fingers, and one afternoon he appeared before his youngest daughter-in-law with the thumb of his left hand wound about with yellow cord.

"Will you give me a cup of tea, Marian, so I shall have strength enough to go home and confess I can't remember what this thumb was tied up for?" he asked, ruefully. "I'm getting worse and worse, and I presume my wife is about discouraged with me."

"Why, Father Beal," said the pretty daughter-in-law, compassionately, "your thumb is all red! You just let me untie that cord and bathe it with alcohol and water."

"Oh, it's all right!" cried Mr. Beal, joyfully. "That was what I was to get. I remember now—alcohol for the chafing-dish!"—The Youth's Companion.

I awoke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful who daily showeth himself so to me in his gifts?—R. W. Emerson.

My Thanksgiving.

For the joy of work. For the chance to hit hard—when necessary. For the goodness and the grit of the fellow who may disagree with me. For the test that shows wherein I may grow stronger. For the thought that "Each new day may be as the beginning of life." For the power of Christ whom I serve. For the final victory which I know shall be mine.—Charles Stelzle.

THE OPTIMIST.

By Thomas Curtis Clark.

O a bad old world,
And a sad old world,
Is this world of sighs and tears;
With its hopes deceived,
And its hearts bereaved,
And its flood of fruitless years!
But for you and me
'Tis the best can be,—
Is this bad old, sad old world.

O a fair old world,
And a rare old world,
Is this world of deeds and dreams;
With its love-crowned days,
And its nights ablaze
With the starlight's glory-beams!
Friend, for you and me
'Tis the best can be,—
Is this fair old, rare old world.

Hurrying Him a Little.

The steamer was moving very swiftly up the broad, swift river. Several miles ahead, where there was a bend, a sharp point of land projected a considerable distance into the stream. It had been in sight nearly an hour. On the upper deck sat a young couple, engaged in earnest conversation.

"Lucinda," he was saying, "we've known each other a long time, haven't we?"

"Yes," she answered.

"Five or six years at least, isn't it?"

"I believe so."

"Don't you think a girl ought to know a fellow pretty well by that time?"

"Why, yes, of course."

"You've never heard anything bad about me, have you?"

"No."

"And in five or six years a young man ought to know a girl pretty well, oughtn't he?"

"I suppose so."

"We've been together a good deal, too, Lucinda—"

Then there was a long pause.

"And, of course, you must have suspected—"

Another protracted silence.

"Anybody would naturally suspect—though I've never been in a position until lately—and yet my mind has been made up all the time—and I can't tell you how much I—"

Then Lucinda spoke.

"Henry," she said, "do you know you remind me of this steamboat?"

"Er—how?"

"It takes you such a long time to get to the point."—*Youth's Companion.*

A Bible for Christmas.

Our readers will be pleased to notice on the last page of this issue the announcement of the "Economy Bible Club," whereby arrangements have been made to give The Christian-Evangelist subscribers the privilege of participating in the purchase of their limited number of $4 Bibles at $1.50 each, postage or express charges paid. The Bible offered is the famous "International," Self-pronouncing Teachers' Edition, a copy of which should be in every home, and for those who have not already selected their Christmas presents, this is an opportunity of which they will be glad to learn.

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THE PEACEMAKER

BY MARGARET E. SANGSTER

A Thanksgiving Story.

If anywhere on the Atlantic coast there is a more lonesome place than the lighthouse on the reef at Maybury Point, I do not know it. I shall not exactly locate the point nor tell you where it is on the map, but the lighthouse was built many years ago, that it might warn ships of dangers if they approached too near a treacherous coast. Year after year successive families have lived there without neighbors, receiving their supplies by little boats from the mainland, and cut off in summer and winter alike from any company except that of their own circle. Year after year the keepers have climbed the winding stairway to the high tower and have lighted the great lamp that has sent its flaming golden signal far out to sea, so that it has been as a star of hope and a pledge of safety to the toiling mariners hard pressed by stormy wind and blinding waves.

The lighthouse stands on a firm foundation and has resisted numberless tempests, but it has not always sheltered peaceful hearts, nor been able to dispel the gloom that falls on a group wherein there are those who have been estranged by the misunderstandings or who have cherished grudges until they have become feuds.

It is now nearly thirty years since the lighthouse at Maybury Point was occupied by a man and his wife who, beginning life with a certain capital of mutual love and confidence, had subtly grown apart until a root of bitterness had sprung up between them.

John Dillingham was naturally a silent man, and the solitude of the lighthouse life had fostered and strengthened his innate reserve until it had cramped and fettered him as if with bands of iron. When he married Ruth Fletcher, he had given her all the devotion of a strong soul, but it was not in him to be demonstrative, and he expected her to take his loyalty and affection for granted, and caresses and sweet speeches were not in his line. She was a bright, buoyant creature, who had grown up as one of a large, merry and rather boisterous family of boys and girls. Her home had been inland, and when John brought her to the shore, she did not care for the life of the sea or the beat of the surf, and on wild stormy nights she was filled with dismay and dread. Nevertheless, she came with him to live in the lighthouse with its seclusion, and she could have been happy there, lonely as it was, had she felt that her husband loved her as he had promised to do when she plighted her troth.

The little home was always as neat as a pin, and there was no lack of provisions for either body or mind. John was fond of reading, and books, magazines and newspapers found their way to his home. When the boat came every week from the mainland, a goodly store of reading and letters came over along with sugar, salt, bacon and whatever else the housekeeper wanted. Little by little, however, the husband and wife had ceased to have much intercourse, except as they briefly addressed one another, when this was an absolute necessity. Sometimes for days together they hardly spoke, and John grew daily more morose and austere, and Ruth more melancholy until she at last began to feel that she was on the verge of madness. The only companion she had that gave her any comfort was her big yellow cat, and he was growing old. She would look at him as he blinked lazily in the sun, and wonder what she would do, if anything happened to her only pet, whom she considered as almost her only friend. Her people did not often write, and what with storms and the roar of billows and John's silence, she was almost in despair. They very seldom went to church, although there was a church on the mainland to which John could have taken her had he been so inclined, but he cared little, he said, for religious forms, and as is common with those who make this assertion, he cared little, too, for the spirit that makes forms vital, and links us in close and helpful communion with our divine and loving Father.

They had almost lost the habit of keeping Thanksgiving and Christmas and other anniversaries, but it happened one year that Ruth felt herself so near the end of her endurance that she resolved for once to do as she had been accustomed to in earlier years. She told John that she meant to have a Thanksgiving dinner, and she wrote on a bit of paper a list of the provisions she wanted for a feast. He merely glanced at them and nodded, but he brought back in his boat everything she had asked for, and in addition gave her a blooming plant, one they used to call a monthly rose. He gave it to her awkwardly, in silence, but her sad face flushed and she smiled as she had not done in a long time. Ruth loved flowers, and they always bloomed for her. As her smile woke an answering gleam in his rugged face, she put out her hand and took his, and for the first time in months he stooped and kissed her. "I am glad you like it, little woman," he said. "Somehow those pink flowers looked like you."

John's guardian angel was very near him that day. He did not dream how his little gift and little compliment had turned the tide of Ruth's emotions and saved her from an idea that was rapidly settling itself in permanence in her mind. The idea had been to have one Thanksgiving dinner with John, and then in the darkness of that evening to step into a boat without oars and drift far out to sea and be seen no more. The devil that tempted her to this was daunted that day by no greater thing than a delicate flower, the work of God's hand.

The night before Thanksgiving one of the wildest storms that ever had broken on the coast, came roaring down from the north. John faithfully lit the lamp, and as he sat smoking his pipe beside the fire he pondered on the peril of those who ventured too near the shore on a night when the four winds were unleashed. Suddenly, Ruth put her hand on his arm. "What was that?" she said. They listened, and presently John hurried on his thick pilot coat and tied his cap over his ears, slipping his feet into his fishing boots. Ruth gave him the lantern she had lighted, and he set out into the darkness. They knew full well what that cry had meant, the cry of human beings in sore anguish and terror. As John expected, he found that a little fishing smack had been blown in upon the reef. A man and a boy and a little fair-haired child had been tossed from it like driftwood on the beach, and they would have perished had not help arrived in time. The child was unconscious when John picked her up and carried her into the warmth of his home, and the man and the boy had battled with the waves until they were almost exhausted. Ruth had made hot coffee and had blankets ready, and before very long she and her husband were working side by side for the relief of the shipwrecked trio. John had his own opinion of a fisherman who had known no better than to take his children out in such a night, but later he found that they had started when all was fair and that a succession of misfortunes had overtaken their tiny craft.

When the man could speak, he told his host that the little girl was no kin to him or his boy, and that they, too, were alone in the world. "My wife died," he said, "three years ago. The lad and I have kept together since and have done what we could. This baby was sent to us one night in a storm like this. We do not know anything about her except that her parents were lost off the coast in the gale that wrecked so many ships year before last. We took the little thing and have done our best for her, but I suppose in the end she will have to go to an asylum; the rough life we can give her is not fit for a girl, and now that I have lost my boat, Bob and I will have to shift somewhere else to earn our daily bread."

When morning came, it dawned bright and beautiful over the sea, the winds had ceased and the sun poured its radiance down over the creaming tide, making every ripple like a rainbow in its translucent coloring, and glorifying the long line of shore just as if heaven's own splendor had crowned it.

Ruth had washed and dressed the little maid, her fingers lingering over the task. She had dried the small garments before the fire and the little girl had slept in a night-gown of hers. As she curled the fair hair, she thought longingly what it would mean if she could have this bright little being for her own. She and John had never had a child of their own. The gift she most yearned for had been withheld, yet she had the mother heart and it seemed as though she could not help opening its doors to the waif that had been sent her in the storm. She flitted about with light foot and deft hand, cooking her Thanksgiving dinner. How glad she was that she had the turkey to roast, that her golden pumpkin pies were made and her cranberry sauce and celery were ready for the table. She brought forth from a drawer where it had been lying long

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her best tablecloth, and she set the table with her best dishes. It had a holiday aspect unwonted in that house. John proved himself like other men in the interest he took in her preparations, and as he sat beside the range he lifted the little child to his knee, and bent down to stroke the cat that purred at his foot. "This is more like home than usual, little woman," he said. "I wish it could be so always."

Ruth glanced at him. He read the appeal in her blue eyes. "You would like to keep this lassie, wouldn't you, wife?" he said.

"Yes, John," she answered. "It would seem very pleasant to have little feet running over the floor, and a little girl to sew for and teach, and," she hesitated, "to call me mother and you father. I should really hate to send her away to an orphan asylum, wouldn't you, John?"

Just then the little maid put up her dimpled hand and pulled John's shaggy beard. "Me stay nere," she said. "Me stay here all the time. Me love everybody."

* * * * * *

So it was settled. The little peacemaker had entered the lonesome home and the magic of child life and love melted all that had been cold and hard in the lives of the two who had grown apart. The gulf between them was bridged. Gradually and far more quickly than any one could have imagined the new interest and the new delight scattered whatever had been repellant and drew them close together. John's moodiness and Ruth's melancholy could not resist the sunshine of a child's mirth and gladness. The little thing took their hearts by storm, even as a storm had swept her within their doors Their house for her was God's orphan asylum and from the day she came to them they dated the beginning of their real thankfulness and real thought of God.

For as John and Ruth had once been children in Christian homes, they could not bring up this child of their adoption without a Christian education, so Ruth found the little child's catechism that she had used when she was a little one at home, and taught it to her golden-haired Bessie. Then on sunny Sabbath days the boat was made ready and they sailed to the mainland and went to church. Before another twelvemonth had slipped over their heads, it had been verified in their experience that the kingdom of heaven enters hearts that are childlike, and by the hand of a little child they had been led back to love and peace and home.

A THANKSGIVING DAY

By Virginia S. Alston.

"Oh, dear, I wonder why it invariably rains when a body has made plans for an outing. Now, here we are, cooped up in the house, with nothing to do to vary the monotony." And Blanche Edgecomb placed her elbows upon the table in front of her and her hands went up to the face that was turned toward the rain-spattered window pane.

"Brace up, Blanche; I know what we can do," said her brother Percy, who, being just past his nineteenth birthday, was beginning to assume some guardianship over his pretty young sister, who was two years his junior.

"What is it, Percy?"

"Why, we will just get Cousin Tom to come and give us one of his interesting stories, and you know that is always a treat."

"Well, go at once and see if he will come," hopefully replied Blanche.

"So, I am to fill up a blank place and chase the blues away, eh?" These were the words, uttered in a quick, cheery voice, that fell upon Blanche's ears a few moment's later, and at once she began to feel that this was not to be a lost day after all. "Cousin Tom, we want a real true story this time," said Blanche.

"Yes, and tell us something about your boyhood days, please," interrupted Percy.

"Well, let's see," and the pleasant-faced gentleman whom Percy had escorted to the room looked thoughtfully for a moment, and said: "As to-morrow is Thanksgiving, I believe I will tell you of something that happened on that day a good many years ago, and of which I was thinking a little bit before you came to me; in fact, there never comes a Thanksgiving day but what my mind jumps right back to it, and I almost imagine for the moment that I am the boy again, with all the glad feeling and the rest of it. I was very fond of hunting, and one day I had permission to go out in quest of game. I had generally been pretty lucky, especially during the rabbit season, but that day I couldn't hit a thing and was getting discouraged, when I ran up on something that to my boyish mind was far ahead of any other day's hunt, so I dropped all thought of further game and hurried home to show my mother my trophy. What do you suppose it was, Percy? Nothing less than a tiny squirrel just three inches long. I thought it was the cutest thing I had ever seen. I never doubted that it would strike mother just as it had me. Imagine my surprise to see instead a look of unutterable sadness, and to hear her, in shocked tones, say: 'Oh, Harold, how could you?' I always wanted a pet squirrel, and I am going to have this one and raise it, mother."

"'Harold, you surely ought to know that it is too young to live without its mother; it's too bad to have taken it from its rightful home.'

"My joy was all turned to bitterness of heart at mother's words, and I wanted to be alone to think over what was the best thing to do about it. I was sorry I had not thought more seriously about it before capturing it, but now that I had, it must not die; surely there was a way to raise it, to save its life; so I sat and pondered. Suddenly I had a thought and I said aloud: "That's just the thing." Away I flew to the old woodshed. Tabby, our old Maltese cat, was housed there with her five new baby kittens, and I waited near by until I saw her leave them for a few moments, and I felt that my only chance was right there and then. I tenderly laid my tiny hairless baby squirrel down beside the kittens. I was feeling relieved and sure I had solved the question of how to raise it, when it occurred to me I should have removed one of the kittens that she might not look upon my pet as an intruder if she found an addition to her family. So I quickly went back and took out a kitten.

"Cousin Tom," Blanche exclaimed, horror stricken, "you surely didn't drown it?"

"Oh, no; I had been in sackcloth and ashes enough for one day through harm to a helpless creature. I had promised it to a girl friend next door, so off I went with it, and I hastily returned to tell my news to Mother. She could not help laughing at me this time, for she said it was such a ridiculous thing I had done. "Why, who ever heard of such a thing as a cat raising a squirrel?" When she saw how badly her words made me feel, she changed and said, 'Well, who knows? We can but hope for the best, and any way you couldn't have kept it; so cheer up and come with me to do some Thanksgiving shopping.'"

I wasn't a very happy boy, you can well imagine, nor did I get to sleep that night without much wondering as to what was going on in that woodshed. I had asked God in my prayers that he would watch over the life of that motherless little squirrel, and some way I took comfort in my heart that he would. The next morning I could not get into my clothes fast enough, and soon went flying down to the old woodshed. Fortunately, I saw Tabby scampering off in another direction, and I knew the coast was clear; and yet, when I got to the place I just felt like shutting my eyes for fear of—I knew not exactly what. When I did muster up courage to look, there lay nestled together my pet and the four kittens. Joy, think you I felt? Well, that didn't half express it; but what do you suppose was the first thing I did?

"You ran quickly to your mother to come and look," said Percy.

"No, not until I had knelt there and thanked God for answering my prayer and

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preserving the life of my pet. I then did what you guessed, and I don't know which was the happier, when we stood together looking at them. She was glad for me, you understand."

"Did it live?" Blanche interrupted.

"Yes, strange and miraculous as it seems, the squirrel thrived and grew, and it was a wonderful sight to see that old cat leading it around just as she did her kittens. It knew no other mother, and played around her as they did, but sometimes I imagine that when it would run up a tree, or show some of the squirrel instinct, she wondered at it. People came from all over the country to see the cat leading around such a queer family. It was a curiosity, indeed. That day was about as happy a Thanksgiving day as I have known, children, and I guess you don't wonder at it."

MAKING OTHERS THANKFUL.

Said old gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."
So he sent a fat turkey to Shoemaker Price,
And the shoemaker said, "What a big bird, how nice!
And since such a good dinner's before me I ought
To give Widow Lee the small chicken I bought."
"This fine chicken, oh, see!" said the good Widow Lee.
"I would like to make some one as happy as I—
I'll give washwoman Biddy my big pumpkin pie!"
"Just to look at its yellow face gladdens my eyes.
Now it's my turn," said Biddy, "and a sweet ginger cake
For the motherless Flinnigan children I'll bake."
Said the Flinnigan children, Rose, Denny and Hugh—
"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing that's nice."
"Oh, I thank you, and thank you!" said little lame Jake;
"Oh, what a bootiful, bootiful cake,
And oh, such a big slice! I will save all the crumbs,
And give them to each little sparrow that comes."
And the sparrows twittered as if they would say,
Like old gentleman Gay, "On a Thanksgiving Day
If you want a good time, then give something away."

—*The Entertainer.*

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

The question that presents itself to my mind is this: If Felix had stayed in Missouri would he now be sitting around with one of his ears bent back at half-mast, showing plainly that he has been into an Arkansas fight? The other day Felix came creeping into the house with that ear all bloody and battered. It waved about his rounded sheeplike nose like a gory battle-flag carried through the heat of carnage. His ear said, "We have met the enemy," and his whiskers seemed to boast, "But they are ours." I am not so sure of that, for I regret to say I can not always trust Felix's word. I am sure that if Felix triumphed in that encounter the other cat must have very few lives left to go upon.

I have here a letter from one who joined the Advance Society before Felix came to me as a nameless stray in the land of my Taft and Stone Missouri home. Those who knew the Av. S. in past years will remember Madge Masters, who now writes from Charlestown, Ark.:

"Dear Advance Society Workers—It has been so long since I wrote to send in a quarterly report, that I scarcely know where to begin. I am not now at Ozark, Ark., but am teaching in a public school. I have the intermediate department, and like the work very much. How is Felix getting along?" (His ear seems to have healed, but I fear very little hair will come out on it. The tip points backward, giving him a comical air, a touch of humor, which is far from being reflected in his feeling.) "I am grieved very much over the fact that I will have to part with my beloved Pyramus next spring, for the family is going to Modesto, Cal., and I am afraid the climate would not agree with him, so he must be left behind." (He might find a Thisbe down there, in which case the climate would be nothing to him. But who is Pyramus? Has he ever been introduced to us?) "I did not send anything for Drusie's shower in August, but will now. Mamma sends 50 cents for Charlie and Drusie, each; I send the same; and I also send 90 cents for an Av. S. gold pin. I lost the one I had." (I will order the pin to-day. The pin is a small stickpin, representing an open book with the letters "Av. S." engraved thereon. I order them from New York, so it usually takes about a week to get them.) "How are Charlie and Drusie getting along?" (I'll let Drusie speak for herself in a few moments; but Charlie is studying so hard I don't like to interrupt him.) "Have you had any 'possum and sweet potatoes this fall? I have had the sweet potatoes, but not the 'possum, so far." (I too, have gone just so far.) "Where are Bertha Underwood and Margaret Sturges, now? I would like to hear from them, and from some of the other Av. S. members. I am sending in my report for my twenty-fifth quarter."

Our election was November 2. Prosperity set in on November 3 with this from Ruth Moos, Parkland, Wash.: "I am a little girl eight years old. I live near Tacoma, Wash. My papa takes THE CHRISTIAN-EVANGELIST, and we read the Advance Society letters. Enclosed find 50 cents for Drusie."

Health is still fine at Colorado Springs. From there Isabelle Pimes, of 415 North Corona street, writes: "Enclosed find a one-dollar bill for Charlie. Wish it could be multiplied a hundredfold. I enjoy the Av. S. letters very much, and read them all. May God bless this great work of faith and labor of love."

From Kimball, Minn., writes Mrs. W. P. West: "I must say I am trying to live a Christian life, too. I have been reading the Av. S. letters, and I feel thankful when I read about so many good people who give so much to a good cause. I am much interested in orphan Charlie and missionary Drusie, and want to help them, so enclosed find 25 cents for each. The Av. S. is surely a grand work. May it live long, is my prayer."

Two days after the election, Missouri was still able to lift up her head, look the nation in the face, and write to the Av. S., in the person of Mrs. Kate Keithly, of Center. Center, by the way, is in Ralls county, and when I hear of Ralls county I always think of Rensalear. When I was a very little boy I used to go to Rensalear to make connection with my aunt's farm over in Marion county. Oh, what fun it was to spend the summer on my aunt's farm, after nine months in the coal-sooty city! And once we drove to Ralls County Cave, and after that we children dug caves of our own. There was a big pond on my aunt's farm and a boat on the pond, and me in the boat; dear me, it was so long ago! I was only about six years old, the last time I went to Rensalear, and likely enough they have forgotten me there by this time. Well, there weren't many there to forget, when I saw that city last. But Mrs. Kate Keithly will not be thanking me for taking up all this space when it is she who writes the letter:

"Enclosed find a few belated drops ($1.10) for Drusie's shower. None of us are members of the Av. S., but I presented the matter to my Sunday-school class and all responded most cheerfully.

For Thanksgiving.

Six little turkeys, and all in a row!
Now what they were hatched for, they didn't know;
Our grandmamma did, but she would not tell;
She watered and fed them every day well.
But not one of the six heard her once say
She was fattening them for Thanksgiving Day.

Six little turkeys! From morning till night
They would run away and hide out of sight.
Grandmamma's sunbonnet scarcely at all
Found time to hang on its peg on the wall;
For they kept her all summer watching about
The byways and hedges, calling them out.

Six large, fat turkeys, and all in a row
On Thanksgiving morning! One was to go
To Sam, one to Tom, another to Lu,
(Dear little grandchildren, loving and true);
One was to be sent to poor Widow Gray,
With six helpless children to feed that day.
Our Betty cooked one for lame little Joe—
His mother is sick and feeble, you know.
Grandmamma was so happy she didn't mind
Running all summer the turkeys to find;
She knew when the Proclamation came round,
The very best place for each would be found.

For Coughs

Never hesitate to ask your doctor about Ayer's Cherry Pectoral. It is a regular medicine, a strong medicine, a doctor's medicine.

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The following send their dimes with mine: Misses Fannie Clark, Edith Turner, Mabel Layne, Maggie Foster, Laura Rigg, Kate Blater, Nina Scanland, Mrs. Mothersead, Mrs. Sperry. My grandmother, who lived near Mt. Sterling, Ky., was Miss Elizabeth Ellis, and her mother was a Breckenridge. I close with best wishes to all connected with the Av. S." (My mother was a Breckenridge, and her mother was an Ellis; Nancy Ellis, of Campbellsburg, Ky. But I do not know anything about poor Felix. He was just a stray, the first time I ever saw him.)

You will remember little Clarissa Jacobs, of Kalona, Ia.; she is too young to read, but she is being carried through the Av. S. by her mother. Here are some of the quotations Clarissa learned, which were sent with her quarterly report:

"True politeness is to do and to say
The kindest thing in the kindest way."
"Little children, love one another."
"In God we trust."
"Be kind and you will receive kindness."
"With Christ in the vessel,
I smile at the storm."
"Order is heaven's first law."

It is interesting to note these quotations memorized by a little girl who has not yet reached the age that will allow her to go to school. Ponder this fact well, then tell me that you can not keep the Advance Society rules! I do not so much wonder that our dear little friend Clarissa belongs to the Av. S., as I do that so many mothers all over "this land of ours" (pardon the effect of stump-speaking) are doing nothing for their children, except feeding and clothing them!

Clarence, Mo.: "Some belated drops ($1.80) for Drusie's shower from class No. 2 of the Christian Sunday-school." (It will be remembered that in our last page we credited this same Sunday-school class with $1.60.)

So Deneen is elected governor in Illinois once more, and Mrs. Ernest Adams, of Dietrich, says: "Enclosed find 50 cents for Drusie. May God bless her efforts."

Oklahoma, which took such a leading part in the national drama that closed November 2, has a word to say from Apache; the writer is Mrs. T. W. McComb: "I have been a reader of the Av. S. since the organization came into being. How I do enjoy reading it all, watching its advancement, and the good deeds done by our young people! I am wishing great things for Charlie. Drusie has chosen what would have been my life-work, had I had the opportunity that girls have to-day. I know, dear Drusie, what it is to have the burden of souls on one's heart. I have worked a great deal among Sunday-school children. I have worked from the primary work up to superintendent and loved it all. I had the desire of my heart to be a foreign missionary. So I send you a mite to aid in your shower; ten drops from Apache, Okla., with my prayer that you may be all I desired to be, and far more. Yours is a great opportunity; may you keep humble, and may God richly bless your labors."

Daisy M. Smith, Johnson, Ark.: "I am much interested in Drusie. Her letters indicate a consecrated heart and 'a life hid with Christ in God.' Enclosed find a check for $5, which please send Drusie, and the prayers of my husband mingle with mine that she may accomplish much for God in China. I am a sincere friend of the work and a sister in the church."

I think in our next page we can print the very last of the letters that helped in Drusie's shower, and give the sum total of drops. We will close this week with a word from our missionary Drusie.

Dreams.

If a little child be ever so good,
As good as a child can be;
Wee Willie Winkie comes over the hill
With his sack of dreams—comes he.
One little dream of a truly train,
One little dream of a candy cane,
One little dream of a woolly sheep,
One little dream of a doll to keep,
One little dream of a rub-a-dub drums,
One little dream of a top that hums,
One little dream of a trumpet red,
One little dream of a brand new sled.
One litttle dream of a chocolate drop—
Dream upon dream, and they never stop.
If a good little child be ever so good,
As good as a child can be;
Wee Willie Winkie—why, here he is!
"Shut your eyes, quick," says he.

—*Carolyn S. Bailey, in The Congregationalist.*

"The beautiful wild flowers, roses, honeysuckles and pomegranate blossoms brought by the girls, keep our rooms full of sweet fragrance. Here at the mountains, when the baby-girl of one of the missionaries died, the school girls brought enough flowers to twice cover the casket. The people are unusually friendly. Women and children come alone or in twos and threes, and sometimes a dozen at a time, all during the day. All day the evangelist is kept busy in the chapel where men come to inquire, or to buy gospel literature. Several of my girls frequently come before I have finished breakfast. Our most regular meetings are those at early morning and late afternoon. I hope to study from 9 to 12, and three hours each afternoon, until I have mastered a working knowledge of Chinese. Besides study and meetings, I shall try to do some house visiting. And there are household duties to be done. I hope to devote a sort of 'children's hour' each day to Mrs. Nowack's two children (age 2 and 4), filling it with Bible stories and children's classes. Then we go walking together for our daily exercise. The children enjoy this very much, being such little prisoners in the small compound. If any one could help me add pleasure to these lonely ones, deprived of homeland—childhood's joys, I shall appreciate it. It takes so little to give them joy. Ruth and Esther often ask me to 'read' to them—meaning to tell stories or poems. They are trying to learn the alphabet. The other day 2-year-old Esther grew lonesome and came to me saying, 'C!'—which is her way of saying she wants to repeat her A, B, C's. She repeated the entire alphabet nine times before she grew weary of it." (Never did I suspect our rather tiresome and commonplace English alphabet capable of giving so much comfort and enjoyment.) "The bridge over the river at Hannow (our foreign port) washed away, and for about ten days we have had no mail from Hankow." (I hope that dress goods I sent you is safely waiting to get to you from there.) "I hope some pictures, catalogues, etc., are on their way here. My girls enjoy them so much."

A later note from Drusie, dated September 7: "Here we are at Kio Shan once more. You may remember that it is the place I had to wait eighteen days last winter, when en route to Pi Yang. We have left the mountain resort and are on our way to our station (Pi Yang) for another year's work amongst our people. In a way we regretted to leave our little mountain cabin. It is lovely to be in the mountain air, with the hills, valleys, clouds, wild flowers—and with the dear missionaries. But all of them are hastening away for another year of labor, and oh! how eager they seemed to start for their beloved work! Only the intense heat and the cholera kept them in the mountain so long. Around Hankow, our province capital, the natives died by the hundreds and seven foreigners died.

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They say this was the hottest summer in Honan for fifteen years. Here at the American Lutheran mission we are simply sweltering. We are waiting here for carts and chair-bearers and some freight that is to come from Hankow. We expect to leave here Monday. Your inclosure of $10 reached me before we left the mountains. I wish I could express how much I appreciate this faithful interest of the Advance Society in my work." (More of this very interesting account next time. Look for it. Since I sent Drusie that $10 mentioned above, I have sent her $43 from the 10-cent shower.

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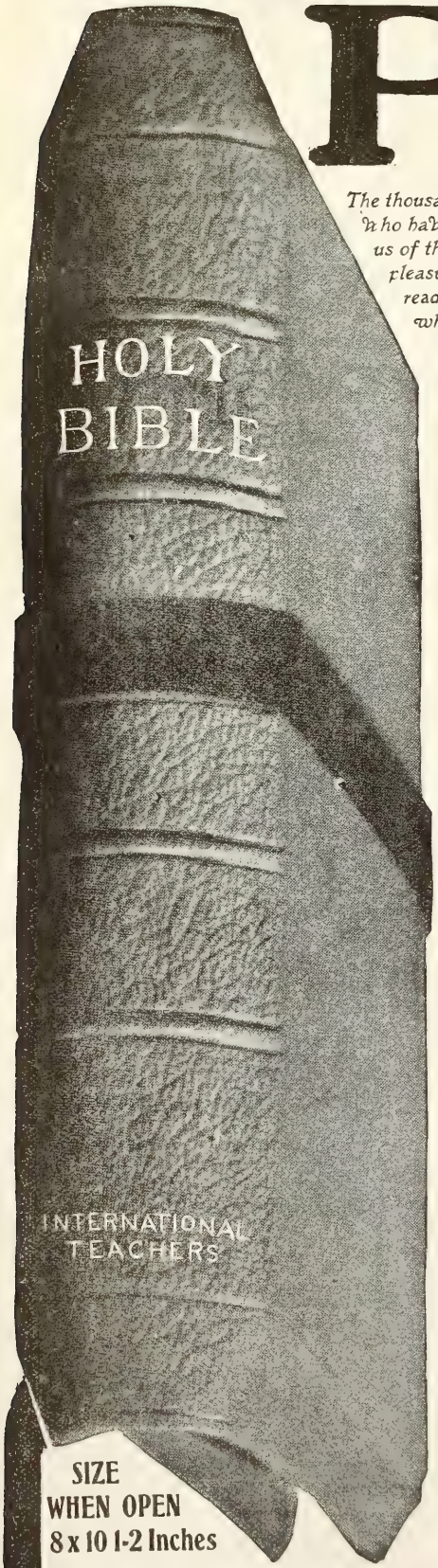

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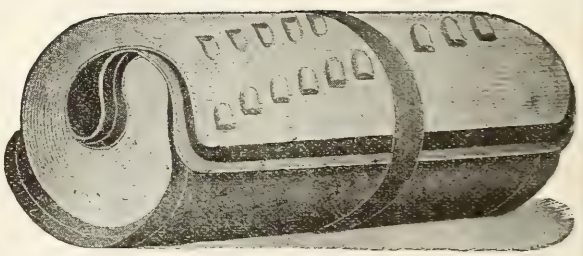

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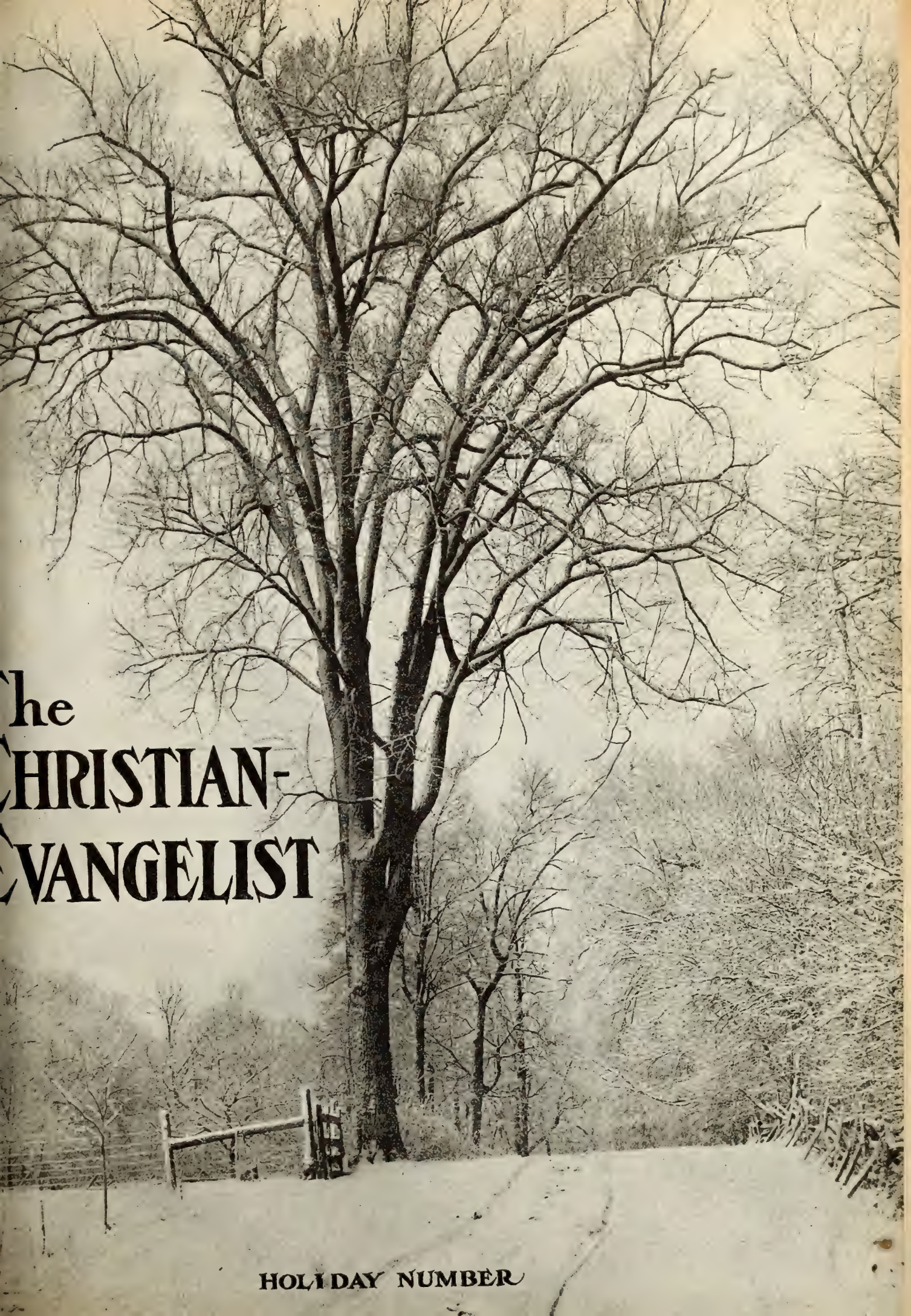

The CHRISTIAN-EVANGELIST

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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J. H. Garrison, *President.*
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Christian Publishing Company

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W. Daviess Pittman
Business Manager.

A BULLETIN

of our

Missionary and Other Societies

The American Christian Missionary Society.....W. J. Wright, Cor. Secty.
Y. M. C. A. Building, Cincinnati, O.

Foreign Christian Missionary Society.....A. McLean, Prest.
P. O. Box 884, Cincinnati, O.

Board of Church Extension.....G. W. Muckley, Cor. Secty.
600 Waterworks Building, Kansas City, Mo.

The Christian Woman's Board of Missions.....Mrs. M. E. Harlan, Cor. Secty.
152 E. Market Street, Indianapolis, Ind.

Board of Ministerial Relief..... A. L. Orcutt, Prest.
120 E. Market Street, Indianapolis, Ind.

The National Benevolent Association of the Christian Church. Jas. H. Mohorter, General Secretary, 903 Aubert Avenue, St. Louis, Mo.

It has been suggested that a standing bulletin, as above, might be useful to those who desire to correspond with any of our Societies. We insert it, and will do so as often as we have the space at our disposal.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events

We all agree with Pius X in his view about women singing in choirs. An announcement has been made which a Catholic Editor says "will be of general interest." The Holy Father was recently asked whether female voices are permitted in the choirs of Catholic churches in this country. We know that it is not customary to have them in Europe nor even are there many Episcopal churches in Great Britain where mixed voices are used. The Pope's reply was that the "female voices may be retained provided the women give no scandal by their conduct, and sing in a pious manner." The Pope's reason is a sound one, but the boot can be put on the other foot as well. The same reason ought to obtain whether male or female voices be in question. Correct conduct is what is required by a choir, whether the singers be men or women or boys or girls. We do not expect a preacher to be indecorous in the pulpit. We do not expect a congregation to act with levity in the pews. The house of God is a place where reverence and good order should prevail. When a choir in its usually conspicuous position in the building fails to realize that it is participating in an act of worship and is not in some grand-stand or theater parquet, the services of that choir may very well be dispensed with.

The Pope and Women Singers.

⚙

Not all Catholics are agreed upon the subject of the Missionary Congress which recently convened in Chicago, and which was opened with the most imposing ceremonies. The aim of the gathering seems to have been to strengthen the faith of those within the fold of the church rather than discuss mission methods proper. The significance of the event is in the fact that there is recognition of an appalling loss to Catholicism in the falling away from the faith. It has been estimated that up to the present at least three millions of those who have come to the United States from abroad have given up their faith. We believe these figures are far short of the real numbers. To stop this leakage seems to be at present more the consideration of the leaders of the church than any strictly missionary ideals. The Catholic church, in a large measure, has ceased to be a missionary force. Now and again we read of perverts to that faith from churches most akin to it, but its winning converts outside of those raised within its fold is somewhat limited; and its anxiety over its own losses is one that is shared by all religious bodies. The subject which the Catholics are now concerned about is one worthy of the serious thought of all of us.

Catholic Missionary Congress.

⚙

The stirring of the dead things goes on in the East. A few weeks ago we reported the introduction of electric lights in the tomb of Mohammed. Another interesting event is reported from far-off Nazareth. When the news of the granting of the Turkish Constitution reached that little town there at once convened an assembly of leading Moslems and Christians. After reading a portion of the Koran the Moslem governor, who presided at the gathering, made an address, in which he emphasized the duties of love and equality which all Ottoman subjects are henceforth to show to one another. He then invited the native pastor of the English Mission church to speak. This is the first instance in Palestine when a Christian sermon was preached in a Moslem pulpit, for the meeting was held in the Mosque. The English preacher said, among other things, that the ideas of liberty, brotherhood and equality among men, which the new era has ushered in, were the very principles which the "Son of Mary" had come into the world to proclaim. The significance of such an event is great, indeed. At the very time when American Christians, through their representatives, are in conference over the things wherein they can work together more sympathetically and effectively than through the divisive frictions of the past, comes the news of the approach of Moslem and Christian in the East.

New Life in the Orient.

⚙

It is very difficult for the party man to look over the party fence without seeing "bad things." Here is some kind of an agreement between Japan and the United States announced, and at once there is the cry of "spooks." Because George Washington acted in such a fashion, some people think the United States to-day must govern itself in foreign relations as he did. They overlook the fact that the diurnal revolving of the earth has shaken old countries almost unheard of by Westerners in Washington's time into new life, and that America faces new conditions. The fact that Europe almost universally approves the Japanese-American "agreement" ought in itself to count for much. It is true that the United States and Japan ought not to need to proclaim their friendship. Yet it has not been many months since there was talk of war between them when the great American fleet sailed for the Orient. The trouble with nine out of ten Americans is that they do not know one iota about old world polities. The single comment of the well-informed, but conservative *Standard* of London, is worth any amount of American editorial party opinions. The *Standard* says: "In plain English, it means an alliance for military and naval operations, when the American and Japanese governments agree to communicate with each other as to advisable measures in event of the disturbance of the *status quo*. The object is so laudable that no outside nation can take offense." The "agreement" is for moral influence, not for war purposes.

The Event of the Week.

⚙

The president-elect on the water wagon! Why not? That seems to us a more reasonable question than, why? Some comment was made at a dinner party a few evenings ago on the fact that Mr. Taft's glass was turned down. "It is going to stay turned down," he is reported to have said. "I am not going to drink anything ever again," he added. Whereupon there is a newspaper hubbub, and we are treated to the information that this is purely a personal matter, that there has been no teetotaler regime in the president's house since the days of Mrs. Hayes, that this does not mean the banishment of liquor from public dinners, and so on. Whatever the reason of Mr. Taft's action, the action is commendable, and will be so regarded by the mass of the American people. Mr. Taft is doubtless not ignorant of the fact that county after county in his own state has voted out liquor within the past few weeks. He knows that the temperance sentiment of the United States never was stronger. Even as a matter of policy, his action in turning down his glass shows good judgment. We have the greater faith in the real sincerity of his motives in that the action is not by demand, but has been taken in a quiet way and after his election. It is a strong indication of the caliber of the man and of his realization of a new relationship. The oldest literature in the world abounded in warnings against drinking of wine, and the oldest temperance document on record is in Book X of the "Shu King." It ascribes ruin of states, great and small, to the free use of spirits. It concludes: "As to the ministers and officers who have been led to it and been addicted to drink, let them be taught for a time. If they keep my lesson I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity. As you can not cleanse your way, you shall be classed with those who are to be put to death." Mr. Taft, maybe, has been reading the old Chinese. If so, he has run across another saying of that Oriental people:

Taft's Glass.

> "First the man takes a dram,
> Then the dram takes a dram,
> Then the dram takes the man."

Whether this be his inspiration to the turning down of his glass or no, we are sure that the American people are not going to turn him down for taking such a sensible step.

Editorial

Concerning Faith and Opinion.

There is every indication that our symposium on "Faith and Opinion," which we are continuing this week, is to be a memorable one in the history of religious discussion among us. Both the principles of Christian liberty and the practicability of Christian union are involved in this discussion. We had supposed, until a few years ago, that there were very clearly defined convictions among us as to the meaning of the motto, "In faith unity; and in opinion liberty." A number of things have occurred in recent years leading to a different view. Especially have recent events convinced us that there is need for a restudy of this cardinal principle of our movement, to the end that we may urge with greater force of conviction and clearness of discrimination, our plea for union.

Most of the writers in this symposium, it will be seen, agree in making Christ the object of faith, and obedience to his plain requirements a test of loyalty, and the possession of his Spirit the measure of Christian character. In other words, they accept the Christo-centric view of our position and our plea. Some of the replies, however, are more vague and less satisfactory upon this point. They press the necessity of agreement as to the value and meaning of every part of the Bible. They do not seem to distinguish clearly between what may justly be regarded as helpful and even important, and what is essential to Christian faith and character. One view of the Old Testament may be more helpful than another view in our understanding of Christ and of his religion; and yet whoever accepts Christ, no matter what may be his particular view as to the Scriptures as respects any theory of inspiration, date or authorship, is to be regarded as a Christian. In other words, it is our attitude toward Christ that decides our Christian character and standing, and not our views of a hundred other questions that may grow out of Biblical history. The capital mistake of the creeds of Christianity was that they failed to make this distinction. They pronounced upon such recondite problems as foreknowledge, foreordination, final perseverance, free-will, falling from grace, original sin, theories of the atonement, etc., as if these views were equally binding as the inspired statement concerning the Christhood and deity of Jesus of Nazareth. Granting that these positions might have been true, it is clear they do not belong to the category of faith—the faith that is essential to salvation—the things upon which we must agree in order to be one.

The greatest stride forward made by the pioneers of our movement was their clear recognition of the central position of Christ in the Scriptures, and in Christianity, and that to believe in him as the Christ of God was to accept all that was vital and necessary to Christian life and conduct. This has been the strength and hope of our plea for Christian union. It is the growing recognition of this truth in other religious bodies that is bringing the people of God closer together. It is no time, therefore, for us to entertain vague notions about what the faith is. The faith is faith in Jesus Christ, and that faith involves obedience to his requirements. This faith in Christ and obedience to him, brings us into free citizenship in the kingdom of God, where all truth lies before us, and where we are free to make continuous progress in the knowledge of the truth, without let or hindrance. We may differ, but we differ as brethren.

This is the position of the Disciples, and we can not surrender it without disloyalty to the plea of the fathers and to Jesus Christ himself.

The Man and His Appendix.

Brother Chilton is always thoughtful and thought-provoking. His letter, to be found elsewhere, in reply to the question of our symposium, helps to clarify the situation. His dislike of "the attitude toward Christianity into which our question leads," grows out of a slight misapprehension, both of the purpose and meaning of our question. We do not discredit or undervalue the importance of opinions and of theology. We believe there is vastly too little, instead of too much, theology, of the right kind. It is not a question whether this or that view is *important*, but whether it belongs to the class of subjects upon which we may differ and be brethren. That in what the "line" between faith and opinion signifies. Not that one is allowable and the other disallowable, but simply that the one represents that in which there must be unity, and the other that in which there may be liberty for difference of opinion.

Brother Chilton's reference to the vermiform appendix illustrates the point. He prefers to have his. We agree with him. But suppose he should attach so much importance to his appendix that he would refuse to recognize, *as a man*, one who had been so unfortunate as to be deprived of his appendix. That would be moral *appendicitis!* In that case it would be necessary to admonish Brother Chilton that a man might surrender his appendix, and be a man "for a' that," and be entitled to his recognition as such. The same is true of an eye, of an ear, of an arm, or a leg, or any other part of the human body. They are all of them *important*, but none of them *essential* to manhood.

In the estimation of Prof. Willett's critics he has lost or surrendered certain views which many of his brethren yet hold as important. Is it the vermiform appendix, figuratively speaking, that he has lost, or some more important but still non-essential view? Or has he lost that which is essential to Christian faith and Christian character? Can we call him a Christian and treat him as such, even though we may regard him in error on some points? Or shall we discard him because of certain views which he has discarded? That depends, you see, upon whether the things on which he differs from others among us are matters of opinion, wherein there is liberty, or matters of faith, wherein there must be unity. The Centennial committee, in reaffirming his appointment to a place on the Centennial program, did so on the ground that his differences with his brethren relate to matters about which there must be liberty of opinion, and concerning which there can not be uniformity—not, at least, until we attain a higher degree of perfection than we have yet reached. We believe the committee acted in perfect harmony with the genius and spirit of our religious movement in doing so, and that it could not, consistently, have done otherwise.

The purpose of our question, then, as to the line between faith and opinion, was not to limit the minds of the brethren to the things of faith, wherein there must be unity, but rather to secure liberty for the widest range of thought in all the wide realm of God's infinite truth. This is the liberty which Brother Chilton claims and exercises, and which makes him the free and independent thinker that he is. This is "the liberty wherewith Christ hath made us free," and wherein we must "stand fast" if we are to achieve the work to which God has called us.

"Supremacy of the Heart Life."*

This is the happy title of Dr. Moore's latest book. Nothing is more beautiful and gratifying than to see one grow old in years, not only gracefully, but thoughtfully, living abreast of the times and keeping in touch with its thought. Dr. Moore has been able in a remarkable degree to do this. He is not only a wide reader of books, but a close student of the current movements of thought, both among ourselves and others. There are many men of his age who are stranded in the shallows of their own thought and life because they have not kept in touch with the advancing thought and life of the world.

Dr. Moore treats his subject historically. He shows that the trouble with the race from the beginning is that the intellect has often advanced at the expense of the heart, and the moral life has been sacrificed on the altar of mere knowledge. This leads him to deal with the problem of evil in the world. The author believes in a personal devil over against a personal God, but does not exalt his power so as to make a dual government of the world. He sees in the existence of evil the essential condition of that conflict, without which the race could not have made the progress which it has in moral achievement. God is not the author of evil, but He is the author of man, whom He created free, and who, in the exercise of that freedom, sinned. This was unavoidable if man was to be a free being. Besides, suffering has its place in the moral education of the race. Jesus himself was made perfect through suffering. How much more does

*The Supremacy of the Heart Life. A Plea for the Regnancy of Love. By W. T. Moore, LL. D. Fleming H. Revell Company, New York, Chicago and Toronto, London and Edinburg. Pp. 318. Price $1.25 net.

the ordinary man require the discipline of affliction to work out his moral redemption!

Dr. Moore is a free and fearless thinker, and his readers will not be able to follow him in all his theories; but when he has presented his theories, he always comes down to solid facts, about which there can be no dispute. He believes the Bible is a trustworthy record of God's dealings with man, and accepts its history and its facts without explanation. The strength of his faith is equal to the freedom and discursive character of his thought.

Jesus Christ is the solution of all our problems—the hope of the world. "He was the fulfillment of all the types, prophecies and hopes of the ages preceding his coming. He met, in his great personality, all the conditions necessary to restore man to the position which he had lost by the transgression in Eden. Indeed, the program of Christ involves much more for man than that which he enjoyed before the fall; and it is this fact which helps to justify and explain the long period of suffering intervening between the first paradise and the second; for this suffering was not only the preparation of man for the 'Coming One,' but has, also, been a means of man's development under the reign of Him who was Himself made perfect through suffering" (p. 179). The author's treatment of the mission of Christ is suggestive and instructive to a high degree, but our space forbids lengthy quotation. Needless to say, the transcendent character of Christ is duly emphasized, and his authority made supreme. Through it all runs the thought of the title —"Supremacy of the Heart Life." Vain is all our education which does not result in the purity of heart by which we see God! Vain is all our pretension to religion if it does not cleanse the heart, out of which flow the issues of life!

No work, we think, that has ever emanated from the brain and heart of this eminent servant of God will do more credit to the author and more good to the world than his latest book. We commend it to our readers for its clearness of thought, its strength and sweep of argument, its emphasis on the heart life, and its exaltation of Jesus Christ. May its ripe and experienced author live many years yet to write other books that will point men, as does this one, to the "Lamb of God that taketh away the sin of the world."

Let us not doubt for a moment but that the sun of truth will soon dispel whatever fogs may have beclouded the minds of brethren, and we shall see the path of duty clearly, and walk therein cheerfully and triumphantly. Let us never forget that there is an unseen Presence which is guiding all honest seekers after truth, and that under his guidance we shall come to know the truth, and the truth shall make us free—free from bigotry and uncharitableness, as well as from the paralyzing influence of error.

Notes and Comments

A correspondent writes wishing to know if it is true, as it appears from the protests which he sees printed in the *Christian Standard,* that the Centennial committee has placed on its Centennial program an "infidel," or one who denies the divinity of Christ and the inspiration and authority of the Bible. The question is pertinent and important. Our answer is, in behalf of the Centennial committee, that it has done nothing of the kind, if it knows what it has done. We guarantee that the committee will unanimously request the resignation of any man on that program who can be shown to be an infidel or a disbeliever in the deity and Lordship of Jesus Christ, or who denies the inspiration and authority of the Scriptures. If he should refuse to resign, we guarantee that the committee will declare his place vacant, and will fill it with a believer.

What, then, is the obvious course for those brethren to pursue who charge the committee with having appointed such a man on its program? They should take steps at once to ascertain whether the man, or the men they have in view fill the description above given. Prof. Willett, who is the one usually named as denying these truths, has just made a statement through the *Christian Century,* answering these charges, and setting forth his real position. In all fairness the *Christian Standard* ought to publish at least the *substance* of this statement. Referring to the Four Gospels, he says:

"I accept their statements regarding the birth, youth, ministry, miracles, teachings, character and purpose of Jesus. I believe the book of Acts to be a reliable record of the origin of the Christian Society, and especially as illuminated by the epistles of Paul, an authentic narration of that apostle's ministry. * * *

"But what I wish to affirm with emphasis is my belief that the New Testament, whatever its origin and literary history, is a collection of documents with a single message—Jesus is the Son of God, the word made flesh, the revelation of the Father's life, and thus our only sufficient interpreter of the nature and purpose of God. Jesus has made to the world a disclosure of the true life of a child of God and by his sacrificial life and death has shown how men may live in relations of sonship and happiness with God. The Gospel is the 'good news' of this way of restoring men to filial estate, and the message of Christ, wherever proclaimed and tried, has proved its divine nature and power. The New Testament did not create the church, but it is its most precious possession as the record of its beginnings and of the teachings of the Master which are the norm of Christian life."

Of course, if one wishes to form his estimate of Prof. Willett's views from the garbled report of the daily papers rather than from his own deliberate explanation of his position, the foregoing extracts will be lightly dismissed as unconvincing; but fair-minded brethren, who wish to know the exact truth, will be disposed to accept the Professor's own statements at their face value, and judge him accordingly. Prof. Willett has an article defining his view of our religious movement, which would be acceptable in any of our religious conventions, and which, as a matter of fact, has been presented in substance and received with enthusiasm by such conventions. At the meeting of the Centennial committee at Pittsburg, before the vote was taken on his retention on the program, Prof. Willett declared that he "accepts not only the inspiration of the Scriptures, but their plenary inspiration; that he accepts the atonement and all the facts of our faith, including the miracles of the New Testament and the divine character of our Lord."

Now, if the brethren who are so free in making their "protests" will ask themselves, seriously, whether a committee charged with the duty of preparing a program that would represent all classes of our people, would be justified in rejecting, on account of his opinions, one who can make the foregoing declaration of faith, they will realize the situation. Would that course have been consistent with the position of the Declaration and Address, the centennial of which we are to celebrate? If those brethren would think more clearly and a little more deeply they would realize the responsibility which the committee faced, and be less free in their criticisms.

It is idle for our Cincinnati contemporary to go on publishing "protests" against placing an "infidel" on the Centennial program. If these protests are to be continued, let it be explained that they are directed against men who, while accepting the inspiration and authority of the Scriptures, and the divinity and Lordship of Jesus, with all that the New Testament says of him, hold some views of historical criticism which these protesters can not accept. If these statements of Prof. Willett do not satisfy these protesting brethren, let them nominate a court of inquiry to ascertain whether or not his religious position excludes him from our fellowship and from a right to appear on the program of our conventions. In all consistency, they can not continue to criticize the committee's action without adopting some means of determining whether Prof. Willett is guilty as charged.

Let it be remembered that the question is not whether Prof. Willett's views of historical criticism are true or not, but whether one holding to his faith in Christ and the authority of the Scriptures as he declares he does, and maintaining a Christian character, which even Prof. Willett's critics will not deny, is entitled to our recognition as a Christian brother, and to be treated as such, even though his opinions of biblical criticism may not harmonize with ours. That question goes to the very foundation of our plea for Christian union. We can not, we must not evade it.

Editor's Easy Chair.

One of the frequent inquiries that come to us, and generally, too, from professing Christians, is how they may strengthen their faith. They usually ask us to recommend some book which we think would remove their doubts, and give them a clearer and stronger grasp on spiritual realities. There are books, aside from the Bible itself, which often prove helpful in this direction. But after all, there is "a more excellent way." The trouble with most of those who have come to realize a weakening of faith and a loss of religious enjoyment, is not so much the lack of information as it is the lack of downright, honest dealing with God and with their own souls. In other words, it is the lack of loyalty to the truth which they already have, and to the light which has been made to shine upon their paths. Unfaithfulness to known duties and obligations is the breeding-ground of doubts. As the sure path to faith is walking in the light, as God gives us to see the light, so the way to maintain that faith is continuous obedience to what we believe and know to be the will of God. There are church members who neglect the daily reading of the Bible, who seldom pray in secret, who are careless in their church attendance, and whose lives, in general, are not different from those of the men of the world about them, who wonder why their faith is not as strong as it once was, and why they get less enjoyment out of their religion than at one time in their lives. It is a plain case of cause and effect. God has ordained certain means for our spiritual growth and development, as he has for our physical sustenance. If we neglect these means of grace we suffer spiritual leanness and sickness, just as the body weakens and suffers decay in the absence of its proper food.

What is needed among all church members and professed followers of Christ is to get down beneath all pretense and form and profession, to the bed-rock of reality. We need to ask ourselves such questions as "How has God manifested Himself to me?" "What is there in my religious experience that assures me of the reality of God, and that I have been in actual communion with him?" "What change is there in my character, my habits of life, my temper and disposition, my choices, my desires, my purposes and plans, to prove to me that God has entered into my life and is transforming it?" It is not simply a question of what Jehovah did for Abraham and Jacob and the prophets and the apostles, but what he has done for me that enables me to testify in my own consciousness not only to the reality of God, but to the power of his truth and grace to cleanse and transform my life. It is the neglect of so many church members to face questions like these honestly and relying too much on external testimony, that accounts for so much vagueness and weakness in their religious beliefs. The man who was born blind, and whose eyes Jesus had opened, answered all his critics and questioners with the statement, "Whereas I was blind, now I see." That one fact dispelled all doubts from his mind and was the one unanswerable argument which the enemies of Jesus could not meet. Thrice blessed is the man who, when questioned about his reason for believing in Christ as the Saviour of men, can say, "Whereas I was morally blind and dead in trespasses and in sins, mine eyes have been opened and I have been quickened spiritually and have received strength to live a new and better life, because of my faith and trust in Jesus Christ." When our faith rests on this bed-rock of reality, buttressed by the testimony of millions of others, and by the inspired record of God's Word, we shall not be troubled with doubts and fears concerning the truth of Christianity.

What, think you, would have been the future of Saul of Tarsus, if, after he had seen that vision of the risen Lord near Damascus, he had closed his mind and heart against the truth therein revealed to him, and had determined to continue in his old life as a persecutor of those who had taken upon them the name of Christ? Whatever sincerity or honesty there may have been in his conduct prior to that day, would have vanished, and the process of moral deterioration would have set in rapidly; and after a brief career of persecution he would have sunk out of sight as an ignoble, insincere and bigoted Pharisee, too mean to have maintained the respect of his own people. Verily, he stood at the parting of the ways on that memorable day, and it was with no little gratitude and pardonable pride that he said to Agrippa, long afterwards, "I was not disobedient to the heavenly vision." Here was the secret of Paul's greatness. When he saw the light he turned from darkness to embrace the light, and to walk in it loyally, though it brought him tears, persecution, imprisonments, shipwrecks, stripes, stonings and martyrdom at last. Hence his name shines as a beacon light among the immortals on the page of history. What might have been the destiny of that young man that came to Jesus and asked what he should do to inherit eternal life, had he gladly accepted the advice of the Master, and left all to follow him! It is reasonable to suppose that he would have been enriched and ennobled with many spiritual blessings and Christian graces, so that his example and, perhaps, his written words, would have been an inspiration to struggling souls through all coming time. But, failing to meet the test to which he was subjected, his name and future history are lost in obscurity.

We are accustomed to think of these testing times and turning-points in life as belonging to the heroic days of the past, when martyrdom was the price paid for fidelity. Not so, however. These are testing days in which we live. We are just now, as a religious movement, passing through one of these periods of testing which come to all persons, and to all religious movements. Shall we shrink or grow? Shall we go forward or backward? Shall we be obedient to the heavenly vision of truth which has come to us, or shall we turn away from it, to walk in the narrow and devious paths of sectarianism? Shall we manifest the large spirit of toleration and of liberty, which marked the teaching and example of Jesus, or shall we imitate the narrow, bigoted spirit of the scribes and Pharisees? Shall we be true to the original plea our fathers made for unity in faith and liberty in opinion, or shall we attach to opinions the sanctity of divine authority, and reject from our fellowship those who do not agree with us? In a word, shall we be true to the great reformation of the nineteenth century, which was conceived and brought forth in the largest spirit of brotherhood and unity, or shall we prove degenerate sons of noble sires, who are incapable of maintaining the breadth and catholicity of the movement, and permit it to dwindle into the proportions of a narrow sect? These are questions which are upon us today, and they are trying us "as by fire" The issue which has been created by the opposition to the Centennial program has not come an hour too early. It is time we had determined whether or not we are a free people. It is well that this question be determined before the celebration of our Centennial. Better to go to Pittsburg with diminished offerings from every department of our work, while maintaining our freedom in Christ, than to go there with the shackles on our minds and hearts, even though our missionary coffers be overflowing.

But, above all things "Let nothing be done through strife or vain glory." Let us all keep sweet and be reasonable. The fact is, it is time for thinking calmly and dispassionately. Time is an important element in the solution of our vexing questions. No doubt things will look very differently to us a few months hence from what they do now. We are adjusting ourselves to a new situation. It may take some time before the adjustment will be made. We shall all get in line for the Centennial, and we believe we should get in line with the principles of the Declaration and Address which we are going to celebrate. The Unseen Hand that guides the course of men and movements will not desert us in this time of need. Let us not fail to seek counsel from above and be kind to one another, and the issue will be all right. God reigns and truth is immortal. These lines are dictated just on the eve of our starting to Philadelphia to attend the Federal Council—a great meeting in the interest of the unity and co-operation of God's people. Our readers shall hear about it.

C. W. B. M. Day By Mrs. Anna R. Atwater

The Christian Woman's Board of Missions is an organization distinctively of the church. It can do its great work only under the approval and by the loyal support of the entire church. This it covets next to the approval of the Master, whose we are and whom we serve. For this reason it welcomes with joy the one opportunity of the year to present its work in the churches, that all the friends may know what is being done and may have the opportunity to make offerings for the support of its missions.

The natural growth of the work demands every year a larger outlay of money. Besides this growth, there continually come appeals for new work in new fields, so that the demands are always beyond our ability to comply with. We never had so much work to do as we have undertaken for this present year, and never were the appeals for help from all our fields, both home and foreign, so urgent. We come before the churches with an earnest prayer that they may hear our call and give help, so that we in turn may do the things expected of us.

Jamaica still pleads for the rebuilding of her ruined churches. Some of this work has been done, but much more must be done before our people are sheltered. Their self-sacrifice for the work has touched our hearts deeply, and the whole church must be stirred to know how they have given out of their poverty, not only for the maintenance of the cause on their island, but for world-wide missions. We must help them to restore their chapels at once.

Not one of our ten stations in India has enough workers. Several of our missionaries are to come home on a much-needed furlough this year, and the great question with those that remain on the field, and those that come away, is, how shall the work be cared for in their absence? We ought, in justice to our workers, to have ten missionaries on their way to India within the next few months. We ask the churches to consider this need and to hear the appeal of those who are so sadly overworked. One of them says: "We are praying in faith that a man and his wife may be sent out this year for this place. Please ask the brothers and sisters at home, who have it in their power to answer our prayers, if we must pray in vain. Must these poor, deluded people continue to lie in the dust at the feet of their dumb idols, asking for bread and receiving a stone? We can not believe that those who before have nobly answered to the cry of need will disappoint us now, but we believe that before the year is over we will hear of more workers on their way to India."

Every letter that comes from Mexico we open with the keenest interest, and yet with a sense of fear lest we may not be able to meet the new demand that has arisen. Congregations spring into existence so easily there, the people readily respond to the Gospel invitation. Opportunities present themselves every day to our workers and make them long for reinforcements that they may do the things so much needed. The places where strong gospel work could be done in S. G. Inman's field in southern Texas and northern Mexico are numberless. In Monterey our schools are crowded. Last year one hundred pupils were turned away for lack of room. This year our workers say: "Pupils beg to come to our school. Children slip in. Parents say they will send chairs when told there are no more seats; or they say that children of the same family can take turns sitting and standing and so rest each other. It requires much patience, much nerve strain, and not a little hardening of the heart to turn away from these pathetic appeals and hold to the principle of receiving only the number we can care for." Mexico is a ripe field. Help us to do a worthy work there.

In Porto Rico some of our promising stations have had to be closed for lack of missionaries. We must send within the next few months at least three more workers to that field. It is cruel to overwork those who are giving themselves so willingly to the service.

South America must soon have more help. Ohio's Centennial will bring a much needed new building, but this will not supply the needed missionaries. We must depend upon

Mrs. Anna R. Atwater,
President of the Christian Woman's Board of Missions.

friends who hope to see the pure Gospel taught to these in this priest-ridden land, for help.

The financial stringency of the home fields has made the calls for help to weak and struggling churches more urgent than ever before. To many places we have been constrained to give help because the cry came that unless we granted their petition the doors of the church must be closed. We have made appropriations sometimes when we felt that we had no means with which to make them. Will the church not stand by us in this attempt to do work in our needy homeland?

Our negro schools and mountain schools grow larger, and, like growing children, their needs increase. With many who attend these schools it is the only opportunity of their lives for an education, and their appeals are pitiful.

The observance of C. W. B. M. Day in our churches should bring to our treasury, at the very least, $30,000 this year, and more than this, it is the time when we are calling especially upon the women of the churches everywhere to come into this great work, for we would see during this month a great advance made toward the accomplishing of our watchword for this year: "Womanhood Enlisted and Equipped; the Race Redeemed; the Christ Crowned."

BE STILL AND KNOW THAT HE IS GOD.

By Thomas Curtis Clark.

Be still and know that He is God,
O soul world-weary, sick of strife;
Ye who in death would seek release,
Look unto Him, and know His Life.

Be still and know that He is God,
When all thy hopes seem lost in night;
Still shines above the Sun undimmed,
Look unto Him, and know His Light.

Be still and know that He is God.
When all men hate thee, Look above!
There still abides the Faithful Friend;
Look unto Him, and know His Love.
St. Louis.

An Army of Peace.

It is not merely a peaceable army, but an army of peacemakers. Its task as such is not merely to reconcile particular enemies, but to make the principle of peace dominant in all the world and for all time. To this laudable endeavor it brings an excellency of membership, a thoroughness of organization and a strength of purpose that guarantee its success. For the third of a century it has been in the field, growing and developing all the time and winning new victories every day. The prestige of its magnificent record is one of the elements of its power in the fourfold campaign which is being waged this year.

The objective point of this campaign is the redemption of the human race and the enthronement of the Christ in every land. Under the wise and practical leadership of the general staff, certain definite fields are being occupied. These are located in strategic points of the United States and in Mexico, South America, Jamaica, India, Africa and Southern China. In order to more rapidly advance the conquest, and at the same time complete the dominance of the Christ at home, a special campaign of recruiting is in progress. Thirty thousand new members must be added to the ranks before the first of October, 1909. The very act of securing these recruits will materially aid in the discipline of the 55,000 members that are already enrolled. Abundant provision is being made otherwise for the instruction and equipment of both new and old members.

Let every one who knows tell of the advantages that come to the church in any community from having the women of its membership organized as an auxiliary to the C. W. B. M. If this open secret were widely enough known, two thousand new auxiliaries would be organized this year. Let every one who knows tell of the advantages and privileges of membership, the delightful meetings, the inspiring reports from the fields, and the uplifting fellowship into which even the newest member is introduced, and not merely 30,000 but 50,000 new members will earnestly seek membership in the auxiliaries before the Centennial.

The first Lord's day in December is the annual field day for this army of the Lord. As woman's place in the home, in the church, and in the state is vital, so should the men of the church, especially the leaders, earnestly co-operate with the officers of the C. W. B. M. to make this Centennial C. W. B. M. day a glorious success.

W. R Warren, Centennial Sec'y.

Bonjolongo, the Ex-Cannibal Soldier, Now a Soldier of Peace

By ROYAL J. DYE

In the early days of our mission at Bolenge, Injolo was a village to which our people of the river side dared not go, so wild and grossly cannibal was its reputation.

As the little church grew in numbers and its zeal carried it to still farther sections evangelizing, two of Bolenge's intrepid evangelists went to the big village of Injolo preaching. They trusted in that Lord they had learned to love and who said to them, "Go," that he would fulfill the promise that goes with the faithful obedience of the command, of "Lo, I am with you alway."

They preached up and down the populous streets of Injolo for many months. Some pooh-poohed, others openly cursed them, while others violently persecuted them. Of the first class was big strapping Bonjolongo. He was the head of his proud family and was only recently returned from a period of several years service as a state soldier, the dreaded "Bula Matadi." He had gone on many a government punitive expedition to the far distant back villages. In one instance in particular he had raided a small village of possibly a thousand people, and not only had killed many in the bloody contest but some had been carried off captive and the grewsome cannibal feast had been celebrated at the close of the raid. Bonjolongo took a prominent part in this affair and was recognized by the villagers of Isaka as a native of Injolo their feudal foe.

The evangelists preached up and down the streets of Injolo the plain old Jerusalem Gospel story, and Bonjolongo scoffed at it and them. "You couldn't stuff him with any such hoax as that." But finally he came to the mission at Bolenge, more out of curiosity than anything else, and laughed at this and that. He tried to tempt the various members of the young native church so recently removed from the very life he reveled in. Neither men nor women could he get to join in the old practices. Failing in these ways, he came to the missionary requesting some of that medicine we gave those others to make them refuse the old life. He was laughingly told that if there was any such medicine, he should certainly have all there was, but there was no such medicine. "Oh, yes," he said, "you would not give it to me. But if you let me into the secret of this society, I will go back to my big village and bring you up a great crowd. It will pay you to accept me into your society." He was told there was nothing in it and that there were no secrets, that there was but one way to get in and that was the "way of the cross." He came more constantly to the meetings and finally the light dawned on his soul and the Gospel transformed his life. He was baptized, together with his wife, who had been a faithful seeker, and another Injolo native. He went back to his great village not as a political propagandist but as an evangelist, burning with a zeal for souls. He preached up and down his own village streets, and what counted for more he lived the remarkably transformed life of a Christian. In the transformation of his life he had given up all of his wealth of wives and slaves. He redeemed his own little daughter less than six years old, whom he had sold off as a wife to a lecherous old chief, a great honor in the old regime. He brought her up to the mission and asked the mission mother if she would not take her and teach her as she taught all the orphan children.

Bonjolongo had the great joy of bringing his own old gray-haired mother to the Savior. Several others of his family followed, and he built up in that wild village of bloody cruelty and bestiality a little Christian community. When one of the missionaries went back there to establish them in the faith, he helped them erect their own chapel for prayer and praise to the Father they were learning to love. Bonjolongo came back to Bolenge, on one of his regular visits, with the desire to go to Isaka, the village he had raided in the old days. But we said to him, "They will kill you." He replied: "That may be, but I must go." We prayed together over this desire, and his resolve remaining firm we prepared him for the trip.

How different from that other trip! A wild cannibal soldier thirsting for the blood of his fellows, and the old feudal enmity burning in his heart. He goes back now a man, washed, dressed, the quiet, humbled soldier of King Jesus, with no weapon save "the sword of the Spirit," and his "feet shod with the preparation of the Gospel of peace." His water bottle slung over one shoulder, a parcel of food on his back, his walking staff in his hand, he strode into the village of Isaka, every inch a man; the first one from Injolo since that awful raid. Long had they thirsted for vengeance, but no chance had given little Isaka such an opportunity as this. They gathered about him, a wild, jibbering crowd, besmirched with their ochres and armed with their spears and deadly poisoned arrows, with sheath knives strapped across their breasts; he, unarmed and unafraid. Bonjolongo! A wondrous transformation!

"Why, you are Bonjolongo, aren't you?" "Sure, I'm Bonjolongo." "Why, you are from Injolo, aren't you?" "Yes, I'm from Injolo." "Ah!" they cried, "we'll kill you." And they meant it all too truly. It was no idle threat. They had not had a chance at "blood-vengeance" for what they had suffered at the hands of Injolo. Here stands this big fellow, unarmed. What a fine pot-roast he would make! So that threat had a sinister meaning in it.

Bonjolongo stood there unwavering. He said: "Do you think me a fool to come here unarmed and alone? Why, I could have brought the whole village of Injolo at my back, and we could have wiped you out of existence." It was true. "No," he said, "I did not come as before, but to tell you of God's love for us all, and this God, whom you call in ignorance 'Nzakomba,' will protect me. Why, you could not hurt me if you wished." This was a stunner, and he followed up his advantage by "preaching Jesus" unto them. They were not to be cheated into losing their man, and the bolder daredevils went off to the far end of the village to hold a council of war and smoked the wild hashesh hemp (*cannibis indica*) until they became crazy, delirious with hallucinations of their own invulnerability and irresistibility. They came to the place where he was staying and demanded that he be given up, and upon refusal demanded entrance into the hut where he was staying, but his host remained firm in his refusal. All night long with firebrands they kept watch lest he escape. All night long Bonjolongo kept vigil in prayer. Morning dawned and he strode out of the house and faced them with a greeting of "Loewa" (Are you awake?). Involuntarily they responded with a deep simultaneous "O, la we O" ("Yes, and are you?") the friendly greetings. "Listen," he said, "while I give you my parting message, for I am going home." "Eh! you are going home are you?" with a leer and a sneer. "Yes, I am going home." "Well, when you go, which path are you going to take?" they scoffingly asked him. "Oh, I am going to take the right hand path," he answered. "Eh, you are going to take the right hand path, are you?" they snarled at him, for they had made up their minds that he should never get away alive.

No heathen would think of being so simple as to give the truth for an answer to any question. They always lie and expect you to be clever enough to catch them. When you wish to compliment any one out there call him a "liar." Of course Bonjolongo was lying to them. They knew well enough that he would take the left hand path, so they filtered down through the forest behind their huts and ambushed the left hand path; they were going to be as clever as he. Bonjolongo preached to those who stayed, and bade them goodbye and started down the road, accompanied by one who had been delegated to do so. They came to the parting of the ways, and Bonjolongo started down the right hand path with an "Ocikala" ("You are staying?"). The other native called out at the top of his voice, "Nsonsolo inyo lofofomba" ("Indeed, you don't lie.") He was not praising Bonjolongo for being a truth teller but was signaling to the ambuscade that Bonjolongo had gone the right hand path. Bonjolongo knew when to couple up faith with works. He took to his heels and saved his life that time. But he returned again and again to Isaka, preaching the wondrous message of redeeming love. He had the joy of seeing Bompongo, now one of the best of Bolenge's evangelists, Osongomma and others accept that same Lord and Savior he loved.

This is the power of the Gospel and these are the type of children who are carrying the Light of the World to the depths of the farthest villages of "Darkest Africa," and who will make it some day aglow with the

FATHER AND SON

Both Gained Health on Right Food.

A food that will build up the health of a man and that can be digested by a baby, certainly has value worth considering.

The following report from an Ohio wife and mother is to the point and interesting.

"My husband had suffered great agony from stomach trouble at times for five years. Finally, after six months in the hospital, he was operated on for appendicitis.

"From that time he grew weaker and thinner until, when we brought him home, he was reduced from 145 to 108 lbs.

"Then he began to eat for breakfast, Grape-Nuts with cream and a soft boiled egg. For dinner a dish of Grape-Nuts and cream, toasted bread and a glass of warm milk. For supper same as breakfast, with a baked potato, one or two poached eggs, and a glass of warm milk.

"After two months on this diet he had nearly regained his normal weight. He took outdoor exercise, and got plenty of sleep. He has no more trouble with his stomach, and can eat anything.

"These results induced us to try Grape-Nuts on our 6-months baby, who from birth had been puny. Nothing seemed to agree with him, although we tried the whole list of Infant Foods.

"When I began to feed him Grape-Nuts, with warm milk poured on to make it soft, he weighed only 13 lbs. After six weeks of his new diet he has gained 7 lbs., and is healthy and happy."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

glory of the Son of God, and for whom we need a training school for their better preparation as the messengers of that Gospel they so heroically proclaim. It is to evangelize these and the millions still living the bloody life of cannibals and the degradation of generations of fetichism and life of abject sin and licentiousness that we are begging you to provide us a steamer that the message may be expedited, and the messengers you send may not have to risk their lives in shallow, dug-out logs in order to proclaim the Word of Life to the farther "regions beyond." Will you do it? You can if you will. God grant you may see the vision of this great opportunity and feel your great responsibility.

Royal J. Dye, M. D.

"In Faith, Unity: In Opinion, Liberty"

A SYMPOSIUM.

The discussion you propose is very practical. To agree on these points will contribute to peace. I hope we can reach an understanding on these vital questions.

With me, faith is, to believe in the Bible as the word of God, or, God's communication to men. It does not affirm that those Scriptures for which no inspiration is claimed shall be counted in the record. Faith comes by hearing the word of God (Rom. 10:17; Eph. 2:20; 2 Tim. 3: 15:17; John 5:39; 2 Pet. 1:21; John 20:20, 21). These Scriptures give us a central proposition: Jesus is the Christ, the Son of God. This truth is compared to a rock on which the church was built (Matt. 16:16-18). This is the sum of faith, and must be believed (John 6:69; 1:1; 3:16).

This is unity of faith (Eph. 4:5). Less than this is not unity of faith, is not faith.

Some give us their "view" that is not only not according to faith, but diametrically opposed to faith, and hide their unbelief behind "my view" or "my opinion." They carry over matters of faith into the realm of opinion, and claim the right to contradict the word of God, under the liberty of opinion. If one believes in the Deity of Christ, he will never hold an opinion averse to a statement of our Lord.

I understand opinion to relate to questions on which the word of God has not affirmed or denied. This was Paul's position as stated in Rom. 14 and 1 Cor. 8. Faith, divine faith, accompanies the word of God from first to last. After that you have conjecture, opinion, reverie and supposition.

Des Moines, Ia. D. R. Dungan.

The difference between faith and opinion has always been well understood, and practically accepted by us. Every preacher has taught it. Any violation of the great principle based on this difference has never received any toleration by us.

But we have always been prompt to repudiate the application of the word opinion to anything that is really a matter of Bible doctrine. And this, by the grace of God, we shall continue to do.

Lexington, Ky. C. L. Loos.

The motto: "In faith unity, in opinion liberty," sounds well, but is of doubtful value. Every one will stretch it to suit himself. What are matters of faith and what belongs to the realm of opinion? Nobody is authorized to say. One thing hangs somewhat upon another. It seems to me that the divinity of Jesus Christ, his resurrection from the dead, the inspiration of the Scriptures and their all-sufficiency for our salvation and guidance in the Christian life, are matters of faith. That God answers prayer because of his Fatherly love and care for us, that there is a life after death and that the righteous shall dwell with him forever are to me matters of faith.

But here comes along a greater scholar and a better man than I am and tells me that these things are not matters of essential faith, at least in the way I hold them, but of opinion, perhaps even of superstition. So there you are. I think the Baptismal Confession is norm by which to test a man as to whether he is a Christian. But the line can not be accurately drawn, in my judgment, between faith and opinion. Let us all try to have as much faith as possible and as few opinions as we can get along with.

Allan B. Philputt.

Indianapolis, Ind.

In reply to your letter asking for a brief answer to the question: "Where shall we draw the line between faith and opinion?" I submit the following statement:

"The present policy of the *Christian Standard* in calling for the removal of Brother Willett from the Centennial Program with the corresponding threat that it has made, editorially, raises a tremendous issue in our brotherhood, and one, in my humble opinion, that ought never to have been raised at all.

As I understand our position as a religious body, one of the protests we have made is against making theological opinions tests of faith or fellowship, and this is certainly what is being done in this instance. It seems to me that it would be as logical and as just to protest against the appearance of "our grand old man from Lexington" on that program, because he may or may not hold certain theological positions. Brother Willett and Brother McGarvey have both accepted Christ as their personal Saviour, they regard the New Testament as the only necessary rule of faith and practice. They are men of blameless lives. Why should there be any discrimination as between them?

I regard them both as Christlike men and I believe in them both.

Edgar D. Jones.

First Church, Bloomington, Ill.

I confess I do not not like the attitude toward Christianity into which your question, "Where shall we draw the line between faith and opinion," leads me. I have heard men deny the necessity of the vermiform appendix on the ground that one can live on comfortably without it, still I prefer to have mine. One could live on without an eye or an arm, for that matter, still his life would be impaired. Things that are not necessary to lower ends may be absolutely necessary to higher. One may make a fortune without an education, but nevertheless an education is necessary if he is to realize the higher intellectual possibilities of his life. I suppose we are really in need more of both faith and opinion, that it, faith and opinion of the right kind. So it has seemed to me well to try to understand and live the life that is in Christ with the idea that whatever he lived and taught, in so far as it may be made to apply to our lives, is necessary if we are to realize their largest possibilities.

But it is a situation we are dealing with, and many kinds of men are coming to us seeking their way into the kingdom, and it is a difficult question, what shall we require of them with their great diversity of faith and life. The real requirement as God sees it is of course the presence of the divine life in them. We may hope for its acceptance even though it be weak and ignorant. But it is not easy for us to determine its presence. I suppose the best we can do is to deal gently with the promise of spiritual life wherever we find it, seeking to bring those who come to us to live the life that Jesus taught, submitting themselves to all of his requirements, ever keeping themselves humble and open-minded.

Under the old order seekers after God were confused and the church divided over creedal requirements. We have felt that there should be larger liberty in matters of opinion, we have pleaded for a return to the apostolic requirements, such as belong essentially to the life in Christ, in the interests of loyalty and clearness and unity; hence the motto "in faith unity; in opinion liberty." It is a cry of protest against a theologized sectarian Christianity.

You ask me "Where shall we draw the line between faith and opinion?" We should seek to find where Jesus drew it and draw it there. This is an answer, however, that brings us into a large field. For a century we have been in practical agreement and well satisfied with ourselves. We have not been able to see how the limit of faith and requirement can be further reduced than as it appears in our common practice. But as the unifying processes that are at work in our age are bringing us closer to other Christian bodies and the issue of unity is growing more acute, new problems are looming up upon the horizon. May God give us grace and wisdom for their solution when they come. We may well rejoice that they are approaching slowly. Two dangers beset us, one of too great conservatism, the other of too great haste. We shall do well to "wait upon the Lord."

St. Joseph, Mo., C. M. Chilton.

Perhaps there is nothing that distinguishes our religious movement more than the difference we have already made between faith and opinion. This was prominently set forth in the "Declaration and Address" by Thomas Campbell, was afterward earnestly insisted upon by Alexander Campbell, and was finally wrought out in detail and forcibly illustrated by Walter Scott and Dr. Richardson. The last mentioned gave it a prominent place in his little book on "Principles of Our Religious Movement." Practically our movement may be generalized as follows:

In matters of faith, unity; in matters of opinion, liberty; in matters of practice, charity. No one has a right to make a test of fellowship where the Word of God has not made it. Of course, we must insist upon the things that are essential, and we must not underrate the things that are important, but we need not be specially conscientious about things of indifference. Matters of opinion may be important, but they are not essential; but matters of faith are essential. In no case do I believe in making a test of fellowship of anything not essential to the Christian faith, state and character. While erroneous views concerning the Old Testament Scriptures, or even the New, may invalidate the usefulness of a brother for teaching nevertheless these views may not be regarded as fundamental, or even very important, so far as his Christian life is concerned. There were thousands of Christians in the days of the Apostles who never saw or even heard of the Old Testament Scriptures. The New Testament, as we now have it, was not written for several years after churches were established all over Palestine and Asia Minor. It is very important, I think, that we should have right views of both Testaments, but our views need not hinder the development of Christian character, and it is precisely this that must be considered chiefly when we are looking at the conditions of Christian fellowship.

Columbia, Mo. W. T. Moore.

[The statement of Brother Dungan that "opinion relates to questions on which the word of God has not affirmed or denied," and that of Brother Loos, that we "repudiate the application of the word opinion to anything that is really a matter of Bible doctrine," seem to us to require some modification. The word of God has "affirmed" concerning the *fact* of Christ's death as an atonement for sin, but we may hold an opinion as to *how* Christ's death saves men, which differs from another brother's opinion, and we may regard our opinion on that "Bible doctrine" as an essential part of the faith. So of the design of baptism, nature of faith, evidence of pardon, etc. Even a true theory on these questions is no part of the faith, since one may be saved without it. What is necessarily involved in our faith in Christ is a part of "the faith." This covers Brother Philputt's statement about answer to prayer and the life beyond. —EDITOR.]

As Seen From the Dome By F. D. Power

Everything about the man who lives in the white mansion at the other end of the avenue from my perch is interesting. He is unique among the rulers of earth. Hardly a day passes without its thrill from the executive head of the Republic. A few days ago he gave fifty-seven army men a walk. They followed on a hike through our Rock Creek Park. It was a grueling experience which some of them will long remember. At first the devotees of Mars took it as a joke, or at most a pleasant afternoon with the foremost citizen of the nation. They arrayed themselves, shined their shoes, and started as on a lark. The Park is a rugged region. There are dense thickets and great rocks, precipitous hillsides and deep waters, narrow paths and ledges of stone rising many feet above the wild current of the stream. Pell-mell, higgledy-piggledy, over it all and through it all, "Teddy" led the way, and at one point plunged into the creek and started for the opposite bank. After him came his braves, wet with perspiration, panting for breath, some of them almost in a state of collapse, grabbing at underbrush and weeds to steady themselves and scrambling up the bank half dead from the ice-cold bath and strenuous effort to get out of it alive. Near the same spot, one "walking" with the President last winter, narrowly escaped drowning, and was rescued from the swift current with difficulty; and Sunday found a number of our gallant young Grants and Lees in warm quarters, coddling themselves and giving thanks for their safety from perils by land and water. Such experiences, however, are mere trifles to the man who will soon tackle the Dark Continent. "Bizarre," "outre," "silly"—these are some of the terms applied to "Teddy's" latest.

Two days later he is again before the public in his role as a defender of the faith of his friend Taft. It was entertaining, to say the least, to see the President work that little political stroke before the election, when he went with Mr. Taft on Sunday to the Unitarian Church, and now he brings out his statement to the Dayton man.

"To discriminate against a thoroughly upright citizen because he belongs to some particular church, or because, like Abraham Lincoln, he has not avowed his allegiance to any church, is an outrage against that liberty of conscience which is one of the foundations of American life. If you once enter on such a career there is absolutely no limit at which you can legitimately stop. You say that 'the mass of voters that are not Catholics will not support a man for any office, especially for president of the United States, who is a Roman Catholic.' I believe that when you say this you foully slander your fellow-countrymen. Discrimination against the holder of one faith means retaliatory discrimination against men of other faiths. The inevitable result of entering upon such a practice would be an abandonment of our real freedom of conscience. In my cabinet at the present moment there side by side sit Catholic and Protestant, Christian and Jew, each man chosen because, in my belief, he is peculiarly fit to exercise on behalf of all our people the duties of the office to which I have appointed him. In no case does the man's religious belief in any way influence his discharge of his duties, save as it makes him more eager to act justly and uprightly in his relations to all men."

Most broadminded men will agree with this view. We are a Christian nation, and our Supreme Court has gone so far as to say this; but we are proud of both our civil and religious freedom, and we grant every man his right to private judgment. We may not endorse his religious position, and yet believe in him as a man of integrity, and uprightness, of patriotism and statesmanship. Neither Grant nor Cleveland was a member of any church; John Adams and John Quincy Adams were Unitarians; two of the three immortals, Calhoun and Webster, attended the Unitarian Church here, and Abraham Lincoln and Thomas Jefferson were of very doubtful religious persuasion, yet these men made very fair presidential timber, in the belief of their countrymen. There are Unitarians and Unitarians, as there are Trinitarians and Trinitarians. Even President Roosevelt, while he issues a Thanksgiving proclamation, never attends a Thanksgiving service.

Even the terms of speech our chief magistrate uses seem more striking when he uses them. Here is "frazzle." Frazzle is a good old word which I have been familiar with since my babyhood; but everybody here and beyond the sea is asking what is "frazzle"—this Rooseveltian "frazzle." We know not what he means. "We have beaten them to a frazzle." It is like the literary light at the White House reception who asked: "Mr. President, what is your favorite character in fiction?" "Greatheart, madam, Greatheart." "And where is it found, Mr. President? In some new book that I have not read, no doubt. Tell me where, Mr. President!" So about "frazzle." "Frazle," "frazlings" are good, oldfashioned words. You may spell them with two "izzards" or one. "Tell General Lee I have fought my corps to a frazzle," is Gordon's message to Lee at Appomattox. "My fingers are all scratched to frazzles," writes Kipling; and Joel Chandler Harris used it when he described a woman with "hair of a reddish gray color, and its frazzled and tangled condition suggested that she had passed through a period of extreme excitement." Frazzled, all frayed out, worn threadbare. A colored sister had been long seeking, but failed to come through. At last, in the revival meeting, she cried, "O Lord, you know I ain' nuttin', an' you know de preacher ain' nuttin', an' you know de church done woah to a frazzle. Lord, you must do sumpin'!" A good word is frazzle, though you do not find it in the Standard Dictionary. It is not peculiar to "Teddy," but he makes it interesting to thousands.

Another thing—this African hunt. Amazing, this passion to kill things! Sir Henry Hamilton, a big game Nimrod, has been here lecturing on the President's route in the wilds of the Dark Continent. The license he will take out for our T. R. permits him to slaughter twenty-one kouds, two gemsbok, one bongo, two chevrotains, two colobi and one egret—these in the part of Africa under British control; and now every society bud and small boy is hunting up kouds, gemsbok, bongos, chevrotains, colobi and egrets in the nature books. They all want to know—don't you know! It will never do, when Scribner's and The Outlook are full of this sort of thing, to be taken for a nature-fakir. You want to enjoy the thrill from the wild as you have the thrill from the White House. Then our Nimrod is prohibited from shooting elands, okapis and tragelaphuses. We should not recognize a tragelaphus coming up the street, any more than a frazzle, and so we must get busy and become acquainted with this extraordinary beast. As to quaggas and hyraxes, galagos and klipspringers, tsteses and termites and our illustrious kinsman, cynocephalus hamadryas, have we not met them many a time in the fellowship of our lamented friend Barnum? Great were Vasco da Gama and Mungo Park, Bruce and Clapperton, Barth and Overweg, Speke, Baker, Du Chaillu and Livingstone, but greater will be our President in letting the light on the Dark Continent into the American mind. Mighty was Nimrod, the great hunter before the Lord, but mightier is the huntsman who dwells in sight of the dome beside the Potomac's still waters.

The President is well described by an English visitor, and this story has never found its way into the papers. An Englishman was being entertained here, and the host said: "You have seen our President. What do you think of him?" "What do I think of Mr. Roosevelt? Why, ah, Mr. Roosevelt, ah — Mr. Roosevelt, ah — Mr. Roosevelt strikes me as a combination of St. Vitus and St. Paul!" Very good.

It would be more than human if such a man who is always doing did not sometimes overdo. Here is his treatment, for example, of my friend, Senator Carmack, who has fallen before an assassin's bullet. Carmack was the most brilliant man in the south, gentle and lovable, one of the noblest and bravest of spirits, as I knew him. He was a member of the Christian Church and an attendant at the Vermont avenue services when at the capital. He was in the great battle against rum when he fell by a coward's hand. No doubt he had his faults, but he was a foeman worthy of any man's steel. In the Senate he alluded to the President as like "my friend, Joe Ballanfaut's horse, of which remarkable animal it was said that running away was his gait." The President had spoken in an uncomplimentary way of the senator to some Tennesseans and they had repeated it. After this the President had Carmack left off the official invitation list of the White House. Later, the senator, on the floor of the Senate, in a brilliant speech, defended the President in the Brownsville matter, and he was invited to the White House, but very properly declined, thinking that his enemies might charge that

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Old Missouri Spirit

1. Is it a sign one is getting old when he is asked to speak of old time things?
2. One does not have to be venerable in years to recall the great Conventions we had in Missouri back in the 70's and 80's.
3. What were some of the prominent Characteristics of those meetings?
   1. Large attendance — two Conventions in three days.
   2. Brotherly love and sociability.
   3. Enthusiasm, — growing out of what?
   4. Emulation in giving one of the features.
   5. The joy of Co-palation. The isolated Church knows nothing of the higher Range of Christian Life.

(notes by J. H. Garrison)

A slave of more than forty years before the war, he lived for more than forty years after the war. A magnificent monument in Richmond, Va., marks his grave, to present little one-page talks based upon selected verses of scripture, which may be followed day by day, as a brief evening devotion. Dr. Miller is one of the most

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yet believe in him as a man of integrity, and uprightness, of patriotism and statesmanship. Neither Grant nor Cleveland was a member of any church; John Da Chaillu and Livingstone, but greater will be our President in letting the light on the Dark Continent into the American mind. Mighty was Nimrod, the great

one appears from time to time. They are genuine, true, and full of human interest.

he defended the President to gain presidential favor. Senator Morgan said of Carmack: "He is the most brilliant man whom I have ever met."

One thing about Carmack: His death means the safety of thousands, the utter banishment of the liquor infamy from Tennessee, a new impulse to the work of its abolition in the whole of his beloved south, a blow to the monstrous iniquity in the entire nation. Only the rum fiend could inspire such a crime in Christian America.

Brave spirit! Carmack died for the cause of temperance. "Considered socially, financially, politically or morally, the licensed liquor traffic is, or ought to be, the overwhelming issue in American politics. The destruction of this iniquity stands next on the world's calendar," said William Windom, Garfield's Secretary of the Treasury. Carmack perished for this faith. Let our gallant President speak out at the opening of Congress in his last message to the American people with equal boldness. It will be a better test of his prowess than any battle with the king of beasts in the African jungle.

LITERATURE OF TO-DAY

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

A Historic Book.

We are in receipt of a copy of the Declaration and Address of Thomas Campbell of the edition de luxe. It is a zinc etching reprint of the original copy of this historic document, which belongs to Mrs. Decima Campbell Barclay, the only surviving daughter of Alexander Campbell. It is printed on beautiful paper, handsomely bound, and contains the corrections made with a quill pen on its margin, both by its author, and by his son, Alexander Campbell. The genesis of this Declaration and Address is given in a prefatory note, as follows:

"At a meeting held at Buffalo, August 17, 1809, consisting of persons of different religious denominations, most of them in an unsettled state as to a fixed gospel ministry, it was unanimously agreed, upon the considerations and for the purposes hereinafter declared, to form themselves into a religious association, designated as above, which they accordingly did, and appointed twenty-one of their number to meet and confer together; and, with the assistance of Elder Thomas Campbell, minister of the gospel, to determine upon the proper means to carry into effect the important ends of their association, the result of which conference was the following declaration and address, printed at the expense and for the benefit of the society, September 7, 1809."

What a small and unpretentious beginning! How little did the chief actors know what was to flow out of these apparently ordinary proceedings! It resulted in a declaration of principles and an address to the public which gave rise to a religious movement whose rapid growth and influence on the religious thought of the time has, perhaps, been unprecedented in religious history.

Personally, we prize, beyond money, the splendid copy of this de luxe edition of this historic document, of which we learn there have been printed one thousand copies. This would make an ideal Christmas present for ministers, and we presume that the entire edition will be taken up at once. Applications should be made to the Centennial secretary, W. R. Warren, 203 Bissell Block, Pittsburg, Pa.

But what shall be done to scatter the cheaper edition of this Address throughout the religious world? It was addressed to "All that love our Lord Jesus Christ in sincerity, throughout all the churches." It would be a great thing if it could be put in the hands of the ministers of the various churches. Individual effort may do much in this direction, and we hope each one will do something toward this end.

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JOHN JASPER. The Unmatched Negro Preacher and Philosopher. By W. E. Hatcher. Cloth, 12mo, $1. Fleming H. Revell Company, New York.

Hundreds of people have heard of an old negro who preached a sermon on "De Sun Do Move," but they know not the name of this remarkable man. John Jasper was a powerful negro preacher of the old sort, a born leader and orator. Most people who have heard of this sermon and know nothing more of the man would conclude that he was an old ignoramus. These will be undeceived by the perusal of this story of Jasper written by Mr. Hatcher. A slave of more than forty years before the war, he lived for more than forty years after the war. A magnificent monument in Richmond, Va., marks his grave, placed there by a people who believe in the genuine great qualities of the man, and loved him for what he had accomplished. His famous sermon is included in this volume.

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THE ANGEL AND THE STAR. By Ralph Connor. Fleming H. Revell Company.

This well-known writer, whose great success has hitherto been with such novels as "The Sky Pilot," and "The Doctor," has turned his facile pen to a brief, but fascinating portrayal of the birth of Christ. The reader is transported back two thousand years to the ancient city of Bethlehem as the chief shepherd is departing on his nightly watch upon the plains below. The story reflects the spirit of the times, but is not long and is a prose poem of sacred imagination. It ought to receive a warm welcome at this Christmastide.

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TRAINING THE TEACHER. By A. P. Schauffler, Antoinette A. Lamoreaux, Martin G. Brumbaugh and Marion Lawrance. The Sunday School Times Company, Philadelphia. 50 cents and 35 cents.

This is an approved text-book for the First Standard Teacher Training Course. Mr. Shauffler writes twenty Bible lessons; Mrs. Lamoreaux writes ten lessons on the pupil: Mr. Brumbaugh writes ten lessons on the teacher, and Marion Lawrance writes ten lessons on the Sunday-school. There are also chapters by Charles A. Oliver and Ira Maurice Price. Simply to name the writers of this book is all that need be said to attract the attention of the great host now interested in teacher training. Every teacher of a teacher training class should have this book also.

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AMERICANS OF TO-DAY AND TO-MORROW. By Senator Albert J. Beveridge. Henry Altemus Company, Philadelphia. Cloth, 50 cents.

Senator Beveridge has written another interesting little book. In this he makes us see ourselves as others see us. He has had good opportunities for getting the viewpoints of many men, both of national and international reputation. Some of these viewpoints he brings to us in this book. If he emphasizes some of our weak points it is not merely in a critical spirit, but with the same purpose in view that a surgeon uses a knife. He himself is an optimist, and declares we need only cultivate belief in ourselves, conservatism, thoroughness and national righteousness, to reap the most bounteous harvest of good things that any nation has ever had.

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EVENING THOUGHTS. For every day in the year. By J. R. Miller, author of "Morning Thoughts." 365 pages, 16mo, plain edges, 65 cents, net, gilt top 85 cents, net. Postage, 8 cents, additional.

This is a companion volume to the same author's "Morning Thoughts," issued with such success last year. The idea is to present little one-page talks based upon selected verses of scripture, which may be followed day by day, as a brief evening devotion. Dr. Miller is one of the most widely known, and most helpful of our devotional writers.

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THE SINLESSNESS OF JESUS. By Max Meyer, pp. 46; The Virgin Birth, by Richard H. Grutzmacher, pp. 80; The Miracles of Jesus, by Karl Beth, pp. 77; The Gospel of St. John and The Synoptic Gospels, by Fritz Barth, pp. 87; The Resurrection of Jesus, by Edward Riggenbach, pp. 74; New Testament Parallels in Buddhistic Literature, by Karl von Hase, pp. 62. Eaton & Mains. Each 40 cents net.

These are admirable little volumes treating of theological problems of wide interest and of deep importance. The writers are all German scholars of the more conservative school, and what they have to say should receive great weight, both by thinkers of the same kind in America, and especially by those who are disposed to more progressive thought. In themselves they are an evidence that German thinkers are by no means of one type, and that the battle of theological opinions is being waged in that supposedly rationalistic country just as it is engaging men's attention in our homeland.

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STUDIES OF THE OLD TESTAMENT, being a companion volume to "Studies in the Gospels and the Acts" and "Studies in the Epistles and the Apocalypse." By Peter Ainslie, minister of the Christian Temple and Dean of the Temple Seminary, Baltimore, Md. Pp. 365; Price $1.00. Christian Publishing Co.

The author of this volume is known as a devout and reverent student of the Bible. This volume is not intended to be a critical

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or exhaustive treatment of the Old Testament, but is intended rather to be a practical and devotional study of the books of the Old Testament with a view of benefiting the common, busy people. What most people need in order to a better acquaintance with the Scriptures is some one to guide them in their studies. This volume will be found a helpful guide to those who would like to form a better acquaintance with the different books of the Old Testament. They will be sure to gather many a helpful and inspiring thought from these studies, and on the whole will have a clearer view and a higher appreciation of the literature of the Old Testament by a careful perusal of these pages. We heartily commend it to such persons as, in these days of revival of interest in Biole study, would like to follow a devout and believing guide in the study of these sacred writings.

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"THE TRUTH CONDENSED; OR HELPS FOR YOUNG PREACHERS." By G. K. Berry, Editor of the *Pacific Christian*, Portland, Ore. Christian Publishing Co., St. Louis. Price, $1.00.

This is the second edition of the book, which is very well titled, "Truth Condensed," for the author does in small space condense a great deal of important historical information and Biblical truth. The chapters are brief and deal with important topics. They are practically sermon outlines, except that they have much more meat on the bones than the average skeleton sermon has. They are likely, therefore, to prove very suggestive and helpful for young ministers, for whom the book is specially intended.

The volume contains a biographical sketch of the author by R. E. Dunlap, of Seattle, Wash. The Editor of this paper came into personal touch with the family of Brother Berry at an early period in his boyhood home in Illinois, during a meeting held in a country church, during which he baptized a sister and received another sister of Brother Berry into the church, we believe, from the Baptists. W. B. and G. K., the two boys of the family, both were quite young at the time, and neither of them had, as yet, become connected with the religious body for which they have since rendered such useful service. We commend the work to young ministers as a safe and conservative guide in their theological investigations. The work can be secured through the Christian Publishing Company.

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THE CONFESSION OF KENNEDY.

Charles Rann Kennedy, author of *The Servant in the House,* has had more inquiries made on the score of his religious and socialistic propensities than a man could ever answer. In one of these besieged moments Mr. Kennedy wrote this reply to a correspondent: "Strains in my soul, Roman Catholic, Quaker, Church-of-England-as-by-law-established, Greek pagan, atheist, and I feel the pull of them all. Am by birth, blood, breeding, and natural instinct, arrogant, aristocratic, blue-blooded Tory of old school; but by conviction of sin, in my eighteenth year and onwards, a socialist. Hate cant, sentimentality, lying—especially my own."

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CHURCHILL FOR THE CABINET.

The report that Winston Churchill is to be secretary of the navy in President-elect Taft's Cabinet indicates that the literary man is at last coming into his own. Mr. Churchill is probably the best known and most widely read of American novelists, and what has been called "the Churchill vote" ought to have some influence. Readers of Mr. Churchill's novels will agree that he is not without qualifications for political life. His earlier stories, "Richard Carvel," "The Crisis," and "The Crossing," prove that he knows American history, and his knowledge of practical politics is shown plainly enough in his latest books "Coniston," and "Mr. Crewe's Career." The fact that he was educated at the Naval Academy at Annapolis and has always had a special interest in naval affairs gives appropriateness to the rumored appointment.

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A COLLEGE PRESIDENT ON THE MINISTRY.

Three of the important books on the Macmillan list this fall are by college presidents. "The Seeming Unreality of the Spiritual Life," by President King of Oberlin, appeared in September; "The American as He Is," by President Butler of Columbia, is to be published in December; and "The Educational Ideal in the Ministry," by President Faunce of Brown, is out this week. Before he assumed his present position, President Faunce was for years one of the best known preachers of New York City, and he is recognized throughout the country as one of the leaders of thought in his own denomination. Because of his wide experience, both as preacher and educator, he is exceptionally well qualified to discuss the subject treated in his book, the basis of which was the author's Lyman Beecher lectures at Yale last year.

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THE CHINESE MOTHER-IN-LAW.

In China the mother-in-law's position in the family admits of no doubt; she rules her son's wife. "A short time ago, when in Canton, an illustration of this was forcibly brought home to me," writes Frederick S. Isham, author of *The Lady of the Mount,* (Bobbs-Merrill Company) from the Far East. "A wife was found murdered. The husband was accused, and would have been convicted and had his head taken off, when—most obviously—his mother, the mother-in-law in the case, came forward. 'I did it myself,' she said calmly; 'the woman had a bad temper and answered back. So I punished her.' The judge acquitted the son, and, in accordance with Chinese law, inflicted a mere nominal fine on the mother-in-law. She and the son left the court with a look on their faces which seemed to say, here had been much ado about little."

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A DOCTOR ON CHRISTIAN SCIENCE.

A new book by the author of that delightful volume, "Confessio Medici," will receive a warm welcome, particularly when it is known that this most genial and human of physicians is to deal with a subject of very present interest. The title of the new book is "Faith and Works of Christian Science," and the various chapters will deal with such subjects as The Reality of Nature, Disease and Pain, Common Sense and Christian Science, and Authority and Christian Science. A feature of the book will be a critical examination of two hundred cases reported as cured by Christian Scientists.

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"THE BIBLE FOR HOME AND SCHOOL."

Under the general title "The Bible for Home and School," The Macmillan Company has begun the publication of a series containing the books of the Bible in a form that should commend itself to all Bible students. At the outset there is a guarantee of the merit of this work in the fact that it is under the general editorship of Professor Shailer Mathews, of the University of Chicago, widely known as author, editor and theologian. The scheme of the series has indeed signal merits, to judge from its first volume, "The Epistle to the Hebrews," edited by Professor Edgar J. Goodspeed, of the University of Chicago. There is an Introduction of thirty pages devoted to a discussion of Text, Canonicity, Authorship, Persons Addressed, Occasion and Purpose, Date and Place of Composition, Style and Language, Analysis of the Epistle and Bibliography. Then follows the text and commentary, the notes being printed at the bottom of the page and so made easy of reference. An exhaustive index completes a volume of about one hundred and thirty pages. Professor Goodspeed's introduction and commentary are conservative and in the spirit of the best modern scholarship. It would be impossible for the average Bible student to read the Epistle to the Hebrews in this edition without gaining a clearer idea than ever before of its religious and literary and historical importance. The text used is that of the standard revised version, with quotations from the Psalms printed in metrical form in the style of Professor Moulton's Modern Readers' Bible, and with such slight departures from the revised version as have been suggested in the interest of a more faithful translation.

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NEW MACMILLAN BOOKS.

The Macmillan Company is publishing this week the sixth and final volume of the Eversley edition of the works of Tennyson, annotated by the poet and edited by his son; "Specimens of Exposition and Argument," by Milton Percival and R. A. Jelliffe, of Oberlin College; "New Zealand," painted by F. and W. Wright, described by the Hon. W. P. Reeves; "The Light Side of Egypt," painted and described by Lance Thackerray; and "Southern Spain," painted by Trevor Haddon, described by A. F. Calvert.

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BY THE CHRISTMAS FIRE.

One of the books of the present holiday season is a new volume with the inviting title, "By the Christmas Fire" (Houghton Mifflin Co.), containing the latest essays by Dr. Samuel M. Crothers, who has been called "the Oliver Wendell Holmes of the present day," and "the greatest essayist since Charles Lamb." One of his first books was a holiday juvenile, called "Miss Muffett's Christmas Party," which has gone through five editions since its publication in 1902. In 1903 "The Gentle Reader," his first volume of essays, appeared and immediately established his reputation as an essayist, one edition after another being called for. His second volume of essays, "The Pardoner's Wallet," came out in 1905. In this same year he published his Harvard Ingersoll Lecture, "The Endless Life." In spite of the title of his present book, most of his writing is done at his summer camp at Silver Lake, N. H. Situated high on a hill this camp commands an inspiring view of the Ossipee and Chocorua Ranges and there this modern successor of Lamb and Holmes sits and writes his genial, discursive essays in the intervals between his tramps along the country roads and over the hills.

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NEXT YEAR'S ST. NICHOLAS.

A jolly feature of *St. Nicholas* in 1909 will be a series of rhymes and pictures by W. W. Denslow, the illustrator of "The Wizard of Oz," "Father Goose," etc. "When I Grow Up" will be the title of the series, which will portray the "day dreams" of an American youngster. The very little folks are to have more pictures and stories all their own in *St. Nicholas* in 1909 than ever before. One series of an originality and humor to charm the whole household, will be a set of "storiettes" called "Dr. Daddiman's Stories." They are to have illustrations by Fanny Y. Cory. There is to be a new "Queen Silverbell" story by Frances Hodgson Burnett, "The Spring Cleaning"—the best yet, it is promised. And in 1909, too, Mrs. Rebecca Harding Davis will contribute a set of brief little talks under such taking titles as "What We Can," "A New Year's Help," "Three Useful Lives," "Homely Hints for Everyday," etc. These, of course, are only a few of the features.

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ABOUT GREAT MEN.

The Century in 1909 will have some remarkable articles on Lincoln, including unpublished documents from his own pen. The great sculptor Saint-Gaudens wrote his autobiography just before he died; *The Century* will print it. There will be an interview with the great pianist Paderewski. Andrew Carnegie is writing on the tariff for it. Articles by Grover Cleveland's nearest friends will tell the intimate story of his life. Mrs. Rice, the author of "Mrs. Wiggs of the Cabbage Patch," will contribute a great novel, and Thompson Seton a splendid new tale of animal life. The colored pictures will be more beautiful than ever.

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Appleton's Magazine for December is an interesting number, its fiction being especially strong. One might mention "The Renaissance" as one of the best stories, though "The Green Scarab" holds the attention to the last. There is a well illustrated article on the great irrigation plant in Western Nevada known as the Truckee-Carson Project. Prof. G. Stanley Hall writes on "Spooks and Telepathy," and Frank Fayant on "The Real Owners of America," in which he states that two and one-half million investors own the American corporations, and that twenty million thrifty Americans are indirect partners in corporate ventures, which is a rather different view from that generally held. Dr. Aked has another article under the general head of "The Salvation of Christianity," taking up science and religion. His view-point, of course, is modern, and he seeks to explain that much of the alleged conflict between the two comes from the confusion of religion and theology. Doctor Aked is worth reading after, but he sometimes takes himself too seriously, and his subject not seriously enough.

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The *American Magazine* is one of the brightest that we have. In the December number there are many features worth while. The first story by Stewart Edward White is a charming one—the beginning of a series of stories of boy life. Ida M. Tarbell has a second chapter on "How Chicago is Finding Herself," and Prof. W. I. Thomas writes on "The Mind of Woman." Ray Stanard Baker is beginning a series of articles under the general title "The Spiritual Unrest." His first article published in this number takes up a subject that is being widely discussed at the present time, namely, healing the sick in the churches. It is a subject that was discussed at our recent Congress in Chicago. Mr. Baker concludes thus: "In the final analysis it makes little real difference to you or to me what profession does the new work, whether doctor or minister, or a combination of the two, so long as it is done. The final test is service, and to that end institutions and professions must shape themselves. Men, after all, whether ill or well, will follow those leaders who can give them hope, courage, faith, health, virtue, to enable them to meet the inevitable difficulties and trials of this life with a happier face and a serener soul. In any event, the fine new work will go on whether the church in its present form leads it or not. For that way lies truth." We understand that Mr. Baker has a mass of important and vastly interesting facts, and his articles will probably cause some discussion. They are presented in the right spirit and are intended to do good. The title of a notable future article is "The Ungodliness of New York City."

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Putnam's Monthly has a beautiful frontispiece entitled "The Rainbow at Sea," with a poem by Edith M. Thomas. The first article gives a very lucid account of the new nation of Bulgaria, with illustrations. Hugh C. Weir tells how the canal builders are making the dirt fly at Panama. This is, also, well illustrated. Quite a unique contribution is the description of an American Oberammergau, or a passion play by American Indians, which is given on the Kamloops Reservation in British Columbia. It tells of the wonderful work accomplished by a very brilliant French priest. There is an admirably illustrated article on the Milton Ter-Centenary. Some good fiction and the usual columns of "the lounger" make up a very interesting number of this excellent periodical.

SOME OF OUR BIBLE SCHOOLS

MOWEAQUA, ILL.

Dr. F. D. Pratt, supt.; Miss Jennie Manzy, secretary; Miss O'Dessa Pool, treasurer; Miss Bessie Evans, librarian; Miss Mary Rice, pianist. Enrollment, 125; attendance, 100.

This school has a teacher training class of 14, graduated in June, and another class organized. Its weekly collection is not less than $3, and its birthday collection goes to missions.

DES MOINES, IA.

Capitol Hill.

A. J. Small, supt.; Frank Hervey, asst.; Miss Mattie Banghart, sec.; Misses Irene Evans and May Wheeler, assts.; Miss Nora Crooks, supt. primary department. Enrollment, 425; average attendance, 340.

There is a primary department, and the general school of sixteen classes is graded according to size. The Bible class numbers 50, the young men's class 40, while a most remarkable class is one of boys from 11 to 13 years, numbering about 50. A teachers' meeting is held weekly for the study of the lesson. There are rooms for more than half the classes, but not good accommodations for the others. The primary

Charles L. Engle,
Superintendent at El Reno, Okla.

occupies the basement of the church. The average collection is $4.75, and this is taken up in each class. A birthday collection is taken each Sunday for missions. This school is the largest on the east side of the city. For a long time this church had the largest number of any church in this vicinity. The school is seventy-five ahead of its record a year ago, and indications are for an increase this winter. It is competing with its own record and this is creating much interest. It is hoped that the church building will be enlarged next year, and improved equipment provided for all.

University Church.

Dr. G. A. Huntoon, supt.; Vinnie Nourse, sec.; J. A. Burton, first asst. supt. Enrollment, 1,500; average attendance, 800.

The school has three departments—primary, intermediate and Bible. The young ladies' class is taught by Mrs. H. M. Mitchell. This is the largest class of its kind in the brotherhood. There are two teacher training classes. Three hundred and twelve dollars has been given to missions this year. The school is in the best organized and graded condition that it has been for some time. The intermediate department is divided into a boys' and girls' intermediate, with a special superintendent for each, whose duty it is to keep in close touch with the needs. There is a live home department, and also a cradle roll. The hour of meeting has been changed from noon to 9:45 a. m. While there may be a difference for a time, the feeling is that in the long run the school will be benefited. The superintendent reports great hindrance by lack of equipment and room, two of the college buildings having to be used; but in the near future the new building will give better opportunity for work.

SPRINGFIELD, MO.

South Street.

W. R. Self, supt.; W. T. Carrington, J. B. Mack and R. E. Lee, assts.; Earle B. Hopkins, secretary; Dr. H. Boatner, treasurer; Marjorie Phinney, organist; Emory Moffett, librarian. Enrollment, 450; average attendance, about 300.

This school has forty departments, with a superintendent over each. All the classes except the primary department are organized, and each has a president, vice-president and secretary. There is also a teacher training class. There is much need of better equipment. The general collection in classes averages about $6, and there is always money on hand. Twenty-five dollars is paid to state work, and collections are made for missions. The Philathea class for young ladies enrolls 50, with an average attendance of 35. They have a monthly paper edited by the class. There are about 35 in the young men's Baraca class, with an average attendance of 30, and a splendid interest. There is a good orchestra composed of twelve young men and one or two young ladies.

COLORADO SPRINGS, COLO.

First Church.

Dr. J. David Glover, supt.; Mrs. J. N. Beaty, asst.; Miss Elma Sweeney, secretary; R. A. Chadwick, treasurer; Miss Eva Shannon, intermediate supt.; Mrs. M. I. Lucas, primary supt. Enrollment, 382; average attendance, 294.

This school has five departments and nine organized classes, most of them having some special work. Two teacher training classes have been organized, one of young people meeting in the Sunday school, and one of regular teachers and others. There is no special equipment beyond a fairly arranged building. This school has given $30 to one church, $50 to the state board, and its Children's day offering to missions was $106.31. This school is in process of thorough grading. The teachers think this will make their work easier and more satisfactory in every way. Dr. Glover says the organization of classes has been of great benefit. The offerings and attendance this year will average more than last.

FAYETTEVILLE, ARK.

First Christian.

P. R. Davidson, supt.; J. A. Shelton, asst.; Louise Feldt, secretary; Dallas Smith, chorister; Lucille Gilbreath, organist; Guy MacDonald, librarian. Enrollment, 200; average attendance, 160.

There are two special classes in this school besides a union teacher training class made up of different schools. The first primary is a class of which the school is proud. It has an enrollment of 60 pupils and an average attendance of 40, and is one of the brightest classes in the school. "The Daughters of Dorcas" is a class composed of young married ladies, organized about eight months ago with seven members. They now have an enrollment of over 30, and the best average attendance of any class in the school. They have the distinction of raising enough money in less than three years to buy and install a handsome pipe organ for the church. The average collection for the present quarter has been a trifle over $4. The school takes a collection on Children's day for foreign missions.

WATSEKA, ILL.

C. E. Matkin, supt.; Noah Ash and H. Marxmiller, assts.; Clarence Scholl, secretary; Fred M. Tobey, treasurer; G. Edward Arnold, supt. of music; R. Elmore Sinclair, pastor. Enrollment, 210; average attendance last quarter, 187; average this quarter, nearer 200.

This school is organized on the graded plan, there being seventeen classes: A beginners' and a primary department, six junior, six intermediate and three adult department classes. "The Excelsior" Bible class, with J. O. Reeder, teacher, has an enrollment of 82 people over the age of 30. It is completely organized. "The Optimist" (young people's) class is in two sections, with 24 men and 33 ladies enrolled. This class constantly works for the young people of the church. The teacher training class, numbering 42, has been organized only six or seven weeks. This school is supplied with all the paraphernalia of a modern Bible school, and has separate class rooms for nearly all classes, and a devoted band of teachers, who are seldom absent. The weekly collection averages $4.50 for running expenses. No special stress is laid on giving. In the way of missionary offerings, the school gave last year $33 for home missions, $70 for benevolences, $75 on Children's day up until September 30, and expects to give $60 for home missions, with indications pointing to more.

CAMP POINT, ILL.

W. F. Jones, supt.; A. E. Gray, asst.; Miss Nellie Renshaw, sec.; Mrs. Hattie Downing, treas.; Miss Myrtle Garrett, organist; Mrs. Carrie B. Judy, asst. Enrollment, 210; average attendance, 150.

There are five organized classes. J. H. Garrett is teacher of the organized men's class, with thirty-six enrolled, and an average attendance of twenty. Mrs. Lena Roath has a class of boys with an average attend-

Dr. F. D. Pratt,
Superintendent at Moweaqua, Ill.

ance of sixteen, and there is a teacher training class. There are four class rooms, two of them with blackboards, besides the lecture room and main auditorium. The weekly collection is $3.50. The effort is simply to make the Bible school interesting and helpful, and there is always enough money for the needs of the school. All special days are observed, and seldom if ever is the apportionment not raised. At present this school is working under a disadvantage by the church being decorated. Towards this the Sunday school gave $50. It is meeting at present in the opera house.

DELTA, IOWA.

J. C. Reed, supt.; Lizzie Dunn, asst. supt.; Leonora Brainard, secretary; Mary Reynolds, treasurer. Enrollment, 250; average attendance, 200.

The church elects the superintendent of this school, and he appoints all officers. There are no special classes at present, and the equipment is slight, except the regular supplies and Bibles and song books. The average collection is $5, which is taken by classes and reported at the close of the school. To foreign missions $50 to $100 is given; to state Bible school work $20; to the St. Louis Orphans' Home, from $40 to $45 each year. Mr. Reed has been superintendent of the school for fifteen years, and has never had any serious trouble as to the attendance or finances after the first two or three years. The population of the town is only 800, and the Methodist Episcopal church has Sunday-school at the same hour. The members feel they have a fine school, which ranks fifth or sixth place among the schools in the state.

Our Budget

—The holiday season approaches.

—Make it one of good cheer.

—Think of the other man as well as of yourself.

—The Christian Publishing Company has a supply of books and holiday novelties that may interest you.

—As this paper is being circulated, representatives of nearly all the great religious bodies of America are in session in Philadelphia, where the Federation Council meets this week.

—Reports from everywhere indicate evangelistic zeal. Converts are being made north, south, east and west.

—Several special numbers have crowded out some of our regular features, but we hope now to have more space for these.

—The "Overture for Peace," which we published last week from the Indianapolis ministers, was received too late for editorial comment. It is only necessary, however, that we express our hearty approval of the wise and conservative spirit and sentiment of this overture. It is the only path to peace. It may be set down as a certainty that this brotherhood is not going to sacrifice the principle of Christian liberty, which is involved in the opposition to the Centennial program. We realize the importance of ceasing to carry on newspaper controversy over this matter in any spirit of partisan strife. We can not be faithful, however, to our duty to the public, as a religious journal, without emphasizing the principle which underlies this opposition to the action of the Centennial committee. We have been discussing the *principle* involved, rather than the personal feature, so that the issue might be unclouded with personal likes and dislikes. Our brotherhood must be made to see, with clearness and distinctness, the fundamental principle involved in this controversy, and once they see it there is no question as to their decision.

—We are always glad to call the attention of our readers to the work of the Christian Woman's Board of Missions, and to the day which is set apart in the interest of that great organization. We publish some matter elsewhere relating to the day, and we trust that our churches everywhere will give due recognition to this day, in view of the splendid work which our Christian women are doing, both in the home and the foreign field, and for the spiritual life and development of our churches.

—We have been accustomed, as a religious body, standing on the broad platform of Christian unity enunciated by the pioneers of this movement, to speak disparagingly of "heresy trials" as conducted by our religious neighbors to test the theological soundness of certain ministers among them, whose views were supposed to be unorthodox. But if we are to have "heresy trials" at all, would it not be more just, more dignified, more *Christian*, to summon an ecclesiastical court, where the accused would have an opportunity of making defense before his accusers, than to condemn a minister unheard, on mere newspaper reports, with a religious journal as prosecutor, and its readers, who are not allowed to see the defense of the accused, as jury?

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—S. P. Spiegel goes to Wilson, N. C.

—Dr. Dye is to be in St. Louis December 13.

—S. Boyd White takes the work at the Central Church, Moberly, Mo.

—L. A Betcher has resigned at Alexandria, Ia. Further particulars later.

—G. P. Adcock, of Fort Scott, Kan., is available for part-time preaching during the next year at points within reach of his home.

—John R. Golden will begin a meeting with the church at Ipava, Ill., early this month.

—Charles E. McVay is to lead the singing in a union meeting at Palmyra, Ill., through December.

—E. L. Frost, of Rock Falls, Ill., starts a two weeks' meeting at Woodville, Mich., a country point, December 6.

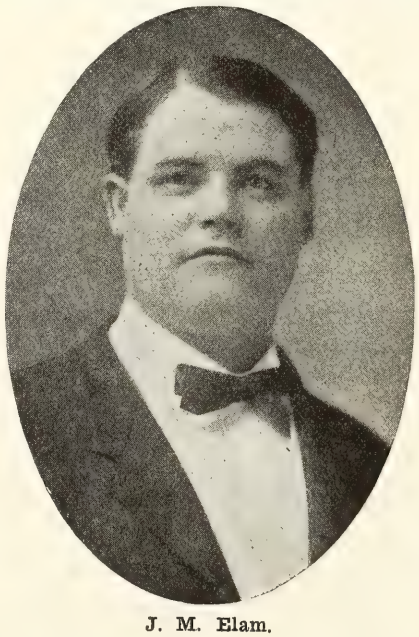
—J. Wade Seniff, of Pittsfield, Ill., can sing in a meeting through December if arrangements be made at once.

—J. R. Middleton has gone from Lewis, Kan., to take charge of the First Christian Church at Duncan, Okla.

—A. B. Chamberlain has resigned his pastorate at Auburn, N. Y., by reason of ill health, and has moved to La Grange, Ill.

—J. P. Holmes, who preaches at Sayre, Okla., and McLain, Tex., has, we learn, been very ill with fever at his home in Erick, Okla.

—J. M. Elam, who has had fourteen years of successful experience as a pastor and evangelist, is giving himself again to the evangelistic field, for a time at least. He has held notable meetings with such churches as the Third Christian Church at Danville, Ill., Hammond, Ind., and was one of the



J. M. Elam.

three evangelists under whose leadership the great Marion, Ind., tent campaign was conducted a few years ago. He has the strong recommendations of such men as Judge C. J. Scofield, S. S. Jones, Z. T. Sweeney, J. H. O. Smith, W. J. Wright, and members of THE CHRISTIAN-EVANGELIST force. Brother Elam is now making dates and can furnish a singer if desired. He is at present in a meeting at Festus, Mo., but his permanent home is Litchfield, Ill.

—The fact that the line between faith and opinion may be difficult to draw at some points, does not argue that the distinction between the two realms is not, in general, very marked. It is difficult, for instance, to draw the line where daylight ends and darkness begins, but day and night are very distinct periods of time, and possess very distinct characteristics, so that no man with eyes is likely to mistake the one for the other. When there is doubt as to whether any given position belongs to faith or opinion, Brother Spencer's advice indicates the obvious Christian course: Judge each other with charity; give your brother the benefit of the doubt.

—Preston B. Hall takes up his work in Virginia Christian College at once. He will be a valuable acquisition to this admirable institution.

—A very excellent meeting has been held by R. A. Hamlin and Leonard Daugherty at Lake Charles, La., and Brother Hawkins tells about it in another column.

—A. C. Bragg, the last pastor of the old First Church, Fitzgerald, Ga., which has united with the Central Church, has taken up the work at Guyton, Ga.

—We publish some account on another page of the dedication of our new building at East Orange, N. J. All concerned in this deserve the greatest of credit.

—An evangelist and singer is wanted for a meeting in January, and none but the best need apply. Recommendations should be sent to J. E. Stebbins, Whitten, Iowa.

—Bishop M. Hopkins has started his work at Erick, Okla., with good prospects. Forty have been enrolled in the teacher training work, and two additions to the membership are reported.

—The editor of this paper would like to buy or borrow a copy of the Life of Thomas Campbell, by his son Alexander, and of Barton W. Stone. Address, Editor THE CHRISTIAN-EVANGELIST, St. Louis, Mo.

—The house of worship just completed at Neodesha, Kan., is to be dedicated by L. L. Carpenter next Lord's day. Under the ministry of J. W. Carpenter the congregation has been enjoying a large measure of success.

—We are in a position to put some church in communication with one of our faithful and successful young ministers, who has had several years of fruitful experience in a difficult field. He has no family other than a consecrated wife.

—Rally day at Stanford, Ill., was a splendid success, there being 203 present and an offering of $43.50. There is a fine corps of teachers there led by an up-to-date superintendent, F. E. Garst, and C. W. Marlow is the pastor.

—"The next thing is a new building," writes J. F. Hay, of Glasgow, Kan. We hear that the Alpha Class there has presented the Bible school with a fine piano recently, and the Ladies' Aid has purchased new seats for the church.

—We very much regret to learn of the death of Mrs. W. F. Rothenberger, wife of the minister of the Franklin Circle Church, Cleveland, O. She was the daughter of Brother and Sister A. R. Teachout, and a woman of fine talent and Christian devotion.

—I. N. Grisso is conducting his own meeting at Waveland, Ind., and is being assisted by F. E. Trucksess in the music. Some of Brother Grisso's topics are "The Grandest Work in the World," "Mr. and Mrs. Lot," "Rome, Paul and God's Dynamite."

—The Central Christian Church Sunday-school of San Antonio, Tex., observed boys and girls' rally day and sent $51.66 to the Home Missionary Board. This school took the prize last year in the state of Texas, and hopes to win it again this year. J. E. Adams is the superintendent.

—Charles H. Caton is doing a fine work at Savannah, Mo., where the conditions have been very difficult. Everybody speaks in the highest praise of the meeting just held by the pastor. Brother Caton is a preacher of exceptional ability, and a larger field will, no doubt, claim him ere long.

—W. A. Webster has resigned his work at Rifle, Colo., to take effect on or before January 1. We are sorry that he finds this necessary. Brother Webster has done a good work, and we trust it will not be long until he is again busy. His new field of labor has not yet been decided upon.

—J. Will Walters has accepted the call from the church at Sullivan, Ill., beginning December 1. He will move his family from Niantic January 1. Here is where Charles Reign Scoville held a big meeting two years ago with 700 additions. Applicants for the Niantic pulpit should address the clerk of the church, N. A. Boone.

—H. A. Eicher sailed on Nov. 21 for India on the steamship Columbia. His address will be Harda, Central Provinces, India. He orders THE CHRISTIAN-EVANGELIST to follow him, expressing his appreciation of it. and his desire not to be without it. This is the report that comes from many mission fields.

—It is because brethren do "cherish a deep love for the cause our fathers contended for," that they will repudiate the spirit of intolerance that is leading some to make their own opinions an essential part of the faith, and therefore tests of fellowship. This is foreign to the plea of our fathers, and in direct opposition to it.

—R. B. Helser has accepted a call to the church at Centralia, Mo., to assume charge the first Lord's day in January. His successor at Fayette, Mo., where he has had four and one half years' successful ministry, has not yet been chosen. Communication with regard to this should be addressed to T. B. Chenoweth, secretary of the church board.

—Talmage DeFrees has resigned at Frankford, Mo., to take the work at East St. Louis, on January 1. There is a strong, well-organized congregation of 350 members at Frankford. The congregation is well-to-do, and they will pay a minister $1,000 salary. It is hoped that the new building will be well under way at East St. Louis by the time of the Centennial.

—Evangelists Breeden and Saxton have had a great time at Eureka, Ill., where there were 10 additions. Brother Breeden made a pleasant call on THE CHRISTIAN-EVANGELIST force on his way home, and he and Mrs. Breeden start at once for California for a brief rest. Brother Saxton has been at Sabina, Ohio, with Brother Brundige, and is to be with Brother Breeden at Fresno, Cal., in February.

—S. C. Brock has had a very successful year in the pastorate at Laurens, Iowa. Recently he held a meeting at Sutherland, in the same state, and revived a decadent church, and arranged for a salary of $800 to be paid some active young man, who will work there and at Larrabee, about eight miles distant. Those desiring to inquire about the place should write Brother Brock at Laurens, at once.

—S. D. Dutcher has resigned the pastorate of the First Christian Church at Omaha, Neb., and accepted a call to the Central Church of Terre Haute, Ind. Brother Dutcher has had a successful career, and has recently seen one of our best church buildings erected by his congregation. The brethren at Omaha have a good man in view as his successor and do not, therefore, invite general correspondence. Brother Dutcher will enter upon the work at Terre Haute, January 1. He succeeds L. E. Sellers, who recently entered the evangelistic field.

THE CHRISTIAN-EVANGELIST

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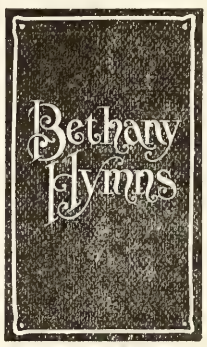

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Cheney, Kan., Nov. 30.—Ninety-seven added, with Edward Clutter, evangelist.—H. T. Myers, minister.

Special to THE CHRISTIAN-EVANGELIST.

Anderson, Ind., Nov. 30.—Dark, rainy day yesterday, 54 added; 200 in eight days, or 25 per day. House packed continually, building too small, members fill it. Overflow addressed by Brother Grafton last night. Van Camp and Rockwell singing. —Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

East Orange, N. J., Nov. 30.—A great day in New Jersey. First and only church of the Disciples of Christ in New Jersey, a magnificent building costing $38,000, with a seating capacity of 1,200, and filled to overflowing at each of three services, was dedicated November 29. Z. T. Sweeney at morning and afternoon services made appeal and raised $19,000, instead of $15,000 asked for. In the evening Miner Lee Bates, president of Hiram College, a former pastor, preached the dedication sermon. At the conclusion 18 made confession and nine letters were received. W. J. Wright, secretary of the American Christian Missionary Society, one of the first to lend a helping hand when this work started in 1900, traced its history from its first meeting over the plumber's shop, then to the small chapel on to the victory of this day. New York City and Brooklyn were represented by Pastors S. T. Willis, Herbert L. Martin, J. P. Lichtenberger, Joseph Keevil, Walter S. Rounds and W. C. Bower, from Tonawanda, N. Y. —L. N. D. Wells, pastor.

Special to THE CHRISTIAN EVANGELIST.

Harriman, Tenn., Nov. 30.—Began here yesterday with W. T. Wells. Last night's audience one of the largest in the history of the church. The members are enthusiastic. The field is considered very difficult. Pray for us.—Brooks brothers.

Special to THE CHRISTIAN-EVANGELIST.

Barnes, Kan., Nov. 29.—Closed a splendid meeting here to-night; 21 added—all adults and most influential people in the community. This church greatly strengthened and rejoice in this victory for the cause in Barnes. Plainview Church, Memphis, Neb., next.—Adams and Dobson.

Special to THE CHRISTIAN-EVANGELIST.

La Harpe, Ill., Nov. 29.—Fine meeting, 17 to-day, 31 to date. Bilhorn singing; L. G. Huff, minister, is loved by all.—H. Gordon Bennett.

Special to THE CHRISTIAN-EVANGELIST.

Aurora, Mo., Nov. 29.—New edifice costing $23,000, dedicated to-day by Dr. Breeden. Raised over $12,000, covering indebtedness of $11,000. Great rejoicing.—G. E. Prewitt.

Special to THE CHRISTIAN-EVANGELIST.

Salem, Ore., Nov. 29.—Nearly 100 added here in two weeks. The city of Salem religiously stirred. About 1,500 to-night. Part of program last Saturday evening was street parade of the congregation. We continue. David Errett, the minister, and his congregation giving royal support. We humbly beg that each reader shall at least offer one prayer for the meeting.—Small and Shaffer.

Special to THE CHRISTIAN-EVANGELIST.

Coffeyville, Kan., Nov. 29.—Rained out two nights; 120 to date; continue another week. Harlow's sermon to-night on our plea was the strongest ever heard here.—Ellis Purlee.

Special to THE CHRISTIAN-EVANGELIST.

Salina, Kan., Nov. 30.—Closed here to-night with 162 additions; great victory; begin at Budd Park, Kansas City, Mo., to-night.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Kearney, Neb., Nov. 29.—Beginning here with E. M. Johnson; 24 additions to-day. Tabernacle seats 800. Because of a change of dates we are open for January; what church wants the date? We prefer to go to Oklahoma or Kansas.—Fife and son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Logansport, Ind., Nov. 29.—Closed short meeting at Pomona, Cal., with 201 responding and meeting really only beginning. Blessed fellowship with many Southern California preachers, many with us several days. This is only a sample of the way they help each other in that border land. Brother Clubb is a royal host. California not more difficult for our plea than other places. Starting at Logansport, Ind., with 34 to date. As hard a field as I have had, but responding wonderfully. Joseph Craig a great pastor. Leroy St. John starts with me to-day; great men's meeting at Elks' Hall.—Herbert Yeuell.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., Nov. 29.—Meeting closed; 54 added to-day, 37 to-night, 97 the last week 406 in five weeks and one day; 1,820 in Bible school. Hard rain to-night but biggest crowd of the meeting. Judge Webber, of Elyria, addressed overflow meeting. The Kendalls begin with Mercer at Springfield, O., Tuesday.—Welshimer and Kendall.

Special to THE CHRISTIAN-EVANGELIST.

Eureka, Ill., Nov. 29.—Meeting closed; 110 added in 22 days. Breeden, evangelist; Saxton, singer.—A. W. Taylor, minister.

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Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

SOME ANNOUNCED PLANS FOR C. W. B. M. DAY

The correspondence coming to the secretary's desk indicates a widespread co-operation in the purpose to present the work of the Christian Woman's Board of Missions to the churches some time during the month of December.

The large majority will use the first Sunday. This is preferable and is to be commended. Then many auxiliaries that observe the day the first Sunday have been asked to reproduce their program in some nearby church where there is no auxiliary.

A number of pastors will exchange pulpits in the presentation of the work of the Christian Woman's Board of Missions on this annual missionary day. State officers, national officers, state missionaries (organizers) are to aid in this service during December. There is a great call for missionaries as speakers. We could use one hundred like those we now have home on furlough and ready for such service.

A number of auxiliaries and churches will use the stereopticon views. The national executive committee has three sets in the field. Kentucky, California and Michigan have their own views and machines. A number of individuals and auxiliaries have arranged for these also.

Orders for supplies show great interest. One hundred thousand C. W. B. M. day collection envelopes have been sent out. Orders for these are still coming in. Fifty thousand C. W. B. M. day program folders are in circulation. The second edition of "Snapshots from the New Orleans Convention" is exhausted.

The day will be observed in all lands where there is a Christian church, and an offering will be taken for the work. Two years ago Providence, Jamaica, sent to headquarters the first C. W. B. M. day offering, $6.50. Bilaspur, India, has an auxiliary of sixty members. Each member will make an offering. Jamaica has an auxiliary of seventy members. The very poorest will bring a gift.

In hundreds of churches a great gift of women is to crown the day's work. A message just received from Des Moines says: "When the call for new members is made, it is planned to have at least one hundred women ready to respond, each with a gift of at least one new name." The inspiration of such an event will sweep an audience forward to the plane of a great and a worthy effort. We used this plan last year and have been convinced of its power.

Large gifts will pour into the treasury. Many will become life members of the national organization and pay $25. These life membership gifts can be paid in five annual installments, two yearly payments or by cash. Shares of $50 each, for station support, will be taken by many. By station support is meant the expense account in the various missions aside from the salaries of the workers.

Word just comes that Mason City, Iowa, will become a living link. This is the largest auxiliary in the world. Other societies will announce living links later. One state hopes to find five living links this year.

The first report of the observance of the day comes from Hutchinson, Kan., as follows: "Had a great C. W. B. M. day yesterday. Raised $800. Rejoice with us. All happy here. Sincerely, O. L. Cook." For local reasons an advance date was chosen. Brother Menzies is their living link.

With great hope for the day,
Mrs. M. E. Harlan.

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HACKLEMAN MUSIC CO.,
Indianapolis, Ind.

PIONEERING IN AFRICA

By A. F. HENSEY

Mrs. Hensey and myself have just returned from a ten days' excursion up the Bosira River. Through the kindness of the commissaire of this district, we went up on the S. S. "Maringa" and returned on one of the steamers of the Trading Society, known as the "S. A. B.," the director very kindly allowing us the use of his own cabin. Much might be written of what we saw in all this journey, but I shall try to tell you only of the new work which we have opened up in the neighborhood of Bussira, the headquarters of the S. A. B. Dr. Widdowson and I made the first visit to this district last January, and in the towns of Besengo and Bonyeka we now have seven evangelists and 700 enrolled inquirers. Of these latter, fully 100 seem intensely earnest.

The work at Bonyeka is beyond description. Our entrance was a triumphal march, and we were soon surrounded by hundreds of welcoming natives, the greater part of whom had never before seen a white woman. Some who came after we had gone into the house set apart for our use fought for a peep into the doors and windows, and it seemed for a time that they would break down the flimsy walls.

Then they sounded the great wooden drum and the people assembled to hear God's message. Picture if you will a great spreading-branched palaver tree, and you can see the auditorium nature had provided for us. Within the ample shade of this African temple sat a great circle of red-painted natives. In the center of one side sat the chiefs and old men, each in his own chair of state, with a curious broad-bladed knife in his right hand. To their left sat the young warriors, uneasy with the spirit of those who are more used to the battle-ground than the temple, and beyond them the boys, as fidgety as the boys of any land. To the right the women and girls were huddled in a shapeless mass, as full of giggles and gossip as might be expected. The other side of the circle was made up of those who are more earnestly seeking for the Light. These sang with much zest, if little tune, "There's not a friend like the lowly Jesus," and then came the Message.

In this concourse sat more than 800 people. It was the moment of a lifetime, and so knew our Bolenge boys. I wish that some who doubt the wisdom of missions could have seen one of these, Iyokansombo, as I first saw him; the longest, lankest and awkwardest boy who ever struck a mission station, and then have seen him as he stood at that supreme moment. As if conscious of the hour and the dignity of the message, he seemed to stand a little straighter and taller, and as he "reasoned of righteousness, and self-control, and the judgment to come" and pressed home the claim of Jesus Christ as the Savior and King of men, the whispering and fidgeting died away, and in tense eagerness they leaned forward to catch every word.

The service over, the elders remained. Then arose Lonjatake, the hereditary chief, who in his own town is as autocratic as the Czar, ponderous in the dignity befitting a man who has 210 wives and 40 houses in which they live. Thus said he: "White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree them, it will be good for Bonyeka. At Bolenge there are other missionaries. Why don't you and mamma stay here with us? We will build you a house and you shall teach us of your new 'witch-doctor,' whom you call Jesus, and perhaps even we old men will agree to Him." We explained to them the present impossibility of a mission station there, but they agreed to build at once a large house in which to worship God.

I do not think that I ever stood in the presence of a greater opportunity, so tinged with sadness. Here is this great population, twenty times as large as that of Bolenge; their hearts are open. Neither the vices of civilization nor sleeping sickness have reached that far. If we could but strike while the iron is hot! But to secure a mission site there means a wait of probably two years, and Bonyeka is 250 miles from Bolenge, making frequent itineration impossible. Oh, for a steamer, be it ever so small!

You would not believe me if I should tell you the number of people that could be reached with the Gospel by means of a suitable steamer.

We are so few that the vastness of our field casts always a shadow over us—the darkness which comes over the heart when as we see all these people without the changing power of the One who is the fairest among ten thousand. As you pray, will you remember to pray "for us also, that God may open unto us a door for the Word," that these two millions of people may be saved both for the life that now is and for the life yet to be?

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The Georgia State Convention

The sixtieth annual convention of the Georgia Churches of Christ convened with the Central Church, of Fitzgerald, November 9-12. In some respects this convention did not measure up to former conventions; in others it was fine. Howard T. Cree, vice-president, presided in his usual dignified manner.

Monday evening was given to devotions and a sermon by E. R. Clarkson, a missionary under the state board. One young lady confessed her faith in Christ.

Tuesday morning was given to reports from the various districts. Talks were made by Brothers McDonald, Clarkson, Hook, Roper and others. Bernard P. Smith, secretary of state missions, reported more than four hundred additions under work of the state board, and also a neat sum of money in the treasury. The convention was favored with a fine address by H. A. Denton, which was followed by a call for pledges for state work. About $1,000 was pledged, which was much less than last year. This was caused by the small attendance. Fitzgerald is to one side of the state, and there are but few churches in that section. Wisdom teaches that, as a rule, our conventions should be held in the heart of our church population.

Tuesday afternoon was occupied by addresses by L. M. Omer, of Sandersville, on "Lining Up the Church," and Howard J. Brazelton, of Macon, on "How to Increase the Efficiency of the Churches." These addresses were very helpful and will do great good. The latter part of the afternoon was given to the Woman's Society of Georgia Missions. Mrs. B. O. Miller, of Augusta, is president. Much work was reported, with three new churches organized. Miss Mabel Langford delivered a fine address on "Woman's Work."

At the evening session a crowded house listened to a masterful address by J. J. Haley, of Eustis, Fla. Brother Haley represented the Foreign Mission Board. His address made a deep impression.

Wednesday was a very busy day. Hearing reports of committees took a large part of the morning. The committee on place reported Winder as the place for the next convention, but after much discussion the convention voted to go to Dublin, a new town in Central Georgia, which has a magnificent new stone church building. We shall all labor and pray for a great convention in 1909. These reports were followed by enthusiastic addresses by Pres. Ashley S. Johnson and Secretary James H. Mohorter. These brethren stirred the convention until there was hardly a dry eye in the audience. Brother Shaw took an offering for our benevolences, which amounted to over $500. Brother Denton spoke again to the delight of all. Our Georgia churches will ever welcome H. A. Denton to her annual gatherings.

The C. W. B. M. utilized the afternoon with a profitable discussion. Mrs. H. K. Pendleton, of Atlanta, presided. Much work was done.

The night session was crowded to its utmost with a session of the Education Society, an address by Mrs. L. M. Omer, of Sandersville, on "Centennial Aims of the C. W. B. M.," and an address by Marion Stevenson, of the Christian Publishing Company. Brother Stevenson gave a Bible study each morning on our Bible school work. which will increase the efficieney of our Bible school work all over the state. His work will be lasting in its effect for good. We hope to see Brother Stevenson in Georgia many times in the future.

Thursday morning was given to a business session. There was no afternoon session. Addresses were made in the evening by Pres. Johnson and Brother Stevenson. These were of a high order. This closed the sixtieth annual session of the Georgia Christian Missionary Society.

John H. Wood.

Winder, Ga.

The Church in Columbia, Mo.

I spent nineteen days in this beautiful little city, justly famed as the Athens of Missouri. I had exceptional opportunities of studying the condition of our cause in this Mecca of the faith. I know of no city of similar size in the brotherhood where such a splendid combination of factors and forces and conditions are at work for the achievement of great ends. The State University, with its two thousand students, enrolls this year more than four hundred Disciples of Christ. Christian College, for young women, —one of the greatest, if not the greatest woman's college in the west—brings annually a large constituency to the church from the best and most cultured homes of the middle west. Here, too, the Missouri Bible College, with strong, scholarly students like Lhamon and Sharpe, is equipping young men for the highest ministry of the Word. And these pour the tides of their lives into the Church. The church itself, with a glorious history and the heritage of some of the noblest minds and hearts of our Reformation, is the dominant and commanding force of the city. The church still holds and cherishes some of the rarest and choicest spirits of the brotherhood in Mrs. Pearre, founder of the Christian Woman's Board of Missions; Dr. W. T. Moore, the sage and cosmopolite, F. W. Allen, and a score of others, scarcely less famed.

But the predominant force in the Columbia church to-day is Madison A. Hart, the gifted, cultured, consecrated minister. He is young, vigorous, virile, vital. He is aware of the spirit of the age and is interpreting to it the glorious gospel of the Son of God. He is far from being a moss-back, and he lacks much of being a destructive radical. He is loyal to the Lord Jesus—absolutely loyal in message and method and ministry. He enjoys the confidence and the affection of everybody in Columbia, both in and out of the church. Unless every indication goes awry he is entering upon a career of unparalleled success with all the conditions of triumph at hand—the field, the force and the consecrated passion for Jesus and for souls.

H. O. Breeden.

Eureka, Ill.

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NEWS FROM MANY FIELDS.

Tokyo Letter.

The cold stiff wind we faced in leaving the Golden Gate was in marked contrast to our reception at Honolulu. Here the air was balmy and soft zephyrs, that had kissed many a palm and scent-burdened bloom, passed on to sport with the breakers, whose dazzling whiteness marked the parting line between the rich blue of the ocean and the restful green of Oahu's tropical profusion. Here we dropped anchor for ten hours. Many native boys had swum close to the great ship's side to catch a dive for the coins which passengers tossed to them. The Manchuria's wenches and derricks were soon receiving and passing out tons of freight. Tourists hastened here and there to do Honolulu and get back by sailing time. As the armoured cruiser fleet was near at hand the city was gay with flags and bunting. Everywhere, whether on the streets or street cars one could see mingling freely with Americans, Japanese, Chinese and native Hawaiians. If you visit Honolulu do not fail to go to Waihiki Beech. Here surfboats ride toward the shore with the ocean swells which break our hidden coral reefs. Further in you can stand or lie on a plank and race up to the sandy beech with the crest of a mighty wave fretting and foaming in your wake.

That evening as we lifted anchor, to the west was the sinking sun just touching the briny blue and a golden glory was splashed all over the western sky. To the east, resting upon the mountains were dark storm clouds, in front of which a rainbow stood out bold and high circling from Punch Bowl to Diamond Head. Nestled within these contrasts of color lay the city, our ship and its wharf. The boat's decks, the gangway and the landings were swarming with living souls from many lands. Standing space was littered with the petals of bouquets and wreaths which with a kiss or a smile friends had thrown at one another. All the while Honolulu's noted band was playing alternately the favorite airs of each nation. There seemed to be no color line, no race line. The occasion really seemed typical of heaven—for here was beauty of landscape, safety of harbor and fraternity, love and good will. Could each one present have passed on to his own countrymen the spirit of the hour peace would reign on earth. As we steamed out further and further and the gem of the Pacific receded from view my longings were that the earth's kingdoms might soon fall to the scepter of the One altogether lovely.

We awoke on September 11 to find we had already anchored in Yokahoma harbor. Eight years ago when we came to Japan we were met by Miss Levina Oldham and P. A. Davey, and here again was the same kind hearted Davey to grip our hands and to welcome us back to Japan and the work. When we landed the first time there was not a single Japanese to meet us. This time they were on hand. Among them was Imamura San, the secretary of the governor of Formosa; Kondo San, an enterprising importer, and Kawai San, who attended Drake University. Among the many who called at our home in Tokyo shortly after was Frank Otsuka, well known in the Central States, and Miss Kate V. Johnson, just returned and now the senior missionary of our group. Our missionaries, every one, as well as scores of Japanese, have given us a royal welcome back to Japan. And how could it be otherwise? Take the world over you will not find a better balanced and equipped lot of missionaries, both in heart and mind, than represent the Disciples in Japan. It seems strange that the Weavers, the Guys and the Stevenses are not here. Ill health and bad climate make great gaps in the ranks. We miss the beloved ones who have gone and must go, yet there is peace and good cheer and a hustle about our band that warrants success in all the King's business.

A few days after landing I was delighted, among other evidences of our growth as a mission, to attend the dedication of Miss Mary Rioch's new two-story day school building. She is a sister of our David Rioch, of India. Some twelve years ago she opened a charity school in a closely packed district of Tokyo. Her work has grown with the years. Hers is the victory of love and prayer, of waiting and self-denial. Her school is a grand success. It has governmental patronage and each pupil now pays a fee. The school will accommodate 200. There is a daily attendance of 158. The children being gathered from many homes, Miss Rioch has a leverage on the whole community. Consequently, her Bible school and Bible women's meetings are well attended. This fall she will open a new kindergarten department. I have often thought it was a pity that our people at home could not see Miss Rioch on rainy days with mud up to the ankle, go from home to home on her missions of mercy. Although the churches may forget to pay for all such on the firing line, heaven will surely honor them and the King will stand by them as he promised. Some time back an old lady, a Japanese Christian of some means, settled in a tough community. The boys and girls made life miserable for her. So the old woman experimented with Christ's plan of returning good for evil. She built a swing for the children in her own yard and invited the vagrants into her home for sport and amusement. Soon after this earnest Japanese started a little Bible school in her own house. It has grown so that Miss Rioch has been called to guide the work. The Bible school of 100 still meets in the old lady's home, composed of her former tormenters.

Gentle reader, if you were here this afternoon we would take you with us and A. W. Place and wife to a banquet that a former Buddhist priest has arranged for us. He is the first joy and reward of our labors years ago. To-morrow our missionaries in Tokyo meet together to break the loaf and greet the McCalls who have just come to reinforce us from America. As I sit here in my study by the open window I can hear the summer birds and insects singing. The sun has not set yet, the evening's dampness has gathered on the lawn. Flower and trees that I planted there years ago are blooming. The palms and bananas have spread to fine proportions. We are safe in Japan again. I hear the voices of all my children at play. Kind faces, earnest faces who wished us well in the dear home land come crowding into the vision. And so you understand why one missionary's heart bounds with joy and offers grateful praises to the Father of earth and sky, of life and thought, for the unthinkable fulness of grace revealed in Jesus.

Fred E. Hagin.

Northeast Pennsylvania.

There are fifteen churches in northeastern Pennsylvania, ministered to at the present time by seven ministers. W. I. Burrell preaches for the churches at Benton, Stillwater and Cambra, G. C. Zeigler for Berwick and Bloomsburg, George Youlls for Huntsville, L. O. Knipp for Plymouth, C. A. Frick for Westmoor, R. Bagby for the Dunmore church, Scranton, and E. E. Manley for the Providence church, Scranton. The church at Sweet Valley has been without a minister since W. H. Weisheitt left to take up the work at the Calvary church, Pittsburg. A good man is needed for that field. The churches at Millville, Lungerville, Derrs and Rohrsburg are without a minister since James Kerfoot resigned to go to college. The church at Wilkes-Barre is a mission, meeting in the Y. M. C. A. rooms, and is assisted by the American Chirstian Missionary Society and the Eastern Pennsylvania Christian Missionary Society. E. E. Cowperthwaite has ministered to this church forcefully and faithfully for four or five years, but has resigned to take up other work, and the congregation, with the approval of the A. C. M. S. and the E. P. C. M. S., has called C. H. Frick, of Crafton, who will locate there as soon as he can arrange for a suitable man for Crafton. In the mean time the ministers in the vicinity will supply the pulpit. These ministers have organized a ministerial association which meets monthly in the Y. M. C. A. parlors in Wilkes-Barre, with L. O. Knipp as president and E. E. Manley, secretary and treasurer. At the last meeting the secretary was instructed to send notes to our papers.

E. E. Manley.

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Hamlin and Daugherty at Lake Charles, Louisiana.

Evangelist R. R. Hamlin, of Fort Worth, Tex., and his singer, Leonard Daugherty, of Louisville, Ky., closed a most successful meeting with the church here. For weeks the church had been at work preparing for the meeting. Twice a week during the four weeks of the meeting a neat four-page paper was published, which went into two thousand homes in the city, being distributed with the largest of the daily papers here. Every day each of the daily papers had a column account of the meeting. Announcements were painted on the sidewalks every other day, and blackboards and poster advertisements were liberally used. The crowds were the best ever had in this city by any evangelistic meeting and the interest never faltered. The church has had a rather checkered career and great results in additions were not expected; it was desired, rather, to strengthen our position in the city, and build up the membership spiritually. This was done, and over thirty men, women and children added to the church. Those who came into the church during this meeting were among the best people of the city and add greatly to our strength and influence. About seventeen came by primary obedience, some from the Baptists and some from other bodies. The church is left stronger in every way, and Brothers Hamlin and Daugherty won the love and gratitude of pastor and people by their splendid work. We wish to commend Brother Hamlin, too, as a man who is not afraid to undertake a difficult proposition. Every dollar of the expense was on hand before the meeting closed and a nice balance left in the treasury.

Otis Hawkins, Minister.

Michigan, Third District.

A convention of the Third District of the Michigan Christian Missionary Society, held at Wayland, was called to order by Pres. C. A. Preston, of Ionia. Addresses were given by pastors of the district, as follows: "The Church and Men," O. W. Winter, Belding; "Incidental Evangelism," E. E. Barnes, Grand Rapids; "A Plea for Enthusiasm," W. A. Bellamy, Grand Rapids; "The Country Church," J. W. Curch, Ballards. The addresses were suggestive and helpful.

Thursday afternoon was given over to the session of the C. W. B. M. The ladies who took part in the program were Mrs. Frank Pickett, Wayland; Mrs. B. C. Kimes, Grand Rapids; Miss Nanna Crozier, Ballards; Mrs. A. G. Markham, Ionia; Mrs. J. J. Terry, Wayland. The session was exceedingly interesting, inspiring and practical.

At the closing session of the convention the address on "The Work of the C. W. B. M.," by Miss Crozier, revealed a thorough knowledge of the organization, its purpose and activities, and was well received by the audience. The closing address was delivered by corresponding secretary F. P. Arthur, of Grand Rapids. With characteristic optimism and force he presented a splendid view of the attainments and aims of the Disciples of Christ. Mr. August Sooy was the enthusiastic convention chorister and Mrs. E. G. Campbell the efficient organist.

The Christian courtesy of the Congregationalist brethren in giving us the use of their church for the evening sessions is fully appreciated. Our house of worship could not be lighted because the plant of the electric lighting company was out of commission. The hospitality of the Wayland brethren will be long and delightfully remembered. Much credit is due pastor E. G. Campbell for his work of local preparation. The Wayland church is prospering under his leadership. Five hundred dollars has recently been spent in improving the property. The attendance at the convention was not large, but what was lacking on account of numbers was more than made up by the earnestness and enthusiasm of both speakers and hearers. Strong emphasis was placed on planning and accomplishing larger things during this Centennial year. Two conventions are to be held, one with the Lyon Street Church of Grand Rapids, March 30, 31, and April 1, 1909, the other with the Belding Church soon after the Centennial at Pittsburg. The officers for the year are G. Webster Moore, Ionia, pres.; W. Muir, Grand Rapids, vice-pres.; O. W. Winter, Belding, sec.; W. P. Workman, Grand Rapids, treas.

O. W. Winter, Sec.

Notes from the Arkansas Traveler.

The Arkansas Traveler and his wife attended the national convention at New Orleans. Arkansas had, perhaps, more representatives present than any other state. Such a spirit as was evident in that splendid gathering of our brethren can not but help to inspire us all to undertake greater things. In this state we lack enthusiasm—what some people call "vision." An ardent desire to accomplish that which we see needs to be done for the extension of the Lord's kingdom is what is needed. This, I think, we have received, to some extent at least, at the recent convention.

If you have not sent in your offering for state work, do it now. There is no enterprise in all our great work so important as state missions. Strengthen our stakes at home, and the other problems will be solved.

We are praying for a great campaign this winter. Some splendid meetings are being held in different localities and preparations are being made for others. Percy G. Cross, who held a good meeting in Prescott, which resulted in 119 accessions to the church and a new building started, is with the church at Hot Springs. H. A. McCarty and daughter are in a meeting with the church at Clarendon. The corresponding secretary and wife are in a meeting at Arkadelphia. These brethren have been struggling along for twenty years, but recently the Church Extension board made it possible for them to buy the Baptist church, a commodious brick building in the center of the city, and the meeting is being held there. Great crowds are hearing the gospel each night, and several accessions have resulted. This is a college town. The Methodists and Baptists each have a well equipped institution and fine church property.

We are in need of some good preachers in this state—men who will work, and who will stay. None of the fields open can offer a living unless one is willing to work. Some are calling for preachers for all, or full time, and some for half time. If the right man comes and will take hold of the situation he can soon have a pleasant work in a delightful climate, and he will succeed. Applicants should send stamp for reply, and always send references.

J. J. Taylor, Cor. Sec.

"Billy" Sunday at Jacksonville.

Rev. W. A. Sunday ("Billy" Sunday) has closed his six weeks' campaign in Jacksonville, Ill., with the usual results of hundreds of church members quickened to a new life and thousands added to the saved. Gipsy Smith and others make a great mistake in attempting to accomplish great results in two weeks. Our meeting was held in a tabernacle seating 5,000 people. It was crowded nightly. The Central Christian Church will receive over 500 new members and all our churches adjacent to the city are holding meetings with additions nightly.

What about Sunday's work? Ask any pastor who has been with him in a great campaign. The answer, whether coming from Bloomington, Decatur, Charleston, Jacksonville or other places is of one accord. He is a great preacher, a mighty man of God, calling people to repentance. His work abides. The converts are determined, full of the Spirit and with good back bone. The church which cares for his converts in a sympathetic way will hold most of them. We make our Bible school the center of attraction for them. Sunday preaches the Word. He is fair to our people.

Let Spokane and Springfield line up for the conflict. The pastors in those cities should spend every spare moment in making ready for the meetings to be held in those cities. Our people here were on the firing line from the first. Forty per cent. of the converts in Jacksonville were men. Let those who rail at present-day evangelism take a vacation and be with "Billy" Sunday in a revival, and witness a Pentecost. A reasonable gospel is preached, and New Testament Christianity receives an impetus.

Six hundred at prayer-meeting last night. Our new converts subscribed $1,500 to current expenses, last Sunday. We look to the future with great hopes.

Jacksonville, Ill. Russell F. Thrapp.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

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To Raise Cotner's Endowment.

We are in the midst of an effort to raise $100,000 endowment for Cotner University, and the prospect is very encouraging. The churches are responding splendidly. In ten days' active service in the field about $1,700 has been raised.

The churches in Nebraska in particular, and the country generally, would do well to consider the wisdom of investing some of their money in this work. I am much encouraged in my efforts by the consecration of faculty and student body. These noble people have for years struggled against untold odds They have sent into the field and into the avenues of life some of the best and most successful men and women living to-day. Last year the Rhodes scholarship was won by a student of this institution.

The moral atmosphere of Cotner is of the most elevating kind. Last year among the four hundred students that entered the school, 150 were outside the fold of Christ; but when the school year closed, 147 of the 150 had made the good confession and went back to their communities to live for Christ and the good old gospel.

It is a pleasure to represent an institution that is in the hands of men who are making it their life work to send into the pulpits of our land young men that will stand firm for the simple proclamation of the good news. All we ask is a careful investigation of the value of this institution to the brotherhood, and after this investigation a hearty co-operation of every man and woman who desires to send out the "gospel light."

The University Church, under the able leadership of H. O. Prichard, is doing a great work. These people are making themselves felt for God in Nebraska, and possessed as they are of such an able and wise leader as Brother Prichard, I predict wonderful things for this church in the future.

Bethany, Neb. Thos. H. Adams.
Field Secretary.

India Notes.

The last mail brings a batch of papers and letters from India containing several news items of general interest. First in regard to the missionaries themselves: Mr. and Mrs. D. O. Cunningham, of Hurda, are rejoicing in the birth of a daughter, who came to them about the middle of September. At last reports the mother and daughter were doing well. Mrs. Bessie Farrar Madsen has been ill for some time in Mussoorie, but is now in a better state of health. During her most severe illness her children were taken care of by Mrs. Drummond and Mrs. Rioch, who were also spending some time at the hills.

C. E. Benlehr has had a hard year's work at Damoh—in fact, he has known little but hard work since he came to India. He managed to get away at the close of the rains for a short vacation to Poona, in the Mahrattha country, in the midst of pleasant climate and sedition. David Rioch has also had a very hard year's work in Mungeli. This is the station where E. M. Gordon labored for so many years. There are a number of Christians in the town itself and in the outstations and a great many different kinds of work to be looked after. The work there this year has been particularly trying. He has just been able to get away for a short vacation at the hills. Dr. Miller had charge of the station during his absence.

There is still some unrest in India, but the government is now going to work in earnest to restore things to their normal condition. The unrest is largely caused by the machinations of unscrupulous politicians, who want a chance to get at the public funds, and is assisted by the race antipathy which is inherent in the Hindu, as it is in every other people. In such cases the rough and criminal element always takes advantage of its opportunity, and there are stories, only too true, of occasional murders of Europeans. One particularly atrocious case was that of a young woman on her way to one of the seaports to be married. During the night some one entered her compartment and murdered her. The compartments of an Indian train are so arranged that one can not communicate with the guard or obtain assistance under any circumstances. Another instance occurred in south India. Two ladies connected with one of the hospitals were out for a walk at some distance from the European section when a ruffian or two set upon them and beat them. Some others came to their assistance and they escaped.

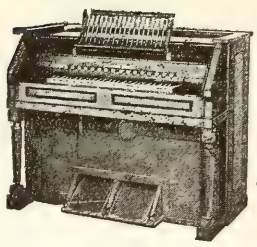
Several editors of seditious papers have been tried under the ordinary laws of the land, the usual charge being that of arousing or trying to arouse hatred between different classes of His Majesty's subjects. More severe punishment is being meted out now than formerly, and several have been sentenced to several years' imprisonment. The most noted of these was Bal Gangadhar Tilak, a talented but unscrupulous Mahratha, who has already served one term in jail. His friends persuaded a number of ignorant mill hands to go on strike in Bombay, and there was some rioting; but this was soon quelled, and things soon returned to normal, but several people were killed in the riots, by the firing of the police to drive away the mobs.

This year India has had abundant rains, and there is now no danger of famine. Of course many people were impoverished last year, and there is bound to be scarcity until the new crops come on. But rice is now about ready to come to the market, and there is work for all who want it, so that the econonomic condition of the country is much improved.

The Bible College in Jubbulpore reports the largest enrollment it has ever had. There are 23 young men and 19 young women studying, making a total of 42. Those who graduated last year and are now at work are doing well. We hope that in a few years their labors may result in a large ingathering into the Kingdom.

From all over the field come the most encouraging reports in regard to the work. There have been two baptisms at Deoghar lately. Several people at Bilaspur are said to be ready. The schools in Hurda are overcrowded. The medical work in Hurda is in a most flourishing condition. Let us pray that the year may be a most fruitful one.

Geo. Wm. Brown.



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Our New Church in New Jersey.

One of the most important events to occur in our brotherhood in the East was the dedication, on November 29, of the new edifice of the church in East Orange, New Jersey.

The two largest cities, Newark and Jersey City, in the United States that are without churches of our faith are located in New Jersey; and the only organized church we have in the entire state is the one at East Orange. Hence the growth in that state is largely dependent upon their work; and the influence of their success is of vital importance to our entire work in the East.

In the summer of 1899 Disciples from England, Virginia, Missouri, Iowa, Kentucky and New York State, who had moved to New Jersey, were brought together for a conference. They decided that if twelve could be found who would work and contribute it would be wise to undertake the laying of a foundation for a future church. After months of hard effort the required number agreed to undertake the work, and accordingly these twelve on the first Lord's day in 1900 came together to break bread. A midweek prayer service and Bible school, with only one child, was also begun.

From the very first emphasis was placed on missions, and that first year's contributions were made for home and foreign missions, church extension, ministerial relief, and the American Bible Society In October the Home Board came to their aid and made a pastor possible, R. P. Shepherd, now of California, being called. For a long time the meetings were held in a plumbing shop, and growth was slow. People had never heard of us, and we were taken for Mormons, Quakers, Christian Scientists, etc. In the fall of 1901 the Extension Board bought a lot and a chapel was built and dedicated in May, 1902. At this time there were about sixty members. In January, 1904, Mr. Shepherd was succeeded by Minor Lee Bates as pastor. During his ministry the church prospered and obtained a very high standing in the community. In 1906 he resigned to take charge of the 56th Street Church in New York City, and L. N. D. Wells, of Pittsburg, was called. The growth has been steady and substantial, until to-day the church has a membership of 250, with a Bible school attendance of 300. For some time no efforts have been made to increase the school because of lack of room. It has been meeting in two sessions, and the indications are that the school will reach 500 inside of a year, after getting into the new building, when room and proper facilities will be available.

The new building consists of a large auditorium with bowled floor, in combination with a modern Sunday school room. Each part is perfect in itself, and forms a perfect whole when used in combination. The building will accommodate about 600 in pews of auditorium, and a Sunday school of 700 or more, and providing advantageous seats when in combination for 1200 to 1400, all within easy seeing and hearing distance of the speaker. The windows are of handsome stained glass. The building is perfectly lighted, one of the features being a handsome dome covering the auditorium, throwing in a flood of mellow light. Back of the pulpit opens a baptistry, so arranged that while the central feature of the chancel is entirely out of the way, yet when in use it is visible from every part of either room. There is also provided a mother's retiring room, choir room, pastor's study, robing rooms, class rooms, etc., all in proper connection. The basement is entirely finished and equipped for all the social work of the church, with rooms adapted to physical exercise, club work, etc., as well as complete culinary and toilet conveniences.

The church is built of white brick, lime stone trimmings, red tile roof of Spanish pattern, and in design is of the modern or Americanized Romanesque style. The church is of the domical type, pyramidal in its grouping and has neither tower nor spire. The principal entrance is at the corner, through an imposing porch, with other conveniently located entrances to the various parts. This building complete represents a total cost of about $40,000, exclusive of lot, is located on the principal avenue of the Oranges, that noted residential suburb of New York, and is in the center of a population of half a million.

Ohio.

The Ohio man recently made a little lecturing tour in N. W. Ohio. The first stop was with the East Toledo church, where F. M. Pitman ministers. Brother Pitman has been with this church only four months but has led in givisg the building a new coat of paint, laid cement walks thereabout, revarnished much of the interior, and now a meeting of days is on, with F. A. Wight as evangelist. The congregation means to pay off all indebtedness this year. It was learned in Toledo that A. C. Finch has resigned at Norwood avenue.—A stop of one night at Mungen found a splendid lot of people in the best country church we have in Ohio. D. W. Miller is bishop and has a place many another preacher might well covet. A meeting by home forces began November 15.—At Fostoria V. G. Hostetter is busy conserving the force added by the Yeuell meeting. There is a good building with no debt and some heroic souls in Fostoria. The outlook was never so bright.—Many will be grieved to know of the death of Miss Loa Cook, daughter of Dr. S. M. Cook, of Weston. She was a graduate of Hiram and widely and well known. After two years of hopeless suffering she went home November 2. President Bates officiated at the funeral. The sympathy of all Ohio Disciples goes out to Brother Cook and family.—W. H. Boden, of Athens, and Scott Cook, of Nelsonville, will exchange meetings. The Athens meeting is on now. Miss Ida M. Hanna will sing for both meetings.—H. N. Allen has been called to give up his beloved wife. Sister Allen died in Ft. Wayne October 31 She was the mother of two preachers—E. W. Allen of Wichita, Kan., and B. H. Allen of Montesano, Wash. To the husband and sons our sympathies go out.—A. F. Stahl, of Akron, has been called by the church at Steubenville. He will go about January 1.—M. J. Grable is now in a meeting with his old flock at Salem. What a treat this will be to both congregation and evangelist!—Geo. F. Crites has moved his family from Barnesville to Hiram, and will continue evangelistic work.—The Anti-Saloon League promised half the counties of Ohio dry by Thanksgiving. The promise is already fulfilled, and a few more to hear from. By-the-way, V. G. Hostetter has the most appropriate way of keeping tab on the counties we have seen. He has a good, large map of Ohio in his study, and two rubber stamps. One is of a pump and water bucket; this is stamped on the dry counties. The other is a fat pig drinking at the swill trough; this is appropriately stamped on the counties voting wet. Only five have it so far.

C. A. Freer.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Hot Springs, Nov. 23.—In meeting here; 13 additions the first week, all adults save two lads of 16. T. N. Kincaid has done a mighty work here. The future is bright with promise.—Percy G. Cross.

Colorado.

Lamar, Nov. 23.—Four additions yesterday, making seven this month—two by confession, two by letter, and three by statement.—B. F. Baker, pastor.

California.

Orange, Nov. 17.—I am in a meeting with C. C. Bentley, the pastor, who is doing the preaching, with the music under my direction. Our meeting is one week old, with one addition Saturday night and five Sunday night—all by letter. Brother Bentley and wife have only been here a short time, taking up the good work of A. N. Glover, and are held in highest esteem.—J. A. Carrol, Lodi, Cal.

District of Columbia.

Washington, Nov. 19.—The Ministerial Association of the District of Columbia met at Vermont Avenue Church November 16. Present: Brothers Dew, Power, Miller, Stuart, Lutz, Powell, Oram and Smith. Added since last report: Vermont Avenue, four by letter; Ninth Street, meeting closed Lord's day, November 15, with 33 added (24 by confession and baptism); Whitney Avenue, two by confession and baptism; Fifteenth street, in meeting with Brother Lutz, of Harrisburg, to date of report, five by confession and baptism. All the church work of the district seems to be in a specially flourishing condition.—W. F. Smith, secretary.

Georgia.

Fitzgerald, Nov. 22.—Two men entered our fellowship to-day—one by letter and one by statement from another religious body.—E. Everett Hollingworth, pastor.

Illinois.

Pontiac, Nov. 25.—Fall campaign is in full swing. Last Sunday our Sunday-school offering was over $72. The pastor's class of young men gave over $37, averaging over $2 per member for those present. The young ladies gave nearly $20. So far we are ahead in our contest with Fairbury and Watseka. John Lappin is with us in a good meeting.—Allen T. Shaw, pastor.

Carthage, Nov. 16.—Pledges and cash assuring living link secured. Nine accessions recently—three baptisms, two by statement, and four by letter. Will hold meeting later in winter. There are two young men preparing for the ministry. All departments prosper.—W. W. Denham.

Harvel, Nov. 24.—Since last report there has been one reclaimed and one baptism at regular services.—A. O. Hargis.

Springfield, Nov. 23.—Stuart Street Church just closed a 12-days' meeting with 18 added. F. W. Burnham, of the First Christian Church, preached five nights. Miss Della F. Cheney, of Saybrook, Ill., our evangelistic singer, did excellent work.—C. C. Sinclair.

Indiana.

Indianapolis, Nov. 25.—The revival meeting, which has been in progress at the Manhattan Christian Church for a week, closed last Lord's day evening. The church at Manhattan has not made any progress for some time and is a very hard field, but just closed a most successful meeting with G. A. Reinhardt and W. J. Evans, evangelists, of Indianapolis. Although there were only three came to Christ the good accomplished in this short meeting can not be estimated, for the community was stirred and the whole congregation has received a spiritual uplift.—Evans and Reinhardt, evangelists, 606 Fletcher avenue, Indianapolis, Ind.

Columbus, Nov. 23.—The writer recently closed a short meeting here, at which place the church was reorganized and most of the debt paid off. In the near future we expect to begin a meeting here assisted by W. O. McKowan, of Marion, Ind.—Thomas Wallace.

Iowa.

Jefferson, Nov. 17.—I closed a three-weeks' meeting at Laurens last evening with 19 added—16 baptisms, two by statement and one by letter. The members of this church are a willing, educated and consecrated people, and should be doing a great work for the Master. We had four confessions the last evening and after the services the church gave a reception to the new members. This same evening I was presented with a beautiful card case and $20 as a token of their appreciation of my weak efforts to lead them in the little revival.—D. S. Thompson.

Erie, Nov. 25.—Our meeting continues. Three made the good confession last night. I. Stuart Miller, of Nebraska, is a forceful evangelist. The Methodist Episcopal and Congregational ministers are uniting their efforts and influence with ours to bring more souls to Christ. C. A. Polson, the pastor, is "all wool and a yard wide." Brother Elston, of Atlantic, Ia., was with us one night last week. I have a splendid and faithful chorus.—L. W. Ogle, singer.

Perry, Nov. 25.—At our evening service a week ago two young people confessed Jesus as their Saviour. The outlook for a successful winter campaign is good.—R. H. Ingram.

Chariton, Nov. 25.—The church in this city united with seven other churches in a union meeting. The results were very satisfactory for us. I have baptized 28, received four by statement and three by reclamation, making 32 in all. But the work is not ended. I know there are others who are expecting to obey the gospel as soon as they can, and others to unite with us in the good work. Our people are greatly encouraged. We have been with them just one year but will continue for an unlimited time. Chariton is redeeming herself nobly.—C. E. Wells, pastor.

Kansas.

Oakley, Nov. 23.—Closed meeting for Pastor Pingo and Grunnell Church with nine additions. Brother Pingo is a conscientious Christian man and will be with me in a meeting at Mento, beginning this week. We have no church at Mento, but hope to organize one.—R. W. Woodside.

Howard, Nov. 25.—Held a short meeting at Bethany, ten miles northwest of Howard, with nine baptisms and one by statement.—Gilbert Park.

Arkansas City, Nov. 23.—Just closed a short meeting here with twenty-four additions.—Thomas H. Popplewell.

Jewell, Nov. 20.—Closed a two-weeks' meeting at Star last Sunday with six added—all adults. F. E. Blanchard, of Smith Center, was the evangelist. The seed sown will go on bearing fruit. I will continue here another year.—James Cornish, pastor.

Chenev, Nov. 23.—Meeting growing in interest. Eighty-six added to date. H. J. Myers is the minister. I go to Osborne, Kan., next.—Edward Clutter, evangelist.

Oswego, Nov. 23.—O. H. Loomis, minister at Oswego, Kan., begins a special meeting with home forces Sunday, November 29, to continue for two or three weeks.

Greensburg, Nov. 22.—The meeting at Macksville up to Saturday had resulted in 17 additions—mostly baptisms. N. A. Stull is leading the forces there with rare ability. Began a meeting here yesterday with packed house and one addition. I expect Brother Stull this evening to lead the singing and personal work. Good outlook.—E. H. H. Gates, evangelist.

Beloit, Nov. 19.—Last Lord's day morning I baptized two girls from the Industrial school; at the evening service a man made confession and his wife came with him to take fellowship; this evening at prayer-meeting two young ladies made the confession. I will take the field as an evangelist and am open for engagements now.—W. H. Scrivner.

Moline, Nov. 23.—Seven added—four confessions first week, with home forces in very difficult field. One man 70 years old made the good confession Sunday night in the presence of many witnesses.—O. J. Law, minister.

Kentucky.

Lawrenceburg, Nov. 22.—We are still reaping the results of our meeting—five added in last two weeks, making 87 additions since October 1. Organized a men's class yesterday with 33 present.—Walter C. Gibbs.

Versailles, Nov. 19.—We are in the midst of a great meeting—22 confessions. B. H. Melton, of Richmond, Va., is preaching.—R. J. Bamber, pastor.

Massachusetts.

Everett, Nov. 24.—For three weeks R. W. Stevenson, of Toronto, Canada, has preached faithfully for the Hancock Street Church. Six were added to the congregation—three by faith and obedience, one from the Baptists and two from congregations of our own. Only those on the spot know the difficulties with which Brother Stevenson had to contend and the extent to which the church is indebted to him for his earnest efforts. It is only nine months ago that the former pastor left the church with a third of its members and more than half of its Sunday-school and erected a new church a stone's throw from the old one. For the moment the blow was crushing as the work of years seemed all lost. The members have bravely rallied, however, and the church is steadily regaining lost ground.—Donald C. McCallum.

[Such schismatic action as that mentioned above should be, and we understand is, wholly discountenanced by our New England Board of Missions, and by the brethren generally.—Editor.]

Michigan.

Allegan, Nov. 23.—We just closed a meeting here in this most conservative section of all Michigan, with 12 additions—one by statement, three reclaimed and eight by baptism. No special preparation and a country church were offset by two consecrated evangelists, Brother and Sister I. M. Ice. They captured the people with the simple gospel. We organized a Christian Endeavor society last evening and propose to devote the entire time for Christian Endeavor and preaching service on next Lord's day to the study of missions—both home and foreign. The Christian Endeavor and C. W. B. M. will have charge.—W. E. Wills, pastor.

Missouri.

Ash Grove, Nov. 25.—Held a two-weeks' meeting at Cross Timbers, with 15 added—10 confessions. I am devoting half time to evangelistic work in Bolivar district, and in the two months past have had 42 added. Brother Clark is the faithful pastor at Cross Timbers and is doing good work. I began a meeting here last Sunday with 11 added to date.—J. H. Jones.

Kirksville, Nov. 20.—We recently held a 20-days' meeting with the Plain View Church, six miles southeast of Atlanta, with 35 additions. This was one of the best meetings we ever held. We formed the acquaintance of T. C. Mauck, who has been their pastor for some time, and who is truly a man of God.—T. K. Glidewell.

Isadore, Nov. 16.—One addition here to-day by baptism. Six others previous to this one, and since my last report four by baptism, one reclaimed and one from the Baptists. Grand total seven.—Challie E. Graham.

Mayview and Corder, Nov. 22.—One confession last night at Mayview, one at Corder October 25, and one from another body November 15. The church at Corder was slightly damaged by fire October 4, but has been repaired and about $125 spent in additional improvements. The work at each place shows gain.—Arthur Downe.

St. Joseph, Nov. 17.—The King Hill Christian Church of St. Joseph has just closed a glorious meeting, resulting in 65 additions. The meeting was conducted by home forces. We expect to organize at once a large teacher training class, classes of 50 young men and 50 young women and other adult classes. I commenced a meeting with T. H. Capp in the northern part of the city last night. There have been 100 accessions to the King Hill church since I took the work six months ago.—J. T. Shreve.

Bethany, Nov. 23.—We are having a good meeting here—five accessions so far. Andrew P. Johnson, the minister, is an eloquent preacher and a thorough Bible student. I will assist in a union meeting at Palmyra, Ill., in December and will be with V. M. Elston at Atlantic, Ia., in January. My new permanent address is Ruskin, Neb.—Charles E. McVay, song evangelist.

Mexico, Nov. 22.—Our revival meeting is two weeks old—22 additions. Our pastor, W. M. White, is doing the preaching.—T. W. Dry.

Smithton, Nov. 25.—Two by confession at Tipton Sunday at regular service.—A. Sterling.

Savannah, Nov. 23.—Am having one of the finest meetings in the history of this church. The Sunday-school jumped from seventy odd at the beginning of the meeting to 121 yesterday—still having additions. Expect to close Wednes-

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day night. We had the largest audience we have had since I took charge here.—Charles H. Caton.

Jasper, Nov. 20.—Recently closed my third meeting this year with Pastor C. B. Wait at Avola, Mo., resulting in six additions. Begin a meeting to-night with John A. Allen at Jasper, Mo.—E. H. Williamson and wife, evangelists.

Nebraska.

Fremont, Nov. 22.—Two more names added to our church register this morning—Brother and Sister John F. Howard, of Shenandoah, Ia. We need them and hope to be helped by them.—I. H. Fuller.

Ohio.

North Fairfield, Nov. 23.—Three recent additions by letter. Last night I baptized two persons on confession of their faith.—Robert Pegrum, minister.

Augusta, Nov. 19.—Closed a two-weeks' meeting last night with seven additions by confession and baptism, assisted by Loren Furstenberger, of Mowrystown, O., leader of song and soloist. He is a fine worker in every way. Since coming here last June the Sunday-school and Christian Endeavor have responded nobly to our plea for more and better work, with a wonderful increase in all departments and improvements on the building.—F. E. Spooner.

Oregon.

Milton, Nov. 23.—There were four additions here yesterday—ten last four weeks. Six of these were confessions, two restored and one by letter. We begin our meeting November 27, which will be conducted by Kellems and Shaffer. The revival spirit is already manifest, and we look forward to a splendid meeting.—C. H. Hilton.

Pennsylvania.

Washington, Nov. 22.—Religious census of entire town taken November 21, to assist in union services of 25 of our churches, beginning November 25 and lasting about three weeks. Class 17, E. A. Cole, teacher, is helping in all departments of the church. Dr. Henry Ostrom is director of evangelistic services.

Pittsburg, Nov. 22.—Begin evangelistic service of two weeks with stereopticon views of travels in Palestine Decision day, December 6. Pictures on week days only.—James Matthews.

Charleroi, Nov. 23.—We had a great day yesterday—527 in Bible school and seven additions—five confessions and two by statement. There have been five additions not reported—three confessions and two by statement.—H. C. Boblitt.

Washington.

Pomeroy, Nov. 21.—Closed a three-weeks' meeting with Selwood Church, Portland, Ore., November 21, with 40 added. Considering the conditions the result was almost phenomenal. Begin at Pomeroy, Wash., November 22. Morton L. Rose, of North Yakima, dedicates the new church the day the meeting begins.—Samuel W. Jackson and wife, 1533 Milwaukee avenue, Portland, Ore.

Walla Walla, Nov. 20.—Our meeting at Heppner, Ore., closed November 9. Visible results, 15 added—eight by confession and baptism. The Bible school was more than doubled in attendance. We go to The Dalles in January for our second meeting there. We have February and March open.—Mr. and Mrs. T. S. Handsaker, evangelists.

Castle Rock, Nov. 16.—I have been here four weeks and had three additions at regular services—two by letter and one confession.—C. E. Daugherty.

Ministerial Exchange.

"Some preacher tired of the rigorous winters and damp climate of the North or East would do well to write Mrs. J. D. Jackson, Alpine, Texas. That is a climate of unexcelled healthfulness—4,500 feet elevation—splendid church, salary $40 and house rent per month. Write Mrs. Jackson or myself."—Arthur W. Jones, Dallas, Texas.

"A splendid opening for a man to run a paper in a growing and flourishing town. Only Disciples need write."—Prof. Lee Clark, Iowa Park, Texas.

B. L. Wray, 128 North Hardesty avenue, Kansas City, Mo., can hold a meeting or two in January or February. Terms reasonable.

"I am open for engagement for full time in the ministry. I will engage in the evangelistic work with my own singer, or will locate as pastor with some church needing my help."—A. C. Foster, Decatur, Ill.

Mrs. Maude Jenkins Linton, song evangelist and chorus director, is now open for a few engagements. She is a woman of power and has the finest credentials. Address her at Wilmington, O.

V. E. Ridenour, singer, has open dates beginning January 1, 1909. Address him at Topeka, Kan.

Wanted—A live, married, young minister to go to Los Angeles, Cal., to take charge of a mission church that can not insure a salary of more than $600 a year. Address N. E. Lemmon, 272 East Forty-third, (Acting clerk of South Main Street Christian Church, Thirty-ninth and Main streets.)

A. L. Haley, Butler, Ind., has an open date for December as leader of song, soloist and personal worker. He also plays the trombone.

"I have an open date for meeting for expenses and freewill offering. I am in a fine meeting here and go to La Junta, Colo., next."—S. M. Conner, Langdon, Kan.

"I have December and January open. Any church or evangelist wanting a singer for those months write me here."—L. Willard Ogle, singing evangelist, Exira, Ia. Brother Ogle is strongly commended by Nathaniel Jacks this week.

A minister of thirteen years' experience, a postgraduate of one of our leading educational institutions, a married man, is seeking a new field. Salary $1,200 to $1,500. Ohio, Pennsylvania, or New York preferred. Best of references furnished. Address Christian Minister, 1809, 101st street, Cleveland, O.

Wanted—A singing evangelist for a meeting beginning January 3, to continue from three to five weeks. Write, with terms, experience, references, c.c., to S. Elwood Fisher, Paxton, Ill.

F. F. Dawdy, singing evangelist, 317 Lake street, Topeka, Kan., has an open date for January and February.

"I am making dates for 1909."—Edward Clutter, evangelist. Write to Osborne, Kan.

E. T. Gilliland, Lincoln, Ill., will have time for one meeting in January or February.

The Church of Christ at Woodward, Okla., desires to correspond with some able evangelist and male song leader about a revival during January or February. Prospects for a splendid meeting. Woodward is a wide-awake town of 3,500 population. Write to Ed. S. McKinney.

Midweek Prayer-Meeting

By Charles Blanchard.

THE RELATION OF FAITH AND CHARACTER.

Topic, Dec. 9, Rom. 4:3; 5:1; Eph. 2:8.

First of all there must be the recognition of the great fact of salvation by grace through faith. There is no other way. Men have tried and failed. "By the law shall no man be justified." It is Paul's satement of the experience of the race, and of his own profound experience as a Pharisee, after the straightest sect of the Jews. Men cannot be made righteous by legislation. Even what we call common morality must have a higher motive than any legal statute. The righteous shall live by faith. The old prophet of the Hebrews spoke out of the deepest experiences of his own and his people's bitter bondage and crushing captivity. Every man in all this world who has succeeded in living above his age and above the sins of his generation has lived by the faith of God's ancient seers and servants. "For the life that we now live we live by the faith of the Son of God, who loved us and gave himself for us." This is the way of all triumphant life.

We need in this hurrying, changing age, to learn again the old deep meaning of the divine declaration of prophets and apostles regarding justification by faith. It was the doctrine that wrought mightily under Luther for the Reformation of the Sixteenth century. It is not less the need of this Twentieth century. For men to-day are crying peace, peace, when there is no peace. Restlessness, physical, mental and spiritual, is a characteristic of our age. We need to hear and to heed the divine declaration: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The divorcing of faith from character in the problem of Christian living has been the source of confusion and controversy in all the ages since Paul lived and wrote and wrought such miracles of might through faith in the Lord whom he served with such consuming zeal. Men have always been disposed to swing to extremes of legalism on the one hand or of fanaticism on the other. Salvation by faith apart from works—the works of the law—does not mean salvation without character. We are created in Christ Jesus unto good works, the great Apostle affirms. The "works of the law" are entirely different from the "good works" of the Gospel. Good works accompany salvation. We are saved to serve. This is the heart of the Gospel. Faith without works is dead, even as the body without the spirit is dead. Abraham was justified by faith, as we all must be if we are ever justified at all. But works wrought with his faith and by works was his faith made perfect. The value of works is not in themselves, so far as our salvation is concerned; for salvation is the gift of God. It is of grace; but works serve to perfect our own faith and thus enable us to appropriate the gifts of God. Moreover, he has made us to be co-workers with himself in our own redemption and in the redemption of the world, and all for our own enrichment and the enrichment of those who with us become fellow heirs of the heavenly inheritance. The great purpose of our redemption is that we may be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. Saved and sanctified individuals, a saved and glorified church in order to a redeemed and glorified humanity is the divine ideal; and this can only be accomplished as we co-operate in every way with God and all good men everywhere, in all good works, remembering always that circumcision nor uncircumcision, nor any form nor ceremony, of itself, availeth anything, "but faith working through love."

Bible School Supplies

FOR 1909

First Quarter now ready and being shipped.

IS YOUR ORDER IN?

We want all orders in before December 15th, so we may ship in ample time to reach destination before Sunday, December 27th.

CHRISTIAN PUBLISHING COMPANY

ST. LOUIS, MO.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Berean Bible Class (Ninth Street), Washington, D. C.

The first event in the life of the class was the conception of those who organized it. In December, 1900, ten men came together, and after a few conferences came to the following conclusions: The church needs a closer organization of the men; the Sunday-school is the best place to unite them; the men's Bible class every Sunday morning is the best thing to keep the men together; and that the men needed it as much as the church and Sunday-school.

The class was started by uniting some of the small classes of young men 18 years old and over, and in January, 1901, it began regular meetings with about fifteen members. The first officers were E. A. Stevens, teacher; T. R. Pirtle, president, and Harry Brewood, treasurer. Three committees were formed—membership, social and employment. Mr. Stevens gave the class a name, saying: "If we are going to be Bible students, we are Bereans." Acts 17:11.

From the beginning there were several things that were pushed and are still pushed, as they are essential to the life of the class. Attendance to the Sunday morning lesson first; that we hold at least ten in the class to hold it up; that we never "quit a man," that is, never take his name off the list and try to keep in touch with him, no matter how low he falls or where he goes, hence our motto: "Once a Berean, Always a Berean."

The class has a button, have had special sermons with Berean choir, songs have been dedicated to the class, an annual banquet is a good feature and has helped much, always bringing in a few more good men, the class picture has been taken, which gives a better chance for the men to get acquainted; but the real things that build the class are a good teacher, a wholesome atmosphere, and treating the men all on the level, as these give permanent results. We have used class cards as much as possible, and also written class telegrams, which were delivered by a class of small boys on Saturday evening.

The class has helped the church and Sunday-school as much as possible, and raised a sum of money to help young men start in the ministry. Some three or four men have taken up the ministry.

The average attendance for the first six years was about twenty-five, but with an affiliated list much larger. When Mr. G. A. Miller came to us as pastor these men were put in his charge as teacher, that he might be in close touch with a great force in the church and that they might be in touch with a man who would have a strong influence on their lives. The class has doubled in average attendance, as for the last year it was fifty-two.

About 500 men have been connected with the class in the seven years, but as Washington is a transient city, the members are not permanent. However, they have carried the ideas received and planted several men's classes, and we know of others to be started soon with the Berean principles. Our Lutheran brethren, one-half block away, asked our plans and started a class, which has grown in a few months to over 60 men.

The personal work should not be left out, as much of the success of the class is due to personal work. Some of the most encouraging things of the class are shown by some men who were prevailed on for three or four years to join the class, but now double the effort would not detach them. The "vestibule calls" have proved a success. Men go out two and two with lists on Saturday evening, but do not go in the houses, making a large number of calls in the one evening.

The class is growing fast and the interest in the regular members is increasing week by week, some claiming that they have received more information about the Bible in the last year than they did in their entire lives up to that time.

Many of the best things of the class can not be written, as they were personal, and many good deeds are done in the name of the class, the church, or Christianity, without the left hand knowing it, and still the opportunity would never have presented itself but for the Berean class. T. R. Pirtle.

Washington, D. C.

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Ohio's Aims.

We have started in the State Bible work in Ohio in the full determination of aiding our schools, as a whole, to come to a fuller realization of their strength and power.

This is no small work and can be accomplished only through the co-operation of our Bible school workers.

We have a few aims that we ought to be able to realize during this Centennial year. We are hoping to hold to the advantage already gained in the teacher-training work and to add to the same by securing the establishing of a training class in every school where one is not already organized. It seems to me that we ought not be required to more than call attention to this great work in order to have it taken up by every school thus far so unfortunate as not to have a class.

Next, we hope to have our Adult Classes organized and certificated by the State

Sunday-school Association. As a Centennial Aim, the Christian Church at large is striving for the organization of 10,000 classes with 100,000 men and 100,000 women enrolled. Ohio's portion is 1,000 classes and 10,000 men and 10,000 women. May we not through the columns of the Christian-Evangelist appeal to all our Sunday-school workers to aid us in the realization of this worthy endeavor? It is not an extreme undertaking. When we think it over it really begins to look small. We want to appeal to every person interested in the Bible school to urge the matter of organizing to report the same to the writer.

The unorganized adult class is a rich field, and a difficult one—for the teachers to work; but when organized it becomes a force going out into the larger field—the world—bringing others into the class and through this means enlisting them in the church work.

In the organization of these classes do not lose sight of the fact that classes must be registered with the Ohio S. S. Association, 79 The Ruggery, Columbus, O. Just in this connection we will say, too, that every teacher-training class should be registered with the same.

All Ohio readers are invited and requested to send names of all organized classes—number of men and women enrolled in same—all teacher training classes—number enrolled and teacher of the same—name and address of your Bible school superintendent and any other data you may believe to be of interest to

Yours sincerely

L. L. Faris, State Supt.

Lynchburg, O.

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Certified Adult Bible Classes.

The following classes are reported. They have received the International Certificate of Recognition. Of all the classes reported from all schools in Missouri, we have three-fourths. Shall we keep in front?

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Certified Adult Classes in Missouri.

Neosho—Delta Alpha.
Villa Ridge—Willing Hands.
St. Louis—First, Junior Bible.
Fourth, Junior Bible.
Hamilton Avenue, Senior Bible.
Compton Heights (not named).
Compton Heights, Junior Bible.
Compton Heights, Men's Class.
Compton Heights, Senior Bible.
Compton Heights, Young Ladies.
Tuxedo Park, Tuxedo Round Table.
St. Joseph—Woodson Chapel, Reaper Society.
St. Joseph—Mitchell Park, Berean Bible Class.
Albany—Centennial.
"No. 10."
Kansas City—Independence Boulevard, T. H. Hudson.
Forest Avenue, Co-Workers.
Sedalia—First, "No. 9."
First, "No. 8."
First, "No. 13."
Springfield—South Street, Young People's Bible Class.
First, Reapers.
Diamond—Young Men's Bible Class.
Young Ladies' Bible Class.
Clair—"Hulen," Young Men's Bible Class.
Clinton—Adelphian Club.
Golden City—Gleaners.
Mexico, Twentieth Century.
The Golden Rule.
Prospectors.
Perseverance.
Mexico Men's Bible Class.
Shelbyville—Young Men's Bible Class.
Rich Hill—Builders.
Lamonte—"No. 7."
"No. 8."
"No. 10."
Bereans.
St. Louis—Compton Heights, Gleaners.
Compton Heights, Young Men's Class.
Boonville—Macrothemian.
Walker—The King's Sons.
Zion's Daughters.
Middle Grove—Men's Progressive Class.

Illinois Adult Classes.

Enrolled with the International Sunday-school Association, George W. Miller, secretary, Paris, Ill., and having the international certificate of membership. Report up to September 30, 1908:

New Bedford, Ill., Adult Bible Class.
Farmer City, Ill.—Delta Alpha..... 37
Salem, Ill.—Girl's Acta Class..... 10
Englewood—Dr. Elizabeth Staford, men.
Nellie L. Guthidge, women.
C. G. Kindred, men.
Petersburg—L. F. Watson, women.
Rock Falls—C. L. Laau, men.
Cuba—Mrs. Anna E. Coffin, women.
Mrs P. H. Snively, women.
Sandoval—A. Felthoven, men.
Centralia—L. Noller, men.
Gibson City—J. P. Lowrey, men.
Washburn—Mrs. Sarah Fisher, women.
Jacksonville, Ill.—
Business Men's 118
Bethany Bible Class 100
Busy Bible Bunch 59
Philathea Circle 39
King's Daughters 22
Crusaders, Y. M. 25

Others may have applied direct to Mr. Miller this week, but these applications came through our office.

November 7 Mr. George W. Miller, secretary, of Paris, Ill., writes: "Since September 30 I have been receiving very many more applications fom your churches than before September 30. There have more applications come in for October than all the rest of the year together. The work you are now doing is beginning to show decided results in the new applications that are being received from the Christian Sunday-schools. Keep up the agitation and the results will follow.

The past ten days the number of applicants from your churches are steadily increasing, and if they continue at the present rate you will soon be in the lead. At present the Methodists are first, the Presbyterians second, the United Presbyterians third, the Christian churches fourth."

It is encouraging to know our classes are responding to this work, but we have scores of them all over the state that are eligible and should apply for the I. S. S. A. certificate. Write Mr. Miller at once and enclose the 25 cents. We lead in other lines in the general advance of Bible school work, and by a little effort can easily lead here. Right now is the time to do it.

A package of literature on the organized adult class can be had on application to this office. This explains in full the requirements for the international certificate of recognition, and how to proceed with the organization of the class. Remember to be counted in the present enrollment the class must have the certificate from the international association. Blank applications can be had on request from this office. We have the classes and all that is needed is to enroll in order for Illinois to lead in this movement. Write at once if you are not in line.

Clarence L. DePew.

Jacksonville, Ill.

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New Adult Bible Classes.

The following new classes were promised at the Georgia convention:

Atlanta, Ga. 1
Augusta, First 2
Macon 2
Sandersville 1
Pembroke. 1
Fitzgerald 1
Fitzgerald 4
Savannah 1
Erick 1
Winder 2

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TEACHER TRAINING.

The following statistics are official, being compiled each week from reports received from our state Bible school men, from state superintendents of teacher training, and from the international teacher training superintendent.

These reports emphasize two things: ENROLL your class with the international state superintendent of teacher training, and GRADUATE your entire enrollment.

Present State Enrollment.

FIRST COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.	Graduated. Classes.	Graduated. Pupils.
Illinois	422	13,673	32	385
Kansas	302	10,491	49	606
Oklahoma	94	2,300	Report coming.	
Colorado	26	926	3	42
Wisconsin	6	77	..	..

ADVANCED COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.
Illinois	8	96
Colorado	1	15

New Classes.

FIRST COURSE.

....anta, Ill. 15
Armington, Ill 10
Kilbourn, Ill. 18
Pittwood, Ill 12
Pittsfield, Ill., from 115 to 137..... 20
Kalakaska, Mich. 7
Britton, Mich. 25
Barryton, Mich 19
Fremont, Mich. 13
Algonac, Mich. 16
Haire, Mich. 13
Haire, Mich. 13
Bangor, Mich. 16
Muir, Mich. 24
Hartford, Mich. 14
Manton, Mich. 10
Belding, Mich. 14
Waldron, Mich. 19
Dowagiac, Mich. 35
Sherman, Mich. 7
Kalamazoo, Mich. 10
Kalamazoo, Mich. 18
Beloit, Wis. 17
Chippewa Falls, Wis. 4
Footeville, Wis. 8
Milwaukee—Second Church 15
Rib Lake, Wis. 14
Richland Center, Wis. 19
Moberly, Mo. (Second Class) ....
Farmington. Mo. 17

The following schools pledged teacher training classes at the Georgia state convention: Fitzgerald, Conyers, Augusta (First Church), Winder, Macon.

Graduates.

Diamond, Mo. 19
Maryville, Mo. 11

ADVANCED COURSE.

Armington, Ill. 12
Pittsfield, Ill. 2

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All teacher training classes in Illinois taking the final examinations since September 1, are requested to report to us at once. Owing to the stress of the work, Mrs. Northrup is unable to send these reports promptly, so I will greatly appreciate the favor if class leaders will report direct to me. We made a great record a year ago in enrolling these classes, which in itself was a great achievement, but a greater one is the finished class, which is the object sought. As these classes are now finishing the work in large numbers, we wish to make full reports as fast as possible, which will be even more inspiring that the enrollment reports were a year ago. Please send them at once.

Miss Alice Hornbeck, teacher training superintendent for Pike County, and Miss Sara Davis, of Pittsfield, have taken the first examinations on the advanced course. Can any other class report such progress in the advanced work?

Herbert A. Carpenter, White Hall, recently reported a class from Carrolton, which makes it unanimous in Green County, Ill.

Clarence L. DePew.

Jacksonville, Ill.

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Teacher Training Text Books.

The Teacher Training Handbook for first year course, 30c postpaid; 25c per copy, not prepaid, in clubs of five or more.

Studies of the Books of the Bible contains the whole of the first year's work of the Advanced Course. Fifty cents per copy in clubs of five or more.

People's Forum

A Word from the Coast.

To the Editor of THE CHRISTIAN-EVANGELIST:

A lot of our younger preachers out here on the firing line, and also a lot of the older men, like E. W. Darst *et al.*, heartily approve of your attitude on the *Standard*-Willett Centennial question. In fact, we approve of your manner of dealing with all the questions that arise from time to time in our theological atmosphere.

The thing that has amazed me is the apparent ignorance of some people on the religious thought in our large universities. I admire and honor these brethren for their devotion and loyalty to what evidently seems to them the only way of settling these questions. But their blindness to the conditions now existing in all the larger institutions of learning in this country is sometimes remarkably funny. No matter whether the questions or conditions are right or wrong, it still remains a fact that they exist. And it is further evident that the students are living in and breathing this atmosphere all the time. We men near these educational institutions have to face the situation as it is, and have discovered, long ago, that we can not whip people into line a la *Standard* fashion. But many are the helpful thoughts we gather from your writings. So, with Carleton, I would say:

"You're doin' the politics bully, as all our family agree,
Just keep your old goose quill a-floppin', and give 'em a good one for me."

May the Lord grant you many more years of life and health. Chas. L. Beal.

Palo Alto, Cal.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

COTTINGHAM.

Bertha Margaret Cottingham was born October 25, 1887, in Monroe county, Missouri, and died November 2, 1908, at Wray, Colo. She was one of the leading spirits in the church and Christian Endeavor and has been a teacher in our Sunday-school for a number of years. She was true and her life was pure and filled with good works. She was kindness itself. God only knows how we will miss her, yet her influence will go on for her "works will follow her." The tender heart that beat in unison with the best things of earth is pulseless and cold. The eyes that were windows to a soul of loftiest ideals are forever closed upon a world where they saw only beauty and truth. Upon the scroll of time her character spreads its white pages that all might read. As we bid her farewell the earth closes over one of whom may be said: "We shall hardly see her like again," but some day, some time, we shall understand.

She leaves five brothers and two sisters, father and mother, to mourn the loss of the one who was the idol of the home. She was ready and willing to go and so expressed herself a number of times. We shall hold sacred the memory of her beautiful life, her devotion to her church and her unfaltering faith in her Saviour. The services were conducted by the writer.

P. W. Walthall.

RICE.

After months of patient lingering between life and death, W. O. Rice passed beyond, Saturday morning, October 17. He had been a member of Central Church, Des Moines, Ia., since 1884. He left a wife, three children, Frank, Arthur and Mrs. Pearl Capps, to mourn his loss. Brother Rice was born in Templeton, Mass., August 3, 1838. He united with the church at Lost Creek, Ia., the first organization of the Disciples of Christ in Iowa. His fidelity to the church was an example. Quiet, unassuming, yet rugged in his convictions, he was ever at his place of duty. During his long illness he was the soul of resignation. None who visited him during the past months can ever forget his earnest messages. His soul was revealed to visitors as an open book and his faith grew lustrous through the discipline of suffering. We shall sorely miss him and yet he has left a rich lagacy to his family and his church in the hope he gave of the verity of God's promises. With Sister Rice and the sons and daughter the Central Church joins in loving sympathy. Brother Rice had for many years been a reader of THE CHRISTIAN-EVANGELIST and his son informs us that during the last days of his sickness he took great pleasure in having some one one read from its pages. This is one indication of his interest in the things pertaining to the spirit.

ROTHENBURGER.

The sad death of Mrs. Kate Teachout Rothenburger has brought sorrow to the many whom she loved and who loved her. Mrs. Rothenburger was the only daughter of Albert R. and Sarah Parmly Teachout, of Cleveland, O. Reared in a Christian home, she accepted Christ early and grew up into a young womanhood of rare unselfishness and devotion. The gay world of society had no attractions for her. She attended Hiram College that she might have adequate mental training for Christian service. She attended the Boston Conservatory of Music that her gift of song might be fully utilized in her work for Christ. For some time she served the C. W. B. M. of Ohio as superintendent of young people's work. In 1906 she was married to W. F. Rothenburger, then of Chicago, now pastor of the Franklin Circle Church, Cleveland. As the wife of a devoted minister of the gospel she seemed to have found a field where, being always useful, she could be always happy. But the time was short and the shadows closed early. At the age of 27 she has left her work incomplete, to be finished, as we believe, where the limitations of his life are removed. When her litttle daughter learns of the mother she is now too young to miss, she will hear the story of a life lived altogether for others, and most of all for him whose she was and whom she served.

John E. Pounds.

WOOD.

Luraney E. Ward was born in Vigo county, Indiana, July 25, 1840. She came with her parents to Montgomery county, Illinois, in 1857, and was united in marriage to LeRoy F. Wood, February 25, 1856. She became a Christian in her girlhood, probably in 1856; was baptized by her father, J. G. Ward, who was one of the pioneer preachers of Indiana and Illinois, having a wide circle of friends in both states, where, during the active work in the ministry, he had the reputation of being a forcible and logical minister of the gospel, leading many into the kingdom by his clear presentation of the precious truths of God's word. Sister Wood and her husband had been spending the day at the home of Brother and Sister Gambles, old friends of theirs, and, after the dinner hour and a short visit together, Brother Wood returned to his office in this city, leaving his wife to spend the afternoon with the Gamble family. About 3 o'clock in the afternoon Brother Gamble started to take her home in his buggy, and, on coming to the crossing near where he lived, they were struck by a passing street car, and both were instantly killed. The sad and untimely death of Sister Wood has cast sadness and gloom over the entire community. She was at her place in Sunday-school and church on the Sunday before, also at the Wednesday night prayer-meeting. She was a great worker in the church, seldom missing a service. She loved the pure and the good; was a devoted wife and mother, endearing herself to all who came in touch with her in her home and church work. The funeral service was conducted in the Christian Church, in the presence of about 3,000 people. Ben N. Mitchell, the pastor, spoke on the "Value of Christian Character," assisted by Brother Elam, her former pastor, who spoke feelingly and tenderly of her beautiful life. The grief was such that our splendid choir was unable to sing, and the Presbyterian choir kindly took its place. Sister Wood is survived by her husband, LeRoy F. Wood, five children, eight grandchildren, two brothers, one sister and a large circle of friends. A happy home is broken up, but in a little while the reunion will take place. My dear brother in the Lord, may our heavenly Father help you to say, "Thy will, not mine, be done."

W. H. Groner.

Litchfield, Ill.

OUR ADVERTISERS

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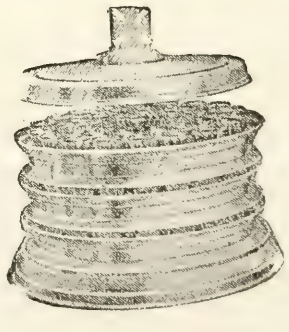

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The Home Department

Of the Father's Love Begotten.

He is here, whom seers in old time
Chanted of, while ages ran;
Whom the voices of the prophets
Promised since the world began;
Then foretold, now manifested,
To receive the praise of man,
Evermore and evermore!

Praise him, O ye heaven of heavens!
Praise him, angels in the height!
Every power and every virtue
Sing the praise of God aright!
Let no tongue of man be silent,
Let each heart and voice unite,
Evermore and evermore!

Thee let age and thee let manhood,
Thee let choirs of infants sing;
Thee the matrons and the virgins,
And the children answering;
Let their modest song re-echo,
And their hearts its praises bring,
Evermore and evermore!

—*Prudentius.*

A fool in an elevated position is much like man in a balloon: Everybody appears little to him and he appears little to everybody.

Avoid Hurried Christmas Shopping.

"I've got to buy seventeen presents this afternoon. Don't you pity me?" This was the farewell of an anxious-looking girl who excused herself from the luncheon table before the dessert was brought in, and hurried off to her strenuous task. And those who sympathized with her the most could not help thinking that the recipients of those gifts, too, should come in for a share of their sympathy.

Seventeen presents bought in an afternoon means inconsiderate buying. It is impossible to discriminate, to take a friend's taste into account, to contiue one's search till one finds approximately what one is after, under such stress. Many a weary shopper comes home as Christmas time approaches with an uncomfortable sense that, out of the numerous gifts he has purchased, few fit the recipient.

The idea that Christmas shopping should be confined to December is one of the greatest possible mistakes. All through the year you could have been and should have been making your purchases. You could buy at your leisure, frequently at more moderate prices, and with a consideration of the requirements of each individual case impossible in the hurried shopping of the last few weeks preceding Christmas.—Young People's Weekly.

It might be of interest to the Sunday-school boys and girls to know that the costliest book in all the world is a copy of the Bible. It really is beyond price, for money could not buy it. This Bible is a Hebrew version now in the Vatican. As long ago as the year 1512 Pope Julius II. refused to part with it for its actual weight in gold.

Just Three Things.

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and would have become an infidel, but for three things:

First, I am a man; I am going somewhere; to-night I am a day nearer the grave than I was last night. I have read all such books can tell me; they shed not one solitary ray upon the darkness; they take away the only guide, and leave one stone blind.

Second, I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as a child goes to sleep on the breast of its mother. I know that was not a dream.

Third. I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel.

The Gossip Bridle.

An old English church, the parish church of Walton-on-Thames, preserves as one of its proudest possessions an authentic relic of mediaeval days, known as a "gossip bridle." The church at Hampstall, in Staffordshire, has another. At first sight, an American boy would take them for primitive baseball masks. They are made of thin bars of iron, and can be locked on the head. But the thing that distinguishes them from any baseball mask, and makes them "bridles," is a flat, leaf-shaped piece of iron so contrived as to enter the mouth, press down the tongue, and hold it motionless. The gossip bridles, in the days of their use, antiquarians tell us, were not for women alone. They came in two sizes, one for men and one for women. With the gossip bridle once locked on, the loudest tongue was silent, and the wearer well punished by the scorn of the parish.

The gossip bridle is now only a relic. But that does not mean that the sin it used to punish has passed away, too. The world is just as full of unkind words and slanderous whispers as in mediaeval days. Sins of the tongue are just as raging, and every bit as dangerous, as when St. James wrote that "the tongue is a fire, a world of iniquity." The air is afloat every day with unkind sayings, and ugly suggestions, and scandalous reports, and mean insinuations, and thoughtless criticisms, and mockery, and accusations made in the heat of temper, and prejudiced repeating of things that are better left to silence, and all the other dangerous products of unbridled talk. The gossip may insist that he or she means no harm—but the harm is done exactly the same, and the responsibility remains exactly where it belongs and can not be evaded.

The Mantle of Charity.

It is the one garment the fashion of which never changes. The years may go and come, and yet she who cloaks herself in this mantle is at once happy herself and the giver of happiness. In cut it never changes. It is always large and full, so that it can develop those who are unhappy and give them warmth and comfort. Like the cloak worn by the prince in the fairy tale, it is invisible to all but those whose eyes are made clear by faith. It is the garment I would like my girls to wear. It is true that much patience and much self-denial are required before this cloak is put on, as it should be, for all time; but, once assumed, the amount of joy to be gotten from it and the happy heartbeats to the wearers of it, can not possibly be overestimated.—Ruth Ashmore.

How Far Light Shines.

Experiments in Germany, to find out how far light shines, showed that an incandescent light of one-candle power is plainly visible at one mile, and one of three-candle power at three miles. A ten-candle power light was seen with a binocular at four miles, one of twenty-nine at five miles, though faintly, and one of thirty-three at the same distance without difficulty.

It came upon the midnight clear
That glorious song of old
From angels bending near the earth
To touch their harps of gold
Peace on the earth good will to men
From heaven's all-gracious King
The world in solemn stillness lay
To hear the angels sing.

There is always room at the top but some people demand an elevator to carry them there.

TABLOID INFORMATION.

Moscow has at least 1,800 churches.

A whale is capable of swimming twelve miles an hour.

Nearly 50,000 horses were used for food in Paris last year.

25,000,000 words are sent over the Atlantic cables annually.

The salt tax in China yields a revenue of $10,000,000 a year.

More public clocks are displayed in New York than in London and Paris combined.

During every minute of the world's twenty-four hours 3,000,000 matches are struck.

A True Story of a Strange Awakening

By Lora S. Lawrence.

John Wilson was a young man of moral habits, but was not a Christian. He hired out for a year to a wealthy Iowa farmer, a Mr. George Hall. Wilson liked his new home, and all went well until Sunday. After the morning chores were all done up, Mr. Hall came out with his fishing-pole and asked John if he would like to go fishing with him. Young Wilson was surprised beyond measure, but confusedly excused himself.

The day dragged slowly away. Mrs. Hall went visiting, and not a soul was on the place except Wilson. He saw at a little distance several of the neighboring farmers putting their fast nags through their paces, but all this was so repugnant to his training that he did not offer to join himself to them.

Mrs. Hall returned at 4 o'clock and rallied him upon his downcast looks. "I do believe you are homesick," said she.

"No. I am not homesick a bit," he replied, "but it has been the longest day that I ever saw—and it has been the dullest. How in the world do you stand it? Haven't you any church or Sunday-school to go ot?"

Mrs. Hall laughed heartily. "You didn't know you had come into heathendom, did you? Well, you have. I don't suppose there could be another such settlement found in the United States. There isn't a Christian man or woman in this entire school district, and only one, Uncle Jacob Straber, in the school district that joins us. We are not such a bad lot, either; but, of course, we don't go to church, and there isn't any to go to if we did want to. You will have to do like the rest of the men—go fishing, play baseball, or race horses on Sunday."

Wilson shook his head. "I'm no better than the rest of you, but I can't go back of mother's bringing up. It would break her heart if she heard of my doing such things; but what do you women do while the men play baseball and race horses? Looks like you would have a Sunday-school for the children, anyhow. Are you going to let them grow up without knowing anything about keeping the Lord's day?"

Mrs. Hall looked troubled. "I have thought of that lots of times—thought of it lots of times. There's my Hattie and Willie now, ten and eight years old, and they have never been inside of a church's walls more than two or three times in their lives, and never were at Sunday school. Mrs. Moore, Mrs. Tompkins and I have talked it over more than once; but we were all unconverted people, and so are our neighbors, and we don't see any way out of it."

Wilson's face flushed with a sudden inspiration. "There's enough of us right now that are tired of this kind of a Sunday to start a Sunday-school. Let's do it."

"What! Have a Sunday-school without any Christians for teachers?"

"Why not? It won't make us any worse to study the Bible, will it? and, if we haven't any Christians to teach us, some of the rest of us will have to volunteer, that's all."

Mrs. Hall thought a moment. She had been a school teacher in her girlhood, and was a refined and educated woman. Memory brought back to her the days when she was as regular in attendance upon church and Sunday school as Sunday was coming. True, she had missed becoming a Christian, but she knew in her heart that she was far less worldly in those days, far nearer the kingdom, than now. Her conscience troubled her.

"If it wasn't for one thing," she said, slowly, "I'd fall right in with your plan."

"What is that?" asked Wilson, getting full of interest.

"There's no one to pray. I would not have a Sunday-school that did not open with prayer—we might as well be pagans and be done with it. I don't believe in making a mockery of sacred things, and there isn't any one to offer a prayer."

It was John's turn to think a moment. Then he slapped his knee as a bright thought struck him. "Say the Lord's prayer in concert. There is nothing wrong in that, and it will be the best prayer ever made, besides."

Mrs. Hall agreed to that. Mr. Hall came home just then, and rather to his hired man's surprise fell right in with the Sunday-school project.

"You get into the carriage," said he to his wife, "and ride around the neighborhood. Tell every woman you see that we will meet at the schoolhouse at 2 o'clock next Sunday to organize a Sunday-school. John, you tell all the boys about it, and I'll talk to the men. Look in your trunk, John, and see if you can find any Sunday-school quarterly."

By 2 o'clock the next Sunday the lane and inclosure about the schoolhouse was full of buggies and wagons. The schoolhouse was so full that no more could crowd into it and seventy-five persons were around the steps and entrance.

George Hall acted as chairman. The organization was effected out of doors, as it was impossible for the crowd to all get inside of the school building. Nothing could have gone off with more enthusiasm. Apparently everybody wanted that Sunday-school. Mrs. Hall was chosen superintendent. Mr. Hall, as he had hoped, was given the Bible class, which in this case embraced all the hard-headed arguers of the neighborhood. John Wilson was given the class of young men. Half a dozen other teachers were given classes, and a full complement of modern Sunday-school helps were ordered to be purchased.

The school went on as it had begun. Rain or shine, there was a tremendous attendance and everybody was interested. Bibles were hunted up and studied from cover to cover, particularly in the Bible class, which became famed far and near for the absorbing interest its members had in it.

Six months after this Sunday-school started, an invitation was received from the adjoining school district to come over the next Sunday and help them to organize a Sunday-school there. This was the district that Mrs. Hall had told John Wilson about, that contained one solitary Christian. The invitation was accepted, and the Sunday-school inaugurated with similar fashion to the first. For this one Sunday the two schools met together, and for the first time the Lord's prayer was not used in the opening service. Old Uncle Jacob Straber poured out a most fervent prayer, and one that sunk deep into every listener's heart. In this particular he prayed that this might lead to a minister of God being sent among them to preach for them.

Going home, this was discussed. "Why not?" said one, and "Why not?" echoed his neighbors. Mrs. Hall was finally directed to see if a minister could be found to preach, first one Sunday at one church, then the next Sunday at the other.

After a time she found the minister, the Rev. Mr. Perkins, a godly man and a wise one. To him it was a marvelous story. He came first to the Hall school house, and to every one's surprise announced that he would begin then and there a revival service. To him it was a parallel case to that of Cornelius sending for Peter, and he believed the time ripe, whether they realized it or not for this people to turn to God and his righteousness.

The time was ripe. In a few days sixty men and women were converted in that one neighborhood, and a second revival followed in the next district, where the second Sunday-school had been started. Now mark the marvelous operation of God's Spirit. Every officer of the Hall Sunday-school and almost every member of its Bible class was converted. John Wilson was made deacon. Subscriptions were at once made toward a church, work began on it as soon as spring opened, and in one year after that Sunday-school was begun in a godless neighborhood, there was a neat church, regular preaching, and a strong country church membership established. God will not be without a witness.

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THE MOTHER HEART

By E. M. Barrie.

"I wish—I wish—oh, I do not know what I wish—only I am so tired of things as they are—so very tired!" She stopped, threw out her arms with a gesture of infinite weariness, then let them fall limply on the arms of her chair. It was Christmas Eve. Outside, thin soft snow was drifting against the window-panes. Inside, the shadows crept about the room, playing at hide-and-seek with the dancing firelight. Time passed, the fire sank to a dull glow, the shadows trooped together and massed themselves to a dense blackness. The woman in the chair by the fireside sat silent, motionless, save for the clenching and unclenching of the slim hands, which glimmered rosily in the glow of the dying fire. A man's step sounded in the hall outside; a firm hand turned the handle of the door, and a deep, quiet voice asked:

"Are you there, Dorothy?"

"Yes, Alec," the reply came quietly, carelessly even, from the chair by the fire; but if there had been light to show it, an observer would have been struck by the sudden tension in the hitherto listless figure of the woman who sat there. Her husband crossed the room and roused the fire to a brighter blaze before he spoke again. Before Dorothy had time to retreat further into the shadows the blaze revealed a pale, small face, proud and cold, though the corners of the lips drooped pitifully now. Her husband's keen grey eyes missed no item of her appearance. His voice, when he next spoke, was very gentle.

"I am sorry that you are so disappointed about to-morrow night, Dorothy. If it were an engagement of any other kind, I would try to get out of it; but this Christmas tree is my treat to the mission children, and I simply must be present."

"Oh, yes, I understand! Do not trouble to explain, Alec. We had not been married six months before I knew that this mission was the thing which lay nearest your heart. I can not enter into competition with your slum friends."

"You are unfair, Dorothy, as you have been all along. I can not understand why you are so warped on this subject. Suppose I spent my free time on golf or bridge or any other idle amusement, would you be better pleased than to see me trying to do some good to my fellow creatures? Dorothy, why will you not do as I have so often begged you to do? Come down to the mission with me and see the work we are doing. Then you will understand. Dorothy, come with me!"

He bent down and caught her two hands masterfully in his. Fierce war raged in Dorothy's bosom. With all her heart she longed to submit to the passionate urging of the deep voice beside her; but the specter of division that had stood between them for a whole long year was not to be laid even yet.

"No!" she cried stormily. "No, I will not!"

Her husband held her hands a moment longer before he let them fall.

"All right," he said, and his voice was quite level. "I will not bother you about it again. Now I must be off. Expect me at home at 4:30 to-morrow."

The door closed quietly behind him. Four-thirty on the morrow did not, however, see Alec Thorburn home again. For two hours his wife waited in tense anxiety. From the fireplace she wandered to the window, through which she could dimly discern the swirling snow. From the window she passed to the door, where she listened and longed for the sound of her husband's voice. A maid brought in a telegram: "Snowed up Barnsley. Telephone Grace to manage Mission tree," so Alec Thorburn wired. His wife laid the ugly yellow envelope to her cheek. Her lips were tender, her eyes soft. How frightened she had been! How good it would be to see him safe at home again! She re-read the telegram and started for the door. Half-way across the room she halted to fight a last battle with her less noble self. Then her head went up. Her eyes were radiant, excited, yet half afraid. She rang the bell.

"Tell Williams that I want the carriage in half an hour to go down to the Mission Hall," she ordered; "and let dinner be served at once."

All this Christmas day had Alec Thorburn battled with deep depression. His heart yearned after the wife who refused to share his interest in the mission, who resented his love of the work, who for months past had shut him out more and more from her own heart, her own life, her own interests. Wearied, chilled, and dispirited he came late in the evening to the Mission Hall in one of the poorest quarters of the city. Snow was still falling and doing its best to disguise all that was hideous in the narrow, gray lanes and streets. From the open door of the Mission Hall a broad stream of light fell redly on the snow, and out with it into the night came bursts of childish laughter and the continuous ripple of childish voices. There was noise enough to cover the sound made by Alec Thorburn's feet on the bare floor, and he paused in the doorway of the hall to survey the scene. Over the crowd of children his eye swept to the giant Christmas tree, long ago despoiled of its wonder-fruits. Suddenly it was as if a great light had flared up in the hall, and even followed by a great darkness, out of which one single face—the face of his wife—alone stood out clearly. On the steps of the platform below the great tree sat Dorothy. All about her were children. One tiny creature was in the act of struggling to his feet, holding firmly to her arm the while; another lay fast asleep, nestled in the soft folds of her gown. She held a ragged mite to her bosom, and as she rocked it gently to and fro there was a light on her fair face which Alec had never seen there before. His intent gaze called to her as clearly as any words, and over the head of the baby the eyes of the husband and wife met. The lovely mother-look on his wife's face filled Alec with a wondering awe, and as Dorothy read the passionate gladness of his glance her heart was filled with humble thankfulness. In the carriage at last, alone in a world of snow, she was in her husband's arms.

"My darling, my wife," Alec whispered passionately, and Dorothy clung to him, crying:

"Oh, Alec, I can never forgive myself! Those poor little children! Oh, those poor little children!"

Later she told him:

"I was dreadfully frightened before your telegram came, Alec; and then I was so glad that I felt as if there had been an iron band round my heart and it had suddenly broken. Alec, when I took that little baby in my arms, something new seemed to come into my life."

Months later, when she laid his first-born son in her husband's arms, "Dearest," Dorothy whispered, "God waited until I found my mother-heart, and now he has given me my heart's desire."—*British Weekly.*

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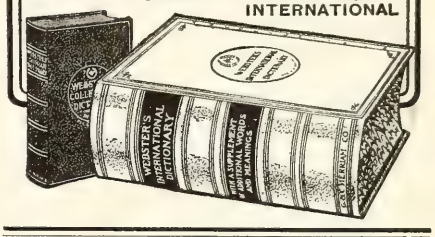

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Was it You?

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, 'Tis sweet to live.'
Somebody said, 'I'm glad to give;'
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was it you?"

Suggestions for Christmas.

I keep a small stock of scribbling paper and a lead pencil in my work-basket, and each on a separate leaf, I write the names of the members of my immediate family and the near friends to whom I wish to send substantial gifts; following these I make a list of those to whom I would send simple remembrances. Whenever anything occurs to me as desirable for any one of these, I write it under the proper name. In this way I often accumulate impossible lists, but I buy, from time to time, as convenient, some listed article, and I never have to take time to think what is needed or appropriate. Then I always try to write some rhymes or jingles to give a touch of personality to each gift. For instance, to pair of gloves for a little son, this verse was attached:

"Christmas wishes go with one glove,
New Year's wishes with the other,
And they both are for my true love,
And the giver—why, 'tis mother."

To some handkerchiefs, this:

"When Santa Claus his pack did view,
He found these kerchiefs marked for you."

With a white silk muffler, went this motto:

"I know you have mufflers galore,
And by them you set little store:
But white is so very becoming—
In fact, makes you perfectly stunning—
That I venture to send you one more."

To half a dozen knit washcloths these verses were tied:

"Christmas gifts and Christmas wishes
Mind one oft of China dishes,
Fine to use at special function,
Locked up, then, by strict injunction.

"Common porcelain, I'm choosing—
Not too good for daily using,
When you bring them into action,
May you glow with satisfaction."

To a young mother, these verses went with a pretty knitted baby blanket:

"Cuddle ze babee,
Wrap 'im wi' care,
Dear 'ittle babee,
Face and hand bare.

"Ittle red babee,
'Sleep on your breast,
Knowing no evil,
Cared for and blest.

"Sweet 'ittle babee,
Sweet as can be,
Dear 'ittle babee,
Kiss 'im for me."

These will do for samples; the verses do not need to be profound, you see, merely personal and loving. To my other friends I send a visiting card with some personal inscription, even if it be only "Christmas wishes." I once wrote on a visiting card a few lines and sent them to a dear friend who has everything which money and social position can bring, and you can imagine my surprised satisfaction at her assurance that they gave her more pleasure than anything else which she received. Here they are:

"If this could be a daily greeting,
The whole year through, the whole year through,
Then o'er and o'er 'twould keep repeating,
'Dear, I love you; dear, I love you.'"

The verses are made just as the lists are, from time to time, as I sit sewing and let my thoughts dwell upon one or another friend; and they, too, are confided to the little stock of paper in my work basket, to be ready when wanted.

Poor Little Daisy

By Lulu C. Tulloch.

"How many days are there before Christmas, Mamie?" asked Mrs. Warren.

Her sister counted on her fingers and replied: "Eight."

"Only eight!" cried Mrs. Warren. "Dear, dear. And besides getting presents ready we must make that shopping trip to Philadelphia, and buy things for the new house. How inconvenient to move at this time of the year! But, as we are obliged to do so, there is no use to make a fuss about it."

Little Marguerite, usually called "Daisy," looked up from her play. She was a pretty child with large brown eyes, and although she almost never cried or whined, still she managed to have her own way in most things. Young as she was, she had found out that by an appealing look of those beautiful eyes she could get her mother and aunt to let her do whatever she wanted, even when they knew it was not always best to do so.

"Oh, are we going to Philadelphia?" she cried. "Goody! What shall I wear?" for hearing people speak of her pretty face had made her vain, and she thought much of her clothes.

"Why, you're not going," said her mother.

Daisy got up and went to her mother's side. "Not going?" she asked. "You told me I should go the very next time you and Aunt Mamie went."

"But, my dear, it is winter, and too cold for little girls."

"I can wear my furs."

"Aunt Mamie and I have so many errands to do you would get tired of waiting for us," continued mamma.

"I can rest on those nice little stools that turn round, while you look at things in the stores," persisted the child.

"I don't think it will be best for you to go, darling," said mamma, trying to be very firm.

"But you told me, mamma," insisted Daisy; "didn't she, Aunt Mamie?"

Under the gaze of those appealing brown eyes Aunt Mamie, who was also intending to be firm, wavered.

"Yes, sister, you certainly did tell her so," she said.

The imploring gaze was turned to her mother. "There, mamma and I do so want to see my grandmother. Poor little Daisy!"

This last phrase was one which the child used as a last resort whenever she wanted to work on people's feelings. During an attack of measles she gew so accustomed to being spoken of and to as "poor little Daisy," that when she was well she began to call herself so.

At first, when she was so small, it sounded very cunning, and every one laughed at her, but now she was getting to be six years old—old enough to use it to get her own way.

Her mother could not often resist it, and this time, when she heard it spoken in such a soft, entreating tone, she said, notwithstanding her determination to be firm: "Well, you may go, but we shall have to start very early, and you must not make a fuss about getting up."

Thus it was settled, although papa said, when he was told, that they were very foolish to take the child, the weather was so cold and she was sure to get tired.

"The poor darling wants to go so much," said mamma.

"Of course she does," returned papa, "and you and Aunt Mamie let her do just what she wants to do. What do you think she will be when she gets to be ten years old? She will be a perfect little tyrant, I can tell you that. Yes, I know she's a pretty child, and has a sweet, loving nature, but I'm thinking of the time when she gets to be a woman, and has to mingle with other people. She can't always have her own way then, and things will be pretty disagreeable for her if you don't teach her to give up a little while she is young."

"I know that all you say is true," agreed mamma, "and next time I will be very firm."

The weather was bitter cold the morning of the trip, but Daisy made no fuss when she was awakened so early that the gas had to be lighted to see to dress.

She helped all she could in putting on her clothes, aand after breakfast had been hastily eaten got her coat from the closet.

"Here's my coat, Aunt Mamie," she said; "will you please hold it for me?"

Aunt Mamie looked at the beautiful white garment in surprise.

"You're surely not going to wear your best coat?" she said.

"Of course I am," said Daisy.

"Oh, no," said her mother, turning from the glass where she was putting on her hat. "You must wear your red one."

"That's so old," objected Daisy.

"It is warmer than the white one," said mamma; "besides, it is more suitable to wear in the cars."

"But, mamma," returned the child, "the white one is so much prettier, and I should think you would want me to look nice when I go to see my grandmother."

By this time she had gotten herself into the white coat, put on a close fitting white hood trimmed with lace and fur, and with her white tippet and muff made such a pretty picture that her mother could not resist longer, and said, as Daisy knew she would: "Well, now that you have it on I suppose you'll have to wear it."

It was very early when they reached Philadelphia, and very cold. They went first to a decorator's to choose some wall paper, and Daisy found waiting very tiresome. The only amusement she could find was at a table in one corner of the store where a young lady was making Christmas articles out of crepe paper. Among them was a fanciful white fan which the child at once determined to have for her own.

She held it up to attract her mother's attention, and asked: "Won't you buy this fan for me, mamma?"

Her mother turned from the strips of wall paper which the clerk was displaying before her.

"A fan," she said, "what do you want with a fan this weather?"

"I want it. It's pretty."

"I don't think you had better have it. Don't tease. I'm busy."

Does not Color the Hair
Destroys Dandruff
AYER'S HAIR VIGOR

"But, mamma, you promised you would buy me something for my very own, and poor little Daisy does so want this."

After a little more begging the child got the fan, as she knew she would, and, refusing to have it wrapped, walked triumphantly out of the store and along Chestnut street, waving it to and fro as if oppressed by heat.

Many turned to look at her, not only because they were astonished to see a fan used on such a cold day, but also for the reason that she made such a pretty picture, with her white clothes, dark eyes and soft curls peeping from under her hood.

After going into many stores Daisy found shopping very tiresome work, most of the revolving stools upon which she expected to rest being occupied by ladies, and soon she began to ask:

"Aren't you almost through, mamma? When are we going to grandmother's? I'm hungry." Her fan had ceased to please her, and would have been left behind several times if her aunt had not reminded her to take it.

At last, to her great relief and also that of her mother and aunt, who many times regretted that they had taken her, the last article on the long list had been bought, and they turned their weary steps toward grandmother's.

How glad they were to reach the shelter of the dear old lady's home! How loving was her welcome, how warm the good fire after having been out so long in the cold! How she kissed her "dear little Daisy," took off the child's overshoes and coat with tender hands, and placed her near the heater in a little chair that had been papa's in his boyhood.

After they had eaten a nice lunch and got thoroughly warm, the two ladies opened their bundles to show their purchases to grandmother.

"All the large parcels have been sent home in the cars," said mamma, "but these little ones we will take ourselves. How do you like these handkerchiefs? They are the best; here are collars and stockings and napkins; here's a centerpiece: isn't it pretty? And here are two towels I bought for you. I hope you will like them."

Daisy had been eagerly watching the opening of the bundles, and when grandmother had expressed her thanks for the towels, asked:

"Is that all, mamma?"

"Yes; I think so, dear."

The child put on her most appealing look, and said in an injured tone:

"All those things for you and Aunt Mamie and grandma, and nothing for poor little Daisy."

"Why, I bought you all sorts of things and sent them home," said her mother. "A new dress, raincoat, umbrella—don't you remember?"

"Oh, yes, those. But I haven't any little thing to take home with me."

"Where is your pretty white fan?" asked Aunt Mamie.

"A fan! This cold day!" cried Daisy, scornfully, forgetting how she had teased for the toy, which now, all crumpled and soiled, was thrown aside. "I want something I can carry home."

"Well, well dear, it is too bad. We must try to start early and buy something on the way to the station," said mamma.

Now grandmother was a wise old woman, who had brought up a large family of children, and knew all about the ways of little folks. She was not pleased to see how Daisy was allowed to have her own way in all things, fearing it would make her unhappy and disagreeable to others—in after years. So, not liking to find fault with the child's mother, she made a little plan of her own.

"Are you going to have a tree at Christmas, Daisy?" she asked.

"I don't know, grandmother," answered the child. "Am I, mamma?"

"No, dear, I do not believe I can arrange one," said mamma with regret. "I shall be so very busy with other things this year."

"But I want one," began Daisy.

Mamma must have been very tired with shopping for she spoke very decidedly: "I can not let you have one, I have said once. And don't say 'poor little Daisy' to me; you have said it often enough to day. You must break yourself of the habit."

"But, mamma——"

"How would you like to have a tree here?" asked grandma, interrupting before Daisy could say any more.

"We could not spare her from home," said mamma.

"I do not mean to have you spare her," said grandmother. "How will it do for you all to come over here that day, bring your presents and have a tree. In the evening you and John and Mamie can go home and leave Daisy to make me a visit while you are moving into the new house."

"Oh, mamma, do say yes!" begged Daisy. "I should so love to stay with my grandmother and have a tree."

So it was decided, but "poor little Daisy" did not know that grandmother had made up her mind that during the visit she would try by patient firmness to teach her dearly loved grandchild that she could not always have her own way.

Let us hope that she succeeded, for we all know how disagreeable such a child is to live with, even though she may be pretty to look upon and affectionate in disposition.

Santy Claus Talk.

BY GUY R. HLLL.

It ain't long till Santy Claus
  Makes his reg'lar visit now,
  Candies, nuts, and toys to give
To good little children, cause
I have noticed, ever' year,
When Thanksgivin' dinner's past,
  That the days go awful fast,
And that Christmas-time is near;
And when I lay down at night
For to dream in high delight
'Bout old Santy, I keep thinkin'
That I hear his sleigh-bells clinkin'.

Oh, the good, old Santy Claus!
  Wonder how he looks? I've heerd
  Mommy say he had long beard,
White as snow all round his jaws;
That his cheeks and nose were red;
And my mommy telled me, too,
"Santy only comes when you
Little saps are 'sleep in bed;
But he don't bring nothin' then,
Sich as toys and candy, when
Little saps like you and Tommy
Say bad words and sass their mommy."

Wonder how old Santy Claus,
  Where he lives away so far,
  Knows who all the children are?
Spec' he finds out by our pas—
He knows what we want, yes, sir,
  Santy does, and al'ays brings,
  Ever' Christmas, jes' the things
That the boys are lookin' fer;
And it's lots o' fun, you bet,
Christmas morning, jest to get
Out o' bed and be a-peepin'
Round when all the folks are sleepin'!

There's no man but Santy Claus
  Does the funny things he can;
  He must be a jolly man!
And he's curious, too, because!
He slips in and leaves our toys,
  Ever'thing so bright and new,
  Then he fills our stockings, too,
And skips out wivout no noise.
Mommy says that he can squeeze
Husself up jes' like he please,
So I reckon that old Santy
Can get down our chimney, can't he?

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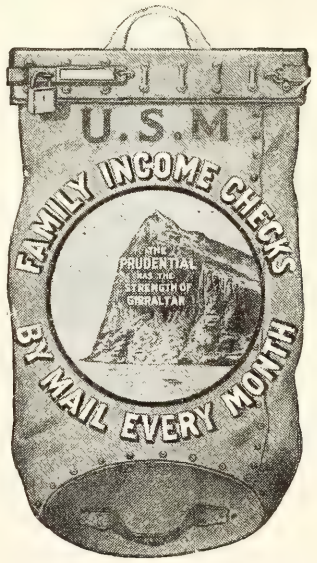

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John F. Dryden

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VOLUME XLV. NUMBER 49.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, DECEMBER 10, 1908.

My Endeavor

TO be true—first to myself—and just and merciful. To be kind and faithful in little things. To be brave with the bad; openly grateful for good; always moderate. To seek the best, content with what I find—placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.

—Leigh Mitchell Hodges.

The Christian-Evangelist

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
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Volume XLV. ST. LOUIS, DECEMBER 10, 1908. Number 50

Current Events

Smoke and Health.

The Medical Fraternity is heartily supporting the active warfare that is now being waged against the smoke nuisance in cities and towns. One doctor has pointed out that sunlight and health are almost synonymous terms, and that the smoke not only obscures the rays of the sun, but generates noxious gases. He cites in proof of his contention the towns of Manchester and Leeds, England, with their notoriously high death rate. These are but two in many hundreds. Even in a city like St. Louis certain weather conditions make the smoke question one of great importance, and besides the question of vital statistics, much ruin of stocks of goods, etc. The agitation for smoke abatement can do nothing but good.

⚙

"Spirit-Fruit" Society.

Perhaps not one regular reader in a thousand of this paper has ever heard of a society whose headquarters have for some years been at Worcester Lake, near Engleside, Ill. Yet, at one time this religious sect numbered about 8,000, and was organized on the "community of goods" principle. Now that their leader, Jacob Beilhart, the founder of the movement, is dead, it is very doubtful whether the organization will hold together. The failure of many such movements begins with the death of the organizer. Who hears to-day of Dowieism? Perhaps there are many who still believe in its prophet, but the numbers are much fewer since the death of that leader. The "Spirit-Fruit" society claims to observe many of the New Testament principles as maintained by the Church of the Brethren, and lays especial stress upon the doctrine of non-resistance in its various phases.

⚙

Birth Decline.

Prof. Wilcox, of Cornell University, has been presenting some startling facts, showing a marked tendency towards a decline in the number of births throughout the civilized world, particularly among European stock. He bases his deductions on statistics which he claims are absolutely correct, and says that during the last fifty years there has been a gradual decrease in the proportion of children to each one thousand women of child-bearing age in this country. This falling off amounts to 152 in the time mentioned. "These figures indicate," the professor says, "that if changes like this which have been in progress in this country during the last half a century are to continue unchecked for a century and a half more, there will be no children left. This fall in the birth rate is due largely to the fact that human will and choice are controlling this matter in a sense and degree never before true."

⚙

The Best Reasons.

Has not Kansas some reasons for thanksgiving that are not shared by many of the other states? Governor Hoch, in his official proclamation, states some very pertinent reasons why Kansas should be thankful. "One-third of our counties are without prisoners in their jails or paupers in their poorhouses; one-half of our counties contributed no convicts to our prison population the last year, and one-half of our prison inmates never lived in Kansas long enough to gain a residence here. Our educational institutions were never so flourishing. Our churches were never so strong, nor the spiritual outlook more hopeful. The saloon has been practically banished from our state and its baneful influence almost entirely eliminated. All of these things should touch the chords of our better nature and make them vibrate with the reverent sentiment, 'Praise God, from whom all blessings flow.'"

⚙

"Drive Out the Minister."

That's what the liquor dealers' club of Chicago thinks is the way to stop the liquor agitation. This is their declaration: "The key to the situation is to drive the ministers out of the fight. If the minister preaches prohibition in the pulpit; if women, as in Philadelphia, will march the streets with banners, singing "Onward, Christian Soldiers"—and it's a good march—there's no force can beat a fight like that. The question is not a moral one, although it has moral aspects, and no minister has a right to stand in his pulpit and preach it. If you are going to bump your head into prohibition it is going to win, but there are always ways of sidetracking public issues. The clergy is unable to distinguish between crime and sin." If the clergy is unable to distinguish between crime and sin, what shall be said of the liquor dealers? What kind of a world, indeed, would we have if the ministers were driven out? The liquor problem would be a very insignificant matter compared with the many evils that would crowd upon us. Just imagine the brewer succeeding in nailing up church doors or editing our sermons! Conditions are bad enough when some weak-kneed Christians try to stifle a godly minister's anathema, but imagine the condition of the world if all the proclaimers of righteousness were driven out of the fight!

International Thanksgiving.

Speaking of thanksgiving, why should there not be an international Thanksgiving Day? No other country than ours has a special day proclaimed by its chief officer, but there are countries that recognize more or less the good gifts from God. England has its "Harvest Home Festivals." A writer in one of our contemporaries presents reasons why the world powers might legitimately agree upon such a measure as an international Thanksgiving day. Such a celebration, he thinks, would conflict with no national religions and that Mohammedan and Jew, Brahman and Christian might join in the services according to their own individual rites and rituals in praising the Lord. This writer maintains that it would be the crowning act in the administration of our chief executive to invite other governments to agree on such a Thanksgiving day. The idea may seem Utopian at present, but so was any thought of a Federal Council of Churches of Christ even ten years ago. The world is moving, and the Christian forces are working.

⚙

South Dakota Divorces.

For some years past South Dakota has been the mecca of many dissatisfied people, with a desire to be relieved of matrimonial ties. Pilgrimages have been made from long distances by those who could not secure divorces in their own states, to take advantage of the laxity of the South Dakota law. But there will now be fewer of these pilgrimages, for there is a new divorce law in that state, and it is a notable improvement on the one now obliterated. No application for divorce will be considered henceforth unless there is proof of one year's residence in the state. A number of other requirements are, also, essential and, as divorce laws go, the new legislation of South Dakota may be fairly said to be reasonable.

⚙

Penny Postage.

Another step has been taken in bringing the world into closer communication. Since October it costs no more to send an ounce of first-class mail matter from St. Louis to London than it does across St. Louis. The letter postage rate has been lowered to two cents per ounce between America and England. It is predicted that the mails between the two countries will more than double as the result, so that there is not likely to be any particular loss in revenue. This has been a long time coming, and Mr. J. Henneker Heaton, of England, deserves, perhaps, most credit for it. Now some such system in the United States of parcels post such as the rest of the civilized world enjoys and a cheaper rate for ocean cables, is the next reformation that is needed.

Editorial

A Great Historic Meeting.

These lines are written in the hubbub and hurry of the first meeting of the "Federal Council of the Churches of Christ in America," in session in the city of Philadelphia. We have always been sanguine of the ultimate triumph of the cause of Christian union, but we had not hoped to live to see the Protestant churches in the United States assembled, through their delegates, as "Churches of Christ in America." This is not Christian union, of course, in its highest sense, but it is such a long stride toward it that one need not be surprised at what may take place any time looking to a more perfect union.

The first meeting of the council on Wednesday evening, December 2, in the Academy of Music, was a memorable gathering. The lower seats on the first floor were occupied by the delegates, while the galleries and boxes were crowded with visitors. A body of distinguished men occupied the platform. When the curtain in the rear of the platform arose, it revealed a chorus of one thousand singers, mostly women, with the men arranged in the center in the form of a cross. This black cross in a field of white made an imposing spectacle. After an anthem by the great chorus, the audience joined it in singing "All Hail the Power of Jesus' Name." Never was hymn more appropriate, for it was the power of that name that is above every name that had gathered together this body of representative men from the leading Protestant bodies of America as "Churches of Christ."

The address by President W. H. Roberts called attention to the unique character of the council, and the advantages it offers for united, aggressive work against the forces of evil. It was a great address, worthy of the occasion and the cause. The addresses of welcome by two Philadelphia ministers, and the responses by two New Yorkers, were both witty and wise, in the main, and laid large emphasis, as might have been expected, upon the growing unity of the churches.

The session of the forenoon, Thursday, in Witherspoon Hall, was devoted to the reports of the executive officers. Dr. E. B. Sanford, secretary of the executive committee, gave "A Record of the Three Years' Work." If any one has supposed that nothing is done between the meetings of this body, representing nearly eighteen million Christians, this report will disabuse his mind. The repeal of the easy divorce law in South Dakota, the passage of the anti-gambling act in New York under the leadership of Governor Hughes, and the steps taken by this government to correct the abuse under King Leopold in the Congo Free State of Africa, were given as some of the wider results of the federal union of the churches.

The report of the executive committee pointed out the steps that had been taken since the great inter-church conference in New York City three years ago, by which this council has been made possible. Twenty-eight of the constituent bodies of that conference had approved the basis of federation submitted to them, and hence the plan becomes operative. Others have not taken action. None had rejected it.

Unity in the Foreign Fields.

The liveliest discussion, so far, was on the resolution submitted by the chairman of the committee on Foreign Missions and Christian Unity, by Dr. James L. Barton, corresponding secretary of the American Board of Commissioners for Foreign Missions. One of the resolutions submitted by him recommended "the elimination of denominational lines, as far as possible," in the foreign field. Naturally enough, this aroused the fear of some of the brethren lest denominationalism in the home land might fall under the ban. Two Methodist bishops offered amendments and opposed the original resolution. A Methodist editor, however, favored the resolution. Brother W. F. Richardson favored the original resolution, as did also some others, but finally a part of it was stricken out in deference to the brethren, who felt the language was extreme. There is no question but that the original resolution expressed the real convictions of a majority of the council, but as the foreign missionaries are already obliterating denominational distinctions as far as possible, it was not desirable to antagonize unnecessarily the prejudices of those who would be offended by the wording of the resolution. The spirit of the discussion was most admirable.

Bishop Hendrix, of Missouri, was elected president, and the retiring president, Dr. W. H. Roberts, congratulated him in a happy speech, the bishop responding in an equally felicitous address, accepting the responsibility. Bishop Hendrix, who is located in Kansas City, belongs to the Southern Methodists. He is an able and liberal-minded man, who has been active in this work from the beginning.

A great session was held Thursday evening in the interest of "Christian Unity and Foreign Missions" in the Witherspoon Hall and three other meeting places. The addresses by Rev. Arthur Lloyd and Robert E. Speer were great speeches in favor of Christian union. That of Mr. Speer, particularly, was one of the most convincing appeals for union in the foreign field, and against the policy of transplanting our sectarian divisions in non-Christian lands, to which we ever listened. Referring to the discussion in the afternoon about eliminating denominational distinctions in the foreign field, he said the council might vote as it pleased, but the missionaries and the native churches were already doing it, and would do it more and more. It was worth going to Philadelphia to hear that speech alone, if there had been nothing else. But there are great things ahead of us, no doubt.

This evening (Friday) the representatives of the Disciples of Christ who are present are to be given a dinner and reception at the Y. M. C. A hall by local Disciples, and we are anticipating a pleasant hour or two together. There is almost a full representation of delegates and alternates here, but there are not as many of our ministers and laymen present as there should be, and as there would be if the brethren understood the historic significance of such a movement toward unity and the rich feast of spiritual things here provided. There is an occasional outcropping of the denominational spirit, of course, but it usually meets with a cold reception. The sentiments most heartily applauded are those in sympathy with our Lord's prayer for unity. Never did we feel so sure that God is using this great co-operative movement of the religious bodies of this country for the bringing about of that unity of his children for which his fatherly heart must yearn.

Paul's Two "Standfasts."

Paul, the greatest of all the apostles, has two "stand fasts," both of which are essential to the carrying out of the program of Christ, and to any practicable plea for Christian union. We can not do better, at this crucial time in our history, than to renew our fealty to these two great principles in which we are exhorted to "stand fast."

In the first place, Paul exhorts the brethren at Corinth (1 Corinthians 16:13), to "Stand fast in *the faith.*" There must be no surrender or compromise here. We know well what "the faith" meant to Paul. It was "Christ and Him crucified." It was "the glorious gospel of the grace of God." It was "the cross," in which alone he gloried; but these were all summed up in Jesus Christ—"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31). "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9, 10). This was "the faith," the preaching of which, by Paul and his co-laborers, shook the Roman world of his day. It is "the faith" in which we are to "stand fast." Whoever yields his spiritual hold on Jesus Christ as the Son of God, the Savior from sin, and the Conqueror of death, loses the power by which this world is to be saved. Let it be clearly understood that "the faith" includes only what is vital, fundamental, essential. In that we are to "stand fast."

But the same great apostle exhorted the Galatian brethren, to "stand fast in the liberty wherewith Christ hath made us free." Or, as we have it in the Revised Version: "For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage." (Galatians 5:1). Christ set us free, the apostle declares, in order that we might *exercise* that freedom, and enjoy it. "Do not, therefore, allow yourselves to be entangled in a yoke of bondage such as these Judaizers would put upon you." Is there not need for this same exhortation to-day? As these Galatians were in danger of returning to the bondage of Judaism from

which Christ had freed them, is there not danger that we may return to the bondage of sectarianism from which, through the grace of Christ, we have been made free? What was the bondage of sectarianism but the attempt to bind on the consciences of men the opinions and theories of others, and the denial of that freedom which we have in Christ Jesus? In so far as we yield to the clamor for making opinions concerning questions of Bible fact, or doctrine, a test of fellowship, we are returning to the bondage from which we have escaped, and are surrendering our plea for Christian union, which is based on the two pillars—unity of faith and liberty of opinion.

THE CHRISTIAN-EVANGELIST has always resisted any departure from "the faith" of the gospel, including obedience to the plain commands of Christ. It has, also, stood equally firm for the maintenance of Christian liberty, in the realm of opinion. When some among us said: "We can have no missionary societies, because there is no 'Thus saith the Lord' for them, and if you organize a missionary society you have departed from the faith," we withstood these brethren on the ground that they were interfering with Christian liberty. This is now acknowledged by all among us who have their faces turned toward the future. Again, some of our brethren contended that the use of instrumental music in the worship was a departure from "the faith" and that the church introducing such an innovation had forfeited its Christian standing. Again our contention was that these brethren were invading the realm of Christian liberty; that churches had a perfect right to use instrumental music in the worship, or not to use it, just as they might choose. Again the principles of Christian liberty won the day.

Now, the contention seems to be, by another class of brethren, that if a man accepts some of the views of modern historical criticism in reference to the Bible, even though he holds his faith in Jesus Christ and in the authority of the Scriptures, unshaken, and maintains a Christian character, he shall not receive recognition as a Christian minister among us, and to put him on the platform of our conventions to deliver an address is disloyalty to "the faith." Once more we lift up our voice in defense of Christian liberty, saying to these brethren, "You can not disfellowship a man who believes in Christ, obeys his requirements, and accepts the New Testament as his authoritative rule of faith, because he accepts some views of Biblical criticism, or interpretation, which you can not endorse, without throwing overboard the Declaration and Address, the publication of which, in 1809, was the beginning of this Reformation."

We urge upon the brethren everywhere the importance of both of these "stand fasts" of Paul: "Stand fast in the faith:" "Stand fast in the liberty wherewith Christ hath made you free." It is only by loyalty to both these great principles that we can hope to carry on successfully the great restoration movement in which we are engaged.

Notes and Comments

From a report on another page it will be seen that the Baptist convention of Western Canada has unanimously passed a resolution altogether in favor of union with the Disciples. It calls, of course, merely for the brethren to prayerfully consider the question of union, but it is a most hopeful fact that the system of co-operation that has been in force is to be continued.

Our Ministerial Association in St. Louis, at its last meeting, appointed a committee to draw up resolutions similar to those passed by the Indianapolis Ministerial Association, as reported in THE CHRISTIAN-EVANGELIST. The sentiments of the meeting seemed to be very strong against any further agitation of the report of the Centennial committee. The Kansas City Alliance has approved the Indianapolis action.

We are glad to give space in this issue to some statement in behalf of the old preacher and those who are dependent on him. No cause ought to be more sacred in the eyes of the active ministry than that of the man who has become disabled and been compelled to withdraw either by reason of infirmity or old age. We are among those who, like Brother Shelburne, deplore the tendency of many congregations to cast aside ministers thoroughly competent, very largely on the ground that they have passed a certain age limit. Men are not so estimated in other ranks of life. It is not a question of years in the business and professional world so much as it in the capacity or knowledge. A man widely versed in scripture and with a spirituality deepened by the experiences of life is not to be put to one side just because he is not quite so active in pastoral work. And while this is true, we are not unaware of the fact that something may be said on the other side about some ministers not keeping pace with the onward movement of the church. There is a duty ministers owe to themselves, as well as to the churches. We venture to think, however, that in a very small proportion of cases that have come under the notice of the Ministerial Board of Relief is there real blameworthiness attached to these old or disabled ministers of the gospel. For the most part, these men have done their best for the Cause we all love; for the most part they have sacrificed themselves and their families in that Cause. It is not an indiscriminate charity that the Ministerial Board of Relief calls upon the churches to support. It is a duty they have put before every one of us to band ourselves together in the day of our strength, and see that those who have faithfully stood by the colors shall not be left neglected when wounded and sore in their last days among us.

Commenting on our Savior's prayer for the unity of his disciples, *The Examiner* says:

"This precious prayer of our divine Lord strikes deeper than any superficial unity of organization. It was for 'the unity of the Spirit in the bond of peace' between those who would accept him as Savior and Lord that Jesus prayed. That is a possible, a desirable, yea, an obligatory unity. Matters accounted important in organization, in creed, and in observance may separate the great army of Christian believers into sects for a time; but that is no reason why there should be strife or bitterness among them, or why they should fail to fulfil the law of Christ, and love each other in him who is Head over all. This holy unity of Christian love has been sadly neglected in past times; but there have been increasing signs of a blessed drawing together of Christ's flock in recent years, as brethren of different names have come to know each other better, through the welding power of common service in his name."

That the union for which Jesus prayed is not merely expedient but "obligatory" is a most wholesome truth. The statement that Christian believers may be by their difference separated into sects "for a time," shows that the editor rightly conceives of our denominational divisions as temporary. They do not represent the permanent condition of the church. "The welding power of a common service," under the guidance of the divine Spirit, will ultimately bring these separated brethren into the unity for which Jesus prayed. This "common service" is what is sought in the work of the Federal Council.

The ground of our objection to human creeds as a religious movement has often been misconceived by our own members. The mere writing out, in formal statements, the prevailing views of the church on theological questions, at any given time, was not objected to by the pioneers of our movement, *but the binding of these statements on the consciences of others as authoritative.* To quote from proposition VII of the Declaration and Address of Thomas Campbell:

"That although doctrinal exhibitions of the great system of divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient; and the more full and explicit they be for those purposes, the better; yet, as these must be in a great measure the effect of human reasoning and, of course, must contain many inferential truths, they ought not to be made terms of Christian communion: Unless we suppose, what is contrary to fact, that none have a right to the communion of the church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the church from the beginning did, and ever will, consist of little children and young men, as well as fathers."

That is the ground on which we have based our objection to human creeds. The world would be poorer without the various Confessions of Faith which have marked the progress of the church through the centuries. It would be exceedingly interesting and edifying now to have a statement of the things most commonly believed by the evangelical Protestant churches of to-day, if such statement could be made simply for purposes of education and information, without having the slightest authority to bind any one's conscience, or to limit any one's freedom of thought. It would soon have to be revised, of course, to make it an adequate expression of the growing theology of the church. Such a statement would not be the *creed* of the church, but a statement of its *theological views.* Simon Peter, by the revelation made to him by God himself, made the true Confession of Faith, and gave to the church the creed, or rock foundation on which it rests, when he said, "Thou art the Christ, the Son of the Living God." That is *the faith* out of which all true theology has grown and must grow.

Editor's Easy Chair.

A "Council of the Churches of Christ in America," in the city of Philadelphia! Think of it! Such a Council would have been as impossible, even ten years ago, as the complete organic union of all our Protestant bodies, at once, is to-day. What a revelation this Council would be if held even as far west and south as St. Louis, to the people of the great southwest! This raises the question: How far west could this Federal Council be held with the assurance of a hearty welcome, and the attendance and co-operation of the people in that region? Perhaps some educational work in that line will have to be done first, but some day we shall have a quadrennial session of this united body of Christian workers in Chicago or St. Louis. It would be the means of promoting wider fellowship, breaking down prejudices, cementing the ties of brotherhood, and massing the Christian forces against evil and unrighteousness. In a word, it would hasten, in all that region, the fulfillment of our Lord's prayer for the unity of his disciples.

The question has been asked more than once in this Council, "Whereunto will this thing grow?" Nobody knows. Everyone feels, however, that the movement is right; that God is in it; and that it has in it the promise and potency of more good for the human race than any of us can foresee. Perhaps some would draw back if they knew now where the natural and essential tendency and influence of this movement will lead them. God does not always show us the end from the beginning. It is best that he does not do so. He leads us on just as we are prepared for it. There is more danger that this Council will move too fast towards God's ultimate purpose, than too slowly. Already some prophetic souls have caught a vision of some of the things that are ahead of us, and their advanced utterances have caused the more timid and conservative to ask for a slower pace. We must regard men's natural prejudices, especially when these are in the process of being gradually removed. We must keep step together. Better go slow and go together, than to attempt to go too fast and in the long run hinder progress by the friction created. God will land us right, if we seek counsel from him. If this movement toward unity is from God, no human power, nor powers demoniac, can successfully resist it.

What should be the attitude of our own religious movement, which has Christian unity for its chief purpose, to this "Federal Council of the Churches of Christ in America," whose purpose is to enlist all the evangelical Christian bodies in this country in a common service for the kingdom of God in the name and under the leadership of Jesus Christ? Happily, we have determined that question, and have put ourselves in sympathetic relation with it, and have become a constituent part of it, to the end that all lend our influence to help to every action that looks to the more speedy realization of Christ's prayer. It would be an anomalous situation for us if we had not done so. The fact that we are here, approving what seems to us right and opposing whatever motion seems to us unwise, gives proof to the religious world of the reality of our desire for Christian union. There has been very little to oppose, and that only in phraseology. There has been much to approve, and the enthusiastic applause of our group of delegates for every union sentiment has attracted the attention of the Council and the speakers. The delegations from the several religious bodies are seated together for convenience, and our delegates have been faithful in their attendance, and enthusiastic in their approval of all the great truths that are being uttered.

Last evening the brethren of this city, under the leadership of L. G. Batman, of the First Christian Church, gave our visiting delegates and members a royal feast at the Y. M. C. A. building. There was a goodly company present, and after the dinner there were a number of speeches made by local and visiting members. The time was so enjoyably spent that all regretted the necessity of closing early, in order to hear the addresses of the Council. Among those who made speeches were F. D. Power, Dr. E. E. Montgomery, of Philadelphia, G. P. Rutledge, pastor of the Third Church, W. T. Moore, J. A. Lord, Miner Lee Bates, W. F. Richardson, J. H. Garrison, and perhaps one or two others. Brother Batman presided. It was exceedingly kind in these Philadelphia brethren to give us this enjoyable occasion. The brethren in the east are fighting against odds which we in the west do not always understand, or appreciate. But they are steadily advancing and their fidelity is worthy of all commendation. We dispatched a little business at the banquet, growing out of our relations to the Federal Council, and closed a two hours' session of fellowship together that will hold a bright place in our memories for many years to come. We are said to be a "clannish people," sometimes. Perhaps we are, occasionally, too much so. But we do love each other, because of our common experiences, tasks and aspirations, just a little more than we love others, because we know each other better. But thank God for the growing catholicity of our ministers and members and for their generous recognition of Christian character and Christian truth wherever it may be found.

But what of unity among ourselves, while the great Protestant bodies are approaching each other and approaching Christ more closely? We who hold to the essential principles of our movement can not divide. We may differ in opinion, as we have a right to do, but we will not divide. Some of the brethren in the south are leaving us, because they have repudiated a fundamental principle of unity and of our movement, by making unity in opinions and methods concerning missionary work and public worship a test of fellowship. This we have designated as a *sloughing off* rather than a division—the throwing off, by a healthy body, of elements that can not be assimilated, being alien to the body. That process may continue. But those who accept the principles laid down in the Declaration and Address by Thomas Campbell, which is a faithful reflection of New Testament teaching, can not divide. There may be unpleasant controversies, and things may be said and done by heated partisans which we all regret, but the saving common sense and sanity of judgment of the great body of our people will assert themselves in due time, when there is opportunity for calm, dispassionate consideration. Let us furnish that opportunity now by the cessation of all bitter, personal controversy.

"The Overture for Peace" adopted by the Indianapolis ministers, and supported by St. Louis and Kansas City, presents the only feasible "way out." If the Centennial committee has erred in judgment, it is not the first mistake ever made by a program committee. Let us hope that it is not unpardonable. "But why not reverse the action, according to the desire of the brotherhood?" some one asks. It is by no means the unanimous, nor the overwhelming desire of the brotherhood. Is it worth while, think you, to line up and count votes on a question of this kind? That way lies strife and controversy prolonged. No, these ministerial bodies have shown us "a more excellent way." It is the way of brotherly love and forbearance. It is the way pointed out by the very principles of the Declaration and Address, whose centennial we are to celebrate. "Let brotherly love continue." These lines are hastily penned in the "City of Brotherly Love," and are submitted from a heart full of love to all the brethren.

BE STILL.

Be still, my soul, for God would speak to thee,
And teach thee words of wisdom thou shouldst know;
Alas, too often hast thou spurned his voice
And closed thine eyes to visions he would show.

Let anxious thought of worldly honor cease,
Let love of gain be driven from thine heart;
These can not help thee on the upward way,
Nor keep from out thy soul sin's fiery dart.

Be calm, and let the One who knoweth all
Impart the secret that will give thee peace,
And help in making clearer day by day
How burdened, anxious spirits find release.

Life's quiet moments bring the truest joys;
The thoughtful student wins the rarest prize.
So God, from out the quiet of our souls,
Will kindle holy aspirations for the skies.

Buffalo, N. Y. *Benj. S. Ferrall.*

The Great Law of Cost By William Durban

I have been considered fairly radical by some of my British friends and fairly conservative by others, so that nobody seems to have been able exactly to locate me. I do not wish to be located. I want always to go free and sell myself to no schools and no cliques. Therefore, I am now going to criticise freely a certain tendency which is perpetrating mischief for many of the churches and is cutting out of the book of Christian remembrance one of the grand old factors that should never be forgotten. The tendency now in very many pulpits, and also in many organs of the religious press, is to exalt incessantly the sort of humanitarianism which tells us to be useful; to serve; to socialize; to present God as an eternal and infinite celestial philanthropist; to preach Christ, who ever went about doing good, and to go and do likewise ourselves; to adjust conditions of temporal amenity for everybody; to ameliorate environment for all who are low down from whatever cause; to institutionalize every spiritual organization; to set up settlements of benefaction in every slum; to write a lively preface to the Millennium in every program of religious activity! Well, these items describe very well what we all ought to do in one direction. May everything so indicated be attempted in earnest! But human nature is rather fond of making a fool of itself, especially a religious fool, and here is the acme of religious idiocy. More and more the pulpits and the papers are losing sight of, and ignoring, the very condition which is the essential foundation of the whole of this tempting and glittering system of far-reaching humanitarianism. The divine indispensable is being largely forgotten, or recklessly eliminated. Let us see a moment how the process is working. It will account for some of the growing new troubles of the age.

I note that a very beautiful human Christ is being depicted in many contemporary sermons, but the matchless divine Christ is left out of sight. That is inevitable if the New Testament doctrine of the virgin birth is superseded by the gross theory, in which Haeckel so screamingly exults, concerning the ascription of the fatherhood of Jesus to a Roman centurion named Pandarus. The outcry in Germany compelled the audacious infidel professor of Jena to suppress the outrageous chapter in a later edition. But the equivalent repudiation of the celestial fatherhood is boldly emphasized by new theologians, and they are not ashamed. Of course not! Shame is an emotion that they would be ashamed to display, and this is the only phase of shame, theologically speaking, of which some schools of thinkers are susceptible. It is time to speak out on both sides. Let not all the plain talk be monopolized by one side, and that the side of negation or of rationalism in disguise. I should have been discontented with my grand old CHRISTIAN-EVANGELIST if it had not emphatically repudiated a certain tendency amongst even some of ourselves to attack the revelation of the supernatural under cover of a very plausible mode of ratiocination. Now, the new fashion of preaching subtracts from the old style of the whole law of cost. In a convention sermon at Bradford, the eminent Baptist minister of Cambridge, Rev. Johnston Ross, M. A., vehemently protested against this very process. His sermon was the most memorable utterance, I consider, before the Baptist Union of Great Britain, assembled in the great Yorkshire town last week. Mr. Ross complained of the very serious neglect of the preaching of the nature of sin, the necessity of repentance, the scriptural doctrine of humiliation before God, the cost of self-denial, the painfulness of cross-bearing, the test of self-sacrifice. The new and very easy preaching inculcates all kinds of precepts, without much reference to the divine law of cost insisted on by the gospel as Jesus adumbrated it, the apostles expounded it, and the martyrs exemplified it. All this light and easy talk about the service of man does not really bring us any nearer the solution of a single problem that worries society. Very few of the writers and preachers who are expressing themselves scornfully on the old-fashioned gospel of the Puritans, which made England and America great, even attempt to supply any true antidote for the evils that frown from gigantic old and new strongholds of iniquity. I note that the leaders of the new theology in my own country now rely on their recent incorporation of socialist programs into their schemes for winning the sympathy of the average working man. Well, the workingman Socialist has been already temptingly baited by the High Church party, for that party some time ago took up Christian Socialism very ostentatiously. The eloquent and fascinating Canon Scott Holland, a preacher to whom crowds of all classes love to listen, especially in St. Paul's cathedral, is now leader of the Christian Socialists of England, but he produces not the slightest appreciable effect in gaining the affections of the masses for Anglicanism. The Socialists are in the mass not religious. They are not irreligious. They are simply non-religious. They welcome the clerical advocates of their socialism, but the clericals have to go to them; they never, or at any rate very rarely, go to the clericals. Mr. Campbell, of the City Temple, has taken to calling himself a Socialist. He has gone over to the Socialist camp. But none that I can hear of come forth from the Socialist camp to patronize the new theology. The typical Socialist fights shy of all theology. No, the new preaching is an absolute and humiliating failure! And that is just what it deserves to be, for it crucifies afresh the Lord of Glory. Thus do I plainly deliver myself, for I trust that I may strike a chord of agreement in many true hearts.

Reality and Utility of Miracles By Prof. I. B. Grubbs

"The works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me."—Jesus.

"Many other signs, therefore, did Jesus in the presence of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God; and that, believing you may have life in his name."—John.

"If the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which, having at the first been spoken through the Lord, was confirmed unto us by them that heard, God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will."—Heb. 2:2-4.

The miraculous is but one form of the supernatural, the providential being the other. We do not and ought not to expect the working of a miracle in answers of prayer. These flow from special acts of the divine will, as also do miracles, but through the use of natural means and are thus distinguishable from the miraculous. To understand this distinction we should consider the analogy between the little world in which each of us lives, and that greater world to which we all belong. In each of these there is the association of the intellectual and moral with the material. Over each intelligence presides, and will-power originates activity. But the analogy extends still further. In the human system there are certain actions, like the circulation of the blood, and the expansion and contraction of the lungs in breathing, that are purely natural, or mechanical. They take place without a special act of the will, and go on while we are asleep as well as when we are awake. Many persons see nothing in the system of nature but mechanical operations like these. They talk about the "reign of law," and the "uniformity of the laws of nature" as if these afforded an adequate explanation of all the activities that are manifested in the universe. To discover their error let us return to the analogy between the two worlds, the little and the great, mentioned above. The movement of the hand in writing these lines, is not the mere result of organization, like the circulation of the blood, and the expansion and contraction of the lungs. It takes place by a special act of the will, yet in harmony with the reign of law in the system. We do not work miracles when we set our bodies in motion, or command the movement of any physical organs. And why can not a divine intelligence and a divine will preside over and control the machinery of the system of nature without miracle, and with infinitely more ease than human intelligence, and the human will can originate action in the human system? The evident possibility that it can and the positive assurance from the scriptures that it does, is a sufficient refutation of the mechanical theory of the "constitution and course of nature."

We are now prepared for definitions and distinctions. A miracle is an event produced by a special act of the divine will, but without the use of natural means, and is thus distinguishable from a providential event. Both emanate from special divine agency, and are, therefore, equally supernatural. But they differ in that cooperation with the forces of nature is involved in the latter case and not in the former. And it is clear that the definition of the miraculous, as here given, is comprehensive enough to embrace all miracles; such, for example, as the act of creation, which, so far from involving the use of natural means, was the divine act by which the whole machinery of nature was brought into existence. We have no miracles in our day because none are needed. But there is abundant room in the economy of God for divine answers to human petitions. "Let us come therefore, boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need."—Heb. 4:16. In conducting his great moral government, and in compassing the ends of his providence, God can and does proceed without miraculous agency. But in communicating his will and his purposes to mankind and in giving assurance of his presence and his power, the miraculous finds its appropriate sphere. How indeed could a message or a messenger from God be accredited as such, apart from supernatural credentials,

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Our Centennial and Ministerial Relief

Some Facts Concerning Ministerial Relief.

The missionary year that closed with the New Orleans convention was significant in the history of ministerial relief. It revealed most clearly the fact that the demands of this work are increasing with the years. It is also evident that we must increase the support we have been giving those now on our annuitant list, and that, logically, we must expect this list to grow with the growth of our people. The pioneer work of the restoration movement has not all been done, neither have the sacrifices essential to such work all been made. While we have come to the strength of numbers, and to the power and influence of a great religious people, there still remain important victories to be won.

Not only are we now making the history of our Centennial year, but we are also "setting the pace" for the new century's work. This ought to be not only a season for great rejoicing, but also for the careful resetting of noble purposes with the entire brotherhood of the Disciples of Christ. We have made a beginning, our work is yet before us. There are some things we must surely do this year. And one of the things that calls most loudly for its proper place and support among us is our work of ministerial relief. While the report of the board at the New Orleans convention was very encouraging, yet it was far short of what it should have been. A 35 per cent increase in receipts over the receipts of the previous year gives occasion for rejoicing. Then the convention gave such an encouraging beginning for the present year. The splendid offering on Lord's day of more than $2,000 was made possible by the marked liberality of our good brother, R. A. Long, of Kansas City, Mo., in his magnificent gift of $1,000, making the total offering more than double that of any previous convention.

These facts record an increased interest in this work and encourage us to believe that we have come to the time when we are going to give our aged and disabled ministers the support due them. The fact is that if we shall go to Pittsburg next October and leave no stain upon that celebration, we must meet the demands of this ministry. And the prospects now are that this Centennial year will be noted in the history of our ministerial relief work. The awakened interest is sure to manifest itself in practical results. Two thousand five hundred dollars is the watchword. This will double the receipts of last year, but it is not too much to expect, and that amount will be necessary if we shall do the work as it should be done and properly report ourselves at our great Centennial gathering.

Seen in Its Proper Light.

A matter of such vital importance to the plea we make, and involving in a way that no other matter does the honor of the church and the dignity of the Christian ministry, can not be set aside by any pretext whatsoever. It must be given the consideration its importance demands. Indifference toward the wornout men in our ministry is disrespect toward the active men in our ministry. When understood, the Disciples of Christ are not a people to disregard a divine requirement.

The high note of duty done in love, so forcefully sounded in that splendid convention address by that princely man of God, Vernon Stauffer, touched a responsive chord that echoed back the assurance of a growing interest in the holy cause of ministerial relief. We are understanding as we have not understood, and we are going to support as we have not been supporting the work of this ministry. Every active preacher of the gospel ought to see his own ministry in relation to this work. This will guarantee that the people with whom he labors will understand their relation to it, and these two things will insure the support of the "Old Guard." Our people only want to know, they are ready to do.

What We Did Last Year.

Seventy-four preachers and preachers' widows, together with their dependents, a total of about 130 persons, were dependent upon the board of ministerial relief last year. And while we were not able with the funds in our hands to supply all the needs of these aged and dependent saints, we are glad to say we did give some assistance to every worthy applicant. These people are scattered over twenty different states, showing that this work is not a local affair, but a great general interest that ought to be supported by the entire brotherhood. Forty states contributed toward the support of the work last year. This and the largest list of contributors in the history of the work is the record for the year closing September 30, 1908. We supplied, to the extent of our financial ability, the needs of these brethren of our Lord. We carried the sunshine of love and brotherly kindness into the homes of weary, sad and discouraged saints. We caused them to rejoice and in their thanksgiving to say, "Praise God, from whom all blessings flow." We want every contributor to this work to share with us the joy that comes in giving to such a holy cause.

What We Want in This Centennial Year.

We want two thousand churches and two thousand individuals to make their contributions to this work this year. We want a Centennial offering from every preacher in the brotherhood, if possible. We want the church to realize that this is her work. We want the old preachers to understand that the support we give them is theirs by right of service rendered. We want the church to see in the bent forms and tottering steps of these battle-scarred and bleeding saints the marks of faithful service, and to hear in the call for their support the voice of praise for sacrifice and devotion. We want this work of ministerial relief to bind the past to the present in a fellowship of service, "mingling the tears of the sower with the songs of the reaper."

We want the whole church to hear the calls that come to us from our needy old brethren and to help answer these calls. The following is from an old brother now past 86 years old and who preached regularly and faithfully for more than a half century:

"My Dear Brother: With a sad heart I announce to you that my dear wife departed this life October 19 and I am left alone in my old age and feeble condition. We traveled life's journey together for fifty-nine years in peace and love, and I must make the short part of the journey that is left without her to encourage and help bear the burdens. God gave her me and took her away. I try to say 'Thy will be done.' There were few better women. She had great love for her husband, her children, her neighbors, and the church of which she became a member at the age of 15. I want to ask your board to help me all you can. Her burial expense, the cheapest I could get, was $50 for the coun and shroud, and I had to borrow the money. I hope you can in part relieve me. I am so lonely. I will soon meet her in glory. Pray for me. I am your loving brother."

We have just received and answered this pitiful appeal. This worthy old brother has been receiving $100 a year, which should have been at the very least $400. We tell you this, brethren, that you may know what kind of history the Disciples of Christ have been making. Who among us is not ashamed that we have been so indifferent toward this ministry? But we are going to do better. Immediately upon reading this, take up the matter with your congregation and let us hear from you in an offering to this work. Make the third Lord's day in December conspicuous in this Centennial year. Let us begin now to observe this day as we have never yet done. Let us give it the place and consideration its importance demands. Once we meet the requirements of this work its future will be assured, and such an item as the above will never again find a place in our history. You may leave duty and conscience out, and the gratitude of these old saints ought to call forth a liberal support. Read these:

Echoes from Some Pitiful Remittances.

From an old Virginia soldier:

"Dear Brethren: I write you a few lines in order to try to express my appreciation for draft just received in time of my great need and affliction. I only make an effort to express my thanks to God and to the board. Would be glad if I had language at my command to express my thanks, but have not; hope the effort will suffice. I am made to feel like the Psalmist David when he exclaimed, 'Praise the Lord, O my soul, and all that is within me praise his holy name.'"

From a widow in Kansas:

"Dear Brother Orcutt: Your kind favor was again most thankfully received. Words would fail me if I should try to tell you how grateful I am to the Board

CAUSE AND EFFECT

Good Digestion Follows Right Food.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicine seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

of Ministerial Relief for these timely favors, especially at this time of the year when there is coal and so many other things to buy to make us comfortable for the cold weather. I feel that I have much to be thankful for, and may the dear Father above, who is the given of every blessing, richly bless and reward all who have so kindly remembered us, is my prayer."

From an old saint in Texas:

"Dear Brother Orcutt: You do not know how glad I was to receive your draft for $25. You may think you do, but unless you have been in my condition you can not fully feel the joy that I experienced at seeing in your draft that you had not forgotten me. Old people are anxious to be remembered by their friends, and the tears of joy will flow freely from a true heart when he realizes that he still lives in the memory of the true and good. Thank God for his mrcies and for good Christian men who have the mind of Christ. Please extend my thanks to the board for their kind favor. My health is feeble and my wife is very low. We thought several times she was dying. May heaven's blessings crown your every effort to feed the hungry, clothe the destitute and administer to the wants of the poor old sick soldier of Jesus the Lamb of God, who gave himself for us. I am your fellow-worker for the dear Christ. Praise his holy name. I am so happy. Don't forget to pray for me and my dear wife. I am yours lovingly."

Brethren, Let Us Pray.

And when we have talked this matter over with our Father and asked his blessing upon the "Old Guard," and that his wisdom guide us in our relation to and dealing with this ministry, let us open our eyes to the responsibility and our hearts to the need of this work; and then let us arise, as the followers of the Christ, to do according to our prayers, showing by our deeds our likeness to him in the service we render those so much needing our help. And so the Father's blessing will then reach these needy old saints through a people faithful to their Lord.

And now let us have a general and a generous offering. Third Lord's day in December is the time. Remember this is our Centennial year. Be sure your church is in line with her offering. Remit early so that if possible we may increase the January payment. Make your exchange payable to Board of Ministerial Relief. Address 120 East Market street, Indianapolis, Indiana.

The Old Preacher By Cephas Shelburne

The "Old Preacher!" God bless him, God pity him and keep him in his old age, prematurely forced upon him by the Christian churches! This week there came into my home one of these old preachers. He had been in the ministry for thirty years, had served some of the best churches in his brotherhood. But he was climbing toward the sixty mark, his head was growing somewhat white, and though rich in experience, sound in judgment, at his best morally, he was "turned down" for young blood, these kids in the pulpit just out of school, until the poor fellow had not the heart to try another church, "only to be turned down on account of his age." This man was strong physically, mentally and spiritually. He was taking the census of our county and city and canvassing for a directory—doing more tramping around and giving more spiritual advice and comfort in his visits than many a young man in a year's pastorate. Yet the churches said, "too old." When Dr. William Osler, the celebrated physician and surgeon, announced to the world his famous declaration that "men are comparatively useless after forty, and should be chloroformed at sixty," there was a wild protest, and there was a cry from all quarters, "Shoot him! He ought himself to be chloroformed!" But is not the statement of this extravagant doctor just the position of our churches with reference to our old preachers, "useless after forty," and pushed aside at fifty?

Everywhere young men are being pushed into the best pulpits. Does not modern business competition and church competition encourage a conspiracy of the beardless to shut out the graybeards from the paying positions and pulpits? This instance, one of the many, came under my observation recently. A preacher past the forty-five mark visited a church at their invitation. He was acknowledged a most vigorous pulpit man, the church recognized his wisdom and acceded to the great work that he had done. He was in his prime mentally, his rich experience would be of value to any church. This man had really just reached the position where he was best able to take charge of a church and serve it. But he soon received a message saying that the church had employed a "young man just out of school." There lately resigned from one of the pulpits of our city a very fine man to go into business. His plea was, "I will soon reach 'the dead-line of fifty,' and I will save myself the mortification of being turned down or called a 'back number.'" I plead in behalf of the old preacher, made old by the "dead line" drawn by our churches, by the Osler method of chloroforming, that it is a great injustice to these worthy men. The whole system is false, contrary to human reason and the experience of history. We are turning down men at their best, when they are most capable and best able to serve the churches and brotherhood. All great enterprises and institutions need behind them the ripe judgment and experience of years. The veteran lawyer makes the decisive argument in a difficult case before a court; an experienced physician is called into consultation; the most important supreme court in the United States is made up of men past the "dead line;" the prime ministers of England became premier after middle age; our best college presidents have been such men as Timothy Dwight, Wolsey and Hopkins. Richard S. Storrs did not reach his fullest intellectual stature or achieve his highest oratorical triumphs until he had reached threescore. Dr. Theodore L. Cuyler is giving the world his best utterances and soundest advice to-day. Gladstone delivered the most thrilling public address of his long life at eighty-six. Had Abraham Lincoln died at fifty the world would scarcely have heard of him. John Wesley did his best preaching after he was eighty, and John Milton gave us "Paradise Lost" at fifty-six. The personages of the Old Bible, those who wrought out the world's redemption and greatness, were old preachers of righteousness.

"In 1870," says Dr. Cuyler, "the presumptuous emperor of France fancied that he could lead a French army into Berlin as easily as the first Napoleon had done; but he soon butted out his own brains against the three old heads of Kaiser Wilhelm, Bismarck, and General Von Moltke. When that veteran statesman, the late Marquis of Salisbury, held the helm, the Conservative party rode on triumphantly; when younger hands grasped the helm, the ship soon got into the trough of the sea, and seems at the present writing to be in peril of political wreck."

"An old age, serene and bright,
And lovely as a Lapland night,
Shall lead thee in thy way."

We have our ministerial relief day. We talk glibly about the debt we owe our aged ministers, and it is right and proper that we should provide a home for them in their old age; but there are hundreds of preachers who are asking nothing more than that they be given work, that they be retained in service or called to pulpits and pastorates that they are abundantly able to fill—whose experience, wisdom, education, broad judgment and physical strength, should give them recognition and a good living. When the young men who are entering the ministry are promised a living salary, and are assured that they will be retained in pulpits as long as they are capable of giving worthy and faithful service, the "Preacher Problem" will be easy enough of solution—it will be solved.

Dallas, Texas.

TRUTH TRIUMPHANT.

By Thomas Curtis Clark.

He errs, who thinks by mortal might
To turn the course of truth and right;
To quench the rays of heaven's light
With clouds of ill.

Truth is of God, and must prevail;
Her laws stand fast, and can not fail;
The word of kings can not avail
To stay her will.

St. Louis.

FEARED BEING GRABBED

Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Mich. woman suffered in this way but found how to overcome it. She writes:

"For twenty years, I drank coffee thinking it would give me strength when tired and nervous.

"The more coffee I drank the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear someone would grab me, and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my breakdown, so that my head and hands shook like palsy.

"At first I did not like Postum but I kept on drinking it, and as we learned how to make it right according to directions on pkg., I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children, too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house, day or night, and never think of any one grabbing me, and the children can romp as healthy children should—my nerves are all right." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"In Faith, Unity: In Opinion, Liberty"

A SYMPOSIUM.

As to the distinction between faith and opinion, it may be well to refer to the commonly received view of the fathers on this matter. They held that faith had to do with facts; opinion with the philosophy of these facts. The line that they drew was with respect to what is clearly revealed and enjoined by precept or example in the Word of God, and that which had to be determined by inference or by philosophy. My own view of the matter may be expressed as follows: Matters of faith relate to definite and unmistakable declarations of the Word of God as these relate to our Lord Jesus Christ and our duty to him. Our faith must always be personal, resting on him. Opinion must be regarded with considerable latitude, relating mainly to general matters without any very specific or definite revelation in the Word of God. It is somewhat difficult to draw the line exactly between the two, though undoubtedly there is a difference; and this difference ought to be recognized. There are a great many things that differ where it is impossible to fix the boundary line between them in our perception of the difference, and yet no one doubts that there is a difference. However this may be, it is certain that the Disciples as a religious people have always stoutly contended that matters of faith must not be confounded with matters of opinion. It is safe to say, therefore, that this has always been a fundamental feature of our religious movement.

W. T. Moore.

Columbia, Mo.

It is hard to draw the dividing line between faith and opinion. If we accept the well-nigh all-prevailing statement that our faith must be in a person and not in a statement of views, we may easily discover the difference between faith and opinion. To illustrate: I have faith in Jesus as the divine Son of God, that he was born of the Virgin Mary, and that he was God manifest in the flesh. This faith is absolute. Accepting this statement as a matter of faith, I may have my opinion as to when he became the divine Son of God, whether at his birth, at his baptism, or when he demonstrated his power by his resurrection from the grave. I may hold to either one of these opinions about the Christ without invalidating my faith in him. Our faith must be in the Christ, the divine Son of God, and in this there must be unity. We may have opinions of him and of his work, and in these there must be liberty.

Chicago, Ill. S. J. Clarke.

It is not always easy to draw the line between faith and opinion. But there is a difference. If the Disciples could have a body to define what subjects are to be held as matters of faith, and what as matters of opinion, we would have fewer dissensions, and, probably, fewer victories. Aye, there's the rub. Who shall decide? The essay that some have made to decide, has darkened our heavens with controversy. Two courses are open to the Disciples of Christ: on matters clearly revealed there must be belief concerning the facts, and the widest liberty allowed in the interpretation of them. Here is where opinion may have the fullest sway. Those who hold the modern view might find a working basis in the position, provided they do not use language in a double sense. Faith, as defined by the Standard Dictionary, is "the assent of the mind or understandin~ to the truth of what God has revealed; belief in the testimony of God as contained in Scripture." "An opinion is a general conclusion held as probable, though without full certainty." One may believe in the fact of future punishment. He may hold as an opinion that it is not endless in duration, and that reformation is its object. If that be a just distinction, I can see how one can hold to the fact of miracles, and have any satisfying theory concerning his interpretation of the facts. But I do not understand that one can deny the miracles, or any clear statement of Scripture, and become a Christian by confessing that "Jesus Christ is the Son of God." The person of Christ means very little to me unless I am assured that he was a teacher sent from God, and that he reverenced the Scriptures, affirming that "the Scriptures can not be broken." I mention this, because some write, in these unsettled times, as if belief in Christ remanded all else of revelation to the sphere of opinion. This symposium is timely, and I hope some helpful distinctions between matters of faith and opinion will result.

E. B. Barnes.

Grand Rapids, Mich.

A great brotherhood has for years cherished the motto. "In faith, unity; in opinions, liberty; in all things, charity." While there seems no disposition openly to renounce this motto, it is evident that in recent years unity, liberty and charity among some of our people are gradually dissolving. This means simply that the motto is losing its power and that it is in danger of being held only as a stone holds the fossil after its life has departed. No misfortune could be more lamentable than that we should forsake the very idea upon which our whole movement proceeds, and I am sure that most of us will not for a moment believe that this will be done. To this principle we look for the union of the Christian world, and just now we seem at the threshold of its larger acceptance. It is certainly not a time now to abandon it.

But if we are to hold fast to this doctrine, it must be well defined and carefully guarded. What then is the "faith" in which there should be unity? Our fathers well understood this word, and we also well understand it when preaching against sectarianism. We applaud men of other churches when now and then they affirm that there is but one article in the Christian creed, that "Jesus is the Christ, the Son of the living God;" and then some of us face about and seek to disfellowship a brother who believes this truth as firmly as we, but who differs from us perhaps on the interpretation of some of Jesus' sayings. We try to make it appear that if he does not accept our views of the Master's words, he is denying the essential faith. Yet, that is the very essence of sectarianism.

But how are we to know whether a brother believes in the divine sonship of Jesus? To this we must give the simple apostolic answer: in two ways, (1) by public confession, and (2) by obedience to the commands of Jesus including a Christian life. But is not any man an infidel who does not accept the words of Jesus? This is the issue of many to-day. The fact is that in ninety-nine cases out of a hundred in which Christian men are charged with rejecting the teaching of Jesus, the charge is false. If anything is rejected, it is only somebody's theory of Jesus' teaching. But, it may be asked, when the plain meaning of the Saviour's words is not accepted, how must the case be viewed? To this we must say, that the plain meaning is also a very poor test; for every intelligent man knows that often the so-called "plain meaning" of an ancient speech, and especially of an uncertain translation of that speech, is the wrong meaning. We have often had occasion to point out this fact to others. The "plain meaning" makes Jesus teach hatred of parents (Luke 14:26), rejection of sacrifice (Matt. 9:13), non-attendance of fathers' funerals (Matt. 8:22), the Ptolemaic movements of the sun (Matt. 5:45), and many other things that he really did not teach, except to those who were unlearned in Hebrew idioms.

One of the weaknesses of men, and we get worse as we grow older, is to count our own interpretations and theories infallible. We forget that this is the realm of opinions and the sphere of liberty. Here there is room for investigation and for discussion, but not for invective and personal accusation. We may believe that heaven will smile upon a people who are ready to hear and study all questions proposed by those who are sober and intelligent; but the wrath of God is surely against the man, be he preacher, professor, or editor, who maliciously charges a Christian brother with unbelief. I speak plainly. I verily believe that the hatred that prompts the word "infidel" applied to some of our brethren is a thousand times more heretical and destructive than the doctrines of such brethren, however false they may be.

But where shall we draw the line of fellowship and fraternal sympathy? Just where we have always taught, at the point of open denial of the messiahship of Jesus, or a persistent disregard of his commands. We must not go further. If men are to lose our co-operation and Christian regard because of difference of doctrine, whether it be on criticism, missionary methods, church polity, or even christology, our peculiar work as a people is done. All our hopes of leading Christians to unity are blasted as buds by an untimely frost. Nor is this all. Christian union can not come to pass on any plan that denies to a vast body of biblical scholars the utmost freedom of investigation and conclusion. Intelligent, liberty-loving men of every church will forever despise any union in which they are to be branded as renegades and infidels. Unity must compass differences in the spirit of toleration. As the world advances differences will not decrease, but will continue to increase; and a theory of union that does not make room for them may as well be abandoned at once. May Heaven give us, and protect for us, a plea that is broad enough for all Christian thought and work and fraternal enough to accord a hearty welcome to every truth-seeking, right-living and Christ-loving child of redemption.

Clinton Lockhart.

Texas Christian University.

I agree with you that at the present we ought to be clear in our thinking on theological questions, especially the ones giving rise to acrimonious discussions. Some of our brethren need to study again the history of ecclesiastical creeds, and their obscuration of the simple and precious truths of New Testament Christianity. Must our glorious movement for religious liberty be checked and limited by bondage to dogma from which the fathers of the Restoration freed us? Must there be among us the pathetic repetition that marked the decline of the Lutheran Reformation when theological opinion forged a creed almost as binding as that of the Catholic Church? Opinions write creeds and chain with them the souls of men. Opinions promulgate dogmas and prison men within them, hedging them about with high-sounding declarations of authority. Opinions bear their inevitable fruit in rich and aristocratic institutions —creeds, ecclesiastics, articles of faith, bishops and popes, all come from the domination of opinion.

Faith produces life, Christian faith Christian life. Here we find the fruits of the spirit—love, joy and peace. Christian faith is in a Person—the Person, Jesus the Christ, the Son of the Living God. I understand that this is fundamental. Faith is personal, vital and brings into my life through Christ all the essential values of the Christian experience. This is the only test of fellowship, for it is all that Jesus required. In this then—in faith—there is unity; it can not be otherwise. We are one in Christ by faith. In our interpretation of the Christ there must be liberty. What his relation to the Father, what his relation to man—these are questions for opinion, for theology, if you please. When we leave the realm of personal experience and pass to that of intellectual speculation we go from faith to opinion. In faith there is unity, because we are one in Christ, in opinions there must be liberty, or we shall write a creed and enslave the freemen of the loving Lord.

Chicago, Ill. Parker Stockdale.

Alexander Campbell on Co-Operation

From the Millennial Harbinger, 1835, pp. 120-122.

I am glad to hear that the brethren in many places are waking up to a sense of their responsibility in reference to the conversion of the world. If they do not act, as well as think and talk about this duty enjoined on them, they will be ashamed of themselves when they think of appearing before the King, who, during his absence, has enjoined it upon his disciples to let their "light shine"—to "contend for the faith"—to regard themselves in their church capacity as "the pillar and support of the truth"—as those by whom the word of the Lord is "to run," "sound forth," "and be glorified"—as left on earth to leaven the whole mass of society with the doctrine of the Reign of Heaven.

That we should be fearful of doing wrong by setting a bad example, is reasonable enough; but that Christians should do nothing for the conversion of the world beyond the immediate influence of their personal behaviour, must spring from a morbid sensibility, from a sort of mental or moral dyspepsia, of which they ought to be cured if possible; for to do nothing, is to set example more injurious to society than any other of which I can conceive a Christian capable. We are all accustomed to expect that a benevolent mind, possessed of some valuable knowledge, will be active in blessing others according to the value which he esteems it to have been to himself. It is of the very essence of goodness to be communicative; and as we are doubly blessed in blessing others, there is nothing which can impart purer delight to an intelligent Christian than the thought that he has been instrumental in the salvation of one of his own race. For certainly if angels rejoice over one returning sinner, he who may be the means or the instrument of such a glorious event, may rejoice with joy unspeakable and full of glory.

Co-operation among Christian churches in all the affairs of the common salvation, is not only inscribed on every page of apostolic history, but is itself of the very essence of the Christian institution. The kingdom of the Messiah is one and indivisible—one body and one spirit. The innumerable little communities of which it is composed are but so many component parts of Christ's body, all animated by his spirit. They as naturally coalesce under the dominion of spiritual gravitation as the particles of matter in one globe make one mass under the sovereignty of physical attraction.

So perfect is the union, communion and co-operation under Christ the living head, that if one member suffer, is honored or dishonored, all members sympathize with it. Every individual member and every individual community has its own private and personal rights and privileges, as it has its own identity; but in all things necessary to the growth, prosperity, honor and happiness of the body, there is but one interest, feeling, aim and effort. Like the ten thousand families of the royal tribe of Judah, while each had its own possessions, rights, immunities and discipline, in all that pertained to the tribe, they flowed together as the drop of rain within the banks of the Jordan.

Should any one ask how far this co-operation is to be carried, we would answer in general terms, to the utmost bounds of every obligation arising from the love of Christ to the church, and from his general philanthropy exhibited in his tasting death for all. In its details it comprehends all that can be done for the purity, peace and prosperity of the Israel of God, and for the salvation of all the ends of the earth. Churches are, then, to co-operate in prayer, in counsel, in combined efforts, in giving and receiving all sorts of aid, as times, circumstances and exigencies may demand. They are to put forth all their energies and all their means of doing good wherever there is good to be done, at home or abroad, until the knowledge of the glory of God cover the whole earth as the waters cover the bosom of the ocean.

There is too much squeamishness about the manner of co-operation. Some are looking for a model similar to that which Moses gave for building the tabernacle. These seem not to understand that this is as impossible as it would be incompatible with the genius of the gospel. A model for translating the scriptures from Greek into Latin, and Latin into the English, French and Spanish tongues; a model for making types, paper, ink, and for printing the Bible, might be as rationally expected, as a model for co-operation of churches on the banks of the Ohio for republishing the gospel in the valley of the Mississippi.

The only model that could be given is, that the first churches in Judea, Samaria, Galatia, etc., etc., did all they could in the way of sending out and supporting those who labored in the gospel among the heathen, and that they did it in the best manner they could. For them they prayed, and for them they contributed all carnal and temporal things, according to their several ability and the demands of society. Let us, then, go and do likewise, and not spend our days in talking about the ways and means, and in doing nothing.

Some Christians ought never to pray in public, on the principle they refuse to co-operate. They are afraid of setting a bad example—of not acting perfectly right. Well, they may set a bad example in the matter or manner of their prayers in public, and err both in matter and manner. Ought they, then, always to refuse to pray? If not, then not refuse to do all they can in co-operation with their brethren in the furtherance of the gospel. And if they can show a more rational or scriptural plan of going to work in this great design of reforming the church and saving the world, let them come and show it, and demonstrate their willingness to come up to the help of the Lord against the mighty.

SOME OF OUR BIBLE SCHOOLS

ALBIA, IA.

H. M. Newell, supt.; Mrs. Boice Miller, asst.; Miss Jessie Lee, sec.; Miss Carrie Whellock, asst.; Miss Emma Ireland, treas. Enrollment, 300; average attendance, 200.

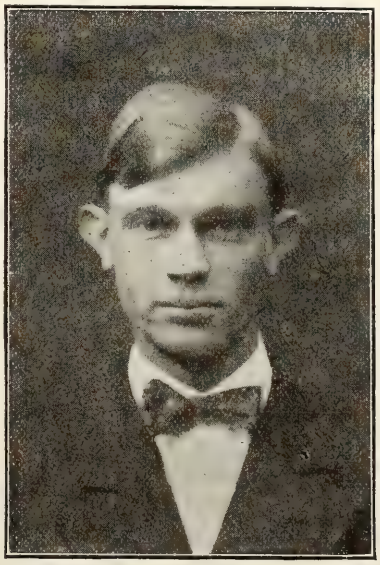
There is a separate primary department, of which Mrs. George Hobson is superintendent. It has an enrollment of 75, and an average attendance of 60. This department is hampered by too small quarters. The Adult Movement class for men has twenty-six enrolled, and an average attendance of fifteen. One for women has enrolled forty-six, and its average attendance is twenty-five. There is a ladies' Bible class with twenty-five enrolled. There are thirty in the teacher-training class. The average collection is $4.00, and the school contributes $75 to missions.

ST. LOUIS, MO.

Second Christian.

H. M. Kruse, supt.; W. O. Reeves, asst.; Miss L. Norling, sec.; P. P. Green, assistant sec.; A. J. Kruse, treas.; E. Daugherty, primary supt.; Mrs. Claycamp, assistant primary; O. Probst, librarian. Enrollment, 270; average attendance, 190.

This school has a primary department, six junior classes, five intermediate and two senior classes. A teacher-training class is being organized, and in answer to the question, "What of your equipment?" the superintendent replies, "The Bible and a good pair of lungs." The average collection is $4.50. The home mission offering was double the apportionment, and amounted to $35.78. Mrs. Claycamp is preparing a class of ten in the primary department, to graduate at Christmas. These little ones know a great deal when they leave the primary, being able to repeat the Lord's Prayer, mention all the books of the Bible, Ten Commandments in rhyme, and several important verses of scripture. Mr. Reynold Truerman, superintendent of the Junior, is actively engaged in teaching this department the Ten Commandments. The intermediate department, led by Miss Anna Fawcett, boasts of the champion class in collection, and the best baseball team, it having won the pennant from the Sunday-school league.



H. M. Kruse,
Superintendent Second Church, St. Louis.

HAMILTON, ILL.

J. H. Berry, supt.; J. P. Guthrie, asst.; Edith Dennison, sec.; O. C. McCartney, treas. Enrollment, 150, not including Cradle Roll or Home Department; average attendance, 110.

This school is organized, there being Cradle Roll (30) beginners, primary, junior, intermediate, adult and home departments (30). Mrs. Reyburn has a young ladies' class of eleven taking the teacher-training course; Mrs. I. White teaches a class of women numbering twelve, and H. G. Waggoner, the minister, has a union class just organized. A teacher-training class of nine has just graduated. The equipment is inadequate. The free-will offerings by classes amounts to $2.50 weekly. Last year the Foreign Society offering was $27.61; for state work $6.00 was contributed, and to the County Union $6.25.

EAST DALLAS, TEXAS.

C. F. Roderick, supt.; W. P. Nelson, sec. and treas.; Chase Holland and John Boyd, assistants. Enrollment, 150; average attendance, 115.

This school has an adult Bible class and a teacher-training class, both growing and doing good work. All its departments are graded. The equipment is not of the best on account of anticipation of moving into a new building at a future date. The collections average about $4, and the treasurer has entire charge of these. The school generally gives $100 for Foreign Missions, and does the best it can for home and state work.

Our Budget

—December 20 is the day for the Ministerial Relief collection.

—We hope this will be by far the largest ever taken for this cause.

—Read carefully the statement by the board.

—The Editor-in-chief is in Philadelphia, attending the Federal Council conference. He is expected home about the time these lines reach our readers.

—His report indicates that it has been a great meeting.

—The Christian Publishing Company can help you in the matter of all kinds of Sunday-school supplies or specialties for the holiday season.

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—L. L. Carpenter is to dedicate at Arapahoe, Neb., December 29.

—Arthur W. Jones is to assist W. W. Harris in a meeting in Uvalde, Texas, in January.

—The finest and largest church among our colored brethren is being erected in Kansas City.

—The church at Valparaiso, Ind., is planning for a great meeting with Herbert Yeuell in February.

—S. P. Telford has closed his pastorate at Kellogg, Ia., and entered upon his new work at Maxwell.

—W. F. Turner has resigned at Joplin, Mo., and will take the work at Peoria, Ill., early in the year.

—W. F. Turner has just led an excellent meeting at Fulton, Mo., a report of which will appear in our columns.

—A men's class with twenty members has been organized at Wellington, Kan., where L. T. Faulders ministers.

—T. W. Cottingham has now located at Oswego, Kan., and will want to preach for nearby congregations next year.

—Otis Hawkins preached the Thanksgiving sermon at the union services of the churches at Lake Charles, La.

—W. W. Harris, of Uvalde, Texas, contemplates establishing a Christian colony at a new town near there, and invites correspondence.

—Some one sends the following note: "Saloons closed in the county (Trumbull, Ohio) to-day. May it be forever." We say, Amen!

—Good word comes from the work at Youngstown, Ill., where improvements have been made on the building, and a good meeting held.

—A. M. Growden recently delivered a series of sermons on "Travels in Bible Lands" to deeply interested audiences at El Paso, Ill.

—The church at Sabinal, Texas, has engaged for its minister next year Brother Ware, of Arkansas, and he has already entered upon the work.

—A. Sterling will be for the next three weeks at Boynton, Okla., in a meeting. We have no church there, but the few loyal members are hopeful.

—The church at Dighton, Kan., has just put out a little monthly devoted to its interests and those of Lane County. S. L. Jackson is the editor and manager.

—J. W. Lowber, of Austin, Texas, is delivering a series of chapel addresses at the University of Texas on "The Miracles and Other Superhuman Elements in the Bible."

—The brethren at Harvel, Ill., have extended a call to A. O. Hargis for 1909, with a raise of $100 in salary. This of itself indicates how well satisfied they are with him.

—J. W. Clarke succeeds T. S. Tinsley at the Clifton Church, Louisville, Ky., entering upon his work with December. Brother Tinsley, it will be remembered, left this field last June.

—Miss Grace Atkinson, 4652A Evans Ave., St. Louis, would like to have some tracts for free distribution in a mission which meets in a hall near Marcus and Easton Ave.

—E. A. Newby, of Wichita, Kan., paid a brief visit to the Christian Publishing Company's offices while passing through St. Louis en route to Bunceton, Mo., to hold a meeting. We enjoyed his brief visit.

—Dr. Albert Buxton, pastor of the Central Christian Church at Salt Lake City, preached the union Thanksgiving sermon at the Methodist Episcopal church, and it was published in full in all five of the city daily papers.

—A. H. Jordan, of the Central Church, New Castle, Pa., preached the Thanksgiving sermon for the churches of the Fifth ward of that city, and J. F. Baxter, of the Third Church, preached the sermon for the Seventh ward churches.

—W. T. Fisher gets out a very excellent little paper for the church at Clarinda, Ia. We note a mistake, however, in its column about "What Scholars Say About Baptism"—the English evangelist is Varley and not Farley.

—J. H. Mavity, who has been sick for the past seven months from typhoid fever, is just beginning work again at Fowler, Ind., and has changed his address from Noblesville. We are glad to know that he is able to be in the saddle again.

—J. M. Monroe has recently dedicated four churches in Oklahoma, and eleven others are in process of construction in the eastern part of the state, while in several places lots have been purchased and subscriptions raised for buildings.

—We very much regret to learn of the death of J. Carroll Stark, one of our oldest preachers. He has fought the good fight and served many important churches in his fifty-eight years of ministry. Further particulars will appear in another issue.

—W. M. Pysher is open to conduct evangelistic meetngs. He has just held a good one at Niotaze, Kan., where he is located. There has been splendid interest and a full house every night. The Endeavor Society here has an attendance of about 200 people.

—H. C. Holmes, pastor of the Christian Church at Lawrenceville, Ill., recently visited Sumner and delivered an address entitled "The Measure of a Man." It was very much appreciated, and the local correspondent of one of the newspapers reports that it was a real uplift to the community.

—Gipsy Smith, the famous English evangelist, is to hold a meeting in St. Louis, beginning January 24, and the new Coliseum building has been engaged. Those who read Brother Power's recent letter on this evangelist's work will know that he is one of the sanest as well as the most fervent of well known evangelists.

—S. Boyd White has accepted a call to the Central Church at Moberly, Mo., to begin his pastorate about January 1. He leaves Bellevue, Ky., much to the regret of the church there. In his two years' ministry at Bellevue there have been more than 100 additions to the congregation, and improvements to the building costing about $5,000.

—J. W. Walker, pastor of the Christian church at Miller, Neb., has returned from a short visit to his father at Scotts Bluff. He feels that the state of his health demands a change of work, and therefore expects to give up the ministry for a time, as soon as his place can be supplied. Mrs. Ella Gibson writes that there are many regrets that this must be.

—Stephen J. Corey has written a statement concerning the expenses of the Foreign Christian Missionary Society, to be sent to anyone interested. It answers very admirably some of the criticisms that have been made.

—John C. Hay, who has been doing such good work at Durango, and the region round about, recently visited the South Broadway Christian Church at Denver, Colo., on his way to his home in Los Angeles, Cal.

—The members of our churches in Denver held a union meeting with the Highland Christian Church, who rejoice in the completion of twenty years of independent church life. Its career has been honorable, and its influence has been and is most wholesome.

—Bruce Brown is to assist F. D. Ferrall, of Bloomfield, Iowa, in a meeting in January. Brother Brown's training class at Valparaiso, Ind., for preachers and foreign missionaries, meets during the week at the university, and now numbers 105. Men are going out of this class into the ministry who will be known throughout the brotherhood in a few years.

—J. F. Bennett has been ministering to the brethren at Thayer, Mo., for the past two months and as a result the congregation is growing and the outlook is better in every department. A good Sunday-school, Christian Endeavor and midweek prayer-meeting and a splendid Ladies' Aid is reported. The latter is raising money for State Missions.

—M. L. Blaney, who has gone from Summerside to Charlottetown, P. E. I., says the church there is one of the most intensely interesting in its beginning and the struggles there, from which it is emerging grandly, that he has ever met. They have asked him "to hold the fort till permanent reinforcements may come to do and die, and to such they will give grand support."

—O. P. Spiegel and Mrs. Princess Long are to hold a meeting in the Broadway Christian Church, Los Angeles, Cal., beginning the first Lord's day in January. Brother Spiegel is preaching a series of preparatory sermons each Sunday evening, while resting his body and voice from the incessant strain of evangelistic work which he has been doing on the coast for some months.

—"I have a very high appreciation of the literary excellence and Christian spirit of THE CHRISTIAN-EVANGELIST. Its notes of clear fidelity to the old truths, as against the drift toward rationalism are refreshing to those of us who, while having no sympathy with the spirit of intolerance all too openly shown by some, cherish at the same time a deep love for the cause our fathers contended for."—John Williams.

—S. M. Bernard has had a successful year in Kentucky after his return from Colorado. The church at Madisonville is strong, and during his ministry he has led them in two campaigns, one to build a $30,000 church edifice, and the other resulting in fifty additions in a revival, forty-six of these being adults. Brother Bernard has held three other revivals, resulting in many accessions. He expects to be abroad for several months.

—R. Linton Porter writes that W. D. Cunningham, of Japan, has been lecturing at Baton Rouge, and that the people were very much pleased with him. Brother Porter was once under the impression that Brother Cunningham was an "anti," because of his independent work on the mission field, but he now sees that he is an ardent supporter of organized mission work, and that he has been greatly blessed in his own field.

—E. J. Lampton, of Louisiana, Mo., has addressed an "Open Letter," through the local press, to the members of the Christian church in his town, admonishing them of their duties and responsibilities in a way that ought to prove a blessing to the entire community. If space permitted, we should like to reproduce the entire letter.

—J. Orville Walton, pastor of the Church of Christ at Mt. Pleasant, Mich., has, during this last quarter of the year, been preaching a special series of sermons under the general head, "The Church of Christ." He delivered the Thanksgiving sermon at the union service in the Presbyterian church. It was published in the local paper.

—B. B. Tyler recently spoke, by request, for the Woman's Home Missionary Society of the First United Presbyterian Church, in Denver. Dr. Rankin, the minister, in his weekly calendar said that the ladies were greatly favored in having Dr. Tyler preach the sermon, for "no minister in Denver is more beloved and sought after for such occasions."

—W. S. Priest, writing of one of the series of rallies being conducted by the Foreign Society leaders, says that the one in the Broad Street Church, Columbus, was like a section of a great international convention. The moving pictures, he reports, which is a new feature of the rallies, proved most interesting to a large number of pupils of the day schools and the Bible schools.

—R. N. Simpson is in a meeting with Horace Kingsbury at Harrodsburg, Ky. Brother Simpson is President McGarvey's preacher, and is universally esteemed. Two great mass meetings for men only have been held the last two Sunday afternoons, subjects being "The Steel Framed Man" and "When Sin Has Right of Way." They were held under the auspices of the M. G. Buckner Bible class.

—Hiram College is in the midst of a thirty day campaign to secure the $30,000 necessary to complete the $100,000 endowment. No general appeal is being made, but the friends of Hiram are rallying nobly, and success seems almost assured. Failure to secure the whole before Jan. 1, 1909, will mean a forfeit of a considerable part of the amount already pledged. Up to Dec. 3 this was $73,000.

—Two St. Louis laymen are carrying on a good work at one of the suburbs called Strodtman Heights. Here W. P. Harsh and L. P. Leathers are faithfully endeavoring to build up a church. Already there are sixty members, and the school numbers eighty. Mrs. S. M. Muirheid is a strong factor in the work. There are many places where many of our gifted men not in the regular ministerial ranks might do this kind of work.

—December 20 will be "Peace Sunday." All denominations have expressed their sympathy with the "peace movement" through representatives at the congress held in London during July. The Prime Minister of Great Britain at that time declared the peace movement to be the "greatest of all reforms." It is hoped that ministers everywhere will take advantage of this day to apply the teaching of friendship and good will to the international life.

—We learn that Jesse T. Craig, who has been for four years with the church at Ipava, Ill., will close his work there early in 1909, and that his future field is not yet determined. Brother Craig is one of our substantial ministers and one of the brightest and wittiest, though this might not be guessed from his quiet demeanor. He is a strong writer and his series of "The Elderburg Association," contributed to THE CHRISTIAN-EVANGELIST was one much enjoyed by a wide circle of readers.

Ideal Christmas Present for a Disciple of Christ

Give It to the Preacher! *Give It to Your Teacher!*

The Declaration and Address

EDITION DE LUXE

Of the original edition printed at Washington, Pa., in 1809, only two copies are in existence. This is a **photographic reproduction** of the one that belonged to Alexander Campbell and shows on the margin his **quill pen** corrections, made when he reprinted the document in his Biography of Thomas Campbell.

Bound in Ooze Calf, Silk Lined, Hand Sewed. Printed on Old Stratford Deckle-edge paper. Two tone portrait of the illustrious author. Each copy numbered and in a box.

Limited to One Thousand Copies. It will increase in value from year to year as diamonds would, if the output were stopped.

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W. R. WARREN, Centennial Secretary, 203 Bissell Block, PITTSBURGH, PA.

—P. A. Cavé, of Charleston, W. Va., preached the union Thanksgiving sermon in the Presbyterian church of that city. In noticing his sermon, the *Charleston Gazette* says: "The sermon was eloquent and timely, the speaker bringing out clearly the fact that the American people, more than any other, had special reasons for giving thanks for the blessings of the year. The musical service was excellent and the church was crowded, many being forced to stand during the entire service."

—Roy J. Lucas is getting nicely settled in his work at Norfolk, Neb., upon which he entered October 25. A reception was tendered him last week. He preached the sermon at the union Thanksgiving service held at the Baptist church. At present he is the only located minister of the Fourth district of Nebraska, which comprises twelve counties in the northeastern part of the state. Brother Lucas writes that there is certainly an opportunity there, it being a splendid field for pioneer work.

—The Chicago Christian Missionary Society has closed a successful year's work. Parker Stockdale, writing of it, says: "How little do our brethren throughout the country realize the difficulties of mission work in this big city and its importance! The city centers will command the future of our land. We must conquer the city with our magnificent plea. The loss of the city is to lose points of power. A great campaign ought to be inaugurated to stir our brotherhood's interests in city evangelization."

—The fall campaign and the new building at Nelsonville, Ohio, starts off auspiciously. W. S. Cook, the minister, is in his third year, and is preaching to the best audiences of his pastorate. The Bible school still grows, and is the largest that it has ever been at this season of the year, averaging for November over 400. The Rally day brought out 506 and a collection of $150. On November 29 there were 407 in the Sunday school, and seven were added to the membership of the congregation. This church is planning for a meeting in January, with W. H. Boden, of Athens, to do the preaching, and Ida May Hanna to lead the singing.

—Rufus A. Finnell, who is at the Island Church, Wheeling, W. Va., has been asked to furnish a copy of one of his sermons in the Wheeling *Daily News* every week. This is the most widely circulated paper in West Virginia, and he is, of course, glad to take advantage of such a medium. Everything is moving well with his congregation. The audiences and Bible school are larger than ever before, as also are the receipts. About sixty are enrolled in the men's class, Sept. 1.

—T. B. Larimore has agreed to the publication of a third volume of his "Letters and Sermons," and it has been suggested that it shall be devoted to his work at Mars Hill, and its influence over its students. These are requested to aid by submitting suggestions and by contributing reminiscences; and other contributions of a similar character from his many friends are also sought. It is suggested that those who would like to have this third volume shall at once address Mrs. Emma Page, Room 207, Vendome Bldg., Nashville, Tenn.

—The interest demanded the continuation of a special meeting at Davenport, Ia., for another week. S. M. Perkins, the minister, is doing the preaching. Robert E. Henry and W. B. Clemmer, pastors of the churches at Moline and Rock Island, recently visited the Davenport meeting, lending their earnest assistance. With only the "Father of Waters" between these three cities, and with one street car and telephone system, it is pleasant to note that there is close sympathy and readiness for mutual encouragement and assistance among these churches. The Davenport church has just celebrated its sixty-ninth birthday.

—A. McLean's study of Alexander Campbell as a preacher has just been published by Mr. Revell, and costs 25 cents a copy. This is one of the best pieces of writing that Brother McLean has ever done. Close readers of THE CHRISTIAN-EVANGELIST will remember that at our suggestion Brother McLean wrote for our special Alexander Campbell number a short article on this subject. He had given it in fuller detail as a lecture. This has been received with great appreciation wherever it has been delivered. We are sure that there will be a large demand for this booklet, which is out in time for the Christmas trade.

—The members of the Christian Tabernacle at Ft. Worth, Tex., have just celebrated Fellowship Day, the occasion being one for the renewal of old acquaintances, and the making of new friendships. In the Sunday-school it was Decision Day. The men of the church served dinner at 1 o'clock, and following this was a season of toasts and round table, and a sacred concert and a social hour. The evening service was evangelistic, and began at five o'clock; the Christian Endeavor followed, and the dismissal was at seven o'clock. We have reecived a copy of the evening program. E. M. Waits is the minister.

—F. M. Rains dedicates the fine new building at Lawrence, Kan., next Lord's day.

—L. L. Carpenter is to dedicate at Altoona, Kan., Dec. 13, and brethren from surrounding churches are cordially invited to attend.

—The quotation from Mr. Campbell, which we make on another page, was written in 1834, when he was 35 years of age. Those who oppose co-operation are accustomed to speak of Mr. Campbell's connection with missionary organizations as belonging to his dotage. But this article settles such a slur once for all.

—DeLoss Smith is going to spend a year or more in the study of voice with the best teachers of New York and Europe, and his permanent address for some time will be 393 Central Park, West, New York City. Brother Smith, of course, needs no introduction to the readers of THE CHRISTIAN-EVANGELIST, for he became widely known through his musical work in the evangelistic campaigns of Brother Scoville. Recently he has been located at Des Moines, Iowa, where he has had a studio besides his regular church work.

—Hiram College is engaged in a strenuous campaign to raise $30,000 in thirty days to realize an addition of $100,000 to its endowment fund. Mr. Carnegie has offered the last $25,000 of $100,000, and there remains $30,000 of the $75,000 to be raised by the college to secure the whole $100,000. This ought not to fail. The friends of Hiram must see to it that it does not fail. Hiram College has made too noble a record to be permitted to fail in this effort. Let the friends of the institution rally to its support in this hour of supreme effort to place it in the way of enlarged usefulness.

—Charles E. Varney and his wife, of Paw Paw, Mich., have entered the evangelistic field, after prayerful consideration of the question. Their time is already engaged up to March 1. Brother Varney, who has been in the lecture field, will retain his connection with the lecture bureau, with the view of assisting him in the support of his meetings. Brother Varney writes that his wife "is a power as a speaker and worker with women." He adds: "I love to preach the great New Testament message." These are the kind of people that succeed in the evangelistic field, and we wish them abundant success in winning people to Christ.

—In another column we give an interesting report of the 105th anniversary of the Central Church at Warren, O. But it is not announced there that one item of interest on this occasion was the action of the church in increasing its minister's salary by $300, and of the men's club in sending him as a delegate to the Congress at Chicago. *The Christian Monitor*, a little paper issued by the church, states that there never was a spirit of greater enthusiasm than is manifested at present among the congregation. Mr. Lynn is to hold his own meeting in January and will be assisted by Miss Edith Anderson, of Springfield, Ill., as soloist.

—In another column we publish a brief statement from Brother Gill of the after results of the Scoville meeting at Wichita, Kan. The Central Church there now numbers 1,200 members, being by far the largest of our churches in the city. It has doubled in membership since E. W. Allen went there two and one-half years ago, and in this way has reached its Centennial aim. There are additions every Sunday, sixteen being recorded on two recent Sundays. Among the congregations and Sunday-schools of our brotherhood this church ranked fifth in its offerings last year for foreign missions. This is another Centennial aim reached. It is now planning to become a living link in the other societies, and now leads the other churches in the state in the offering for home missions. Of its members, 540 have weekly pledges for the current expenses, aggregating $5,400. There is an active brotherhood of 125 members, a young men's club of 75 members, and a fine Christian Endeavor Society numbering 300. This congregation has erected a tabernacle for the North End Mission, where E. A. Newby has been holding a good meeting, and where the Sunday-school attendance has been over a hundred. Brother Allen has a great church and is doing a fine work.

Dr. Dye in St. Louis.

Dr. Royal J. Dye is to be in St. Louis next week. He will speak at the Hamilton Avenue Church on Sunday morning and Sunday evening, and address a great union service at the First Church on Monday evening, when he will present stereopticon views of the mission work in Central Africa. Dr. Dye is one of our best speakers, and most heroic missionaries. Every member of any church in St. Louis ought to be eager to hear him.

The "Overture of Peace."

To the Editor of THE CHRISTIAN-EVANGELIST:

Kansas City, Mo., December 4.—The Ministers' Alliance of Kansas City and vicinity desires to express its approval of the resolutions entitled, "An Overture for Peace," which were adopted by the Ministers' Association of Indianapolis, Ind., November 23, 1908, and presented to THE CHRISTIAN-EVANGELIST, *New Christian Century* and *Christian Standard* for publication. Sincerely yours,

J. H. Hardin,
Chairman Pro. Tem.
J. T. Ferguson,
Secretary.

The above report was approved by 14 of the 18 members present at the time of voting, December 4, 1908, and a request made that the above named papers print this approval as soon as possible.

J. T. Ferguson, Secretary.

Co-operation in Canada.

On November 24 the Baptist convention of Western Canada passed unanimously the following resolution:

"Whereas, Movements are on foot for the union of Disciples of Christ and Baptists in the East and in the United States; and,

"Whereas, Union between these bodies has been effected in some instances within the bounds of this convention; therefore,

"Resolved, That we lay upon the hearts of our people, for prayerful consideration, the subject of union with the Disciple brethren, expressing our deep appreciation of the fraternal greetings brought to us by Brethren Saunders and Garvin."

The system of co-operation entered into by the Baptist convention of 1907 with the American Christian Missionary Society will be continued. O. B. Stockford.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, Ohio, Dec. 7.—The Kendalls are with me again for the third time; 26 added to-day—all adults but two. No invitations in Bible school; hard rain to-night. —L. I. Mercer.

Special to THE CHRISTIAN-EVANGELIST.

Anderson, Ind., Dec. 6.—We gave C. W. B. M. address this morning; offering for society, $167; living link auxiliary of 180 members celebrated fiftieth anniversary of this church to-day. Joseph Franklin, first pastor T. W. Grafton, last pastor, and five charter members and thirteen others, members for forty years, sat on platform. Most excellent history read by Charley Cravens. I then spoke from Acts 2:41, and we had the most impressive religious service I have ever attended; poured rain at all three services; to-day 25 converts, 303 in thirteen days.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Lima, Ohio, Dec. 7.—Closed at Akron, O., with about 70 additions, 50 last night. Immense crowd at lecture. F. M. Green entertained us with other Akron preachers. We were in a hard field. Besides, this congregation had held two previous meetings this year. This county votes on local option December 11.—Clarence D. Mitchell.

Special to THE CHRISTIAN-EVANGELIST.

Ottawa, Kan., Dec. 6.—Last year I had 118 additions here. Second meeting begins with good outlook. Large audience packed house to-night; scores turned away. Services next Sunday afternoon and evening in opera house. E. O. Ervin popular pastor; Samuel Lewis, musical director.—Roland A. Nichols, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Colorado City, Colo., Dec. 6.—Eight days here, 36 added; 31 to-day. Clark Bower has been pastor eight months. He has built a splendid building and greatly strengthened the work. The Inchermans are with me; house too small.—Allen Wilson, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., Dec. 6.—Central Church becomes living link in C. W. B. M., as it has been in Foreign Missionary Society; 25 new members; 26 additions at our mission.—E. W. Allen, minister.

Special to THE CHRISTIAN-EVANGELIST.

Kearney, Neb., Dec. 6.—Forty additions first week; E. M. Johnson a splendid pastor. —Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Salem, Ore., Dec. 6.—One hundred and sixty-eight additions; 20 to-day; many heads of families coming; greatest meeting Salem has ever had, and greatest in the state for the time, three weeks. We continue. Small and Shaeffer, evangelists.—Errett and Epley, minister and superintendent.

Special to THE CHRISTIAN-EVANGELIST.

Cherryvale, Kan., Dec. 7.—Meeting with home forces closed last night. Town stirred. Difficult field. Thirty-five additions.—Leon V. Stiles, minister.

Special to THE CHRISTIAN-EVANGELIST.

Warrensburg, Mo., Dec. 6.—Twenty-five additions to-day—23 adults; Snively and Altheide, evangelists; great building packed; prospects here never brighter.—George B. Stewart, Pastor.

Special to THE CHRISTIAN-EVANGELIST.

Chanute, Kan., Dec. 7.—Thirty-one added thus far in O. E. Hamilton and Thomas meeting. Church too small, and last night's service in the great Hetrick Theater; still hundreds turned away; subject, "Meet Me at the Fountain;" a great presentation of "Our Plea." Hundreds heard it who do not come to the church.—G. W. Kitchen.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Dec. 6.—Began at Budd Park Church, this city, Monday night; 45 added in six days, 29 to-day; greatest crowd in history of church to-night.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Lincoln, Neb., Dec. 6.—Closed at Cheney, Kan., with 100 additions; we will be at Osborne, Kan., next.—Edward Clutter.

Special to THE CHRISTIAN-EVANGELIST.

Joplin, Mo., Dec. 7.—Great day yesterday at Central; 26 last night, 30 for the day, 90 for three weeks; continuing. Wilson's name inadvertently signed last week. J. Ross Miller with me.—Thos. L. Cooksey.

Special to THE CHRISTIAN-EVANGELIST.

Great Bend, Kan., Dec. 7.—Stormy day yesterday, yet great crowds; additions every service last week; continue.—M. B. Ingle.

A Unique Anniversary

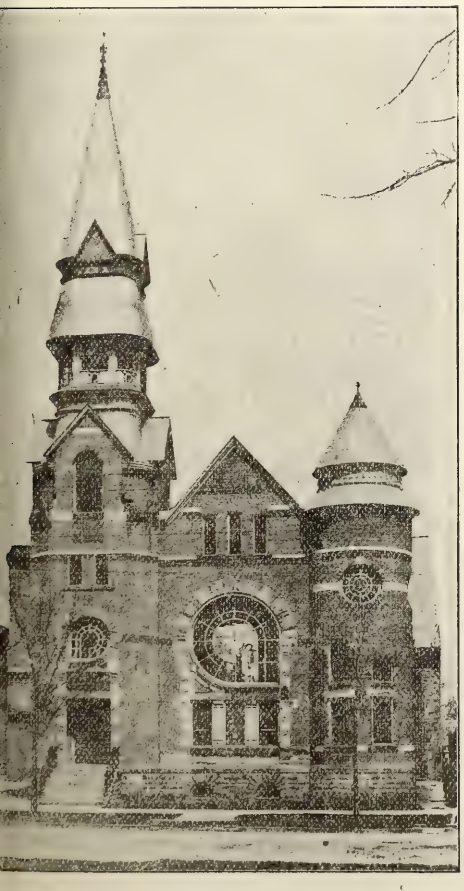
One Hundred and Five Years of Church History.

The Central Christian Church of Warren, Ohio, where J. E. Lynn has ministered for almost five years, celebrated its one hundred and fifth anniversary as a congregation during the week leading up to, and on Sunday, November 8. It proved to be one of the most notable occasions in the long and celebrated history of this famous old church. An anniversary banquet was held November 4, at which time a number of toasts of a reminiscent nature were responded to and an address given by Pres. Miner Lee Bates of Hiram College, a former pastor. Sunday was made home coming day for all former members and pastors, and a large number took advantage of the occasion to go up to their Jerusalem. The Second Church, organized by the Central two years ago, and its pastor, C. O. Reynard, joined in the festivities of the day. A very happy part of the program were the speeches by Baptist and Presbyterian ministers. The Baptist pastor, who appeared as the representative of the Baptist ancestry of the Disciples, was ready to remove the last rail from the division fence that separates the Baptists and Disciples. As representing the Presbyterian ancestry of the Disciples, Dr. Reinhold of that church spoke of the great loss to the Presbyterians occasioned by the withdrawal of such men as the Campbells from their fold.

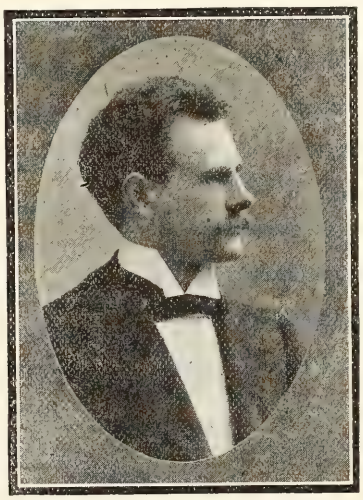
Letters were read from the following, who were unable to be present: J. M. Van Horn, Toronto, Can., J. L. Darsie, New York, N. Y., M. L. Bates, president of Hiram College, all former pastors, and Howard Weir, James Brown and C. S. Medbury, young men of this church who entered the ministry. There were letters, also, from Prof. Chas. Louis Loos, of Lexington, Ky., Henry Christy, Cleveland, Ohio, Miss Mary Johnson, Ft. Wayne, Ind., Mrs. Mary Gross of this city, and Miss Effa Hall Newton.

From the historical address delivered by J. E. Lynn we give the following interesting items concerning the history of this church:

Warren was in earlier years the capital of the Western Reserve of Ohio, the territory of the greater part of the Mahoning Baptist Association, the soil upon which the Reformation first took root. The Central Christian Church at Warren, O., is, therefore, a church of considerable historic interest. It was organized over one hundred years ago, on September 3, 1803, as the Concord Baptist Church. The book containing the minutes of the meeting of organization and the signatures of the seven charter members is now in the possession of the church. It contains the minutes of the official meetings down to 1836. The great name in the first chapter of the congregation's history is that of Adamson Bentley, the pastor for twenty years, from 1811 to 1831. In his farewell discourse, at the end of his long pastorate, he spoke of his "travel from Calvinism to the simplicity of the gospel." In this change which had taken place in the heart of Adamson Bentley, the entire congregation shared. No exact date when the church ceased to be a Baptist church and became simply Christian can be definitely fixed. It was not the work of a day, but a gradual evolution. Certain phrases found in the minutes of those years indicate the process going on. The now famous meeting held by Walter Scott in the winter of 1828 was one of the turning points. This was, in fact, the first meeting held by the reformers in which the New Testament laws of pardon were laid down. True, at New Lisbon, O., the previous November. Mr. Scott had made his first public statement of these laws, but no protracted evangelistic effort was held at that time.



Central Church, Warren, Ohio.



J. E. Lynn.

Mr. Scott came to Warren to "lay siege," as he put it, to the city. The meeting shook the whole community, resulting immediately in fifty confessions, the practical persuading of pastor Bentley to the new view, and great strides forward toward the apostolic teaching on the part of the entire church.

The church has had a number of notable men as her pastors and preachers. Conspicuous among them is the name of Isaac Errett, who was pastor from 1851 to 1856. He was then a young man of thirty-six years. Alexander Campbell, W. K. Pendleton, Chas. Louis Loos, B. A. Hinsdale and James A. Garfield often preached here. J. W. Lanphear was pastor from 1861 to 1865. It was war time. Men needed comfort and strength, and found them in this godly man. There were many young people in the church. Nineteen young men from Miss Lottie Sackett's class went to the front at the first call. This number was later increased to twenty-eight. Many times the services were interrupted by news from the battlefield or the return of the wounded or dying. When peace was restored and the news was brought of Lincoln's assassination, the people came with one accord to this old church and listened to a memorial address by Mr. Lanphear. The church was draped in black and the national colors. George T. Smith and wife went from the pastorate of the church to their work in Japan. During Dr. Thayer's ministry the membership of the church was largely increased. In 1888, while E. B. Wakefield was pastor, the present church building was erected, at a cost of $30,000. Soon after the dedication of the building he accepted a professorship in Hiram College, where his fragrant life has been a continual source of inspiration and power to young men and women. During J. M. Van Horn's eleven years of service, the church was steadily strengthened and built up into a commanding position in the city, and a substantial addition was made to the material equipment by the erection of an exceptionally fine parsonage. Miner Lee Bates, now president of Hiram College, followed with a short but brilliant pastorate.

The history of the church is notable for its even tenure, for the entire absence of dissension and strife, for its high standard of intellectual and spiritual life, for the loyal devotion and hearty co-operation of the entire church with the pastors that have been chosen to lead. The resident membership of the congregation is, in round numbers, one thousand, and constitute a veritable beehive of industry. With the present pastorate dating from 1904, the second century of the church life began. In this pastorate of less than five years, 594 persons have been added to the church. The Second Christian Church has been built, at a cost of $11,000, and has now a flourishing congregation of 350, under the wise leadership of C. O. Reynard, making the Disciples the strongest people in this city. One letter of 216 names was granted to the members who organized the Second Church. In these not quite five years $46.465 has been raised for all purposes. In this amount is included $7,000 of the Second Church building fund. Of the above amount $10,133 was for missions.

No phase of the spiritual life of the church is more assuring than its missionary activity. The church by its regular contributions has been supporting three living link missionaries, one each under the foreign, home and state societies. It is a firmly established rule of the church that all money for current expenses and missionary purposes shall be given, not raised, on the principle that there is always a definite spiritual gain when money is given outright for a good cause which is not secured when the appeal is made to buy a ticket to a supper.

Among the young people of the church who have entered the ministry are C. S. Medbury, Des Moines, Ia., Raymond A. McCorkle, Japan, Eva Raw, China, Howard Weir, Bomansville, Ont., James Brown, Hartford, Mich.

J. E. Lynn.

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The Bible Student. This quarterly is for the most advanced classes in the Bible School (other than the Adult Bible Class), and an aid for the study of the Word of God, along the line of the International Series, by students at home. It will contain a regular series of Daily Bible Readings, Scripture Text, using the American Revised Version; a systematic Analysis of each lesson, with geographical, exegetical, illustrative, applicatory and practical notes, with questions for review. This quarterly will contain 64 pages and cover, and the price will be as follows: Single copy, per quarter..... 10c
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The Scholars' Quarterly. This is intended more particularly for the Intermediate Department of the Bible School, but the treatment of the lessons is so thorough and complete that it admirably supplies the wants of the Senior Classes. It contains the Scripture Text in full, using the American Revised Version, and regular series of Daily Readings, Lesson Outlines, Explanatory Notes, Lesson Lights, Lesson Themes, Lesson Points, Questions for Review. This quarterly contains 32 pages. Single copy, per quarter 5c
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The Primary Quarterly. This quarterly contains a preparation of the regular International Bible School Lesson for Primary classes, in the way of a Lesson Story, Lesson Questions, Lesson Thoughts, and Lesson Pictures. The Scripture Text is not printed in this quarterly, for the little ones for whom it is intended, could not read and understand it, and it is better for the teacher to read the lesson from her own Bible, or such lesson helps as she may have. This publication contains 32 pages and a cover, and the price is as follows: Single copy, per quarter 5c
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Primary Teachers' Quarterly. This quarterly is prepared especially for teachers in the Primary Department, and will be an invaluable aid to those who teach the little folks. We suggest its use in connection with our Teachers' Monthly. Single copy, per quarter..... 5c
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The Beginners' Quarterly. The Beginners' Course does not follow the International Series, although a constituent part of it. It covers a period of two years, the course being printed in eight quarterly parts. Schools taking up the course for the first time should begin with Quarterly No. 1, of Volume 1, and purchase the quarterlies in regular order. This is designed to be an aid to the teacher of the very little ones of the Primary Department. It is indispensable to the teacher of the Beginners' Course, that at least one copy should be sent to the home of each pupil for the use of the mother. This publication contains about 30 pages and a cover, and the price is as follows: Single copy, per quarter 10c
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Bible Lesson Leaves. These leaves are printed on both sides, and there is a leaf for each Sunday. They contain Daily Readings, Outlines, Questions, and Practical Lesson Points. They will be put up and shipped at the beginning of each quarter. The price per quarter in lots of 5 or more, per quarter, each..... 2½c
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MONTHLY PUBLICATIONS.

The Superintendents' Monthly. This monthly magazine is prepared especially for the Superintendent. Each issue will cover the lessons of the month, using the American Revised Version, but will deal more especially with such matters, as will be especially helpful and beneficial to the Superintendent, with a view to assisting him or her in the management of the school, both in the matter of school and class organization, how to increase and how to hold the attendance, and other kindred subjects. Each issue will contain 32 pages, except when there are five Sundays in the month, and then it will contain 40 pages. The price will be, for a single copy, per quarter 10c

☞ A discount of 10 per cent. will be allowed on yearly orders.

The Teachers' Monthly. This monthly magazine is prepared especially for teachers. Each issue will contain a treatment of the lessons for the month, and in such a manner as will help the teacher teach the class. The American Revised Version is used as a basis. There will also be contained in this monthly, valuable hints and suggestions to teachers, relative to conducting, building up, and otherwise improving the class. It will contain 32 pages in each issue, except when there are five Sundays in the month, and then it will contain 40 pages. The price of this publication will be, for a single copy, per quarter..... 10c

Five or more copies, to one address, per quarter, each..... 8½c

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The Adult Bible Class Monthly. This magazine is prepared especially for the great Adult Bible Classes now existing, and being formed in our brotherhood. Realizing that these classes demand something different from other classes in the school, we have decided to publish this monthly magazine, which will contain a commentary on the lessons for the month, using both the Common and Revised Versions, also practical hints, suggestions, and thoughts. Special pages in each issue will be devoted to class organization, how to keep up the interest, and other features calculated to keep the members of these great classes in thorough touch and sympathy with this work. Each issue will contain 32 pages, except when there are five Sundays in the month, and then it will contain 40 pages. The price will be as follows: Single copy, per quarter..... 10c

Five or more copies, to one address, per quarter, each..... 8½c

☞ A discount of 10 per cent. will be allowed on yearly orders.

WEEKLY PAPERS.

Our Young Folks. This is a 16-page weekly, and is devoted to the welfare of the young people of the Church of Christ, and is especially prepared for those from 16 years of age up. This paper is suitable for Endeavorers, and the older pupils of the Bible School, both young men and young women. It contains the following features: 1. The Picture Gallery, wherein will appear pictures of prominent Ministers, Superintendents, Bible Classes, Endeavorers, and others connected with church work. 2. The Church, which consists of short, pointed articles on First Principles and Practical Duties, Talks on the mid-week Prayer-meeting topics, and notes of Church Doings. 3. The Bible School, which has full expository, illustrative and practical notes on the International Texts, using the American Revised Version. 4. The Y. P. S. C. E., which contains expository notes on the Senior and Junior prayer-meeting topics for each week, with illustrative and practical applications and quotations. 5. The Home Circle, which contains poetry, stories, sketches of travel, etc. The price is as follows: Single copy, per year..... 75c

Five or more copies, to one address, per quarter, each..... 15c

Five or more copies, to one address, per year, each..... 50c

The Round Table. This is an 8-page weekly, three columns to each page, and is intended especially for boys from 10 to 16 years of age. The contents of this paper will be the Outlines of the Sunday School lessons and Endeavor Topics, a Puzzle Drawer full of Riddles, Charades and Problems. Four pages of this paper will will be devoted to stories, and other articles of considerable interest to boys. The price is as follows: Single copy, per year..... 50c

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The Social Circle. This is an 8-page weekly, issued especially for girls from 10 to 16 years of age, and is for the girls what the Round Table is for the boys. This is a new paper, the first issue to come out January 1st, 1909, and we intend to make it the best girls' paper on the market. The price is as follows: Single copy, per year 50c

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The Young Evangelist. This is a weekly, designed for boys and girls from 7 to 12 years of age. It will contain the following: 1. Stories and Poems, making up a considerable part of the paper. 2. Talks and Observations, on a variety of subjects in which young boys and girls are interested, and these will impart much valuable information, and give good advice. 3. Bible Studies of the Sunday School lesson, using the American Revised Version, with questions, pictures and other helps. The price of this paper is as follows: Single copy, per year..... 50c

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The Little Ones. This is a weekly paper for the Primary Department of the Bible School, and the little ones at home. It is printed in colors, and contains four pages, on which are printed the following: 1. Stories and Talks, in short words, easy to understand. 2. Rhymes and Jingles, which are sure to please the little folks, and fill their minds with facts and truths which they will remember. 3. Bible Lessons, for each week, in the form of a short story, followed by questions and answers, and often accompanied by special illustrations. 4. Beautiful pictures, printed in colors, which delight the little folks. The price of this paper is as follows: Single copy, per year..... 25c

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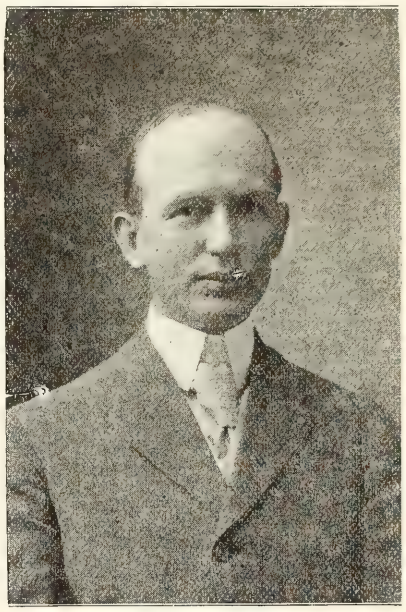
ANOTHER DIAMOND ANNIVERSARY

An event of special interest to the members of the Christian church of Springfield, Ill., which will be shared by the brotherhood at large, was celebrated on October 4. The fact was reported in THE CHRISTIAN-EVANGELIST briefly, but we have had no opportunity to give any space to what is so deserving of a more elaborate report. The seventy-fifth anniversary was fittingly celebrated at the First Christian Church, with a special program. There was a morning and afternoon service, followed with a public reception at which Frederick W. Burnham, pastor, greeted the crowds assembled, while in the evening there was a specially arranged historical and religious program. The record of this is in itself worthy of notice. The church building was tastefully decorated and special music was provided. Brother Burnham's morning subject was "Carrying Forward the Work of the Lord." T. T. Holton presided at the Lord's Supper, and four persons were received into the membership. Judge Charles P. Kane had charge of the rally services, the speakers at which were Mr. Burnham, Mrs. Caroline Beers Kane, who united with the church in 1841, and Mrs. Evaline Elkins, of Mechanicsburg, the only other surviving member of that day. Dr. G. A. Hulett presided. Mrs. Kane spoke of her personal acquaintance with the history of the church, covering a period of almost seventy-five years, mentioning among those who preached in the old days Alexander Graham, Barton W. Stone, Alexander Campbell, Isaac Errett, H. W. Everest and others. In the past it had been the banner church of the state. Mrs. Elkins, who had been a member of the church since the age of fifteen, added a few words. A touching scene was when seventy-five of the small children of the Bible school, under the leadership of Mrs. Ethel Cobb Adams, a daughter of a former minister of the church, marched in and across the platform in front of the two aged ladies, depositing in the laps of each seventy-five white carnations, representing the seventy five years which marked the history of the organization of the church.

Pastor Burnham read a number of letters of greeting from former pastors. E. V. Zollars, president of Oklahoma Christian University, said: "The church has stood like a tower of strength for a pure gospel and for the restoration of primitive Christianity." A. P. Cobb spoke of the unstinted liberality of the church to the unfortunate in the dark days of business depression. J. E. Lynn gave an encouraging word about a new building, saying that after housing the children so well it is but natural and right that the old home should receive attention. C. C. Morrison said the next twenty-five years would reveal the quality of the past seventy-five years as no eulogy can disclose it. He prayed devoutly for such an enrichment of the spiritual life of the congregation that it may face the future wtih the power of Christ and be more effective than ever in the redemption of the city, and "in the guidance of the brotherhood of the Disciples of Christ into those fair uplands of unity and service of which God himself is moon and sun." Those from whom quotations have been made include all the living pastors of the church, with the exception of E. T. Williams and J. B. Briney. After some brief talks two persons united with the church. The West Side and Stuart Street congregations took part in the celebrations, and there was a delegation from the church at Mechanicsburg, accompanied by George T. Smith, its pastor, and one from the church at Cantrall, accompanied by Brother Fisher, its pastor.

The climax of the celebration came in the evening service, which was a memorial session. Mrs. Mary Logan Morrison gave a review of the church's history. H. B. Kane contributed a paper in the nature of reminiscences of the old Sixth and Jefferson street church. Elder Henry C. Latham had a beautiful tribute to the mothers of the church, and Miss Edith Anderson sang most fittingly "Memories of Mother." Mr. Burnham introduced T. T. Holton, a former pastor, whose address covered the period of his ministry. The whole occasion was both sacred and enjoyable, and now, under the leadership of a pastor who is splendidly endowed and has full consecration, the congregation makes a fine start on its way to its own centennial celebration.



F. W. Burnham.

Present building of the First Christian Church, Springfield, Ill.

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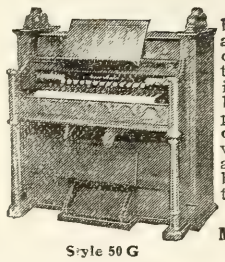

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FOREIGN MISSIONARY NOTES.

W. B. Alexander and wife, of Toledo, O., sailed for India on October 28, from New York.

The Foreign Society has sent out the largest number of new missionaries this year of any year in its history. The number is twenty-four.

J. C. Archer and wife, of Newton Falls, Ohio, and Harry C. Eicher, of Hiram, sailed for India from New York on November 21. They go to Jubbulpore.

Hancock county, Indiana, has decided to become a living link in the Foreign Society. Greenfield is the county seat. B. F. Dailey and V. W. Blair, of that city, have helped to bring about this decision.

A good brother in Iowa has promised $1,000 toward the proposed Bible college at Vigan, Philippine Islands. This school for the training of native evangelists is to cost $25,000. It will be an industrial school, and self-sustaining after erection.

E. R. Moon and wife, of Oregon, will soon sail for Bolenge, Africa. Mr. Moon is supported by the church at Covina, Cal., and Mrs. Moon by Brother Waters, of Pomona, Cal. These two strong young people volunteered during Dr. and Mrs. Dye's campaign on the Pacific Coast.

Pres. A. McLean and Secretary Stephen J. Corey entered upon a long campaign of Centennial missionary rallies on November 14. With the exception of the holidays they will be on the field in separate campaigns until March 6. M. D. Adams, of India; Dr. James Butchart, of China; Hermon P. Williams and W. H. Hanna, of the Philippines, and H. P. Shaw, of China, will assist them. They are to hold a night mass meeting in each place, showing moving pictures and stereopticon views from the mission fields of the world.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

NEWS FROM MANY FIELDS.

Some Mountain State Victories.

I recently closed a fine meeting in Sheridan, Wyo., with 146 additions. Among them was the gunner from Dewey's battleship, who fired the shot which sank the Spanish flagship during the battle of Manila Bay. So far as we could learn, this is the greatest meeting ever held in the state. Here is a land of great opportunity. Sheridan now needs another church. If our people had the money to start in the north end of town they would soon have a membership of three or four hundred. O. A. Adams is doing an excellent work, and is highly esteemed by the people.

We have fifty-six additions at Fort Collins, Colo., where I now am. A snow storm and intense cold last week broke us all up. From here I go to Colorado City. J. F. Findley has done wonders with the church here in the last three years. He has given the church a new standing in the community.

Allen Wilson, evangelist.

Fort Collins, Colo.

Nebraska.

A. L. Martin will hold a meeting in his home church at Stamford in December or January, employing a singer to lead the music.—C. F. Rose, of Belvidere, will have C. L. Harbord, of Kansas City, Mo., with him in a meeting at that place in February.—C. S. Alvord, of Lincoln, is supplying regularly at Burchard.—J. L. Stine and Albert Miller have had good audiences at Johnson. Brother Rethemeyer preaches there half time, and will continue.—Samuel Gregg closed at Indianola Nov. 18, and spent a few days with the Red Willow church and began at Dorchester on Nov. 29. The meeting at Indianola has been successful in several ways. Aside from additions to the church they have organized a C. W. B. M., Bible Training Class, Y. P. S. C. E. and a Junior C. E. society. L. B. Cox has been retained for another year.—The secretary spent Nov. 22 at Ulysses, while the pastor supplied for him at Sterling.—A word about the Chester work. It has been reported in the regular way, but I desire to mention it as a remarkable condition and work in several ways. Charles Cobbey has been carrying a heavy school work while preaching for them. He found a substantial church, such as often exists in a small village. Nothing of large import seemed to be in their immediate horizon. A small house and parsonage was the property possession. In a short space of time a fine house has been built and all money therefor subscribed the cost being about $17,000. Added to this, a great meeting, with James Small as evangelist, closed with 71 additions. Twenty new families of standing and influence have been reached. There will be greater things in the future. With such a work accomplished in our midst, why should we despair of doing anything that seems to be indicated in any field? It is true that not every young preacher has the capability or personal qualities of Brother Cobbey, yet each in his own way may do the large things just at hand, if his faith fail not and his zeal and consecration do not flag. It is hard work and continuous endeavor that win in such a battle. Let every small church take heart and go forward, doing its utmost, and it will be a delightful surprise to most of them to discover how far that utmost will lead them.—Good news still comes from the state offerings; Clay Center, $68; Nelson, $41; Virginia, $6; McCook, $10; Odell, $15; Pawnee City, $42; Lincoln (First), $150, Bennet, $13, Beaver Crossing, $8. These are some of the late figures, which are given in round numbers, omitting the odd cents. Remittances have come from a part of these only. Let this work go on and we shall have a showing for our Centennial that will make us all glad.—Harry Mitchell closed at Pleasant Valley and began at Cook.—Word has come to this office indirectly that F. G. Hamm has accepted work in Oregon and gone there.—A good report of the work at York has reached this office. W. E. Brandenburg is the preacher, recently locating in the state. This is most encouraging. York ought to become one of the great churches of the state.—Rising City and Summit both have teacher training classes, in a flourishing condition. A. O. Swartwood is pastor. Late word reports apportionments raised at both places, and much exceeded at Rising City. The work is gaining slowly.

W. A. Baldwin.

Dr. Thompson's Meetings.

Evangelist William Thompson has been holding some good meetings, of which we have received reports from several parties. Elder E. Ketterling and Pastor D. E. Hughes at Monmouth, Ill., write in glowing terms of his work at that place, where there were 183 additions to the church, nearly all of them being adults, and about 90 heads of families. This city is a stronghold of United Presbyterianism. A tent was used, seating about 1,500 people, and it was inadequate to accommodate the Sunday evening throng, while there were large audiences during the week. Brother Hughes says that in a ten years' pastorate at that place, having had many good evangelists to assist him, he has not found a better proclaimer of the faith once delivered to the saints than Dr. Thompson. Miss Bess Prather, clerk of the church at Effingham, Ill., sends a report of Dr. Thompson's meeting there. He was assisted by James Maney, his efficient personal worker. This church is cared for by R. F. Mallot, of Gifford, Ill., who has been very faithful in his work for the congregation. The meeting began under the most adverse circumstances. It is reported that many members of the church were cold and indifferent, but a wonderful spiritual uplift has come, and the congregation enters the open door of greater opportunity, with hearts aflame for the salvation of souls. The number added was 75. The Sunday-school has increased 100 per cent., and all lines of church work are pulsating with energy and activity. The evangelist's lecture on the "Passion Play" entranced a large audience. His departure is said to have been a matter of mutual regret among all Protestant churches in the city, and there is a movement to recall him in the near future.

Berkeley, Cal.

My first pastoral year with the First Church of Berkeley closed in September, and we are happily launched on the second. I find a year's residence here has been necessary to understand this educational center. Around San Francisco, the Bay cities have a total of eight hundred thousand population. The call of the church is to prepare to welcome and care for this influx.

At the center of California, geographically and educationally, where Berkeley is situated, we have two churches. The First Church is only four years removed from dependent support as a mission. Upon my arrival, I found its actual membership to be about 260. Since then 136 persons have been added, in a steady growth. Of these approximately one-third were by primary obedience. The total enrollment to date, therefore, is about 400.

The lack of Sunday laws, skies with an almost perpetual smile, parks and seaside resorts in close proximity, together with other external conditions, made church attendance spasmodic and religious work very difficult. The "call of the wild" is heard and heeded by the multitudes. This church, however, has many choice men and women, with whom it is a joy to labor. They have large vision and a faith that fulfillment will come to this congregation. Hope and good will are manifest at every service, and a substantial growth in missionary offerings is noticeable. The church is aligning itself with all the agencies of reform and benevolence in the community and recognition as a force in its civic and religious life is already at hand. I. N. McCash.

Berkeley, Cal.

The Meeting at Beaumont.

Brethren Lockhart and Garmong have completed their work as evangelists in our city in a most creditable manner. It has been my privilege to labor as pastor with some of the strongest men in our brotherhood, but I have never been with a more consecrated, zealous and spiritual man than Lockhart. While Brother Lockhart has already won an enviable reputation and is being called to our strongest churches for meetings, yet I believe he is just entering a career that will put him in the very front rank of all our splendid evangelists. He is worthy of it and will be able to prove himself in any field.

Conditions were made very unfavorable here by a union meeting, which immediately preceded his coming. Our regular attendance in both Bible school and church services had fallen off at least fifty per cent., but within ten days after he came the work began to improve, and we closed in the joy and gladness of a great victory; 78 made the good confession; 10 came from the Baptists; 18 were received by relation; 25 came from other religious bodies. Of course some of the latter are included in the total of 78 who made confession; 108 came forward in the meeting. The new converts were properly pledged to current expenses; about $1,500 was pledged on our building debt. All departments of the work were strengthened. The work of these men will live long in Beaumont. God bless them!

Beaumont, Tex. J. B. Holmes, pastor.

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Lack of Preachers.

I have now finished six months' work in the capacity of evangelist for southern Ohio. I have visited districts 23, 7, 5, 14, 24, 18, 10 and 16. In district twenty-three, I found 18 churches and 8 preachers. In district seven, 19 churches and 2 preachers. In district five there were 17 churches and 10 preachers; in district fourteen, 46 churches and 13 preachers; in district twenty-four, 22 churches and 7 preachers; in district eighteen, 15 churches and not even one located preacher. There are two brethren in this district who preach on Lord's day, but follow callings of another sort through the week, one being a farmer and the other a school teacher. In district ten I found 30 churches and 20 preachers, and in district sixteen 58 churches and 8 preachers reported. In all, we have 242 churches and 72 preachers, in as good a country as there is in the whole state of Ohio, from the standpoint of religious work. I was asked to go into this field and learn its needs and supply them, so far as I can. I think you will all agree that the greatest need is preachers. I believe that with that need supplied all others will be supplied very shortly.

The question, then, is how to get the preachers. I know of no other way than that they are to come from our homes. We must teach our children that the greatest work in the world is the preaching of the Word, and that the first thing in the world is the kingdom of God. I know that my earliest teaching was that I ought to preach, and I have never gotten away from that teaching. In the face of the fact that we have only about half enough preachers to fill our pulpits, ought we not, as disciples of the Christ, to lay it on the hearts of our children that they ought to prepare themselves for the ministry and the mission fields? I can not see how we can hold so earnestly to the great plea of the Disciples of Christ and not be teaching more zealously to our children the fact that the world's greatest need is preachers of the Word. No forward movement requiring a large number of preachers can be made without neglecting many churches already established, but unsupplied with preaching for more than a part of the time, if at all.

There is a great and growing demand in southern Ohio for good men, prepared men, who are ready to come into these communities and locate permanently, or at least for several years. To the man who will do this a respectable salary is assured.

North Baltimore. T. J. White.

Western Pennsylvania.

The divine will is that we "Go Preach." The church will provide necessary funds. There are encouragements and discouragements, but these are the human side. The Centennial should help greatly, and the financial stringency hinders, but the Lord's will is ever all, and his people offer themselves willingly. The appeal for state missions is paramount in our missionary success. The state work is basic. There is the direct contact, every force can be applied more directly because of this. The increase of churches in the state enlarges the possibilities in the foreign and general home missions.

Because of the fundamental characteristics, the state mission work should have the loyal support of every Disciple. Therefore our appeal must be made again and again until it is accomplished. The minister is the man to do this. He can enlist officers to help, but the appeal should go not only to every member but be urged repeatedly until they respond. If the first appeals fails, it is because it needs to be re-enforced with information, facts, truths, and personal appeal, earnest and urgent. A building fund enlists every member, because the appeal is made to appeal to every member.

Western Pennsylvania will enlist every member if the appeal is made to appeal to them. The program of Jesus connects the local and state work by saying, "Ye shall be my witnesses both in Jerusalem and in all Judea." These words spoken to his disciples before there was a church even in Jerusalem made Judea as important in the starting of the work as Jerusalem itself. So we cannot neglect the contiguous territory to our church. If our members move away they are lost to us, unless there is a church where they go. People come to our community, and the chance of winning them is greater when they come from where there was a church. Our own kith and kin are more to us than the heathen and the stranger.

Pennsylvania is of interest to Pennsylvanians. They are first responsible for the preaching of the Gospel to their own, and can only ask the help of others when they have done all they can themselves and have failed to meet the demand. We have failed to meet the demand, but have we done all we can? There are twenty-five places and more where there are Disciples who will help the evangelist to plant the cause whenever he goes to see them. Many of them are earnestly and anxiously appealing to the state society for help.

Only eight states of the Union have a larger population, and only eight states have less area. This compact territory, thickly populated, is a great empire of opportunity.

The sinner is here and is responding to the Gospel wherever we have a church. The churches are growing. The increase since 1905 has been 17.4 per cent. The result of the missionaries' work shows that there was one addition to the church for every $4.70 expended for their support.

The twenty-six counties are only partially evangelized. There is one Disciple to every 113 of the population. But seven counties have no churches and eleven of the county seats. Fifty-five towns and cities of 2,500 and over population have no church. When we consider the large number of people in this small territory it magnifies the greatness of the problem. The great Northwest, embracing ten states, viz.: Washington, Oregon, Montana, Idaho, Nevada, North Dakota, South Dakota, Wyoming, Utah and Colorado, have not as great a combined population by 134,000 persons. The combined membership of the churches in the ten states is 32 618, against only 19,820 in Western Pennsylvania. J. A. Joyce, Cor. Sec.

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Texas Christian Lectureship.

We have received the program of this lectureship, which is to be held immediately following the Ministerial Institute in Waco, beginning Monday evening, January 2. A good time is promised all who will attend. Waco and Texas Christian University are adepts at entertaining conventions.

Professor Calhoun, of the Bible College, Lexington, will be chief lecturer, speaking each evening, the following being his subjects: "What Christ May be to a Human Soul;" "The Principles of Scientific Criticism;" "The Supreme Apologetic;" "The Method of Scientific Criticism;" "Historical Problems in Daniel." He is to be reviewed by G. A. Farris, C. M. Schoonover and Chalmers McPherson, and, of course, there will be a discussion. W. T. Hilton, on "Church Polity; Can It Be Improved?" will be reviewed by C. E. Moore; Cephas Shelburne on "Truth and Errors of Christian Science," will be reviewed by A. E. Clinkinbeard; President A. Clarke on "Legal and Spiritual Aspects of Our Plea," will be reviewed by E. E. Crystal; A. C. Parker on "The Growing Church and Ministerial Supply," will be reviewed by E. S. Bledsoe; E. C. Boynton on "The Declaration and Address, Their Relation to Our Present Day Problems," will be reviewed by G. Lyle Smith. There are to be some very helpful devotional sessions, conducted by some of the strongest Texas preachers, and President Lockhart will give some Bible studies on the Psalms. J. J. Morgan, of Fort Worth, is president this year of the lectureship.

From the British Northwest.

Ernest C. Nicholson has located at Portage la Prairie and is entering successfully the pastorate of the Church of Christ. We welcome him to Canada.—Last Sunday was not a day of sunshine, but the Church of Christ in Winnipeg gave $110 to western Canada missions. A few Sundays ago $83.50 was given to Church Extension. It would be difficult to find a band of equal numbers on this continent who could duplicate this offering. We are determined to have one of the best churches in the city by our Centennial. This will require much prayer, work and sacrifice. But now is the time to become established in this gateway city to the golden west. In 1901 Winnipeg had a population of 42,340. The city directory, just out, gives 139,869. Winnipeg will have a half million people within another generation. W. J. Wright has sent word that the American society has voted $5,000 for western Canada, and would render help in establishing churches in Edmonton, Calgary, Regina and other centers. The following figures show the importance of entering these cities:

Population—	1901.	1908.
Edmonton	2,626	20,000
Calgary	4,091	21,000
Brandon	5,620	14,000
Regina	2,249	10,000
Moose Jaw	1,558	8,000
Saskatoon	113	5,600

Geo. H. Stewart, one of our deacons, who has just returned from one of his semi-annual European trips, says he saw Mark Wayne Williams and Leslie W. Morgan in London and reports good progress in our work in the world's metropolis. Frank Coop, president of our English Association, writes that the outlook for New Testament Christianity in England is exceedingly hopeful. He sees sectarianism dying fast at the hands of the denominations and feels that England is the strategic center of missionary operations for us. Brother Coop hopes to have a large British delegation at Pittsburg next October.

I had another call from Archbishop Valette this week. He was excommunicated during the recent trouble in France between Church and State. He is no ordinary priest and he is interested in our movement. He has been reading "Churches of Christ" and other similar books. He tells me that within a few years there will be a great opening in France for an independent New Testament Church of Christ.—J. A. L. Romig is full to overflowing with New Orleans and the great convention. Western Canada will celebrate its Centennial of our movement with a great convention in Portage la Prairie next July. I must congratulate THE CHRISTIAN-EVANGELIST on its superb convention number. It is certainly the best I have seen. Ernest C. Mobley.

Winnipeg, Man.

Some After Effects of Scoville's Visit.

E. W. Gill, president of the state Bible school work of Kansas, writing of Brother Scoville's recent meeting with the Central Christian Church at Wichita, in that state, says: "We have had additions every Sunday since he left—ten on last Lord's day, and the finest kind of people. There were four confessions, young married men, whose wives were members. We are still in the meeting. There were fine audiences Sunday, and over 500 at Bible school, with more than $60 in the offering and some still to come. We are having a meeting at the North End Mission now. There were four additions Sunday, and one on Monday night, so you see we are still alive. This meeting has done us a world of good in this city. Our pledges number 526 now, and amount to $102.50 each Sunday. Three weeks ago the offering was $176; two weeks ago, $234; last Sunday, $156. Brother Scoville and his workers helped us do this. Our pastor, E. W. Allen, was called back to Ohio on October 29, to attend his mother's funeral."

Ministerial Exchange.

"I began a meeting at Hebron, Ind., November 30. Any church desiring a meeting can write me there. I can furnish singer."—J. A. Lytle.

The church at Kent, Wash., has no minister. J. P. Shuey, superintendent of missions, has lately visited them and is urging an effort to secure a minister for part or all of the time.

C. M. Hughes, one of our best-known evangelists, will make a special rate for the months of December and January, to those writing him at once. Address 144 Carlisle avenue, Lexington, Ky.

The Central Christian Church of Fairmont, W. Va., is now open for a good man as pastor. Any one desiring to investigate this place may address Seymore McIntire, president church board.

Ira Kimberly would like to hear from some weak church desiring a pastor, who is not afraid to work. He prefers a new section of country. Address him at Atchison, Kan., lock box 54.

The church at Edgar, Neb., will want a man to preach after the first of January. Salary from $700 to $800. Address William Darby.

J. C. B. Stivers, 9411 Lamont avenue, Cleveland, O., can be secured for evangelistic work in January or February. He has had a successful experience in this line of work, as well as with some of our best churches as pastor.

The Christian Church at Royntown, Mo., is without a pastor for next year. A young man is preferred. Correspondence may be addressed to W. H. Nicholson, clerk.

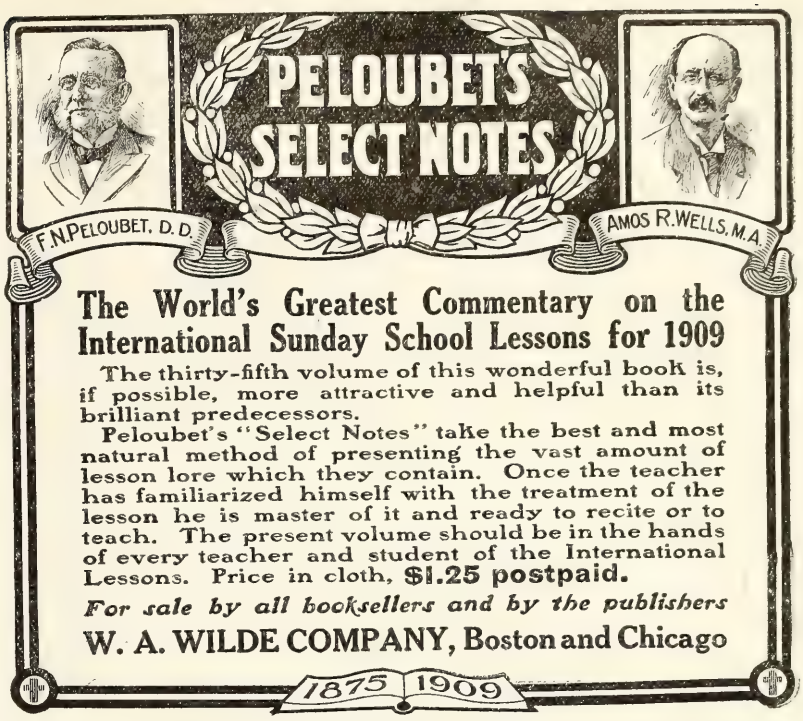
Della F. Cheney, song evangelist, Mt. Pleasant, Ia., is available for meetings in January and February.

Charles E. McVay will sing for the church at Mason City Ia., in February. For later dates address him at his new home, Ruskin, Neb.

"I have open dates for January and February as musical director. Address me at Bethany, Mo."—Mayme Eisenbarger, singer.

Owing to a cancelled engagement Miss Lida B. Seamands, singing evangelist, 217 Labban street, Warrensburg, Mo., has time for one meeting before the holidays.

"I can serve some church one-half time and can begin at once. Good experience in the work. Good references given. Some church can have good services at reasonable cost."—Henry B. Easterling, 1216 North College street, Decatur, Illinois.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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Fort Smith, Dec. 3.—There have been two baptisms—one reclaimed and six added by letter. We have a teacher training class of 75.—Edward B. Bagby.

Winslow, Dec. 4.—One confession and one by statement at Chester, Ark. The work at both Chester and Winslow has taken on new life.—J. D. Curtis.

Georgia.

Fitzgerald, Nov. 29.—Two received into fellowship to-day—one by confession and baptism, and one by letter.—E. Everett Hollingworth.

Idaho.

Boise, Nov. 27.—The Clark family have just closed the greatest meeting in the history of Idaho, at Twin Falls, resulting in 137 additions. Ray Beaucamp is the pastor. They are now starting a meeting at Nampa, where B. F. Clay has been working faithfully in preparation. Brother Clay had six additions recently. We are working at a schoolhouse near Parma. Quite a number have signified their intention to unite. We expect to organize.—Frank E. Jones, corresponding secretary.

Iowa.

Albia, Nov. 28.—We closed a fine meeting with the Drakeville church November 26, with 32 additions from all sources—26 by confession and baptism, two reclaimed, one by letter, one by statement, one from the Baptists and one from the Congregationalists. Sister A. M. Sea is their beloved minister. She is a strong preacher and personal worker. Batavia next, Packwood, and then Eldon, Ia.—B. W. Pettit.

North English, Dec. 3.—We closed a two-weeks' meeting here with home forces November 29, with six added—five by confession and baptism and one by letter. This is the third meeting held by the pastor for this church in two years. We expect to close the year free of debt and money in treasury of every department.—J. C. Hanna, pastor.

Nora Springs, Dec. 3.—While V. E. Ridenour, of Topeka, Kan., was associated with me as singer during a few meetings this fall there were 143 additions. His presence insures a success in the music, both in the congregational singing and solo work, and with his congenial spirit any church or preacher will be glad to have him. Two confessions at the beginning of this meeting. Splendid attendance.—J. L. Wilkinson.

Illinois.

Prentice, Nov. 27.—I just closed a four-weeks' meeting at Berea Church (Prentice P. O., Morgan county, Illinois). This church was dead for many years until four years ago when C. E. French, now of Tallula, Ill., resurrected it. I found 43 members and 35 were added during the meeting—33 baptisms and 20 of the number were young men. I am to preach for them half time.—C. G. Cantrell.

Eureka, Nov. 30.—On November 4 the writer began a meeting with the Antioch church, in Morgan county, Illinois. We continued 18 days, there being 38 additions—32 by confession, four from the Baptists and two by statement. I am now in a meeting with Brother David Lindsay and the church at Deer Creek, Ill.—J. W. Camp.

Table Grove, Dec. 1.—Brooks brothers, evangelists, just closed a great meeting here. To date there have been 46 additions, and others will come through the efforts of local forces under the guidance of Fred S. Nichols, who has been pastor for the last two years. The meeting was concluded by a recention to new members and the ordination of two elders and three deacons to the already efficient board. Elder Craig, of Ipava Church, assisted in the ordination services. Considering the difficulty of the field here this has been a most signal victory for the cause of Christ, and the church re-enters the field with bright prospects.

Latham, Dec. 1.—During the month of November there were two additions to the church here by letter.—Clifford S. Weaver.

Hartsburg, Nov. 29.—Z. M. Brubeck, evangelist, and C. B. Hanger, song leader, have been with us a few days in revival meetings. There were seven additions. These brethren have made a deep impression on the community.—G. M. Goode.

Chicago, Dec. 5.—Frank A. Sword and Edward O. Beyer, began a meeting with D. F. Seyster at Lenark, Ill., November 15. In spite of unfavorable weather, great interest is being manifested. With Brother Sword's clear and forceful presentation of the gospel we expect to hear many confess Christ as the Son of God and their Saviour.—E. O. B.

Palmyra, Dec. 5.—I am here leading the singing in a union meeting. All of the church choirs are helping me in the music and we have a fine orchestra. We are having Christian union as far as singing the gospel is concerned. Brother Cummings is the new pastor of the Christian Church. He preaches here every two weeks. We continue our meeting here until December 22.—Charles E. McVay, song evangelist.

Youngstown, Nov. 23.—After a good meeting held by our pastor, George F. Chandler, we can report that 14 came forward—10 by confession, 13 by baptism and three from other religious bodies. The church was revived and the community deeply stirred.—Elder J. W. McMahill.

Indiana.

Tampico, Nov. 27.—I closed a splendid meeting at Honeytown, Ind., with 22 additions—18 by confession and baptism, two from other denominations and two reclaimed. Closed with good interest and a crowded house.—Jesse C. Reynolds, minister.

Milroy, Dec. 1.—Fred R. Davies, of Charleston, closed a four-weeks' meeting here with 16 accessions—nine by confession and seven by statement. Brother Davies's preaching was earnest and practical and all his work was highly appreciated.—D. H. Patterson.

Delphi, Nov. 30.—Meeting closed on account of scarlet fever epidemic—17 added. We were on the threshold of a great ingathering. Evangelist T. J. Legg gave universal satisfaction, as is his custom, and his strong, clear, doctrinal sermons have made a permanent impression on the church and community. Mrs. Lola Culver is exceptionally competent as music director and soloist, and the most tireless personal worker I have known.—A. A. Honeywell, pastor.

Farmersburg, Dec. 6.—We closed a short meeting here last night with four added—two by baptism and two from the Baptists.—Leonard V. Barbre, pastor.

Fort Wayne, Dec. 3.—Closed evangelistic service with the First Christian Church here last evening. Forty-three were added—nearly all confessions. The church was greatly encouraged and strengthened. H. E. Stafford, the pastor, is doing a noble and unselfish work here. Urgent engagements called me home, so the pastor will continue the meeting over Sunday.—L. C. Howe.

Anderson, Nov. 30.—J. C. Vinson, of Gas City, and myself, closed the most successful meeting at Dora, Wabash county, Indiana, since the days when ex-Governor Chase, some thirty years ago, stirred that people so mightily. The church is greatly strengthened and the Sunday-school doubled. A large chorus and ten baptisms are the immediate results of the meeting. This church is the home of the Minicks—Harry and Frank—ministers among us, whose godly parents yet live and worship there. I am open to work with other ministers.—Chester Shaul, 1924 Sheridan street.

Niantic, Nov. 27.—One man made the good confession here last Lord's day. Seventy-five dollars and fifty four cents was contributed to anti-saloon league.—J. Will Walters.

Kansas.

Fredonia, Nov. 30.—Just closed my second meeting here with 44 additions, making in all 304 additions here this year in my two meetings with H. M. Johnstone. The crowds and interest were greater in the second meeting than in the first. I go to Garnett next, then in January to Eureka, and in February to Blackwell, Okla. Ministers and churches may address me, Richard Martin, 160 Pierce avenue, care of Martin family.

Syracuse, Dec. 2.—Evangelist S. S. McGill, of Kinsley, Kan., began a series of meetings with us on November 8, continuing until November 29. While the audiences were not the largest the interest was great. Five were added by confession and baptism—four young ladies and one young man. The whole congregation has been greatly benefited and inspired to greater loyalty to the cause. Brother McGill's plain and forceful presentation of the message can not help but win souls to Christ. We expect to have him return to this place some time in the near future to hold another meeting. The music was under the direction of Sister Goodloe, whose solos are so inspiring.—C. H. Anderson.

Great Bend, Dec 30.—Meeting growing in interest. Additions coming every night—19 added to date. This is the hardest field I have had for some time. The Methodist Episcopals are also having a meeting.—Ingle, Fuller and Zimmerman.

Burr Oak, Nov. 30.—I am in a meeting here with D. W. Campbell. Splendid crowds and interest.—Mayme Eisenbarger, musical director.

Kentucky.

Harrodsburg, Nov. 29.—Twenty-six to-day, 47 to date. Meeting eight days old. Robert N. Simpson, of Lexington, preaching the old gospel with power. God is adding his blessing.—Horace Kingsbury, minister.

Massachusetts.

Boston, Nov. 29.—D. L. Martin is preaching for us regularly and working earnestly. Two additions in October by letter, five by confession and baptism this month, and good prospects for next month. Chinese Sunday-school prosperous. Eighty-nine at Chinese Thanksgiving dinner in our church. Peace prevails and harmony abounds.

Minnesota.

Minneapolis, Dec. 1.—We closed a two-weeks' meeting with home forces in the Grand Avenue Church, November 22. There were 18 added—11 confessions. Ten were added the last day.—T. J. Dow.

Missouri.

Kansas City, Nov. 22.—The Hamilton-Thomas revival, held at the Hyde Park Church, closed to-day. There were 81 additions. We have had 145 new members added at Hyde Park since January 1. The evangelists, sincere and capable, have gone to Chanute, Kan.—Louis S. Cupp, pastor.

Springfield, Nov. 29.—The pastor, F. F. Walters, is leading the forces in a meeting, largely attended, in the Central Church. L. D. Sprague is conducting the music. Many have been added.

Bethany, Nov. 30.—I assisted the minister, Andrew P. Johnson, in a two-weeks' meeting. We closed with seven accessions in all. The field was well gleaned as Evangelist Lockhart held a meeting here last year, with a very large ingathering. Brother Johnson is an able evangelist and lecturer, as well. My song recital given during the meeting was well attended. I leave here at once to sing at Palmyra, Ill.—Charles E. McVay, song evangelist.

Sedalia, Nov. 24.—I have just closed a two-weeks' meeting with home forces here. There were nine baptized and five received by letter,

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THE BEGINNER

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making 30 added since beginning of the present pastorate, and the work gradually assuming more hopeful and satisfactory relations.—A. W. Kokendoffer, pastor First Christian Church.

Warrensburg, Dec. 4.—Evangelists Snively and Altheide are preaching and singing the gospel to gret audiences here. There have been nine additions already. George B. Stewart, the pastor, is very popular.

Springfield, Dec. 4.—Just closed a four- weeks' meeting at Blairstown, Mo., with 36 added—19 by confession and 17 otherwise. The church was doubled in membership and strengthened financially. W. S. Hood, the pastor, had 20 additions before I reached the scene. F. M. O'Neal and wife led the music to the delight of all.—Joseph Gaylor.

Kirksville, Dec. 6.—Two baptisms at Union, Shelby county since last report, and funeral of E. M. Crow, of Clarence, and James G. Roy, of Hagers Grove.—D. M. Kinter.

Jasper, Dec. 4—I am in a fine meeting here with 16 added in two weeks—11 conversions. Brother and Sister Allen are earnest co-workers. There have been a total of 1,018 additions in my eight years' ministery.—E. H. Williamson, evangelist, Springfield, Mo.

Nebraska.

Bethany, Dec. 1.—Closed a meeting at Cheney, Kan., where H. J. Myers is minister, resulting in 100 additions. I go to Osborne, Kan., next. Churches wanting meetings may address me there. —Edward Clutter, evangelist.

New Mexico.

East Las Vegas, Dec. 1.—Three have been added to our congregation during the month of November. We have made very material progress in various other ways, and the work is growing in strength and favor. It is our plan to have this young congregation comfortably housed by the close of 1909.—Meade Ervin Dutt, A. C. M. S., minister.

Ohio.

Paulding, Nov. 24.—Three baptisms last Sunday night and one other some weeks ago not reported. Our training classes seem to be progressing nicely. —W. D. Trumbull.

Marion, Dec. 3.—Two fine additions to membership November 29, a steady increase in the Bible school, and also in regular church services. Last Sunday night the Bible school held its children's day program for home missions and it was the finest the writer has ever seen. Our union teacher training class maintains a splendid interest.—Charles E. Smith, minister Firs. Church.

Oklahoma.

Pondcreek, Nov. 30.—Five additions this month —one hundred and nineteen during the past eighteen months. Thus far I have held my own meetings. G. J. Chapman, of Cherokee, and Miss Mattie Wofford, of Enid, begin a meeting here tonight.—O. L. Lyon, minister.

Enid, Nov. 28.—Evangelist Chas. P. Murphy, of Frederick, Okla., held a good meeting at Buxton, Kan., with several added. Any church desiring a meeting would do well to write him at Frederick. His next meeting will be at Ft. Cobb, Okla., Dec. 3.

Perkins, Dec. 2.—We have just returned from Covington, Okla., where we held a short meeting, resulting as follows: Four baptisms, five from other bodies and four by relation.—J. W. Garner.

Elk City, Dec. 1.—Eleven added in two months of work, audiences doubled, prayer-meeting restored and a teacher training class organized.—J. M. Blalock.

Perkins, Nov. 27.—On November 8 we entered into a revival meeting with Evangelist Beach and wife, of Anadarko, Okla., which closed last night with nine added—four confessions, three from other religious bodies, one reclaimed and one by statement. This church has been without a pastor for some time and conditions for a meeting were not the best. We issued a revival bulletin and other means of advertising the services. Any church calling Brother and Sister Beach for a meeting will make no mistake. They left for Coyle, Okla., where they hold their next meeting. —G. P. Clark, pastor.

Sporty Nib's New Pup.

Mr. Sporty Nibs bought a Setter Pup at the Dog Show, and with manly pride assured the family that "Tige" was an all-round house-dog as well as prize hunter.

The first night Tige kept the household and neighborhood awake by howling and whining in his strange kennel, and to relieve the tension Mr. Nibs crawled out in the early morning hours and shut the dog in the kitchen with a bone to take his mind off "his lonesomeness."

Ten minutes later wild shrieks from the cook and fierce barking by Tige routed the family from their beds, to find the cook trembling in a corner while Tige was evidently trying to eat up the gas range. Seizing the dog by the collar, Nibs dragged him away, but breaking loose, Tige returned to his ferocious attack upon the oven-doors. Then light dawned upon Nibs; Tige was trying to whip another dog, the counterpart of himself, reflected in the shining surface of the range, and the maid explained that she had used X-Ray Stove Polish the day before—until it shone like a mirror—and Tige wasn't so much to blame after all for tackling the supposed intruder.

Midweek Prayer-Meeting

By Charles Blanchard.

THOSE TO WHOM WE OWE THE GREATEST DEBT.

Topic, December 16.—Philemon 16.

This little letter to Philemon is a revelation of the intimacies of the great apostle. See how he calls the names of his friends—his fellow prisoners, fellow workers, fellow soldiers—Timothy, Onesimus, Epaphras, Mark, Aristarchus, Demas, Luke, Appia, "our sister," Archippus, a "fellow soldier." How all rejoiced in his friendships, and even found place for praise in his bonds! He calls himself the bond-servant of Jesus Christ and puts himself in the same class with Onesimus, the slave of Philemon, his friend, whom he calls a "brother beloved," and asks that he be received as such.

This brief epistle shows the rich humanity of Paul. He was rich in his friendships. He was happy in his memories. He cherished his fellow workers with a tender affection. He looked forward to sharing their hospitality with genuine pleasure. Paul was a social being, as his letters abundantly testify. He was never too busy to write a letter to a brother and fellow worker in the gospel. Even trivial things claimed his attention for the time and received his earnest consideration. He was unfailing in his courtesies. The love of Christ constrained him in little things as in large things. And his real greatness is shown in all this, not less than in his faithfulness in his ministry.

What Paul calls the "fellowship of the faith" was a very dear and delightful thing to him. His prayers were fragrant with thanksgiving for the high privileges that were his, in common with his fellow servants. And in this he is an example to all that serve in the gospel of God's Son, whether in high or in humble places. And truly, nothing reveals the real greatness of any man more than his appreciation of his fellow workers, however humble they may be. The church and the world owe a debt of gratitude that can never be paid to such men as Paul, the apostle and servant of Jesus Christ, and to such as him; men who hazarded their lives for the gospel which they preached with such forgetfulness of self and such sacrifice of all those things which men most prize in this life. Literally they made themselves of no reputation, like the Master whom they served. Paul says of himself that he "counted all things but as refuse for the excellency of the knowledge of Christ Jesus the Lord, for whom he suffered the loss of all things;" yet what was loss to him he accounted gain for Christ, and for those whom he sought to save. He truly became all things to all men, if by any means he might win some. These were the heroic souls—Paul and his humbler disciples and fellow helpers—who accounted not their lives dear unto themselves that they might finish their course with joy and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.

"Others have labored and we have entered into their labors." And the debt we owe to those who have gone before us is beyond all estimate. It was Paul and his fellow workers who first preached the gospel in Europe. So, in a very peculiar sense, we owe our inheritance of grace and fellowship of faith to them. But for Paul's obedience to the heavenly vision which appeared to him in the man of Macedonia, beckoning to him and saying, "come over and help us," the whole history of Europe, which is largely the history of the world for the past nineteen centuries, might have been changed. The debt of modern nations to Paul and his co-workers is written large on the pages of history. And that debt is growing with the spread of the gospel in all the world. Paul counted himself debtor to both Jews and Gentiles, and has made all mankind his debtor by reason of the gospel which he preached, as we believe, with the power of the Holy Spirit sent down from heaven.

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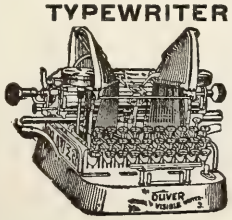

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ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

Adult Bible Classes.

The interest in the adult Bible class movement is widespread, as is witnessed by the following report from W. C. Pearce, international superintendent of adult Bible class work.

We, as a people, are having a fine share in it, as is evident from this word from J. H. Hardin, state superintendent of adult work in Missouri for the International Association, as well as for our own work. Brother Hardin reports up to date, 69 organized adult classes in Missouri that have received the international certificate of recognition. Of these 50 are in our own schools.

The following report from W. C. Pearce gives the situation only up to September 25, the close of the third quarter of 1908.

Chicago, November 30, 1908.

My Dear Brother:

Enclosed please find statement showing the number of international certificates of recognition issued by the various associations during the quarter ending September 25. Also a statement by denominations showing total number of classes receiving certificates and their membership up to September 25, 1908. From a study of these statements may I ask your consideration of the following:

1. The total membership of the 2,152 classes is 70,802, or an average of 33 per class. As these figures were given at the time of organization or enrollment no doubt the membership is much larger now. One association recently gathered statistics from 100 of these classes and found their membership had increased in one year nearly 100 per cent. If this ratio of increase has prevailed throughout the field the 2,152 classes now have a membership of over 140,000. This is a most hopeful indication and I trust will encourage you to plan a systematic campaign for reaching even greater numbers of men and women.

2. Thirty-four associations report certificates issued during the past quarter. Four report for the first time: Delaware, Minnesota, Mississippi and Wyoming. The adult department circle is rapidly widening; soon it will include the entire continent, and eventually the whole world.

3. In the statement by denominations you will notice 29 denominations are included in addition to the unclassified list. We certainly should be encouraged to know that so many denominations are represented in this movement.

4. Much progress is being reported in the work of organizing these classes into adult departments in connection with township, county and city associations. The adult departments of the Toronto and Ontario associations have just held a banquet which was attended by 1,250 men. This is an evidence of the willingness of the classes to co-operate in the general adult Bible class movement, and the advantage of a united movement.

Please remember that I am always glad to hear from you concerning any feature of your work or as to anything I can do to help you. Wishing you abundant success and blessing, I am

Yours most sincerely, W. C. Pearce.

Third Quarterly Report, September 25, 1908, of International Certificates of Recognition Issued to Adult Bible Classes.

Association—	Number Reported for the Quarter.	Total Number Reported to Date.
Alabama	9	24
Alberta	...	...
Arizona	...	5
Arkansas	3	18
British Columbia (E)	...	...
British Columbia (W)	...	...
California (N)	9	34
California (S)	...	19
Colorado	8	19
Connecticut	...	1
Delaware	15	15
District of Columbia	4	36
Florida	...	1
Georgia	...	6
Hawaii	...	...
Idaho	...	5
Illinois	29	119
Indiana	29	124
Iowa	...	6
Kansas	...	59
Kentucky	19	115
Louisiana	2	12
Maine	...	30
Manitoba	...	7
Maryland	1	37
Massachusetts	4	22
Michigan	12	55
Minnesota	12	12
Mississippi	6	6
Missouri	14	26
Montana	...	...
Nebraska	2	22
Nevada	...	...
New Brunswick (Prince Edw. Islands)	4	21
New Hampshire	3	10
New Jersey	18	33
New Mexico	...	6
New York	12	349
North Carolina	...	8
Nova Scotia	5	28
North Dakota	...	4
Ohio	28	168
Oklahoma	1	8
Ontario	21	219
Oregon	2	16
Quebec	...	...
Pennsylvania	57	287
Rhode Island	2	40
Saskatchewan	...	...
South Carolina	4	21
South Dakota	...	...
Tennessee	...	1
Texas	...	...
Utah	...	...
Virginia	5	29
Vermont	3	21
Washington (E)	4	5
Washington (W)	...	5
West Virginia	17	43
Wisconsin	...	...
Wyoming	1	1
Total	365	2,152

Report by Denominations of Classes Receiving International Certificate of Recognition to September 25, 1908.

Denomination—	Number of Classes	Total Enrollment.
Baptist	271	8,615
Baptist South	61	2,377
Baptist, in Canada	39	2,071
Baptist, Free	40	1,424
Baptist, Reformed	1	77
Christian	208	7,266
Congregational	71	2,055
Congregational in Canada	1	.....
Church of the Brethren	3	48
Episcopal, Protestant	10	307
Episcopal, Reformed	1	11
Evangelical Association	13	333
Friends	10	181
Lutheran	92	2,872
Methodist Episcopal	457	15,749
Methodist Episcopal, South	73	2,318
Methodist in Canada	152	4,156
Methodist, Protestant	18	541
Methodist, Primitive	2	41
Mennonite	1	35
Moravian	3	83
Presbyterian, U. S. A.	208	7,374
Presbyterian, South	33	1,070
Presbyterian in Canada	50	1,767
Presbyterian, United	18	663
Presbyterian Association, Reformed	3	19
Reformed	38	944
United Brethren	223	7,004
United Evangelical	9	607
Unclassified	43	884
Total	2,152	70,892

Standard of Organization for Adult Bible Classes.

1. The class shall be definitely connected with some Sunday-school.

2. The class shall have the following officers: Teacher, President, Vice-President, Secretary and Treasurer. It shall also have at least three standing committees, as follows: Membership, Devotional, and Social. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.

3. The class shall consist of members who are sixteen years of age or over.

Any Bible class meeting this standard, upon application to their State or Provincial Association, and furnishing the names and addresses of class teacher and president, with 25 cents, will receive an International Certificate of Recognition.

Our Own Organized Adult Bible Classes.

The following report is just received from J. A. Scott, the secretary of our own National Christian Bible School Association, giving the organized adult classes in our church which reported their organization and received the international certificate of recognition the third quarter of this year, 1908. Two previous reports have been published in THE CHRISTIAN-EVANGELIST, one in the issue of August 20, for the first quarter of the year, and a second report in the issue of November 5, for the second quarter.

Doubtless there are hundreds more of our classes that might receive the international certificate of recognition, if they would. See the standard of organization at the head of the page, and bring your class into line, report it to your state superintendent of adult work, or to your own state Bible school man. If you do not know who these officials are drop us a card of inquiry.

Organize and report. Let us add all our influence to this great work.

Report of Adult Bible Classes of the Christian Churches Receiving International Certificates of Recognition During the Quarter Ending September 25, 1908.

California (North)—

Alameda, Philathea, W. 10
Santa Cruz, Philathea, W. 10
Lodi, Berean Society, Mx. 22

Colorado—

Colorado Springs, Cheerful Workers, W.. 20
Denver, S. Broadway, Young People's, Mx. 65

Illinois.

Dallas City, Loyal Sons M. 14
Cuba, Ladies, W. 36
Sandoval, Adult No. 1, Mx. 12

Indiana—

Corydon, Golden Rule, M. 10
Indianapolis, West Park, Brotherhood, M... 15
Corydon, Mizpah, M. 32
Union City, Olive Branch, W. 15

Kentucky—

Madisonville, Bible Class No. 10, M. 40
Bible Class, No. 5, M. 18
Bible Class, No. 13, W. 24
Harrodsburg, M. G. Buckner, M. 110

Michigan—

Traverse City, Pioneer, Mx. 19

Missouri—

Sedalia, First, M. 17
Diamond, Young Ladies' ....
Young Men. ....
Clark, Hulen, M. 26
Clinton, Adelphian Club, M. 25
Golden City, Gleaners, W. 28
First, Twentieth Century, Mx. 55
St. Louis, Hamilton Avenue, Senior, Mx.. 77
Shelbyville, Young Men's, M. 11
Kansas City, Forest Avenue, Mx. 34
Rich Hill, Builders, Mx. 37
Golden City, Excelsior, M. 23
Middle Grove, Men's Progressive, M. 23

Ohio—

Disciple, Dorcas, W. 34
Lorain, Franklin Street, Tower, W. 23
Akron, First, W. 19

Oklahoma—

Oklahoma City, Berean, Mx. 126

Oregon—

Senior, Mx. 17

Washington (East)—
Rosalia, Philathea, W. 18

West Virginia—
Pine Grove, Young Men's, M. 15
Young Ladies', W. 10
Women's Adult, W. 12
Adult, M. 14
Women's Adult, W. 12
Parkersburg, Bethany, M. 20
Spencer, Bethany Mx. 7
Cameron, Excelsior, M. 25
Montgomery, The Bee Hive, Mx. 35

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New Adult Bible Classes in Missouri Having Secured the Recognition Certificate.

Superintendent J. H. Hardin has just sent in the above list of classes which have received their certificates recently. The list is later than W. C. Pearce's quarterly report.

Webb City—Business Men's Bible Class.
Springfield, Mo.—Central, Delta Theta.
St. Joseph—Mitchell Park, Young Ladies' Berean.
Sedalia, Mo.—First Christian, "The Students." Class No. 10.
Mexico, Mo.—Philathea. The Star.
Windsor—The Invincible. The Winners.

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TEACHER TRAINING.

De Pew is After You.

Clarence L. De Pew, the untiring and never-resting state Bible school superintendent of Illinois, has made up his mind to have a teacher training class in every school in the state. When he finishes his task the only schools without training classes will be dead ones.

Here are a number of schools that up to date have not fallen into line. They are coming, one by one, but why not come faster? By the first of January every school that is alive should have a class in operation. It is not the size of the school, nor its location in a favored community, nor an expert teacher, that makes a class possible, but just simple, patient, persevering determination on the part of just one person who feels it must be done. Are you that person?

If you have any friend in this list, and have a class in your own school, write them a letter and tell them what it has done for your school, and how you did it. Let us help De Pew bring these schools into line.

BOND COUNTY.

C. C. Dixon, Superintendent, Tamalco, Ill.
Hopewell—Mrs. Carrie Shutt, Donnelson, Ill.
Mulberry Grove, Frank Bone.
Smithsboro—W. R. Defrees.

CLARK COUNTY.

Casey—Charles E. Conger.
Craig Chapel—Oscar Dietzenbarger, Marshall, Ill.
Five Points——Frank Bebout, Martinsville, Ill.
Lindsay—S. M. Kelly, Martinsville, Ill.

CLAY COUNTY.

J. T. Evans, Superintendent, Clay City, Ill.
Bethel—J. H. Harrell, R. F. D. 1, Louisville.
Bible Grove—M. F. Helm.
Louisville—H. J. Cossing.
McKinney—A. Chandler, Noble, R. F. D. 4.
North Harter—Walter E. Cox, Flora.
Oak Mound—Will Connerly, Xenia.
Old Union—Emma Porter, Xenia.
Red Bush —BilleyJenkins, Louisville.
Sailor Springs—W. T. Valentine.
Union Chapel—J. H. Hanell, Louisville, R. R. 1.
Union Prairie—Mr. Ingraham.
Xenia—Mrs. Ella Cochran.

CLINTON COUNTY.

John Salee, Superintendent, Keysport, Ill.
Temple School House, near Sandoval—Thomas Shepherd, Patoka, R. F. D.

CRAWFORD COUNTY.

G. S. McGaughey. Superintendent, Robinson, Ill.
Bellaire—Cora Culp.
East Union—G. W. Hawkins, Palestine.
Hardinsville—Dr. LeRoy Newlin.
Landes—William Green.
Portersville—James T. Atney, Eaton.
Oblong—J. L. P. Beeman.
West Harmony—Bert Wyman, R. F. D. No. 1.

CUMBERLAND COUNTY.

L. M. Wood, Toledo, Ill., Superintendent.
Corinth—James Cathers, Toledo.
Fairview—James Lippincott, Greenup.
Greenup—George Calbert.
Janesville—D. T. Garder.
Jewett—W. T. Marrs.
Neoga—George W. Clark.
Toledo—L. M. Wood.
Vevay Park—H. S. Sharp, Casey.

EDWARDS COUNTY.

Homer Henderson, Superintendent, Browns, Ill.
Bone Gap—E. L. Thread.
Ellery—R. A. Woods.
Little Prairie—Clarence Mann, Ellery, Ill.
Marion—William Ridgely, Olney, R. F. D. 1.
New Hope—Thomas Willard, Browns, Ill.
Shiloh—Dr. W. E. Buxton, West Salem.
West Salem.
West Village—Edwin Gill, R. F. D. 2., Albion, Ill.

EFFINGHAM COUNTY.

E. B. Schooley, Superintendent, Effingham, Ill.
Beecher City—Mrs. Jennie Woods.
Dietrich—Ed. D. Neal.
Effingham—Myrtle Gordon.
Elliotstown—T. B. Gephart, Dietrich.
Mason—Mrs. Aline Wade.
Watson—I. A. Fleming.
Winterround—James Galloway.

FAYETTE COUNTY.

L. R. Thomas, Superintendent, Brownstown.
Independence—R. T. Spain, Vera.
Liberty—H. C. Kelly, Brownstown, R. F. D.
Macedonia—H. H. Smithson, Loogootee.
Loogootee—W. H. Smithson, Loogootee.
Pittsburg—J. E. Eyman, Vandalia, R. R. 2.
Ramsey—Mrs. Anderson.
Union—B. F. Blankinship, Ramsey.

HAMILTON COUNTY.

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Broughton—W. T. Owen.
Dale.
Liberty—Cornerville, William Lambkin
Mt. Pleasant—Elmer Elles, McLeansboro.
Walpole—T. O. Cantrall.

JASPER COUNTY.

B. W. Tate, Superintendent, Newton, Ill.
Island Creek, Montrose.
Latona—B. F. Tolend, Newton.
Liberty—T. Sutherland, Hidalgo.
McQueen's Chapel—James Galloway, Newton, R. F. D.

JEFFERSON COUNTY.

Charles Hill, Mt. Vernon, Ill., Superintendent.
Antioch—M. O. Hawkins, Texico.
Bellevue—B. R. Gilbert.
Boyd—I. J. Garren, Dix.
Cub—Bertha Atwood, Mt. Vernon.
Ebenezer—James Baker, Mt. Vernon.
Elk Prairie—W. E. Dalby, Ina.
Little Grove—Charles Woods, Six Mile.
Long Prairie—Samuel Howe, Woodlawn.
Mt. Katherine—J. R. Fox, Mt. Vernon.
Union Chapel—Mrs. Mattie Sievers, Woodlaw.

LAWRENCE COUNTY.

George W. Lackey, Lawrenceville, Ill., Superintendent.
Allison—Jay Leonard, Vincennes, Ind., R. F. D. No. 5.
Bethany—Robert Gray, Chauncey.
Chauncey—J. R. Rosborough.
Mt. Zion— ——, Sumner.
Mt. Zion—J. Easton, Bridgeport.
Pleasant Hill—Grant Clark, Sumner, R. F. D.
Pleasant Ridge—J. J. McCartney, Lawrenceville.
Rising Sun—Clint Benson, Vincennes, Ind., R. F. D.
Russellville—Everett Porter.
White House—Grant Clark, Bridgeport.

MADISON COUNTY.

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Edwardsville—R. W. Hyning.
New Douglas—L. F. Kennedy.
Ridgely—H. Y. Stahl, Moro, Ill.

MARION COUNTY.

J. F. Rosborough, Superintendent, Centralia, Ill.
Donohue Prairie—Bruce McClofflin, R. R. 1., Kell.
Iuka—D. W. Bryant.
Lovell Grove—Albert A. Millican, Kinmundy. R. F. D.
Mt. Moriah—John Shireley, Centralia.
Mt. Moriah—S. B. Norfleet, Dix.
Union—C. L. Williamson, Farina.
Youngs—D. S. Young, Salem.
Williams Grove—Foxville.

RICHLAND COUNTY.

D. W. Conner, Olney, Ill., Superintendent.
Berryville—Mrs. Jennie Wright, Parkersburg.
Calhoun—Alpha Pitzer.
Claremont—Henry Harmon.
Noble—Isaac Stark.
Prairie Hall—Carry Lewis, Claremont, R F. D.

WABASH COUNTY.

J. E. Moyer, Superintendent, Allendale.
Adams Corner—C. F O. Lithland, Allendale.
Antioch—James Deputy, Keensburg, R. R. 1.
Barney's Prairie—O. H. Wood, Mt. Carmel, R. R. 3.
Bellmont—Bascom French, Jr.
Lancaster—James O. Smith.
Lick Prairie— —— Gard's Point.

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R. C. Gaines, Superintendent, Ashley, Ill.
Ashley—R. C. Gaines, Ashley.

WAYNE COUNTY.

Prof. W. G. Cisne, Fairfield, Ill., Superintendent.
Buckeye—W. D. Green, Cisne.
Jordan— —— Kinard.
Oakwood—Philip King, Golden Gate.
Pleasant Hill—Monroe Harrington, Cisne.
Zif— —— Mt. Erie.

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Ashland—Martha Hodge, Mill Shoals.
Bryant's Valley—Thomas Hallem, Crossville.
Carmi—B. A. Gooch, Carmi.
Dick Pond— —— Phillipstown.
Enfield—I. B. Odell.
Seven Mile—Lea Lamp, Carmi.
Turney's Mill— —— Shoals.
White Oak—Crossville.
Cambria—Ben Lovell.

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Cairo—First, A. E. Freeman.
Cairo—Second, Hattie Stone.

FRANKLIN COUNTY.

J. W. Larrimore, Superintendent, Benton, Ill.
Akin—J. C. Smith.
Fairview—Joe Veach, Benton, R. F. D.
Four Mile—Alonzo Bibby, Mulkeytown, R. F. D.
Long Prairie—James Phillips, Benton, R. F. D.
Maple Grove—J. M. Carpenter, R. F. D., Mulkeytown.
Miner—James M. Carpenter, Mulkeytown, R. F. D.
Royaltown—T. Ward, Mulkeytown, R. F. D. 2.
Six Mile—Henry Pierce, Mulkeytown.
Union Hall—W. L. Mitchell, Christopher.
West Frankfort—C. W. Crim.
White—George Osteen, Plumfield.

HARDIN COUNTY.

A. E. Tinsley, Rock Creek, Ill., Superintendent.
Antioch—C. E. Shearer, Cave-in-Rock.
Cave-in-Rock—George W. Shearer, Cave-in-Rock.
Philadelphia—A. E. Love, Sparks Hill.
Rock Creek—A. E. Tinsley.

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Murphysboro—T. J. Harris.
Oak Grove—Will Dietz, Parsons, Ill.
Pleasant Hill—D. A. Thompson, Ava, Ill.

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I. A. J. Parker, Superintendent, Vienna, Ill.
Belknap—W. H. Gibbons.
New Burnside—George Harris.
Union Hill—Vienna.
Vienna—Ada V. McCall.

MASSAC COUNTY.

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Bethel—Thomas R. Anderson, Hillerman, Ill.
Brookport—Anna Cockerill.
Joppa—E. O. Sexton.
Liberty Ridge—W. T. Perkins, Metropolis.
Little Rock—Charles Walsh, Unionville.
Mt. Pleasant—Samuel P Dips, Brookport.
Unionville—Mrs. Lora Webb.

PERRY COUNTY.

George W. Wise, Superintendent, DuQuoin, Ill.
Rice—B. F. Roberts, Pinckneyville, R. R. 3.

POPE COUNTY.

L. S. Barton, Superintendent, Allen's Springs, Ill.
Golconda—J. Dunn.
Allen's Springs—J. D. Clemens.

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Ray Manwaring, Superintendent, Pulaski, Ill.
America—Houston Bever.
Christian Chapel—F. M. Stinger, Pulaski.
Grand Chain—T. C. Gount.
Mound City—Dr. J. C. Mathis.
Ullin—D. A. Morehead.

SALINE COUNTY.

O. A. Bennett, Superintendent, Harrisburg, Ill.
Stonefort—Mary B. Nichols.

UNION COUNTY.

T. J. Holloman, Anna, Ill., Superintendent.
Christian Chapel—T. J. Harraker, Dongola, Ill.
Toledo—Fred Hamilton, Cobden, Ill.

WILLIAMSON COUNTY.

Theo. F. Hall, Superintendent, Herrin, Ill.
Christian Chapel—Isaac Pulley, Marion, R. R. 2.
Creal Springs—E. McInturff.
Eight Mile—John L. Spires, Carterville, Ill.
Johnson City—Will Ferges.
Marion—W. H. Warder.
Lake Creek—G. W. Pike.
Ralls Grove—H. D. Ralls, Creal Springs, R. F. D.
Reeves—M. F. Emerson.
Russell—A. I. Timmerman, Hurst.
Shiloh—Frank Campbell, Creal Springs.
West Chapel—Joe Hayton, Carterville.

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Studying the Bible With Enthusiasm.

My class will finish parts one and two of the Teacher Training Handbook soon and we will then be ready for an examination. There are about eighty in the class.

In regard to the work so far, I will say that it fills a long felt want with us as a people. One man in my class said he had gotten more out of the Bible in this short time than he had for the last five years. One of the strong points in the book is that one can not get a lesson clearly until he has read the actual contents of the Bible.

My class is studying the Bible with enthusiasm. We are having some good times in our study.

W. C. Swartz.
Danville, Ill.

People's Forum

"Who Shall Decide?"

To the Editor of THE CHRISTIAN-EVANGELIST:

The venerable W. T. Moore, with his usual "fascinating sense of humor," struck a keynote when he pressed his pen into the "People's Forum" recently with the following interrogation: "Who shall decide?" Why my mind and that of Brother Moore should have run along in the same channel is a strange parallel coincidence, but he is yet a young man for the reason that he does not claim to have shaken hands with George Washington and other notables of that day, though, like the Father of his Country, he does believe in liberty.

Some of our religious papers are really in too serious a mood. With one of my peculiar nervous temperament I am kept wondering as to what will happen next. But John Calvin was a very serious man. His ambition was to "defend his Lord and not disown his cause." He saw in Servetus a shameful enemy. With flowing robes and solemn pomp a fire was kindled. It nearly fills me with horror to contemplate that dreadful scene. Servetus was a heretic and Calvin possessed the power to make him pay the physical penalty by committing his body to the torturing flames! History has been rather quiet as to the closing incidents surrounding the execution of Servetus, but I have always supposed that Calvin went back into the little chapel and condemned the cynical attitude of the Pharisee who thanked the Lord that he was not like the poor Publican, then repeated with the congregation the Doxology and pronounced the Benediction. According to present ideals, which, think you, of the two will be permitted to pass a cup of cold water to the other across the impassable gulf? Servetus had a fine sense of humor or he could not have endured the taunts of his oppressor. It was a place where logic and humor met and could not be reconciled. Logic is exact, and, deprived of its antidote, this sense of humor that caused the "heretic" to open his eyes to the future and see a time when he and his oppressor would be in strangely different attitudes.

I have recently read a great deal from "Interested Brethren." Where those are that are not interested I do not know. The seriousness of some of their assertions is pathetic. Those that have expressed themselves seem to be unanimous, that—

> "The world is going bad,
> Unless we right it;
> And heaven will be sad,
> If we miss it."

The saddest of all sad words of tongue or pen and the most solemn and strange coincidence, the one that out-coincidences any coincidence, the one that co-ordinates with all the ordinary and extraordinary incidences that have crossed our threshold of progress, is that our missionary interests are to be made to suffer. I think we should stop here and read the whole book of Lamentations, for something must be done to thwart the overthrow of all our missionary enterprises. To have them collapse at the beginning of this, our Centennial year, would make us the jest of all the world-wide enterprises.

My memory is not very good, but I remember to have read somewhere selections from one of the "interested brethren" that were not exactly poetic, but they read more like his pen had been dipped in the fluid of an adder's sting. As I now remember, he felt his task to be of immense importance to the cause of missions, and the effort put forth was almost superhuman. That pen was not driven very far, sad for the pen, till it struck a "Scotchman," and came to grief. It was supposed that the Scotchman was asleep. A small sailing vessel had struck a huge sea monster. The little craft rushed for shelter. The "Uninterested Brethren" have kept quiet. Where there is so much noise and smoke there must be some firing, but the guns are of the smooth bore, short range variety. The humor of the situation is apparent. If our missionary interests be of God and infused with the spirit of the Great Commission, how can the little pens of the "interested brethren" affect them? "O, ye of little faith!" R. L. (Bob) Wilson.

Milwaukee, Wis

Reality and Utility of Miracles.

(Continued from Page 1575.)

and that, too, in the form of the miraculous? Nicodemus reasoned well when he said to Jesus, "Rabbi, we know that thou art a teacher come from God, for no man can do these signs that thou doest except God be with him." It was by the power of similar "signs," or miracles, at testing the mission of Moses as a messenger from God that the Egyptian magicians were compelled to exclaim, "This is the finger of God." No wonder therefore that Jesus should say, "The works that the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me"; and that the inspired John should say, "Many other signs, therefore, did Jesus in the presence of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in his name."

Of precisely the same significance were the miracles that were wrought by the apostles under the divine power of the selfsame spirit that dwelt in their Master. Notice, for example, the effects produced by the miraculous healing of the "impotent man," by Peter and John at the "Beautiful Gate of the Temple." It was universally known in Jerusalem that this man was born a cripple, and had lived for forty years a helpless object of charity. And when he was seen by all the people with Peter and John in the Temple "walking and leaping and praising God," they were "filled with wonder and amazement at that which had happened unto him." And when Peter proceeded to connect this event with the testimony of God concerning his Son, important results immediately followed. In the first place the miracle not only increased the number of believers from 3,000 to 5,000, but forced from the lips of unbelievers the unwilling acknowledgment of its own reality. They said, "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem, and we can not deny it." In the second place it undeniably demonstrated that "the name of Jesus Christ of Nazareth," so far from having perished from the earth through the crucifixion, had been glorified through the resurrection and exalted above all other names, as "the only name under heaven that is given among men whereby we must be saved."

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The Home Department

Somebody.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live";
Somebody said, "I'm glad to give";
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?—Exchange.

Largest Flower in the World.

Can you imagine a blossom as large as a carriage wheel? On the island of Mindanao, one of the Philippine group, was found by some explorers such a flower, says a writer.

Far up on the mountain of Parag, 2,500 feet above the sea level, some explorers were wandering, when they came across some buds larger than gigantic cabbage heads.

Greatly astonished, they searched further, and presently discovered a full-blown blossom, five petaled, and three feet in diameter. It was carried on low-lying, luxuriant vines.

The natives call it bolo. It was found impossible to preserve it fresh, so they photographed it, and kept some dried petals to press, and by improvised scales found that a single flower weighed twenty-two pounds.

It was afterward found to be a species of Rafflesia, first found in Sumatra, named after Sir Stamford Raffles. The new flower was called Rafflesia Schadenburgia, in honor of its discoverer, Dr. Schadenburg.

There is a story of an atheist's child who had learned something about God. The father wished to expunge the thought from her mind and wrote on a piece of paper: "God is nowhere." He asked the child to read the words, and she spelled out: "God is now here." The child's unconscious misreading of the atheist's creed startled him and brought him to the feet of God whose existence he had sought to deny. Wherever we are, we are in the presence of God.—*Dr. J. R. Miller.*

Eastern Proverbs.

Let a man speak what is true, and speak what is pleasing; let him not speak what is true but unpleasing, nor what is pleasing but untrue. This law changes not.

No other reaps the fruit of a deed which a man commits in this world of men; the fruit of every deed which a man commits, he shall reap, and no deed whatsoever goes without its fruit.

Thou thinkest thyself alone and reckest not of the ancient wise one sitting in the heart; in his presence thou sinnest who knoweth the evil deed.

In the true light seek thou the little master of the house within, while thou holdest in check the wind blowing before the door and the leader of the senses. Why many words? Through words a man cometh not to vision. Behold the master within the body! Why wanderest thou further in the darkness of errors taught by the books?

After much search in many doctrines the wise have determined the four ways of giving that lead to welfare in this world and the next. To those who fear shall a man give confidence; to the sick, medicine; to those that desire knowledge he shall give knowledge; to the hungry, food.

Do not unto others that which would offend thee; this is the sum of the law, and every other law alters with occasion.

Courtship in Ireland.

"You're too young to mary yet, Mary," the mother said, when Mary pleaded that she should grant Laurence O'Mahoney a particular boon.

"If you only have patience, mother, I'll cure myself of that fault," was Mary's reply.

"And she's never been used to work, Laurence," the mother said to the suitor, discouragingly.

"If you only have patience, ma'am," was Laurence's reply to this, "I'll cure her of that fault." And he did, too.—Lippincott's.

"If you want to be comfortable and prosperous," said the man who takes a friendly interest in everybody, "you should go to bed with the chickens."

"Deed, boss," answered Mr. Rastus Pinkley, "in dis yere tired kin' o' weather dem chickens don' go to bed early 'nuff to suit me."—*Washington Star.*

THE LIFE OF MAN.

"The life of man
Is an arrow's flight,
Out of darkness
Into light,
And out of light
Into darkness again;
Perhaps to pleasure,
Perhaps to pain.

"There must be something,
Above or below;
Somewhere unseen
A mighty Bow,
A Hand that tires not,
A sleepless Eye
That sees the arrows
Fly and fly;
One who knows
Why we live—and die."
—Richard Henry Stoddard.

An Old, Old Question.

There is one question that has bothered the sages of all ages and it is bothering them still. The question is, why will young men get drunk? If there is any benefit to be derived therefrom it has never been made known, and if there is any good connected with any act performed under the influence of liquor we have never heard of it.

To be a young man means something. The possibilities of his life are many and the fruitage can be of great worth to himself as well as to others. Why he seeks to dethrone his reason, despoil his character and foil every noble aspiration he ever entertained is a wonder to every one who studies the condition of his life. Why fondle a poison, why seek the company of a dragon and court the company of a serpent when he knows the mission of all these is to destroy and finally kill. Young man, arise in the strength of thy manhood and be a man, a complete man. There are too many dwarfs, too many foiled hopes, too many broken hearts and too many disrupted homes for us to keep still, and, there are too many young lives placed on the altar of sacrifice, yea, even one life is worth more than all the ruinous agencies combined. Shun the very appearance of evil. Be a man. Not a goody, goody sort of a man, a real manly man. Shun evil company, seek the company of the best and profit thereby.—*Columbia Herald.*

Rev. Dr. P. H. Swift, of Chicago, is the author of these words: "It is folly to sell character for cash, self-respect for selfish enjoyment, God for the excitement of the gambling table, purity for power, truth for popular applause, the commendation of conscience for the flattery of a self-seeking crowd of ignoble men, the higher life for the lower, the spiritual for the material. The lower can not satisfy the cravings of the higher life. Life and love are more than money and merry-making. The man who trades character for gold has cheated himself more than time will ever reveal."

Bits from the Kernel.

—There is no Christianity without a divine Christ.

—Man's thoughts are not God's thoughts.

—The church is ever tempted to try to win by worldly means instead of by the path of suffering.

—The way of life is the way of the cross.

—There is no good bargain for the sale of a soul.

—No man is rich enough to buy back his lost soul.

"Is your teacher an advocate of corporal punishment, Tommy?" asked the visitor.

"No, sir," answered Tommy. "I guess she believes in moral suasion, for she just jaws us."

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When the Midnight Special Broke Down

By Bertha Burnham Bartlett.

The minister lifted his head from the desk where for five minutes it had rested. There was a tense expression in his usually trustful eyes, and a semblance of discouragement in the lines about his mouth. His voice, however, was very quiet as he spoke to the waiting committee.

"We've done the best we knew"—it was evident that he was trying to restore his own wavering faith in the Great Arbiter—"we've done the best we knew, and now we must accept the outcome, whatever it may be. You say that the bank officials refuse to wait longer for what we owe them and"—

"I will read their letter again," Deacon Mayberry said slowly, a sigh following his words. "This is it—a cruel though I dare say a businesslike letter: "Trustees of Highland Church: As our ultimatum regarding your pecuniary indebtedness to this corporation, we have the honor to make this proposal: If you will pay to this bank the sum of $950 on or before Monday, the 24th instant, we will cancel your whole indebtedness of $1,000. Otherwise, this will serve as notice that, upon the aforesaid date, the property will pass into the possession of the Baker Brewery Company."

"It's an infamous thing," the minister said brokenly," yet it is business, I suppose, as Deacon Mayberry says. They've given us three weeks' notice, and I suspect that they think they are generous to offer to throw off that $50, but they don't know—they can't realize how cramped the people of this village of ours are. We've done our best—$800 is what we have, isn't it, Brother Nutter?—but that won't save our church building—and Monday it will become a storehouse of the brewery!"

There was a smothered sob from the lips of the oldest man present.

"We've depleted our bank accounts, O Lord," he cried, falling upon his knees, "but there are so few of us—only twenty—and we're all so far from being blessed with this world's goods that our all is very little. But we can't bear to think of this house of thine, consecrated to thee as it has been by seasons of prayer and by the ministrations of thy servants, by the communion of thy saints, by the baptism of thy children and the last rites for our dead—we can not bear to have it desecrated by the people who are so keen to gain possession of it. And yet, O Lord, thy house is dearer to thee than it is to us. Take thou the care of it. Help us on the morrow, which seems to be ordained as the last day of our meeting here in the courts of Zion, to be trustful and to worship thee. Amen."

The minister raised his hand in benediction, not trusting himself to speak, as the deacon finished, and the little company separated to their respective homes.

It was such a pitiful little household of faith. Situated in a rocky New Hampshire village, and somewhat removed from the center of the town, it had seen its members drawn one by one away, until so few were left that services could not have been maintained had not an aged and resident preacher tendered his ministrations free of charge; yet even so, the little church was sadly in debt, and, as we have seen, was now to lose its edifice.

A solemn company it was, therefore, next morning that, much as it had ofttime gathered to weep around the body of some dear member, met supposedly for the last time in the little church.

Far different, however, was a group that met at the village tavern that morning. The "midnight special" had broken one of its driving wheels just as it was whirling into the little town, and now, perforce, the passengers aboard the train were thrust upon the hospitality of the place until the broken wheel could be repaired. Naturally, perhaps, the tavern attracted the larger number of those who sought for entertainment outside of the comfortable walls of the "midnight special."

"We've got to amuse ourselves somehow," declared one of the men who had tramped across from the siding where the big engine stood idly and sulkily puffing.

"Might go to meeting," suggested another of the group. The other men laughed.

"Meetings and 'drumming' don't seem to coincide," remarked a third member of the dapper commercial travelers.

"Yet we might do worse," another said tentatively. "We fellows so seldom have a right-down good chance to be respectable churchgoers that I move we go to meeting somewhere as Black, here, says."

"Second the motion," laughed a tall, black-eyed man, "and—I say, boys, let's get some fun out of it, too. Give the churchfolks the scare of their lives. From the looks of this place, I doubt if money is a common commodity in these parts, and I'd like to see what they'd say to a good generous contribution from us. What do you say?"

Rollicking Dick Pritchett, boot and shoe drummer, caught at the suggestion.

"Great scheme!" he declared. "The natives will be astonished to see—let me see—twelve-sixteen-twenty of us men file slowly into their meeting house—that little one down near the bridge—and will be sure to think we're either a Y. M. C. A. or a crowd of young fellows out for a lark."

"Guess they'll vote in favor of the latter and treat us accordingly," chimed in another. "I think Butler's idea is fine. Let every man Jack of us all put in what loose change he has. Every cent of it, you know, whether it's one dollar or ten. Or if he hasn't any, or has less than a dollar, tax him a fiver. How does that strike you?"

And then, as the church bell was ringing, the score of young fellows marched jovially across the fields, to the little church so nearly in the grasp of the brewery company that had decided its proximity to the railway and its distance from the town made it worth purchasing as a storehouse for their liquors.

The worshipers in the little building saw the delegation enter the church with almost a feeling of resentment. Strangers! and hardly a reverential class of strangers, either, take them as a whole, if they might judge by their appearance! They waited in uncomfortable suspense during the singing of the hymn, half-expecting some unpleasant demonstration.

Then came the prayer, and then the sermon. The traveling men who, in those days antedating the formation of the now well-known society of "Gideons," were seldom found within the house of prayer, felt their hearts grow tender as they listened to the simple eloquence of the old minister. Then the contribution-box was passed.

The pews wherein the drummers were seated were at the rear of the church, they having declined to sit farther forward, yet when the deacon reached the first seatful of the young men, there was but a pitiful showing in the bottom of the box. A moment later, however, the deacon stood transfixed with amazement, incredulity and joy, as it was returned to him filled to the brim with coppers, silver and one crisp five-dollar bill.

Deacon Mayberry roused himself to take the box at last, walked to the table where he emptied it, and then with the air of one accustomed to receiving good gifts, returned to take the offering which the second seatful of strangers might have in readiness.

Again the box was filled, and again the deacon emptied it, returning for the third seatful to make their contribution, and then again for the fourth, who, as the others had done, filled the free-will-offering box to more than overflowing.

There was solemnity in the faces of the young men, although, as they afterward confessed, in their hearts was an almost irresistible desire to laugh at the very evident astonishment of the church-folk.

And when the minister knelt in prayer which was choked with sobs, and while with one accord the congregation emulated their pastor's example, falling into the attitude of prayer, the "drummers" stole softly from the building.

"We'd best make tracks for that train," ejaculated Bob Needham as they reached the sidewalk.

Dave Taylor laughed almost hysterically. "We'd better make a driving-wheel," he said, with a woeful attempt at punning. "Oh, I say! it's moving! Sprint!"

They did sprint. And the engineer, catching a glimpse of them striking across the fields, obligingly slowed up until the last one had gained a footing upon the steps and platforms of the train.

At the church all was soon commotion. Some one tried to follow the strangers, but gave up the attempt when the "sprinting" began, and returned to help count the donation left by their erstwhile guests.

Deacon Mayberry announced the amount of the offering. It was $165.17. Then with quivering lips and trembling voices the congregation stood to sing and to receive the benediction.

The tune was Ware. Ah, how many times that little congregation had sung it, yet never

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before with the spirit which that day characterized the singing, broken though it was by the emotion which could not be controlled!

"All things are thine; no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts to-day
Thine own before thy feet we lay.

"Thy will was in the builder's thought;
Thy hand unseen amidst us wrought;
Through mortal motive, scheme and plan,
Thy wise, eternal purpose ran.

"In weakness, and in want, we call
On thee for whom the heavens are small;
Thy glory is thy children's good,
Thy joy thy tender fatherhood.

"Oh, Father! Deign these walls to bless.
Make this the abode of righteousness,
And let these doors a gateway be
To lead us from ourselves to thee."

The church-folk never learned the identity of their visitors, although the fact of their being drummers somehow reached their ears, and from that day no member of the little church—which from that time entered upon a new era of prosperity, gathering recruits for their Master's service from the byways of the town—ever failed to pray for the commercial travelers of the land. Nor is it beyond belief that this may account for the existence of the association known as the "Gideons," which counted among its early membership fourteen of "the boys" who in God's providence were the means of saving the Highland meeting house from becoming brewery property.—*Congregationalist.*

Finding Out What a Boy is Good For.

Professor Weaver, of the Boys' high school of Brooklyn, with his committee, have placed every graduate of his school that has applied in a position which their acquaintance with the boys in their four years' course and practical study has helped them to choose. He says the city boy does not have an equal chance with his country cousin to know about trades and occupations, or to try his hand to tools. The boy of the small town, who has the run of the whole village, knows something about most trades and occupations.

The city boy takes the first job he can get and drifts around and tries one place after another in a big establishment without advice or a chance to discover or develop his particular ability. The vocation bureau, similar to that conducted by the Boston Y. M. C. A., studies the applicant and his capabilities and works with the employment department of the Y. M. C. A. and employers to place the boy and to constantly advise with him as he is tested. The foreman of one large corporation, who has depended on the teachers' committee, said of the plan: "It is as if I were to go to a concern in which 1,200 young people have been under observation for four years and have furnished to me the assistance of the foreman of this organization in selecting intelligent, capable, industrious and punctual young people for our offices. There is no loss of time to me, and no disappointed applicants."

Last summer the sons of many city mechanics were sent to the country during the long summer vacation to work on farms and at summer homes. One of these boys tells with enthusiasm of his four weeks' engagement for which he received $14 and railroad fare. He found new friends, learned of country life and how to do things with his hands, gained ten pounds, and comes back fit and fine for his school work.

Every boy is advised to begin a saving bank account as soon as he begins to draw wages. While the boy reports frequently to his committee, the employer is asked to tell of the boy's shortcoming.

Professor Weaver has now brought his experience and plan to the Brooklyn Y. M. C. A., where he heads the Boys' Vocation Bureau. He says that the Y. M. C. A. employment department is the best fitted organization to make the work and knowledge of the teachers effective, and should work in co-operation with large effect.

The high school committee has had leaflets printed covering the requirements and opportunities in the several trades, commercial pursuits and professions. The valuable pioneer work in this line done by Professor E. W. Weaver and his colleagues at the Boys' High School, Brooklyn, is placed at the disposal of the associations, teachers and leaders of boys.

John Milton

By John Wright Buckham.

The three hundredth anniversary of the birth of John Milton impels all lovers of English literature to a fresh appraisal of the tragic life and subsequent achievement of this great poet.

John Milton was born in Bread street, London, December 9, 1608. His father, a man of strong intelligence and of musical culture, gave him a thorough education, sending him to St. Paul's school and later to Christ's College, Cambridge University. Here "the lady," as he was called, displayed not only graces of mind and person, but independence of conviction and a signal scholarship which won him recognition as the foremost scholar of the university, when he came to take his Master's degree in 1632, at the age of 24. Deterred from taking orders by his hostility to the churchmanship of Archbishop Laud, Milton retired to his father's home at Horton, where he spent the next six years in the study of Greek and Latin authors and in literary production. Already he had written noteworthy verse, both in Latin and English, including the "Ode to the Nativity" and the "Sonnet to Shakespeare." At Horton he composed the poems which embody the highest expression of the English classic style, the lyrics, L'Allegro and Il Penseroso, the Elegaic Lycidas and the Masque "Comus." Each of these is at once a perfect flower of genius and a work of the most exquisite art. This period of leisure and devotion to classicism was fittingly closed by a residence abroad of somewhat more than a year, largely spent in Italy, where he was received with marked distinction.

In the calm delight of these days of scholarly ease already was heard the distant thunder of a tempest which was to whirl the fortunes of Milton, now high in the mid-air of success, and then dash them to earth in vain and to make of the poet at once a sadder and a greater man. The outbreak of the Revolution found Milton again in England engaged now in the instruction of his two nephews and prizing an opportunity to devote part of his time at least to literature. But the summoning of the Long Parliament on the third of November, 1640, awoke the quiet-loving scholar to a sense of the great task to which patriotism was calling him. With a devotion above praise he left, as he put it, "a calm and pleasing solitar sm, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes." Exit the poet, the scholar, the man of culture and meditation. Enter the Puritan, the pamphleteer, the publicist. And yet the change was not so great as it seems, for the Puritan had been slumbering within the poet and the patriot within the scholar.

Milton's prose, like his poetry, could not fail to partake of the greatness of his mind and genius. Yet most of it was too controversial in manner and too confined in matter to live. But two of Milton's prose pieces have won fame—"The Areopagitica," or defense of the freedom of the press, and "The Tetrachordon," defense of divorce. The latter is the bitter fruit of a chapter in his own life, quite as painful as his blindness. In 1643 Milton went to Oxford, and after a month, in the words of his nephew, "home he returns a married man that went out a bachelor." His bride was Mary Powell, a girl of seventeen, whose father, Richard Powell, was a royalist. A few weeks of married life and the young wife had flitted back to her father's home. Autumn came and she did not fulfill her promise to return. Milton resorted to a literary man's weapon and wrote his "Doctrine and Discipline of Divorce," in which he advocated the right of divorce and re-marriage on the ground of "incompatibility of temperament." Later this was revised and published under the title, "The Tetrachordon." It was no credit to its author's reputation, buttressed though it was with scriptural arguments. Some one might cogently have answered it with a pamphlet on "Incompatibility of Choice." So hasty and ill-advised a marriage can only be explained by an unreasoning impulsiveness of the poet, which appears more than once. This fault, however, is more than atoned for by the magnanimity with which he received back his wayward wife when, two years later, she came, wellnigh homeless and penniless, and prostrated herself at his feet, like Eve before Adam in Paradise Lost.

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he earnestly defended, Milton was made secretary for foreign tongues to the council. This was in 1649. In addition to his official labor of translating into Latin all foreign dispatches, he was commissioned to reply to several attacks made upon the government. Chief of these was the defense of Charles I. by Salmasias. Preparation to meet this attack cost Milton his eyesight. Well did he foresee the penalty. "The choice," he says, "lay before me of a supreme duty and loss of eyesight. * * * I could not but obey the inward monitor, I know not what, that spoke to me from heaven."

Blindness, becoming total in 1652, was but the first of a series of disasters. In May of the same year his wife died, leaving him with three daughters. Six years later the royalist reaction began in earnest, and in 1660 Milton was obliged to conceal himself to escape arrest. His writings were ordered to be burned, but he himself was spared proscription. His condition was now indeed forlorn. "His Cause Lost," as Richard Garnet pictures it, his ideals in the dust, his enemies triumphant, his friends dead on the scaffold, or exiled or imprisoned, his name infamous, his principles execrated, his property seriously impaired by the vicissitudes of the times. But is he vanquished, useless, despondent? "Paradise Lost" is the answer. It may well be, as has more than once been pointed out, that without this discipline, his blindness, his defeat, the great epic would not have been written. At all events, it came as a root out of dry ground. Dark and bitter were these years save for the glow of imagination and the uplift of spirit attending the creation of this great poem. The three impatient, ungrateful daughters—how ungracious an immortality is theirs! And yet it was not wholly their fault. With the churlish gibe that "one tongue is not enough for a woman," Milton had trained them to read aloud in five or six languages, of none of which they could understand a sentence. It was only toward the very end of his life, after the death of his second wife, who lived but a little more than a year after their marriage, that in Elizabeth Minshall, whom he married in 1663, he found one who at last ministered kindly and faithfully to his physical comfort.

"Paradise Lost" was completed in 1663 and published in 1667. It was sold to Samuel Simmons, a publisher, for £5 down and a promise of two more payments of the same sum if two editions were sold. In 1904 a New York gentleman offered £50,000 for the manuscript. A second edition was published in 1669. "Paradise Regained" was published in 1671. For good reasons, although pronounced by such critics as Wordsworth and Coleridge as the most perfect of Milton's poems, in point of execution, it has never won the same fame or favor as "Paradise Lost." "Samson Agonistes," also published in 1671, a drama after the Greek model, is the last most stately statuesque product of Milton's poetic genius. He died November 8, 1764, and was buried in the Church of St. Giles, Cupplegate.

A life of outstanding valor and greatness was this, full of intense lights and deep shadows, splendid in its achievement, tragic in its sorrows and trials. Few lives give one a deeper sense of divine strength supplementing human weakness, divine wisdom using human gifts, divine grace dispensing human events.

Outward discomfiture and defeat never reduced this soul to abjection, this life to petty and meaningless confusion.

"Nothing is here for tears, nothing to wail
Or knock the breast; no weakness, no contempt."
—*"Samson Agonistes."*

The personal revealings that flash through "Samson Agonistes" disclose a spirit firm in faith and courage through all failures and vicissitudes, and speaks its word of triumph and trust in the closing lines:

"All is best, though we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about,
And ever best is found in the close,
Oft He seems to hide His face,
But unexpectedly returns,
And to His faithful champion hath in place
Bore witness gloriously."

The chief distinction and glory of Milton's poetry is its harmony. "The most musical of English writers," Frederick D. Maxinici calls him. As Dante is the poet of light, Milton is the poet of sound. If his eyes were closed, his ears were the more acute and sensitive. He has power to make us hear, as he heard, the melodious murmurs of Eden, the "sacred songs" and "raptures high" of heaven and the "harsh thunder that the lowest bottom shook of Erebus."

All that poetry can convey through subtle modulation and the sweep and swell of symphonic concord Milton displays. He strikes the keys of the English language as a musician sits at an organ touching every key and drowning every stop until the sounding harmony overwhelms us. Never is there a false note, a strident chord. It is all splendidly sustained and full-toned. "Thou hadst a voice whose sound was like the sea," Wordsworth well wrote of him. We miss, perhaps, the "word-notes wild" of Shakespeare. We wonder at times if this poetry is not quite as much Greek or Latin as Italian as English. And yet we exult in the noble capacities of a language that can expand to such heights and respond to such large uses.

Milton is, above all, the poet to be read aloud. The revealing insights and suggestions in the poetry of Browning or Goethe are often best conveyed to the eye from the printed pages, but the stately music of Milton needs the interpretation of the voice. And all who have the privilege of influencing their fellows through public speech may well familiarize themselves with the melody and power of Milton's verse. It would be fatal to imitate Milton, but it is exhilarating to absorb him. For there can be but one Milton. His style in others becomes grandiloquent and unreal. With him it is supremely and unfailingly genuine. He writes as one "smit with the love of sacred song." And it will be the worse for the world if it ever ceases to listen to John Milton.

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

I told you in my last about the dilapidated condition of Felix' ear, and yet not a letter has come to ask how Felix is getting along. All right. Perhaps you are too busy talking about your own ailments to long-suffering and, presumably, healthier friends, to care about the bloody ears of other people. All right. We will turn our attention to Missionary Drusie. You will remember that when we last heard from her she had stopped at a way station on her journey back to her permanent field of labor. Let's hear more from her:

"Well, I started out to say that we are waiting here (at Kio Shan) for carts and chair-bearers. The roads are dry and the weather good, and the trip by chair will not be so terrible as my cart ride last winter after ten days of snow. Besides, I am not alone now, but have the two children in my chair, with Mr. and Mrs. Nowack and the baby to accompany me. The high back of our chair has hinges, and I can let it down at night to form a cot. There are curtains all around that can be pulled up by strings so we can see out. Poles are tied to the sides of the chair so the men can carry it. Brother and Sister Nowack have come to have a great interest in the Av. S., and they think I ought highly to value such good friends; and I assure you I do. We feel it is very wonderful that God has raised up this faithful help. God bless and reward the Av. S. friends! I have had some precious letters from some of them that did me much good. Will write again when I am settled at home."

September 25 Drusie wrote from Pi Yang, having reached home once more: "We left Kio Shan Tuesday, the nurse going with the winter's provision by cart, and we foreigners by chair. At least the Chinese call them 'chairs' when they carry them, though Mrs. Nowack's was her spring cot, with cover on top and curtains at the sides. Mine was the big patented chair which the carpenter made. There were curtains and covering, and a low railing all around the sides to keep Ruth and Esther from falling out. You can imagine us three sitting in a 2x2½ foot box. Mrs. Nowack said we looked quite stately in our green-curtained carriage.

"We made up our minds not to repulse the crowds of curious people along the way if they got too close, or raised the dust and made us uncomfortable. The crowds just thronged about us, but we did not become 'irritated.' They raised the curtains, examined the 'chairs' and our clothing, and watched us eat. But I just let them look and talked to them in a friendly way. At one place a white-haired grandmother voluntarily appointed herself the guardian of our comfort, giving the people a punch in the side with her stout walking stick if they pressed too close. When she thought one crowd had looked long enough, she ordered them to leave to make room for a fresh detachment; and if any big fellow did not move fast enough, she enforced her order with sharp jabs from her stick. We could not keep from laughing, but we were grateful.

"We were on the road three days and two nights. Three times a day we stopped for a dish of rice or noodles, to supplement our home-made food. Chinese noodles are delicious, cooked with plenty of onions, leeks or garlic; or, better still, chopped up pepper. As for rice, no rice is like that cooked for twenty minutes in a clean Chinese *kuo* (an iron kettle shaped like a washpan). It is built into a brick oven, and the bottom of the kettle is so thin that it takes only a few little sticks, or straw, to keep the food boiling. It is marvelous how little fuel they use—as much in a week as a foreigner in one day.

"Our first night we spent in a small village. Our chairs were carried right into the one big room of the inn, where all the Chinese lodgers were. There were a number of opium smokers there, lying in groups on mats on the dirt floor, an opium lamp in the center of each group, to which their pipes were attached. If anything raises my indignation, it is to see opium smokers lying on the floor like beasts, and to think that this use was first introduced by a Christian nation at the point of the sword and cannon. The second night we stopped at a large market town.

"The inn being a little too much for our taste, we were sheltered in the postoffice, the cleanest place I've found on the road in China, except, of course, the missionary homes. The postmaster very politely entertained us and presented us with a supper" (and plenty of mail, I hope; and before I forget it, I'd think these garlic noodles must have kept the crowd back a little way, didn't they?) "and also gave up his room to us women and children. He would not accept a cent of money, so when we reached home we mailed him some books, including a nice New Testament. Imagine a weary stranger being sheltered in one of Uncle Sam's postoffices!" (If every letter box in Uncle Sam's postoffices was made big enough for a stranger to crawl into for a night's protection, he couldn't accommodate the foreigners that come over here every year. Wait until there are more of you there in China, and you'll see that postoffice closed soon after train time.) "The Chinese in our district are unusually courteous, but we can not always tell if their friendship is real, or prompted by fear. We so very often hear that 'they dare not refuse,' or 'they say nothing because they fear your country.' It is the truth that God puts the fear of the nations upon heathen lands; and so it is in China."

We promise more of this letter next time, and pledge ourselves that it becomes even more interesting than the foregoing. I also want to call you to witness how I have kept out of it, letting Drusie do all the talking.

Here is a beautifully typewritten letter from our Orphan Charlie at St. Louis:

"I think I am doing very nicely at school. My teacher thinks the same. I am glad to state in this letter that I do not need any money; I have about $1 left of the $25; when all is exhausted I will send an itemized report. You say not to hesitate about asking for money when necessary. To tell the truth, I can't help but feel that way. Of course I would not ask for money when unnecessary, for I know under what circumstances it came to get into my possession. Mrs. Brown, the matron, would not have me call for money were it not necessary.

"By the time you read this we will be in our new orphan home at 2949 Euclid avenue. It is a nice large place, with several acres, out in the suburbs of the city. The children will have plenty of room to play in, besides an excellent new building. Moving an orphans' home is quite a large proposition. There were several large moving vans here this morning, and more are coming Tuesday. Mrs. Brown has gone over to the new place most every day, and she has worked so hard straightening up that she is almost sick. The children are also doing what they can to help. Every one is in a buzz and very excited. It is beautiful weather, and I trust you are having it just as beautiful down in Arkansas. I know Felix is having a nice time lying out in his hammock these fine balmy summer mornings. Give him a nice gentle stroke in his favorite place for me" (which will not be his ear, I dare say) "for I fear he has about forgotten me." (Since it is absolutely necessary for Charlie to spend money every day on car fare, going to and fro in educational pursuits, and buying a downtown snack to keep his stomach on a par with his shorthand, I am sending him to-day, from the Av. S. contribution, $10.90, for I know very well that the $1 he now has can't last very long. In the meantime, he can send me an account of the $25 expenditure, which I will publish on this page.)

While we are still dealing with foreigners, perhaps the following from George Gordon will be interesting. If it isn't, it will be because I have been obliged to convert his peculiar expressions into English. He sends $2 for Drusie Malott, and describes the interior of a home of the well-to-do in Zacatecas, Mexico: "The entrance to such a dwelling is guarded by a do (he means a door) that looks for all the world like an old barn do', rough and uncouth, on which I bruise my nucks (his knuckles) many is the time. This do' is a double affair, like all Mexican front do's, wide enow to admit a carriage or omnibus. She is painted green on the outside, and bolted and barred within. The first thing that greets your eyes on entering this outer portal is a patio that appears as a jungle of verduah (verdure). This, of itself, convinces you that however ambitious the builder to run his vehicules (vehicles) right into the heart of his fambly (family), so to speak, and thus sustain the reputash (reputation) of a Mexican household, such idees have been abandoned, forsooth because no vehicle could run over all that greenhouse in the patio. To the right as you enter—suppose yourself now riding around New Orleans with a husky orator on the footbode (board) of the auto, pointing out the various sites of interest—to your right is a bedroom occupied by the son of the family. The left is a blank wall, norming the end of the parlor. Well, having advanced into the patio we tun (turn) sharply to the left, and a few steps drag us to the entrong (entrance), which is entered by proceeding on the bias as my Aunt Anna used to say; that is, a sou'westerly course, which, if carried to its ultimate conclusion, would precipitate you back into the street from which you have just emerged. But we don't want to go back yet, for I am sho (sure) you will want to look about you. In the parlor we find a table on which rests the images of Mary, Joseph and Christ as an infant of about four years, before which continually burneth the taper in a glass of olive oil. There is also a fine place for a stove, if they had one, a rattan settee, chairs scattered broadcast throughout the land, a center table, over which is suspended a hanging lamp, a piannerfort (piano) with a stool, where sits the beautiful daughter of the family; the chair in juxtaposition where I sit to turn the music, and in any way to dispoage (dispose) of my time and talents to the best advantage; a portable music rack, such as are used for violins, a window (we call them *ventanas*) wopening (opening) upon the street," etc.

Birdie Lee Cleeton, of Keytesville, Mo., sends in her third quarterly report, tastefully made into a booklet fastened with ribbons of two colors. I see that all her quotations are from the Bible. The care with which she has given an account of each week shows a laudable pride in the Av. S.

Mrs. Clara Adair, Raritan, Ill.: "I enclose two dimes for Drusie's shower; am sorry to be one of the last drops. Little Clara Meacham, 5 years old, sends one of these dimes. May God bless dear Drusie is my prayer."

Mrs. S. A. Penn, Elk City, Okla.: "We are sending a few drops to help swell the dime-shower to an enormous cloudburst. We hope Drusie may always have the necessities and comforts of life, that she may be better able to help the needy, spiritually and temporarily, in her chosen work. The Lord's richest blessings be on all the Av. S. readers." (Sixty cents.)

Mrs. S. M. Williams, Walters, Okla.: "I don't believe Oklahoma has been represented

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How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 237 gifts and $266,000, and 140 church buildings have been erected by Annuity Funds alone.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age Remit to

G. W. MUCKLEY, Cor. Sec., 500 WATER WORKS BLDG., KANSAS CITY, MO.

in the shower for Drusie; here is one drop." (This was written August 11, before Oklahoma got into the campaign.)

Mrs. G. W. Warren, Shawnee, Okla.: "I have been intending for some time to send something for Drusie's shower. We have four little granddaughters and a very sweet little motherless girl we have cared for for a long time. Will send a dime for each one to make a heavy shower for Drusie. With prayers and love for Drusie in her work."

Mrs. E. Higgins, Dietrich, Ill.: "I always enjoy reading the Av. S. reports. I send some drops to swell the shower for Drusie, with best wishes for her good work. Two dimes for Mr. and Mrs. B. Higgins and one for Miss Ollie Adams."

Margaret Skinner, Auburn, Ky.: "When I reached Chicago I was surprised to find that my sister-in-law and her little boy read the 'Advance Society.' Hiram Smith sends 10 cents for Drusie. His mother, Mrs. Katcher sends her mite with mine. I left Mero after writing to Orphan Charlie to come, so did not get to see him there. I will soon be in Auburn, as that is my home now. Enclosed find 50 cents. Why no more of your interesting and instructive stories in THE CHRISTIAN-EVANGELIST?"

Bonnie Jones, Holly, Colo.: "My younger sister and I wish to send our Missionary Drusie a drop to help in the shower. I have enjoyed the Av. S. letters very much for a year. May God bless the good work."

Mrs. F. M. Kirkham, the Kirkham Ranch, Glendora, Cal.: "After a long dry spell we have been having some fine rains here, which remind me of the shower you have been having for Drusie. So here go some drippings to fall on her, for she is worthy of all she can get. Her good letters read like she is doing a grand work; they are as interesting as romance. Don't let the showers abate—there will be more to follow from these parts. That Advance department is useful and full of interest. We enjoyed reading about that visit to your old Missouri home, but had pity for poor Felix, left alone. Next vacation you take, do come to the Kirkham Ranch, bring Felix with you, and have a good old-fashioned Southern visit. Stripe, our cat, will purr her delight and share with Felix her menu of gopher sandwich, with milk, fried cottontail, brown gravy, codfish with cream, boiled gopher with nuts, mountain trout with egg sauce, rats a la Newburg, cottage cream cheese, mice a la Bordelais, lizard bouillon in season, ice cream with cake. This is a cordial standing invitation." (I am sure Felix would be in ecstasies over such a table d'hote, but I grieve to find very little on the board suited to my own appetite. It seems to me he would fare much the better of us two. Methinks I had best keep him here in the Ozarks, while I cook my plain but serviceable cornbread and spread upon it my Arkansas butter. And as it is about time for me to be about it, I will bring these few lines to a close.

Bentonville, Ark.

HOW DID THEY KNOW?

"Mamma! Look at those dolls in the window."

"Yes, dear. You never saw such large ones, did you?"

"No-o-o. They look like little girls, don't they, mamma? Why aren't there big ones home?"

"I guess they cost too much, dear. People at home wouldn't buy them, but New York people are very rich."

"Am I rich, mamma?"

"No, dear."

"Why?" But the "why" was not a question. It remained unanswered, and for a while the child was still.

"Mamma," came impressively at length.

"What is it, dear?"

"Maybe those aren't dolls."

"What do you mean?"

"Maybe they're little girls like me."

"Oh, no; they don't move, you see. A little girl couldn't keep still like that."

"Don't they ever move?"

"No."

"Don't they wink, ever, when you're not lookin'?"

"No, dear, they can't move at all."

The two had entered the store now and the mother was busily finding her way to the rear counter.

"Now you must stay right here, while I look at the things, dear, because I don't want you to get lost."

The child sat quietly on the high stool for some time, unusually quiet for her, with her blue eyes looking vacantly ahead. Suddenly she winked, and there before her was a big window. It was not the same one she had seen before, for there was no big doll. Some bright ribbons were lying around and some were hanging from a place very high. Lots of people were going by. Would they know if she kept quite still? She felt sure she could. A tag lay on the floor. She slipped down and stuck it on her dress. Into the center of the large, half-arranged window she marched and stood, her arms pinned to her side, her eyes glassily set ahead. Why were so many people stopping, and what were they laughing at? "Ain't she a peach!" came up from the crowd. She wanted to look at them, but she must keep perfectly still or they would know. "Say, little girl, you dropped something." Did they know? The hot blood rushed into her cheeks and she wished she had never come. She couldn't turn and walk out now that they were still watching. "What is that child up to?" some one behind her was saying. Then quick arms were about her and she looked up into mamma's face. "I didn't move, mamma," she sobbed, "but they—they knew all the same."—*Selected.*

VOLUME XLV. NUMBER 51.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, DECEMBER 17, 1908.

THOU ETERNAL ONE, I need Thee for time. They are always telling me that earth is the robing room in which to prepare for heaven. Rather hast Thou said that heaven is the robing room in which to prepare for earth. It is from within Thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the shore were it not for the sight of the sea. I could not stand the murmur of the crowd were it not for the murmur of the shell. I should sink beneath the burden of the heat of the day unless I were refreshed by the spray from the ocean of Thy love. Roll in, then, thou great sea! Roll in upon the hot sands of time, and lave the thirsty land! Roll in upon the beach, and wash its impurities away! Let us hear the sound of Thy waves, and we shall bear the rumbling of earth's chariot wheels! He who has lain one moment on Thy breast is fit to tread the dusty courts of time.

—*George Matheson, in "Leaves for Quiet Hours."*

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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December 17, 1908.

To Our Subscribers,
Dear Friends:—

Once more, before the close of the year, I desire to call your attention to the matter of trial subscriptions to The Christian-Evangelist, three months for 25c, which offer, you will recall, we decided to extend through this month, to close January 1st, 1909.

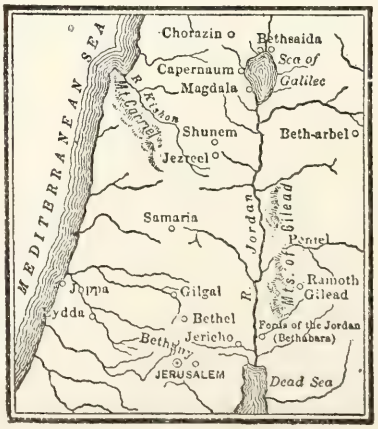
We have had the pleasure of enrolling a very large number of new subscribers, in this manner, and before the close of the year, we are going to make a special and urgent request of all our good friends, who have not as yet sent us any subscriptions of this kind, to do so before the close of the year, and we would especially appreciate it if we could receive several thousand new names to enroll before Christmas.

All trial subscriptions received from now until the first of January, will be sent during the remainder of this month, and for the months of January, February and March, all for the sum of 25c.

As we have suggested before, in this connection, if our subscribers send us four new names, accompanied by a $1.00 bill, we will be responsible for its safe delivery into our hands.

Sincerely,
W. Daviess Pittman
Business Manager.

EVERY BIBLE SCHOOL SHOULD HAVE IT
ALL GOOD ONES WILL



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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, DECEMBER 17, 1908. Number 51.

Current Events

It appears that the Jews are trying to prevail upon King Edward, of England, to exercise his influence upon the Sultan of Turkey for permission to rebuild the Jewish temple on Mount Moriah at Jerusalem. It is argued that such an enterprise would have a tendency to concentrate the scattered members of the race in the land of their fathers. There are many Jews who have the strong belief that their nation is to be resuscitated, and that once more the Holy City will shine in its ancient glory. But there are difficulties in the way, though from a monetary standpoint the temple could be easily, no doubt, erected. The Moslems have the mosque of Omar on Mount Moriah, which is considered next in importance to Mecca, and it is not likely Moslem power would relinquish this point of advantage for the re-establishment of the temple, though it might be an honor to God and the admiration of the world.

Rebuilding the Temple.

There has been another tragedy. One is almost made by it to accept Fuller's saying about it not being well to trust him who seems a saint. We are not going to apply the epithet of hypocrite to Alexander Dowie, but we rather imagine some of his followers will not stop from even saying that he stole the livery of the court of heaven to serve the devil in. One hardly knows just where to classify a man whose career was such as Dowie's. We are just in receipt of an article in the *Home Herald*, wherein the writer, speaking of the four or five warring factions in Zion City, says:

A Burst Bubble.

"The receiver published his statement to the investors on the day of my arrival in the *Zion City News*, showing their stocks to be worth from twenty to twenty-eight cents on the dollar. He had anticipated that its publication would create something of a sensation, but it was received by the people in sullen silence. For the first time they were informed fully to what they had sacrificed the wealth which they had contributed to the Lord through Dr. Dowie. Five hundred and fifty thousand dollars of it had gone in overdrafts on his personal account. Over a million more was represented by overdrafts of the various institutions of Zion, all of which were John Alexander Dowie working under different names. For the first time the city knew how Mrs. Dowie had squandered money right and left in the furnishings of Shiloh House."

The way of a fool is right in his own eyes. But we are sorry for the fool, oftentimes. Yet the day is not here, we fear, when isms will not have followers, or mental vagueness be productive of little but spiritual apathy, however much the shouting.

Not so many years ago it was the boast of this country that it spent most of its money in education and very little for war. But a change has come, and now in a time of peace we are spending five hundred million dollars a year for war munitions and equipment, while the cost of the entire public school system is only two hundred millions. It is really worth the time of Congress to examine closely and consider carefully any appropriations looking toward further military and naval expenditures. We understand, of course, the argument that we have to be prepared for war in the midst of peace, but when it is claimed that half of the ships of the British and German navies are practically obsolete, the United States may well go slow on enormous expenditures for which we get so little return. We recall the words of General Grant, who said at one time "no war was ever fought which could not be avoided." With the growth of the peace sentiment, let us not be overhasty in overarming ourselves. We have become a world power, but we have, let us remember, won that position not by our might in battle.

Millions for War.

That some uniformity in our law on the subject is desirable, is made very apparent by the statistics recently published by the bureau of the census, supplementing those of an earlier period, on the nation's history of marriage and divorce for the past forty years. Between 1887 and 1906 there were 12,832,044 marriages, and 945,625 divorces. This means that about one marriage in twelve has an end in divorce. At the present rate of separations 66,000 people annually are freed from marriage ties. Divorce is at present two and one-half times as common compared with the married population as it was forty years ago. It has been supposed that the Dakotas were the least particular about the binding necessity of the marriage relation, but Illinois, it appears, is far in the lead in the matter of divorces granted, while Ohio and Texas came second and third. In the first decade (from 1870 to 1880) of this forty year period divorces increased only about two-thirds as fast as the population, but at the end of this period they were increasing three times as fast as the population. The average duration of marriages terminated by divorce is about ten years. Sixty per cent, or three-fifths last less than ten years, and forty per cent last longer. Love's young dream did not survive the first year in the marriage state, as shown by statistics during the entire period from 1887 to 1906, in 18,876 cases, but the number of divorces increased to about 27,764 in the second year of married life, and reached its maximum in the fifth year, when the divorces numbered 68,770. This seems to be the most critical year in the matter of connubial happiness, for from that point on the number diminishes year by year, but not until the eighteenth year is reached does the number again fall below the number granted in the first year of married life. Our free and easy methods of courtship are attended by the free and easy method of separation. When we compare these statistics with those of Europe, it makes one wonder if the carefulness in the matter of getting married in the Old Country has not its lesson for American parents.

The Tale of Divorce.

Had it not been for the peculiar name assumed by one of them, the "riot" caused by some religious fanatics in Kansas City last week would not perhaps, have attracted much attention outside of that community. The fanatics are said to belong to the "Holy Rollers," who are anything but holy. They were exhorting and begging on the streets, and attacked a policeman who questioned them. This led to a pitched battle with pistols, resulting in a number of deaths. What we are more concerned about is a statement that this marks the end of street preaching in certain cities. To make an extreme case like this a rule to put a stop to open air evangelism would be unjust to hundreds of sincere, law-abiding people who are the saviours of the turbulent classes not easily reached in other ways. A tribute of special praise must be given to one policeman involved in the trouble. Michael Mulane died because he refused to shoot a woman who was the first cause of the trouble, though he could have killed her before she shot him.

"Adam God."

While it is no part of a missionary's aim to win earthly rewards, we are glad that the order of merit has been conferred upon J. H. De Forest, of the American Missionary Board, by the emperor of Japan. Dr. De Forest is one of the most prominent and influential missionaries in the Orient.

Editorial

The Pentateuch of Our Movement.

It occurred to us recently in thinking over the different stages of our religious movement that all unconsciously we had reproduced in our history the five steps in the development of the Hebrew people, designated by the names of the first five volumes of the Old Testament known as the Pentateuch. Of course, the words have a somewhat different content in our history from what they had in the life of the Hebrews, but the germinal idea is very similar, and the parallelism is, to say the least, striking, as the following brief synopsis will show. Of course, like the Hebrews, we had our

GENESIS.

This, of course, was the beginning point in our history as well as that of the Hebrews. It was the period of the Declaration and Address of Thomas Campbell, and of the Christian Association. The idea, in that period, was not to found a new and independent religious body, but to so present the claims and conditions of Christian union that they would permeate all existing religious bodies. It was thought that these truths were so self-evident that once they were clearly stated within the various denominations they would win for themselves the necessary hospitality, and would drive out all contrary views. The sequel proved far otherwise. The new truths found little or no congenial soil in the existing religious bodies. It was a case of attempting to put new wine into old bottles. Therefore, there was an

EXODUS.

Those who had the openness of mind to accept the plea for unity, and who recognized the imperative need for religious reform on the lines indicated in the Declaration and Address found it necessary to sever their relation with existing churches in order that they might have liberty to teach and exemplify the truths and ideals of the new movement. Not according to their original desire and purpose, but as a necessity forced upon them, these reformers found themselves an independent body of believers, working together for common ends and aims. The object of their exodus from existing bodies was that they might escape sectarian bondage, and reach the goodly land of unity and liberty. Strange enough, however, just as the Israelites in the wilderness showed a disposition to return to the flesh-pots of Egypt and resume their galling yoke of bondage, so it came about in our contests with our opponents that a legalistic spirit was developed in many among us, and we had our

LEVITICUS.

There were some among us who called for a "Thus saith the Lord" not alone in matters of faith, but as authority for having a Sunday-school, using an organ in the worship, or organizing a missionary society, through which the churches might co-operate in spreading the Gospel. Failing to find the specific authorization of these agencies, they not only refused to employ them, but would have no fellowship with those who did. This view of Christianity made the New Testament a sort of modern Leviticus, which was supposed to contain a specific revelation of the minutiae of Christian life. Many recovered from the error, but many others adhered to this view of things, except, perhaps, as relates to Sunday-schools, and now consider themselves as separated from the rest of their brethren by this difference. But closely following this period, and growing out of our marvelous success in pointing out the conditions of salvation to inquiring sinners, there was developed among us a great passion for

NUMBERS.

This was the period of great meetings, in which, in many instances, no doubt, too much stress was laid on numbers, and not enough on the necessity for thoroughness of conversion. Not all pastors and evangelists could be charged with this error, but the habit was sufficiently prevalent to mark a distinct phase in our movement. Its justification, too, was sufficiently plausible to vindicate any one from the charge of consciously, or intentionally, perverting the gospel order. We *ought* to be zealous in bringing men to Christ, and the more we can bring to him the better; only let us be sure that they are brought to *Christ*, and not simply to church membership. If we are not mistaken, the conviction that attention should be given to quality rather than quantity is now gaining ground both among our pastors and evangelists, and there is a growing sense of responsibility in the matter of dealing with human souls, so that their conversion is not to be regarded as external merely, but internal and spiritual. There is, also, a reaction setting in against a certain narrowing influence which has been at work among us, and which was putting unwarrantable limitations upon our Christian fellowship. Hence we seem to be coming to our

DEUTERONOMY.

This period in Israelitish history stands for the recalling of the people back to the simplicity and purity of the Mosaic Law. The people had forgotten and had ceased to practice certain teachings of Moses, until Hilkiah, the priest, found the Book of the Law in the Temple and brought it to the attention of the king and the people. It is perfectly clear that many among us had departed from that broad spirit of Christian fellowship, and of Christian liberty, which characterized our movement in its beginning, and which are so splendidly emphasized in Thomas Campbell's Declaration and Address. It is a fortunate circumstance, therefore, that in this Centennial year, when we are reviewing our history, there has been discovered that immortal document, which has been brought out in a new edition, to the end that we may renew our faith in those principles which alone, under God, can give success to our plea for Christian unity. In this Deuteronomic period of our history let us catch the spirit that breathes in the Declaration and Address, which we believe is the spirit of the New Testament. If we do this we shall close up our divided columns, cross the Jordan of our differences, and, under Christ's leadership, enter at last the Promised Land that flows with liberty, love and unity.

An Act of Faith Vindicated.

In two brief editorials in our last issue, written in the midst of the proceedings of the Federal Council at Philadelphia, we gave a very brief synopsis of the proceedings up to that point. The program of the Council moved forward with the reports and addresses and resolutions to a successful conclusion at noon Tuesday, the 8th. Some of the great questions discussed were, "Home Missions," the report of which was presented by Rev. Edward P. Hill, of McCormick Theological Seminary. We quote a few sentences:

"We are beginning to realize that the things we hold in common are infinitely more significant than those which distinguish us. We are being concerned with the impressive fact that unless there is a coming together of the evangelical forces in this land of ours, we seem to be engaged in a losing fight. * * *The thought of seventeen million followers of Christ, together under a single banner, is a thing to inspire the most sluggish imagination! Seventeen millions after so long a separation at last together, to plan and pray and work in the name of their common Lord and Savior, for the extension of God's kingdom! Seventeen million soldiers, after years of bushwhacking, at last wheeling into line for the greatest battle the world has known! This is thrilling, magnificent, awe-inspiring!"

And so, indeed, it is. But as the report goes on to say, "it is one thing for the men in the watch-tower to catch sight of a glow in the east; it is another for the multitudes to see it." To make the multitudes of Christian men and women in America see the vision which came to that representative body is, indeed, a matter of the first consideration.

The report on "Sunday Observance" was presented by our own Frederick D. Power, of Washington. Throughout the report the Lord's day was emphasized as the pearl of days—a holy day, to be "kept sacred to the duties and joys of family life after the hours of public worship." "The Family Life" was the theme of an able paper by Bishop Doane. "Religion in Higher Institutions" was presented by Rev. D. S. Stephens, D. D. "International Relations," presented by Prof. Wade Rogers, LL. D., was a strong appeal for international peace. "Religious Instruction Through the Sunday School" was presented by Mr. W. S. Hartshorn, who emphasized teacher training as one of the great needs of the present time.

One of the ablest papers presented to the Council was on "The Church and Modern Industry," by the Rev. Frank Mason North,

D. D. This report was presented to a great mass meeting of the laboring men on the following Lord's day, and was received with great enthusiasm. The report on Temperance, by Bishop Wilson, of the Methodist Church, awakened a large amount of enthusiasm as it pointed out total abstinence as the only safe rule for the individual, and prohibition as the wise policy for the state.

In all these reports there was an emphasis on the necessity of co-operation on the part of the churches, to carry forward these great reforms. Indeed, it is the greatness of these mighty tasks before the Church today that is awakening Christians to the need of unity in order to accomplish its mission. It was a great privilege to sit in an assembly of some of the ablest and most representative men in the United States and listen to the discussion of these great problems that have to do with the life of the Church, and of our civilization. As we listened to these strong pleas for Christian unity, in order that Christ's will may be done on earth as it is in heaven, we thought of that heroic band of pioneers in this holy cause, who, a century ago, lifted up the banner of reform in the wilderness of our denominationalism and wrote upon it the great word "Union"—union in Christ in order to the conversion of the world. It was a sublime act of faith. They were derided and persecuted for condemning the divisions among the people of God, and pleading for a united Church. Less than a century has gone, and behold the leading Protestant bodies of the nation gathered under the common title of "Churches of Christ in America," seeking to bring about the unity for which He prayed! Was an act of faith ever more gloriously vindicated than was the inauguration of this plea for Christian union at the beginning of the last century, in the midst of the denominational strife and party spirit which then prevailed?

How these pioneers would have rejoiced to see a day like this, or to have attended a meeting like that at Philadelphia! Brother Power said in his speech at our banquet at Philadelphia, "Alexander Campbell would have ridden on horseback a thousand miles to have been present at such a meeting as this Council." And what an address he would have made, after he arrived, on the evils of a divided Christendom and the need and basis of union! Is it not significant that the name adopted under which all evangelical churches could rally was "Churches of Christ"—"The Federal Council of the Churches of Christ in America"?

Thanks be to Almighty God for the progress which has been made in the century past, and may it be—as it surely will be if this progress continues—that long before the end of the present century Christ's prayer for unity will be completely fulfilled. What a privilege it is to be a part of a religious movement whose chief aim and impulse has been, and is, the unity of a divided Church! May we walk worthy of so high and holy a calling, and fulfill, in some reasonable measure, the expectations of our Lord, who has honored us with so great a mission!

Notes and Comments

Once more let us hear the voice of the Master, stilling the noise of controversy, as it once stilled the waves of Galilee, saying, "Peace, be still!" He is still on board the good ship of Zion, and neither slumbers nor sleeps, as in the days when he was here in the flesh. The vessel will neither founder nor miss its desired haven while our great Pilot is at the helm.

Nothing could be more beautiful and impressive than the spirit of brotherly love which prevailed in the great council at Philadelphia between brethren holding different views on many subjects. Their unity was in Christ. Why can not we, who owe allegiance to a common cause, as well as to a common Lord, love each other in spite of our little differences? If all of us are to be deprived of the love and confidence of those who differ from us in opinion, how poor, indeed, we shall be!

During the sitting of the Council in Philadelphia there were two meetings, on the side, which were very delightful. One of these, the banquet given to the Disciples by their brethren in Philadelphia, we have already mentioned. The other was a meeting of the Baptists, Free Baptists and Disciples, between sessions of the Council, at the Roger Williams Bldg., the Baptist Publishing House. Dr. Wayland Hoyt, "the grand old man" of the Baptists in Philadelphia, presided, and he called on a number of us for speeches, and these speeches all struck the keynote of unity and brotherly love. "Why should we stay apart, except for the sake of the brethren who do not understand us as we understand each other?" was the conundrum which no one could answer. The thing to do is to disseminate the same feeling of fraternity among the brethren in all these churches—in the South and West—until we shall learn to love each other and to work together as brethren. At Dr. Hoyt's suggestion at the close we all stood and, joining hands, sang "Blest be the tie that binds." It was a tender and impressive meeting; and it was very kind and thoughtful in these Baptist brethren of Philadelphia to suggest it, but it was just like them to do a brotherly thing of that kind.

Dr. Bancroft Devins says in a communication which he has sent us: "Nineteen million members of Protestant churches were represented through their delegates at the Federal Council of the Churches of Christ in America, held in Philadelphia, December 2-8. Thirty-four of the principal religious denominations of the country having officially approved the plan of federation which was proposed at the Inter-Church Conference in New York three years ago, the plan became operative and the organization perfected, which interests directly between forty and fifty million people, or more than half of the population of the United States. While less than a fifth of the religious bodies of America have adopted the plan of federation, those which have done so represent nine-tenths of the membership in the Protestant churches."

Nothing could be more bountiful than the hospitality extended to the Council by the citizens of Philadelphia. The Presbyterian Board of Publication tendered the free use of the Witherspoon building, with its great assembly hall, and free lunch tickets were furnished to the delegates who, stopping in the suburbs, were compelled to take their lunches down town. Free writing rooms, with a free stenographer, were placed at the disposal of the delegates. The great collation served in the Academy of Music on Monday evening to the vast multitudes who filled the great building, must have been a costly affair. Bishop McKay Smith presided on that occasion, and addresses were delivered by Dr. Aked, of New York City, and Dr. Dunning, of Boston. These addresses were outspoken in their sentiments in favor of union, and drew forth the enthusiastic applause of the great audience.

This is from *The Central Baptist*. "Just now it is being vehemently discussed, pro and con, among the Disciples, as to whether or not one of their number, a professor in a university, whose orthodoxy is in question, shall or shall not resign from the program of the Centennial Convention to be held in Pittsburg, Pennsylvania, next year, when the denomination launched by Alexander Campbell will celebrate its one hundred years of history. One of the leading papers of the Disciples devotes seven pages to this controversy and then follows this with one page devoted to "Christian Union." Seven pages of fuss and one page of union! Is it not a little singular that the leaders of this denomination talk so much about union with other denominations and exhibit so little of union among themselves? While our Disciple, or Christian, brethren do so much quarreling among themselves and so much lecturing of other denominations on the subject of union, they are in danger of being suspected of lacking in sense or sincerity and possibly both."

There is not as much sign of grief and tears, in the foregoing reference to our divisions, as we should like to see in a paper representing a religious body of so close kin. May we not remind our esteemed contemporary that little family quarrels, which arise occasionally in the best regulated families, do not always mean the disruption of the family? We can at least sing, as the denominations do when they get together:

> "We are not divided,
> All one body we;
> One in faith and doctrine,
> One in charity,"

and then we will try to make the song true in our experiences. When a man and his wife "fall out" and "make up" they sometimes love each other better than ever! Who knows but that this little exchange of peppery courtesies may be only the prelude to a great love-feast at Pittsburg?

Editor's Easy Chair.

In a letter from one of our able and widely known ministers, commending a recent editorial in THE CHRISTIAN-EVANGELIST, the brother rather apologizes for taking our time in expressing his approbation, and adds: "But sometimes it helps to say so." You are right, brother. It not only "sometimes," but nearly always "helps to say so." As a rule, people are far more apt to express their displeasure when something appears in their paper that they do not like than they are to express their approval of what has given them genuine pleasure. Editors are men of like passions and frailties with other men. Their hearts are often burdened with cares and anxieties in connection with the Cause, of which their readers know but little. They are the subject, frequently, of harsh criticism. They do the best they know how, we believe, but, no doubt, often err. A word of approbation and of brotherly suggestion is always welcome. Yes, "it helps to say so." If you feel grateful to husband, or wife, for some special deed of kindness, some unselfish act, "it helps to say so." If a friend or brother is passing through the shadows of some great sorrow, and you sympathize with him, "it helps to say so." If some tried and tempted brother is giving way to temptation and slipping downward to the abyss, and you feel that a kind, warning word may arouse his better nature and make him stronger to resist evil, "it helps to say so." If father and mother are becoming aged, and show that the burdens of life are bearing heavily upon them, and you feel in your heart any debt of gratitude toward them, it will "help to say so." Even the modest violet, placed on the desk, or in the hand of the living, is better than a cart-load of American Beauties piled on the coffin of the dead.

One of the greatest wrongs we can do to another with whom we have to do, is to attribute to him unworthy motives. We can not, of course, annul the law that "By their fruits ye shall know them;" but we may judge our brother charitably, and accord to him honesty of purpose and purity of motive, until facts make this impossible. Just now it seems to us there is great need of charity in judging each other's motives If, in this controversy that has arisen over the Centennial program, for instance, all parties would agree to accord to each other sincere and honest motives, it would relieve all the tension and friction which have been developed. If we have all simply blundered in our blindness while seeking to do the right thing, why shouldn't we pardon each other, as we expect pardon from God, and go on loving each other, and seeking to do the Master's work? None but the eye of God can penetrate into the innermost depths of the human heart, to know the secret motives and purposes which prompt men's actions. Let us not, then, judge one another, for with what judgment we judge we shall be judged; and with what measure we mete it shall be measured unto us. We ought to judge ourselves severely, and others charitably. It is a good time for all of us to look closely into all our own hearts, and test, as far as we can, our own motives; but as for our brother, let us assume that however much he may differ from us, he is acting conscientiously. This is why the men who wore the blue and those who wore the gray can love and respect each other. They now understand that both acted in harmony with their honest convictions of duty. We can love brethren who differ from us, as long as we believe in their honesty of motive. Let us cease to judge one another.

An esteemed brother, writing for one of our papers, suggests "the way out" of the present controversy about the Centennial program. It is to the effect that all the secretaries connected with our general organizations, who are on the Centennial committee, should resign their places on that committee, and let the chairman of the national convention appoint a new committee, which would prepare a new program. This brother, we doubt not, is honestly seeking an amicable adjustment of differences on the subject, but it does not seem to us to be "the way out" of the difficulty. What has been done has been done. It would not change the action of these secretaries one whit for them to resign. If they are to be blamed now, they would rightly be blamed afterwards, unless their resignation could be interpreted as repentance. Besides, a change in program would only shift the battle. Beloved, there is "a more excellent way." It is the way indicated above, namely, that we all cease to judge one another and become "kindly affectioned one to another." The attempt to find some course of action which would meet the approval of all would be certain to fail. What is needed, therefore, is something far better and deeper than unity of opinion concerning the matter in question, namely, unity of *spirit* and *purpose*, and the love which hides a multitude of sins. That is "the way out." And there is no other way. Without this, the resignation of Prof. Willett from the program and of the secretaries from the committee would avail nothing. But with the spirit of unity and of mutual love and forbearance, all obstacles in the way of our harmonious co-operation in making our Centennial a great success appear as trivial and unimportant.

What about our second Centennial? Would it not be a good idea to try to look back from that height now, on the preparations we are making for the present Centennial? How different will be the problems which will then confront us! How insignificant will appear the little differences about which we are disputing now! Time obliterates our fine distinctions, destroys our prejudices, softens our judgments, and buries in the grave of oblivion our petty differences and ambitions. We shall hope that the men of that future time will judge very charitably those of us who are actors now in this Centennial drama, which we are preparing to present to the world. Let us hope that our newspaper files will not carry forward to those better and brighter days some of the things which now fill their columns. A little exercise of faith in the truth to which all history testifies, that "the thoughts of men are widened with the process of the suns," will enable us to see how soon some of the things to which we now attach so much importance will become trivialities in our own thought, and in the thought of the world. How often has it happened, and must happen, that the heterodoxy of to-day is the orthodoxy of to-morrow, and *vice versa!* But we may be sure that Christ, who is "the same yesterday, to-day and forever," will abide long after "our little systems" have had their day and "ceased to be." His gospel, too, will abide to feed the hunger of men's hearts as it does to-day. Ought we not to see to it, then, that we do nothing to dishonor the great Head of the Church, nor to mar the progress of that gospel, which is at once the power of God and the hope of the world?

Since the foregoing paragraphs were written we have read an article in *The Christian Standard* by Charles S. Medbury, of Des Moines, entitled "A More Excellent Way," which harmonizes well with what we have written above. He, too, thinks that "the way out," indicated by our Brother Hill, as indicated above, is not the way. Let us quote his own words as to the way he thinks will bring us permanent peace and progress:

"*Our whole brotherhood must go to its knees!* It must be clearly seen by us all—editors, missionary secretaries, preachers, teachers, and the great rank and file—that nothing is gained for the kingdom of God by momentary personal advantage of any sort whatever! Protests in one paper and counter protests in others! May our God open our eyes, not alone to our peril as a people, but to the peril of a sacred cause! The forces of unity divided! Could anything be more pitiful!

But is there no way out? Must missionary contributions be lessened and evangelism be crippled in the year God marked out for us as the year of our pre-eminent joy?

Oh, my brethren, there is a way out, but it is the way of the cross! Pride must be set aside and personal advantage counted as refuse. We must remember that, after all, "we be brethren." The love that seems lost must reassert itself. Longings to save must take the place of ambitions to conquer. Each must seek to outdo the other in generous concession. There must be genuine rivalry in the realm of goodwill."

That is the sort of spirit that will insure unity, peace and victory. That is "the way out" of our vexed complications into the larger life of liberty and loyalty and service, in Christ our Lord. The wisdom of the convention in selecting Brother Medbury as president of its Centennial convention is vindicated in this irenic and Christian solution of the problem which confronts us. The Easy Chair expresses the hope that all the brethren will follow the path herein indicated, so that we may resume a united and aggressive campaign in behalf of the kingdom of God.

The Union That Ought To Be

By George H. Combs

[*This is the address that was to have been delivered at the Baptist-Disciple union session at the New Orleans Convention. We prevailed upon Brother Combs to permit us to publish it. As our readers know, it was not delivered by reason of a misunderstanding which at first cancelled this part of the program.*]

None can regret more than I the absence of Dr. Garrison from our midst, and the consequent loss we all sustain. And yet I make no apology for responding to this emergency call; for though I wish that some father in Israel might have been called to this task, and though time limitations, to speak of no others, have made impossible the preparation of an address of such maturity as befits the dignity and importance of this occasion, yet at least I may speak with that preparedness which comes from a lifetime's concern in this great matter.

From my childhood I have been ravished by the dream of this union. Almost the first act of my career as a preacher, when a boy of only eighteen years, was to write to a number of men of light and leading in our respective communions, asking if some way could not be devised for the union of these churches. It was out of a plentiful ignorance that I wrote, and my pen was held by clumsy fingers; but the ink was the blood of my heart.

If, then, I may not come with seasoned speech, I come with a passion and a plea—a passion for the realization of hopes long deferred; a plea that after a quarter of a century of talk and a decade of conferences and committee reports, something be accomplished, that there may be some definite program of procedure, some issuance beyond the picket-line of tentative suggestion upon the broad plain of a formulated appeal and unfearing overture.

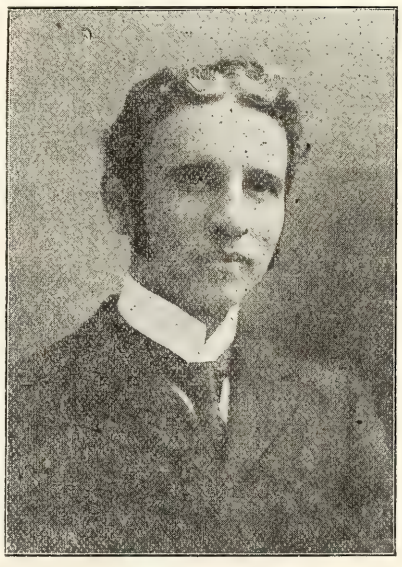
In the light of the noble utterances to which we have listened and the conferences already held, some things are now clear. We no longer need to ask, for instance, if this union is possible. So long as there is a greater difference between some Baptists and some other Baptists, between some Disciples and some other Disciples, than between "the typical Baptist church and the typical Christian church," as Dr. Dodd has concisely phrased it, the man who characterizes this talked-of union as impossible announces thereby that he is yet in the primer of intellectual discernment. That man would be more wisely concerned in finding his way home than in infantile attempts to cast the horoscope of the Church of God.

We are not only done with the word *impossible* in this connection, but also with its blood-sister *undesirable*. That this union, if it can be realized in intellectual honor and without conscience stultifications, would be undesirable, is the pronouncement of ignorance elevated to the thirty-third degree of a fossilized bigotry. The present apologist of disunion is as one born out of due season, a belated brother in our spiritual Altruria, an ecclesiastical ichthyosaurian whose anachronistic squinting mistakes for holy *zeitgeist* the dank and slime of other days. Or, if these similes be not to your liking, he is a militant Rip van Winkle, who, slumbering by the ashes of the camp fires of the yesterdays, mistakes his lusty snorings for pious defences of the faith.

No, we no longer say *undesirable;* but in its stead, another word, equally hindering, has a large place in our talk—*distant*. "Yes, it is coming," we say, "this union of Baptists and Disciples, but let us bear well in mind the truth that union is a growth, and not a manufactured thing, and growth is slow; that union can not be brought about by declarations and pronunciamentos, but through the slow maturings of evolutionary years; that weddings must be preceded by courtships, and wooings are long. Therefore, though the signs of an ultimate union are favoring, the bliss of the consummation is in the far-distant days." So!

With all deference, I seriously question these conclusions. Growth is not always slow. If the soil is poor and the skies are cold, growth is slow; but if the soil is rich and the skies are ardent, growth is rapid. It is true that the wedding must be preceded by the courtship, but if Darby spend two score years in courting Joan, we can but feel that no nuptial rapture can quite atone for his too slow wooing.

With equal earnestness do I protest against that complacency of philosophic outlook that would turn over the whole matter to what we shallowly dub "evolutionary forces." "It is an evolution," you say. Now what, precisely, do you mean by that? Nothing, precisely. It is just pure, unadulterated cant, or ignorance—or both. Evolution is a sort of magic waste basket, into which we drop the things we are too lazy or too indifferent to do ourselves, expecting that by some inexplicable wizardry of combining circumstances in indefinite time spaces, they will get themselves done. But they do not get themselves done in that way. Evolution is like a handmill; it grinds out the grist—if somebody turns the crank. I believe in evolution in the kingdom of God, but men have got to do the evolving. Things turn up when they are turned up. Baptists and Disciples won't just *happen* to get united—that union will come as the direct result of intelligent and consecrated Christian effort. If Darby expects evolution to help him to marry Joan, he would better help evolution by going a-courting and pressing with ardor his suit.



George H. Combs.

My brethren, dropping all similes, I ask, in plainest speech, why may we not dare to hope for a union of these sister churches, not in the dim after-while, but in your day and mine?

That there are difficulties in the way is freely granted; these difficulties should be frankly recognized. We can not get forward one inch just by closing our eyes. Unenlightened procedure would but bring us into a predicament similar to that of a pair of sweethearts, of whom I recently heard. They loved each other, he and she; but he was a Presbyterian and she a Baptist, and in conscience they felt they could not wed. The years passed by, and the lovers were growing old. He went to Europe, while she remained at home. The separation wrought a wonder, and two cablegrams passed each other in mid-ocean. His cablegram read: "Dear Mary: The obstacle to our union no longer exists. To-day I left the Presbyterian and joined the Baptist Church." Her message ran: "Dear John: Nothing is now between us, for to-day I left the Baptist Church and became a Presbyterian!"

No, we can not strike out in the dark. What, then, doth hinder? First of all, the inertia of indifference. It is the nature of all bodies to be at rest. The apple would stay forever on the stem if gravity did not pull it down; the ocean would slumber forever were it not clutched by the moon and whipped by the winds. And these two churches, being apart, will remain apart, if this inertia is not overcome.

Count, too, as a hindrance, the extremes of conservatism in both churches. These Christian brethren—I hope they are Christian—flout the very suggestion of union and brand as traitor the man who advocates it. They are not numerous, but they are noisy. There are Disciples among us—a few—who are by no means quite sure that Baptists can go to heaven; and there are Baptists, no doubt—a few— like the Baptist editor, who, when I yearningly asked him if he thought there was not a way for the union of the two churches, responded: "Yes. Let the Campbellites repent of their heresies and be scripturally baptized into the Baptist Church, and the union will be consummated."

I almost liked that—it was so delightfully simple. Yes, the extreme conservatives are to be reckoned with, and along with them many most excellent, though fearsome souls, who have a horror of change.

Then there are our differing nomenclatures and terminologies. Our words are strangers to one another. For example, the Baptists have a conference of workers and call it an "Association;" we call it a "Convention." For one, I like the Baptist word the better. It is good to "convene," but it is better to "associate" after you have convened. Then the Disciples call their presiding officer the "president," the Baptists, "moderator." These microscopic differences in terminology in our sermon and prayer vocabularies constitute a barrier.

The difficulty of our democratic form of government is not to be overlooked. Nowhere in either organization is there centrality of power. Each church is a law unto itself, and no ecclesiastical body can speak for each and all. How, then, as wholes, shall we move toward union? Well, the fact remains that somehow the Disciples and Baptists are bound together and certain coherent forces and influences do create and maintain a homogeneity which all must recognize. If, then, there shall come a real desire for union, despite all the hinderings of our extreme congregationalism,

means will be found to express that desire and to concrete it in the actual solidities of an organic union.

Once more, we can not overlook the fact that our local experiments in union have not always been wholly satisfactory. This, in the very nature of the case, was inevitable, and should have been expected. There is always friction in the working of anything that is new. The path of the pioneer is always rough; the failures of the experimenter are more numerous than his successes. That the few churches that have essayed this union in the strange relationship in which they found themselves, without aught to blaze their way and with few to counsel, have not always been happy in the change is no argument against the union cause. Rather do they shame us in that we have left them to struggle alone.

And finally, as to difficulties, there are *real* minor differences among us, not merely in form and word and usage, but in thought. That we differ on any of the great fundamental doctrines of Christianity I do not believe. If there were such differences, then even the boon of union would be purchased at too great a cost. But minor differences there are and the danger is that in the too constant looking upon these difficulties our great elemental harmonies may be forgotten. I have heard of twin babies that so closely resembled each other that the mother, to distinguish them, tied a blue ribbon on the one and a red ribbon on the other. Now the attention could be so monopolized by the contrasts and the antagonisms of the red and blue ribbons that the twin likeness could be overlooked. Thus, too, of our churches. Instead, then, of coming with the microscope for critical differentiations, let us come with the telescope for largest synthesis of appreciation.

But after all is said, the fact remains that we are apart and that there are difficulties in the way of union. Let us recognize this fact, but recognize also that for any and all difficulties there are infallible solvents.

First, the Clear Gain and Good of This Union.

This has been so often and so eloquently set forth in our previous conferences that few words need be spoken. The economic waste in our present divisions in the unnecessary duplication of church buildings and equipment, missionary societies and agencies; the unholy rivalries and strifes, especially in rural communities; the loss to kindred souls of visible, concrete unities and fellowships, cry to the very heavens for redress. To say this union would not be productive of good were to say that a part is better than a whole, that the massed waters of the Mississippi are less powerful than the separate strengths of its tributary streams, that a harder blow can be struck with a single finger than with four clenched fingers and the bended thumb, that a detached soldiery fights with more effectiveness in its unrelatedness than as a part of an ordered army, that coherence and solidarity are less potent than chaos and huddles of fragments, that the patriot slogan of unity is but the yelp of a lie and that "united we fall; divided we stand."

There would be gain to both parties in this proposed union. To the Disciples, with their clear understanding of the commanding position, the superior numbers, the greater wealth of the Baptists, there need be no proof. But as the Baptist churches are strong in the east and south, where the Disciples are but feeble folk, it may not be amiss to say to the distinguished representatives of these honored churches that to this union the Disciples would not come to the altar as a dowerless bride. We, too, have something to offer. We should bring well nigh a half hundred colleges and universities, not rich in endowment, it is true, but rich in sacrifice and in the quest of highest scholarship; we should bring a score of religious papers, which, however differing among themselves as to ways and means for truth's forwarding, are one in loyalty to the cause they love; we should bring a religious force influential and respected, if not absolutely dominant in that coming seat of empire, the middle west; we should bring six thousand ministers of the gospel, not all highly cultured, but dowered with the high enthusiasms, the untamed eloquence that spring from a loyal heart; we should bring one and a quarter million disciples of our Lord Christ, who bear with conscious unworthiness and holy pride his sacred name, and who, for the sake of him and the union for which he prayed, stand ready to give up everything outside the boundaries of conscience claims that the Baptists and Disciples should be one. Brethren of the Baptist communion, would there not be gain?

Division is Sin.

Second, the sobering realization that the continuance of the division between Baptists and Disciples is sin.

Said Alexander Campbell, toward the close of his life, in speaking of this division: "It was a great mistake; it ought never to have been." A greater tolerance upon the one hand, a less precipitateness upon the other, and this tragical misfortune would have been averted. It "ought not to have been," and if it ought not to have been, it ought not to be. Fourscore years have not made it right. The alchemy of use can not whiten an evil into a good.

We are all advocates of unity—in the large. Some day, somehow, in misty dream, we look for its dear appearing, a coming unplanned for, unstriven for, let down as a gift from the skies. It will never come that way. Let us not delude ourselves. Divisions will not "fold their tents like the Arabs and silently steal away." They have got to be driven out at the very point of the bayonet. Union will come only through strong crying and agony of effort.

If we can not win the battle for union here it can be won nowhere. If these two churches, practically accordant in polity and usage, and one in loyalty to the catholic faith—if these two churches, knitted together by the rich heritage of a common history and high enthusiasm for common truths—if these churches, I say, can not unite, the dream of Church unity is but the bitter mocking of the mirage and all Protestant churches are loomed to walk forever alone.

But if they *can* unite, and do *not* unite, then to them, vaunted apostles of Bible ways, is sin—the sin of bigotry, the sin of sectarianism, the sin that broke the heart of Jesus of Nazareth and nailed his body to the bitter tree. Of our divided yesterdays let us hope in charity that "the times of this ignorance God winked at"—"but now he commandeth us to repent."

Our present division is sin—not merely an economic waste, not merely a useless perpetuation of costly machinery, not merely a long deference of cherished hopes—but *sin*, sin against the seamless mantle of our Lord, and against his high and priestly prayer.

Snail Creeping Out of Place.

If, then, this division be sinful, I modestly submit that all our pleasant euphemisms about slow growths, extended courtships and snail-creeping evolutionary forces are far afield. Sin is not to be cast out by such soporific similes; it is to be plucked up by heroic impulse of sacrificial love.

Permit me to say, in all kindness, that we have overworked that courting simile. It does not fit the case at all. Baptists and Disciples are not just now courting; they were married long ago, and it is not a courtship with which we have to do, but a divorce. And to the husband and wife who live apart there is but one word: "Go back, now, before the sun sets; go back to each other; go back home!"

Another solvent is prayer. This was the Master's way. He craved the unity of his disciples. For the sake of the world's salvation he sought it—and how? Through prayer. He did not argue for it; he *prayed*. Ah, how we have forgotten *his* way!

The Disciples and Baptists have passed through three stages. First was the era of controversy. We were valiant in polemics. Debates were the order of the day. Those were the strenuous times when the Baptists were all "sectarians" and Disciples were all "Campbellites." We were sincere then, even as we are sincere now; but did we pray—*pray* for the union of our separated forces and all for the sake of love? I offer no criticisms, but no one can say that the atmosphere of heated controversy is ideally conducive to petitionings for unity. When men are shying brickbats at each other's heads they are seldom praying for the union of each other's hearts.

Then we came to the era of toleration. We no longer fought; we passed each other on the street with a bow. Were we praying, those days, for unity? Folks don't pray for bowing acquaintances. So long as a man is merely a stranger, to whom I doff my hat, I shall make no strenuous effort to bring him to my fireside, nor fall into any fervency of prayer that he be brought to an unwelcoming place in my home.

Then we came to the era of sympathy and conference, of personal good will and convention-unity programs. This is well, but it is not all. Are we earnestly praying for union? In our pulpits and in our closets are we praying for it?

A Week of Prayer.

Great words have been spoken in our conferences, but the most important is that of a Baptist brother who declared that every Sunday, for twenty years, he had been praying for the union of these peoples.

Ah, if only we would pray more! Speech is good; pronunciamentos are good; conferences are good, but only as they be thrown upon the great tidal waves of prayer that shall bear them to the continent-hearts of man and God. I should like to make a suggestion to this convention, and I trust it may be acted upon—that we ask our Baptist brethren, through their proper agencies, to join us in observing a "week of prayer"—a week incidentally for discussion, but primarily a week for pleading prayer that our brotherhoods may be one. Nobody could object to that—not even our most conservative brethren of both communions, and yet I honestly believe that such a week of prayer would be followed by an eternity of unity, and that through the straining gates of holy petitionings we should enter into the heaven of an enduring concord and should be caught up in the rapture of love's holy hymn:

> "Blest be the tie that binds
> Our hearts in Christian love."

A Passion Needed.

And lastly, as to solvents, *a passion for this unity*. Heat is axial. Fire is king. Passion is the true worker of miracles. It is so in the world beneath us. The summer has gone, the autumn flown, and the world is cold and dead. Brown is the grass, ice-

locked are the rivers, songless the forests, pulseless the heart of the flower seeds, and over all is stretched in quiet the shroud of the winter snow. How can the dead world be brought to life? You may pound it with the thunders, scar it with the lightnings, whip it with the winds, pelt it with the hails, but all in vain. Still sere and brown the grass, still silent is the forest, still ice-chained is the river, still unbeating the life in the heart of the seed of the flower. But let the spring sun come and its warm rays flood the earth, and lo! the grass brightens into greenness, unlocked rivers flow in music, the fields are covered with flowers, the forests thick with singing birds, and Life, tumultuous, happy Life flings wide its golden carols over all the world.

Heat is king in the world of nature, and passion is king in the human heart.

Our brotherhoods are indifferent to this great matter; their hearts are cold. What shall we do? Shall we spit them on the icicles of our arguments? Shall we hammer them with our convention utterances? Shall we strive to wake them with the trumpet of golden speech? It can not be done that way. It must be done through a passionate enthusiasm. It must be done through an ardent desire. It must be done through the fervor of love, the pleading beseechment, the breaking of a heart over the division that is sin.

Given this passion and it were done. We talk much of the difficulties in the way. Let but the heart be hot, and men will no longer talk of difficulties, but achievements, and setting their faces against the impossible, work the wonders that startle the world.

Difficulties and seeming disasters fronted the brave Continentals in the trial days of Valley Forge, but in their fervent love of country they forgot their bleeding feet and starving bodies and dreamed of victories to come. Difficulties frowned at John Knox as, all alone, he pitted himself against the very throne; yet because of his molten earnestness he dared the unequal combat, and in giant wrestlings with untoward circumstances in very anguish of tears cried out, "Give me Scotland or I die!" Difficulties met the Italian, Savonarola, yet, consumed by a loyalty that was flame, he braved Lorenzo in his marble palace and whelmed the infidelities of a corrupt city beneath the lava floods of his holy enthusiasm. Difficulties gloomed the path of the Crusaders, dangers by land and sea, disease and Moslem sword, yet because of the passion in their wild, hot hearts they startled the world with the cry that thrills us yet—"On, on to the Holy Sepulchre!"

Before a consecrated enthusiasm nothing can stand. Oh, for some Garibaldi of the Church, who shall enthrall us with the vision of a united Christendom! Oh, for some Patrick Henry of the pulpit, who, with heart of fire and words of flame shall thrill us with his passionate cry, "Give me *union* or I die!" Union; not merely liberty, but liberty *and* union.

Martyrs to Union.

Many are the martyrs of liberty. The earth is white with their bleached bones; the heavens are thick-set with their starred names. Honored be their memories forever! But the day shall come, yea, and now is, when the Church with no lessening emphasis upon liberty shall be willing to pour out its very blood for the sacred cause of union. For these two must go together, and are necessary complements each of the other. You can not have freedom without union, for liberty is not in isolation, but in relationships. "Liberty and union, now and forever, one and inseparable."

Yes, we have had our martyrs to liberty. Shall we not have our martyrs to union, as well? These, too, we have. A southerner myself, my kinsmen all following the flag of the stars and bars, I hesitate not to remind you that beneath these very southern skies men laid down their lives upon the altar of the Union; and yonder on the red hills of Georgia, beneath the cypress of Louisiana, under the pines of the Carolinas, in the quiet valley of the Shenandoah, these martyrs sleep, waiting for the reveille of the eternal morning. Soft be their slumbers, untroubled their dreams; green be their graves through the fall of our tears. These did not die in vain. Over their graves, heaped high with flowers, the north and the south, once severed, clasp hands in an enduring concord.

"The union of lakes and the union of lands,
The union of stars none can sever,
The union of hearts and the union of hands
And the flag of our union forever."

Thank God for a reunited country! Pray God for a reunited Church.

Brethren, it may seem but a poor and braggart word, inasmuch as there is no way to test it, but as God knows my heart, so do I feel the needlessness, the hurt, the sin of the separation of these churches that I should be willing to give up what years may yet be mine—every one of them—willing to breathe my last breath on this platform and have my poor body sent back to the church that loves me, if by the laying down of my life this cause I love might be advanced. I long, oh, I so long for this union!

The Church on Trial.

No doubt to those of us who have spoken on this subject may have come the suggestion that our words on this important occasion will be carefully weighed and strict account be taken as to whether we slacken in our loyalties to our respective churches—that we who speak here are *on trial* and must be careful of our words. Ah, it is not we who speak here who are on trial; it is the churches for whom we speak, the six million Baptists and Disciples who, haled before the judgment seat of God, must give an account of what they do in this great hour.

I yield to no man in loyalty to Our Plea. I love our beautiful name. I love our beautiful formulation, "Where the Bible speaks we speak; where the Bible is silent we are silent;" I love the simplicities of our honored church. Through four generations my people have been loyal to that plea. My great-grandfather was one of the charter members and a life-long elder of the old Cane Ridge Church, and the blood that runs in my veins is without a single doctrinal taint. I love my brethren; from unlettered laborer to cultured scholar, of all schools and of no school, I love them all. But in this presence I have striven to forget what any of my brethren might say, and to think only of Another and what *He* would have me say.

My brethren, if *He* were here, what would he bid us do? Ah, how would that Presence shame us in our petty pride of numbers, our sectarian littleness, our partisan shibboleths! Though he should speak never a word, how he would rebuke us for our gloryings in aught save his sacred cross!

If he should speak, what think you he would say? Would he discourage us with a vision of the difficulties in our way? Would he bid us seek this unity, but seek it in great leisureliness? Or would he not rather say, "My children, while you tarry, my kingdom tarrieth, my work is hindered. My business requireth haste. For my sake ye say ye have lived apart. It is a strange matter. If you love me, love one another, and live and work together in the bonds of brotherhood."

And if he should pray? If he should kneel upon this platform, as he knelt on Olivet, and those dear hands, nail prints in them now, were lifted up in prayer to God, and if upon our ears should fall his pleading words, "Father, may they be one" could we, *could* we say him nay?

If Jesus were here! My brethren, Jesus *is* here—here in the hot cells of our thinking, in the fervor of our longing, in prayer and speech, in tear and throbbing hearts—here to bless and here to lead us on.

O Master: Do thou help us, teach us what to say! Show us what to do that we may bring thy people into oneness of work and life, to the end that we may the more perfectly do thy holy will. Amen.

Let Us Do.

I conclude as I began: Let us *do* something. In the presence of the great non-Christian world, confused by our divisions and the warring jangles of our shibboleths; in the presence of the churches of the Orient, that for very life's sake are reaching out for the strength of solidarities and recovering a unity which the west has lost; in the presence of the great union movements at home among the churches far more widely separated than our own; in the presence of common foes, the massed might of that trinity of evils, the saloon, the brothel, the infidelities that strike at hearth and home, let us have done with our cool cautions, the academic balancings of scholastic disquisitions, and, most of all, with our complacent, slow-going ways, and forgetting everything save that we are brethren, fling ourselves into this union propaganda with the very abandon of love. Let this convention say to the committee to whose hands this great matter has been committed, that "the King's business requireth haste," that we expect of them no indefinite tarryings in the exchanges of fraternity, no wearying postponement of plain duties, but that they abide together in prayer until the way of the Lord shall be opened, and they shall have agreed upon a program of procedure that shall make our peoples one.

Honored brethren of a sister communion, go back to your people bearing to them the loving greeting of this great assembly. Tell them of this notable union that *ought* to be; tell them of our common faith and hope and love; tell them that for the sake of union we were willing to give up anything and everything but Christ; tell them, not that we are merely ready to consider some plan of union, but tell them that on the ultimate principles of our common faith we are ready to unite. God grant that ere many winters shall have come and gone the sun may rise upon our united hosts,—upon six million Baptists and Disciples, who with clasped hands and locked hearts are singing through their tears:

"We are not divided,
All one body we,
One in faith and doctrine,
One in charity."

God speed the day!

THAT THEY ALL MAY BE ONE.

By Thomas Curtis Clark.

That they all may be one!
One in heart, one in mind, one in aim,
That the whole world may come to believe
In the matchless, ineffable Name.

That they all may be one!
May no strife or vainglory divide,
Lest the world in confusion shall turn
From the light, and in darkness abide.

That they all may be one!
Thus He prayed ere He died for the gain
Of a sin-burdened race. Son of God,
Shall we render Thy heart's desire vain!

St. Louis.

"In Faith, Unity: In Opinion, Liberty"

A SYMPOSIUM.

RIGHT OF WAY FOR THE CENTENNIAL.

By E. L. Powell.

We are confronted, within a few months of our great Centennial, with the tremendous issue—shall Dr. Willett's name remain on our Centennial program? After planning, praying, working for these several years past to bring together one of the greatest religious conventions ever held in the West, we find ourselves Willettized so completely that when the great host shall gather it will be under the spell and personality of our very delightful, charming and scholarly Willett. If some speakers shall emphasize the fundamental creed—personal, conscious loyalty to Jesus Christ as the Son of God—the great multitude will think of our good friend Willett as standing heroically and in the very spirit of martyrdom for this mighty truth. If another shall declare the fundamental spirit of Puritanism—the right to think and let think—we shall, thanks to our dear Doctor Willett for his championship of this rule, which every man of us has been putting in practice since he was able to "subtend an angle in the horizon of thought." If some of us refer to the virgin birth, or the miracles, or the atonement, or inspiration, and shall proclaim some of the commonplaces of present-day religious thought on these questions, a mighty company will be ready to say, Has not Prof. Willett admitted everything which the speaker has set forth? Who hath bewitched us? Willett. How has it been possible for Mr. Willett's personality to divert us from our great Centennial enterprise? Mr. Willett is not to be blamed. The *Christian Standard*, of Cincinnati, either as the result of malice or for the purpose of making money, or, shall we say, influenced by a great, Christian, magnanimous spirit, which would throw its arms of protection around this wayward son of Chicago University, has enlisted thousands in the cause of Willett who otherwise would have gone on loving him and letting him do his work in quietness. If Mr. Willett cares for eminence—an eminence altogether apart from his worth and ability—he has surely great reason to be grateful to the *Christian Standard*. If the brotherhood has waited long for a brilliant and fascinating hero, one around whose classic brows a laurel wreath would be most fitting, we have to thank the *Christian Standard* for having furnished him. What is the matter with Brother Willett? He tells us that he is not even sick when his symptoms are considered by this great diagnostician of authority, our own McGarvey, of Lexington. Does not Prof. Willett believe in the virgin birth? Yes. Does he not believe that Jesus Christ is the Son of God and the Savior of sinners? Yes. Mr. Willett tells us that he accepts it all, in Willett's way, just as Prof. McGarvey accepts it all, in Mr. McGarvey's way. Is there any other way in which anybody can accept truth? What, then, is the occasion of this excitement? Where is the fire? What need of rushing to the defense of Dr. Willett? One thinks of the bashful young fellow at the circus who, upon perceiving considerable commotion under the circus tent, thought the whole concern was to be burned up, and seized his opportunity to lay hold of the girl and bear her out protesting. There was no fire. If Mr. Willett wants to stay on the program—and nobody has by authority asked him to withdraw—then let him make his speech. But in the name of that composure which we ought to have learned after one hundred years, let us not mistake the rumbling of cart-wheels for thunder. Right of way for the Centennial!

Louisville, Ky.

CUI BONO?

Will some expert mathematician kindly estimate the good this Willett controversy will accomplish? Would not the same amount of energy devoted to emphasizing the importance of a life of service and showing the value of faith, hope and love do vastly more good? Brother Willett's case, as presented by the *Christian Standard* and the *Christian Century*, reminds me of a poem of Paul Laurence Dunbar, which I enclose. Fraternally, H. G. Hedden.

Concordia, Kan.

THE LAWYERS' WAYS.

BY PAUL LAURENCE DUNBAR.

I've been list'nin' to them lawyers,
In the court house up the street,
An' I've come to the conclusion
That I'm most completely beat.
Fust one feller riz to argy,
An' he boldly waded in,
An' he dressed the tremblin' pris'ner
In a coat of deep-dyed sin.

Why, he painted him all over
In a hue of blackest crime,
An' he smeared his reputation
With the thickest kind o' grime.
Tell I found myself a-wonderin',
In a misty way and dim,
How the Lord had come to fashion
Sich an awful man as him.

Then the brother lawyer started,
An' with brimmin', tearful eyes,
Said his client was a martyr
That was brought to sacrifice.
An' he give to that same pris'ner
Every blessed, human grace,
Tell I saw the light of virtue
Fairly shinin' from his face.

Then I own 'at I was puzzled
How sich things could rightly be;
An' this aggervatin' question
Seems to keep a-puzzlin' me.
So, will some one please inform me,
An' this mystery unroll—
How an angel an' a devil
Can persess the self-same soul?

A PLEA FOR PEACE.

By Bruce Brown.

I want to plead with all my power that the whole controversy about the views of certain preachers and teachers be dropped. Such questions can not be settled by arguments or resolutions.

The forthcoming United States census will show one division among our people. We do not want another. The extreme conservative element will appear under a separate name, "The Church of Christ," with separate papers, schools, etc. What the civil war could not do, a factional spirit is doing. A great people standing fundamentally and elementally for Christian union are dividing!

Here is the practical side that must engage our attention sooner or later; and may Heaven grant that the people may see it before they have exhausted themselves in useless controversy! That company of preachers and people who may be said to belong to the advanced school in their theological views will not and can not be driven from the church. The number of such persons, in my judgment, is many fold larger that any estimate that has yet been given.

Those who oppose the views of this school of thought can not be excommunicated. We have no central judicial authority and have always protested against the existence of such an authority. Neither side can be whipped into silence. Our only hope is light and love and charity. None of these can be administered with a club. To continue the fight is to widen the breach and create another great schism. The anti-conservative brethren have long been a separate people, openly avowing their denominational existence; but that is not now a matter of great importance. But a new schism on the party lines now being drawn will cleave our strong churches and great brotherhood through the heart. Let this and all similar controversies stop!

I do not mean to imply that THE CHRISTIAN-EVANGELIST has been responsible for this controversy. But it could have no place if it were not for our papers. If THE CHRISTIAN-EVANGELIST will set the example by absolutely ignoring it, we have other papers, I believe, that will do the same. Let one or two keep it up, if they will. The harm will be greatly lessened and they will do it at their peril. Let one paper try to continue the agitation alone, and it will come to naught. This is a serious question only so far as the people take it seriously, and develop rancor. If a permanent schism is made it will be because we are little people and unworthy of our great plea.

WHAT SHOULD DETERMINE?

By S. S. Jones.

Replying to your inquiry I would say: The line between faith and opinion is not clearly drawn, but if a man believes in Jesus as the Christ of God, accepts him as Savior, Lord and Master, and is loyal to him in teaching and life, I would not question his Christianity or his loyalty to the spirit of our movement no matter what his views might be on other things. He might hold to the Mosaic authorship of the Pentateuch or he might not; he might claim there were two Isaiahs or he might not; he might claim that Jonah is literal history or he might not; he might place the book of Daniel in the time of the Maccabees, or he might not. His attitude toward Jesus and his teaching is the one thing that should determine his standing among the Disciples of Christ.

Danville, Ill.

A GOD-GIVEN RIGHT.

By W. L. Hayden.

"I will show mine opinion." "In faith, unity; in opinion, liberty." Faith looks toward the divine and accepts the light of revelation. Hence nothing is a matter of faith for which there can not be produced a "Thus saith the Lord" in express terms or approved precedent. Here must be unity, for all believers are bound to hear and do. Opinion looks toward the human and concedes equality that accords to others what each claims for himself. Its scope is the inferential, the incidental and the discretionary. Here must be liberty for the exercise of human reason in progressive knowledge and personal judgment. This is a God-given right and a solemn duty that no man may invade nor deny.

Indianapolis, Ind.

SOME OF OUR BIBLE SCHOOLS

JOHNSON CITY, TENN.

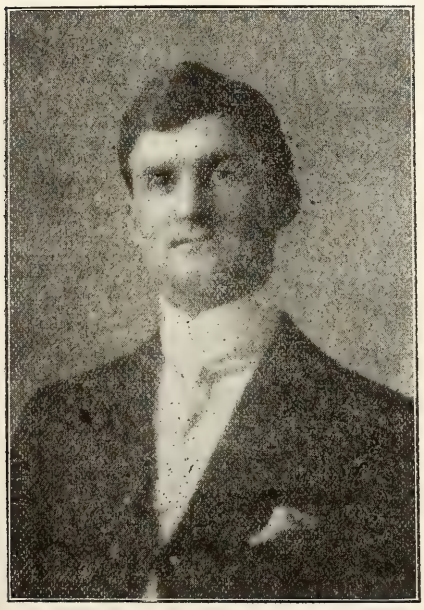
S. W. Price, supt.; W. E. Hatcher, asst. supt.; Miss Mollie Kitzmiller, secretary; J. W. Millard, treasurer. Enrollment, 620; average attendance, 450.

This school has a mixed class of adults enrolling 230, of which J. E. Crouch is the teacher. There are 70 in its class of young men, taught by T. E. Utterback, while the primary has 150 enrolled under Mr. and Mrs. G. W. Hardin, teachers. The enrollment of the teacher-training class is 50. The school is supplied with charts and blackboards, and has fourteen class rooms. The average collection is $13, and this is raised by voluntary contributions in each class. all missionary days are observed. Mr. Millard, the treasurer, writes as follows: "Our Bible school was organized December 1, 1879. The average attendance for the first quarter of 1880 was 20. J. C. Hardin was superintendent for about ten years. Our church was small and the school grew until in 1900 an addition was made to the building. In 1905 our church building was burned, and the building in which we now worship was finished in 1906. The church auditorium and Sunday-school rooms can be thrown together, making a seating capacity of about 1,200. The building is heated by hot air furnaces and lighted by electricity. The campaign for increased attendance began with the beginning of 1907, when our enrollment was about 250. This great school has been built up by the consecrated work of our superintendent, backed by the united efforts of competent, godly teachers."

SANTA BARBARA, CALIFORNIA.

J. W. Lanter, supt.; Mrs. A. O. Haller, sec.; Elmer Shirrel, treas. Enrollment, 150; average attendance, 110.

This school has a primary department and organized classes. "The Light Bearers" consist of young ladies from 14 to 20. The motto of the Gideon Club is "Men at work for men." The "Four C's" class consists of young men from 16 to 20 years of age. There is a union teacher-training class, and the collections run form $3.50 to $5 weekly, and class envelopes are used. Children's days for both home and foreign missions are observed, and the birthday box is used. The offering this year was $30 for foreign, and $25.05 for home. A Sunday-school bus is used to go to the outskirts of the city to get the children that could not go to Sunday-school at all. This costs $2.50 a Sunday, and part of this money is raised by special subscriptions. A secretary is appointed to look after and collect these subscriptions. Brother Lauter has a meeting for teachers ten or fifteen minutes before the Sunday-school hour for purposes of prayer, and keeps before the teachers each Lord's day the importance of the winning of souls. A revival in the church has just been closed, and fully one-half the converts were from the school. The superintendent says: "Our pastor, Sumner T. Martin, is a great big man spiritually, and we are looking forward for greater things under his leadership. I am yours for a greater Bible school in 1909."



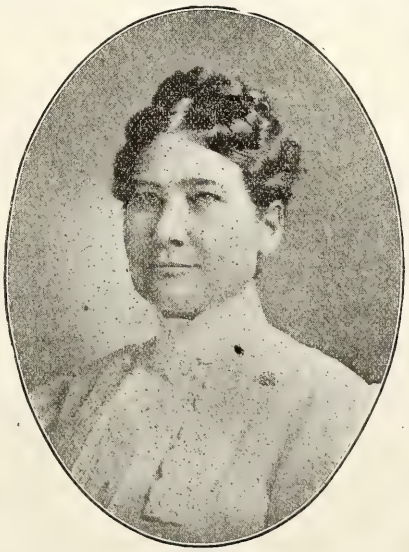
J. W. Lanter,
Superintendent at Santa Barbara, Cal.

NORMAL, ILL.

First Christian.

Miss Medora Schaeffer, supt.; Harry E. Kearfott, sec.; Gertrude Heller, treas. Enrollment, 225, average attendance, 175.

This school has twelve classes, including a men's class taught by the pastor, and a woman's taught by Mrs. Brock. There is, also, a teacher-training class. The building is not adapted to modern Sunday-school methods, but a new building is one of the hopes. There are maps, blackboards, and an excellent supply of material in the shape of literature like the *Young Evangelist*, *Young Folks*, and other Christian Publishing Company's supplies, and the *Sunday-School Times*. The average collection is about $4.28. The mission offering last year was something more than $100. It is collected on special days, the first Sunday in each month of the first quarter being for benevolence; in the second quarter for foreign missions; the third quarter for home missions. The two rally days are observed. Miss Schaeffer has been the leader for nearly fifteen years. The people co-operate with her in the most cordial way and make it possible to have a good and interesting school. A new building is much needed. As it is, an adjoining room is rented for one class of students. This school organized a sort of deposit for the children last April. The children deposit their pennies just as they would in a savings bank. A special secretary takes charge of the work, each child having its own personal account folder, and the secretary keeps a complete ledger account. One of the members, Mr. Dillon, is treasurer, and pays the children interest on their deposits. About sixty children are patrons of this safety fund, and nearly $50 is deposited to their account. This helps to train the children to have a respect for money and its legitimate use. Once a year there is a special social feature known as the "Harvest Home." The school has full control, and booths are assigned to the various classes. Supper is served in a kind of progressive way, and the occasion is supported by all the churches. The school has pledged $25 for the coming year, to make the church a state living link. Its superintendent was township superintendent of the Bible schools for the year, and at her suggestion a union picnic was held, which was a great success. This year attention was paid to family attendance at the rally day services. In its one contest with a sister school the First Christian won, and its average attendance is about fifty more than last year.



Miss Medora Schaeffer,
Superintendent at Normal, Ill.

GREENVILLE, ILL.

E. W. Miller supt.; Sam Wannamaugher, vice-pres.; Louise File, sec.; Stella Anderson, treas.; Vern Jett, organist. Enrollment, 210; average attendance, 150.

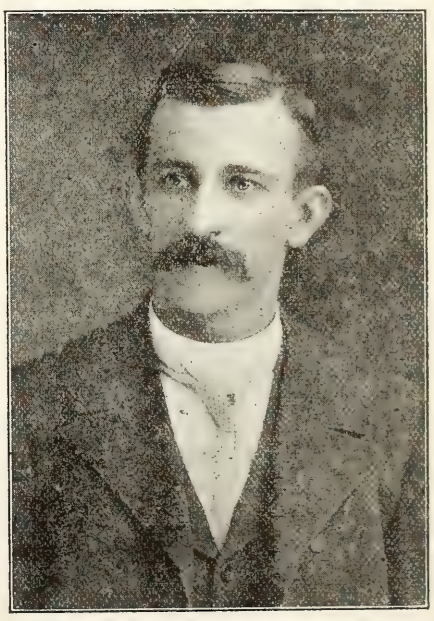
This school has a teacher-training class, and the collections amount to about $4 per week. The information sent does not cover all points that we were seeking light upon.

WATSONVILLE, CALIFORNIA.

First Christian.

H. C. Weisenburger, supt.; D. F. Stafford, assistant; Lee Tibbals, sec. and treas.; D. H. Tibbals, chorister; Miss Pearl Stow, assistant sec.; Mrs. O. Morse, organist; Miss Effie Seitz, assistant organist; Mrs. M. P. Scott, supt. primary; D. F. Stafford, pastor. Enrollment, 233, average attendance, 165.

The school is graded, having primary, intermediate, adult classes, and home department. There are 35 members doing fine work in the Philathea. There are two good teacher-training classes. In the way of equipment there are separate class rooms and a special department for the primary, blackboards, maps and charts, and appropriate Sunday-school supplies, class records, etc., are employed. The weekly collection averages over $5. Tithing is encouraged, and everyone trained to give something, the teacher setting the example. The school gave $50 for missions this year, but its members helped to raise the $10,000 debt on the church, hence its mission collections were not as large as they otherwise would have been.



H. C. Weisenburger,
Superintendent at Watsonville, Cal.

LITERATURE OF TO-DAY

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

IN KOREA WITH MARQUIS ITO. By George Trumbull Ladd, LL. D. pp. 476. Price $2.50, net. Charles Scribner's Sons.

Here we have a narrative of personal experiences and a critical historical inquiry with reference to a country that is one of the most interesting in all the world. Prof. Ladd, after lecturing in Japan, at the invitation of the government, was invited by Marquis Ito to accompany him to Korea to lecture to the Koreans. Based upon a few months of experience in that country, of which he gained a first hand, and, considering the time he was there, a very intimate knowledge, we have this volume. It is admirably illustrated, and will be exceedingly helpful in presenting a vivid picture of this interesting country. Prof. Ladd's account of missions and missionaries will, perhaps, appeal especially to the readers of THE CHRISTIAN-EVANGELIST. We should rather have the opinions on this subject of some of the men who have been longer in the country, yet one may get helpful suggestions from an independent student and traveler like Prof. Ladd. Other subjects he deals with are resources and finance, education and public justice, foreigners and foreign relations, while his sketches of Korean life are graphic and entertaining.

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ISLAM AND CHRISTIANITY IN INDIA AND THE FAR EAST. By E. M. Wherry. pp. 287. Price $1.25, net. Fleming H. Revell.

Dr. Wherry is an expert in the field which this book traverses. For thirty years he has been a missionary of the Presbyterian Church in India, and has, therefore, had opportunity of studying the religion of Islam. It is not, perhaps, widely realized that there are more than sixty million Moslems in that country, thirty million in China, and thirty million more in Malaysia and the East Indies. The effort in this book is to set forth the facts and conditions under which Islam has been propagated in these countries and how Christianity has established its missions for the evangelization of non-Christians, Moslems included. Dr. Wherry shows how these Moslems came over, how their religion has been modified by Hinduism, Buddhism and Confucianism. He gives an opinion as to what hope there is in dealing with them, and suggests ways and means. While the book will probably appeal to a limited class, it ought to be in the library of everyone interested in missions.

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THOUGHTS FOR LIFE'S JOURNEY. By George Matheson. pp. 287. Price, $1.25, net. A. C. Armstrong and Son.

Dr. Matheson stood alone as a writer of devotional sermonettes. He was a poetical expositor of charming originality. He would take a text, and in two or three hundred words preach a sermon that would appeal to the intellect, touch the heart and delight the senses. This book contains 86 of these short, polished, religious talks, dealing with varied subjects.

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THE CHARACTER OF JESUS. Charles E. Jefferson, D. D. pp. 353. Price, $1.50, net. Thomas Y. Crowell & Co.

This new book by the pastor of the Broadway Tabernacle, New York, consists of sermons delivered on Sunday evenings, and are simply studies in the character of Jesus, the purpose of the preacher being to incite professing Christians to a deeper devotion to their Master, and to awaken in non-Christians a desire to know more of the Founder of the Christian Church, and to persuade them to become his followers. We are told that the congregations were composed largely of young men, and that it is in response to numerous requests from them that the sermons are now published. Dr. Jefferson is a strong man, and occupies a medium position between the conservative and radical forces in the religious world. The critical point of view of the book may be gauged from the statement of the preacher that "the men who represent the Gospels are," in his judgment, "more trustworthy than any of the men who have attempted to discredit them." The first three chapters are introductory, giving reasons for the study, and the sources; these are followed by twenty-three sermons on the various phases of the character of Christ, taking up his sincerity, his poise, his originality, his brotherliness, his indignation, etc. The conclusion of the preacher is that Christ is the ideal of the heart, the goal of humanity, and the image of God.

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HANDWORK IN THE SUNDAY-SCHOOL. By Milton S. Littlefield. The Sunday School Times Company, Philadelphia. $1.00.

The title announces at once the character of this timely book. The problem of class interest and control, to say nothing of the problem of symmetrical and fascinating teaching, will become simpler to the teacher who has this book. Careful description accompanied by full page illustrations tells ambitious teachers what they wish to know concerning geography work, illustrative work, notebook work and decorative work. The introduction by DuBois and the first chapter are very helpful, as well.

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COUNSELS BY THE WAY. By Henry Van Dyke. pp. 160. Price, $1.00, net. Thomas Y. Crowell & Co.

Dr. Van Dyke needs neither introduction nor commendation. He stands in the front rank as a writer, preacher and critic. This book represents his more serious work, yet those who have been delighted by his charming nature studies will find no less pleasure in such essays as "The Haven of Character," "The Battle of Life," "The Good Old Way," and even "The Poetry of the Psalms." These are some of the essays in this beautifully printed volume, which preserves in permanent library style five essays which have previously been issued in booklet form.

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THE TRAIL OF THE LONESOME PINE. By John Fox, Jr. Price $1.50. Charles Scribner's Sons.

This is one of the healthiest, as well as one of the most interesting, pieces of fiction that has come from the press for some time. One may not admit it among the best examples of literary workmanship, but it is wholesome, virile, and at the same time delicate. The scene is laid in the Cumberland Mountains, and the plot gathers around a mountain girl, who comes out from the ignorance of her surroundings to grow into a beautiful woman of education and charm and a young American who goes into these mountains to master their problems and win from them their wealth. Mr. Fox knows his field well. He shows an intimate acquaintance with the primitive life, and presents it, with its rawness and its feuds, in a striking manner. But his character delineation of men is not more noticeable than his intuitions about women. His heroine is one that will be with us long. His last book is the best he has written.

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THE PEASANTRY OF PALESTINE. By Elihu Grant. pp. 254. Price, $1.50, net. Pilgrim Press.

Is it worth while to have another book on Palestine? Yes, indeed, when Mr. Grant writes it, and it is published in the style in which the present volume has been sent forth. The writer of the book has wandered into comparatively unknown fields. He undertakes to show us the life, manners and customs of the people in this remote country, has been a close observer, and has the literary power to give us a vivid picture of the personal and social life of Christian and Moslem that will be valuable to the Bible student and interesting to the man who merely seeks instruction, or reads for pure pleasure. The book is admirably illustrated, and is one that should have a wide circulation.

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THE FIRE-FLY'S LOVERS AND OTHER FAIRY TALES OF OLD JAPAN. By William Elliott Griffis. Price $1. T. Y. Crowell & Co.

Some of these stories are suggested by native customs or artists' pictures, while others are from the author's own brain. But they all reflect the spirit of Old Japan. Folk lore, and music, and legend have, through the personal experiences of Mr. Griffis in Japan, yielded some delightful stories for the children of America.

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CURLICUES. A guest book arranged by Clara Andrews Williams. Frederick A. Stokes Co.

Unless you have tried it, you don't know what fun you can get out of "Curlicues." In this book your guest can use a line already printed as a starting point, or may draw a fanciful line suggesting some type of face or figure or animal that can be completed by the addition of a few lines or marks. The book gives the hints and opportunities.

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THE FACES OF MY FRIENDS. Price 50 cents net. Frederick A. Stokes Co.

This is an amusing record book for friends to draw in their portraits, with their eyes closed. Results are funny and especially when contrasted with the quotations appearing on each page.

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BROWNING'S ENGLAND. A Study of English Influences in Browning. By Helen A. Clarke. Pp. 448. Price $2 net. The Baker & Taylor Co.

No more charming holiday volume for one of cultured taste has appeared this season than this. With an artistic cover, there are also a couple of dozen of well executed illustrations. The six chapters have for their scope, "English Poets, Friends and Enthusiasms," "Shakespeare's Portrait," "A Crucial Period in English History," "Social Aspects of English Life," "Religious Thought in the Nineteenth Century" and "Art Criticism Inspired by the English Musician, Avison." The chapter on religious thought is but a brief treatment, most of the space being taken with liberal excerpts from "Bishop Blougram's Apology," "Christmas Eve and Easter Day," "Bernard de Mandeville" and "Reverie."

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CHRIST'S TABLE TALK. A Study in the Method of our Lord. By Eugene Russell Hendrix, D. D., LL.D., one of the Bishops of the Methodist Episcopal Church South. Publishing House of M. E. Church South: Nashville, Tenn., Dallas, Texas. Price $1 net.

Bishop Hendrix has the reputation of being a great preacher. This book shows him to be a writer of striking ability and a man of spiritual force. One can not read these chapters on Christ's great conversations without a deepened impression of the wisdom and spiritual authority of Christ's words, and an increased desire to know him better. There is not in the entire book a sectarian or denominational note. It is a broad, Christian and spiritual treatment of the words of our Master. We should love to quote from it at length, but we prefer that our readers would secure the book and read it entire. Bishop Hendrix has enhanced his reputation and extended his usefulness in writing this volume, which does credit alike to its head and its heart.

Our Budget

—"Let us have peace!"

—Everybody fall in line for our great Centennial!

—Education, missions and benevolence to the front, and all side issues relegated to the rear!

—One of our Centennial aims is the increase of the circulation of our religious journals. THE CHRISTIAN-EVANGELIST appeals to its friends to co-operate with it in this work, to the end that its sphere of usefulness may be greatly increased.

—We make this appeal to those only who believe that the increased circulation of THE CHRISTIAN-EVANGELIST means increased prosperity for our cause, and a wider and clearer knowledge of the things for which we stand as a religious movement.

—It is a time when intelligent and conscientious people should study the character and influence of the religious journal they patronize and help to circulate. Will it help or hinder our work?

—No more potent force for good or for evil exists among us than our religious journals, which may either sow seeds of strife and dissension, or of unity and fraternity. "By their fruits ye shall know them."

—The Editor of THE CHRISTIAN-EVANGELIST is glad to announce, in response to many inquiries which are coming to him, that his health has been quite fully restored, and that he is feeling as well and as vigorous as he has for many years past. For this fact, and for the solicitude of his many friends, he can not sufficiently express his gratitude.

—A business man writes: "In the last two months I have put THE CHRISTIAN-EVANGELIST into about fifty families on the three months' trial." If all our friends to whom we made a personal appeal to help us in this way had done as well as this brother, think of what a service it would be, not simply for THE CHRISTIAN-EVANGELIST, but for the Cause which it serves! Many of our friends have done well in response to our request, but many others have, as yet, made no response.

—Dr. William Thompson is to hold a meeting for the church at Lineberry, Ill., in January.

—A. M. Adams has succeeded Dr. T. W. Bellingham as pastor of the church at Fremont, Mich.

—A. L. McQuary will spend his winter at Carthage, Mo., returning to Camp Clark again in the spring.

—Evangelist Beach preached the union Thanksgiving sermon at Perkins, Okla., while holding a meeting there.

—L. L. Carpenter, of Wabash, Ind., will dedicate at Mill City, Kan., Dec. 20. Charles A. Early leads the forces there.

—R. Russell is preaching in a good meeting at Arrowsmith, Ill., being assisted in the music by Miss Anna Shade, of Bloomington.

—George L. Snively and C. H. Altheide are to hold a meeting in January for the church at Marshall, Mo. "We expect a fine meeting," writes Brother Wharton.

—Report has it that Ben F. Hill, of Okmulgee, Okla., has a longing for old scenes, and may be induced ere long to return to Missouri. We shall be glad to see him back.

—Since 1895 E. L. Shelnutt has organized more that 20 churches in the cities, towns and country in Georgia, and reorganized another in South Carolina, and evangelized in several other states.

—The church at Abilene, Kan., where Clifford A. Cole ministers, reached its apportionment for state missions, raising $43, while its C. W. B. M. gained 30 per cent in members in their special rally.

—Since taking the work at Lees Summit, Mo., by Lee H. Barnum, there has been a gain in every direction. The church had been without a preacher for some time. The C. W. B. M. offering was more than $10.

—J. Q. Biggs has declined a call for the third year from the church at Golden City, Mo., and will close his work January 1. A successor is wanted for this field at once. None but hard-working men need apply. Address Miss Kate DeWeese.

—The church at Latham, Ill., observed State Mission Day with an offering of $40. The Bible school observed Children's Day for Home Missions, giving $9 to that cause. Funds are being raised and plans perfected looking to the erection of a new church building. Clifford S. Weaver enthusiastically leads the work here.

—T. W. Phillips, of New Castle, Pa., was a delegate to the Federal Council in Philadelphia. We were glad to see our business men represented in a movement that especially appeals to that class of men because of its great economic value as well as because of the large scale on which it proposes to carry on the work of the kingdom.

—We regret to learn of the death of C. A. Hicks, the beloved pastor of churches at Pomona, Willow Springs and Mountain Grove, Mo., where he had been at work for the past four years. He was one of our bright and talented young ministers and battled bravely. In another column we hope to present fuller particulars.

—E. J. Williams, 2837 Coleman Ave., Maplewood Heights, St. Louis county, Mo., desires to correspond with churches needing a minister, and is prepared to give references to those desiring them. Brother Williams has given satisfaction where he has hitherto labored. Churches desiring a minister on very reasonable terms may address him as above.

—There was a deficit of several hundred dollars in our apportionment for carrying on the work of the Federal Council. The delegates promised to raise from $10 to $20 each, in their home churches, and forward the money to the Editor of this paper. May we not have the assistance of others, who did not incur the expense of the trip to Philadelphia?

—R. Graham Frank has been holding a union meeting for the Baptist and Christian churches at Excelsior Springs, Mo. W. I. Cole is pastor of the Baptist church, and J. W. Gresham of the Christian church. This, we believe, is the first instance when such a meeting has been held at this place. The attendance was fine and the spirit admirable.

—The observance of C. W. B. M. day at Kendallville, Ind., was a great occasion. A. B. Houze made the address, and his wife and Mrs. Forest Butts led the campaign for new members, of whom 96 were enrolled. The church has recently installed a new heating plant at an expense of $750, which gives it the best equipped house in the city.

—"Allow me to thank you for the Christian attitude through the columns of your paper toward some problems before our people. It is a source of encouragement to turn to THE CHRISTIAN-EVANGELIST after reading some of the threats of certain journals to 'keep up the fight,' and find Christ walking on the troubled waters. This spirit alone can endure."—W. D. Trumbull.

—A. W. Kokendoffer delivered the sermon at the union Thanksgiving service held in the M. E. Church at Sedalia, Mo. He mentioned four special reasons why we should give thanks. First, our prosperous country; second, the rift in the clouds of partisan politics; third, the growth in temperance reform; and lastly, the union movement in all the churches.

—J. B. Boen has been six months with the church at Waxahachie, Tex. During this period there have been at regular services 44 additions, a Junior Endeavor Society, and a Bible class of 50 organized. Many improvements have been made in the equipment, and offerings taken for Church Extension, State and District work, etc., involving an outlay of more than $1,000, in addition to the current expenses.

—W. W. Burks, of Nevada, Mo., having declined the call extended to him by the West Fifty-sixth Street Church, New York City, for family reasons, Brother Robert Christie informs us that Brother William L. Fisher, recently returned from Oxford, England, was invited to visit the church, and received a unanimous call to become its pastor, which he has accepted. He will begin laboring with the church January 1, 1909.

—Joel Brown has been in a meeting at Brashear, Mo., where there were twenty-one additions up till the night before closing. There was raised $500 to pay all indebtedness, paint the church and purchase an individual communion set, besides $450 to pay for half-time preaching. A minister is wanted who will live at Brashear, and give half of his time to contiguous churches. Those interested may write to Dr. James Hanks.

—Evangelist William Thompson is in a meeting with the church at Minonk, Ill. The history of this congregation is worthy of note. About five years ago the church was practically lifeless, the building being dilapidated, and only a few members in the town; but with the help of Eureka, a few faithful ones were able to resuscitate the cause, and it is now growing. It is, however, weak financially, and the undertaking of a meeting will be quite a burden which F. M. Morgan, the pastor, says "this little congregation will be glad to have outside interested brethren share."

—The young people's department of the Christian Woman's Board of Missions will, this year, have a joint observance of the Centennial of our religious movement and the quarter Centennial of the existence of the department. It is hoped that at least 100 children's organizations will each give $100 to the mission funds of the department in celebration of these Centennials, and that each of the other organizations will contribute $25 in celebration of the twenty-fifth anniversary of the department. A life membership in the C. W. B. M. will be granted for every $25 given to its young people's department fund this year.

—Edward O. Tilburn, who has for sometime been in charge of our church at Butte, Mont., has entered the evangelistic field, and is open for engagements at once. Besides preaching, he directs a chorus, and furnishes books. When desired, he can give afternoon lectures on "The Church in Prophecy, or Studies in Revelation;" "Sermons in Outline," and "Familiar Objects for Children." He makes a specialty of church finance, in which he has been very successful, and uses charts and blackboards for illustrating sermons. He endeavors to make evangelism spell education. Brother Tilburn, who is willing to go anywhere, may be addressed at 119 West Galena St.

—H. James Crockett, who took the work at Bartlesville, Okla., a year ago, reports a net gain of thirty-five during the last eleven months, there having been forty-one additions. The erection of a building that is to cost $30,000 is proceeding. The basement, costing $6,500, is complete, and a work of completing the building will be resumed in the spring. Brother Crockett has an invitation to continue in the pastorate indefinitely.

—The church at Effingham, Ill., whose membership was recently largely increased by the meeting of Dr. William Thompson, has unanimously extended a call to W. B. Zimmerman, of Paris, Ill., to become the regular pastor. Educated at Drake, he is an enthusiastic and consecrated young man. He has been warmly welcomed, and at his first day's service there were five additions to the church. On the following Monday evening two who had made the confession in Dr. Thompson's meeting were baptized.

—F. E. Spooner writes of the good work at Augusta, Ohio, where he recently held his own meeting, assisted by Loren Furstenberger, his leader of music. Since Brother Spooner took the work last June there has been a great advance. The church building has been much improved, heater, baptistry and dressing rooms having been added. Most of the work was accomplished by volunteer labor. The good will of the congregation toward the pastor is seen in a very happy visit recently made to the parsonage, which was made to look like a country grocery store by the gifts of the flock.

—R. H. Sawtelle, of Indiana, Pa., has resigned as county evangelist, and is planning to enter the general evangelistic field. He has excellent credentials. J. D. Dabney, of Pittsburg, writes that his work as an evangelist and pastor has been well done. "He is an excellent man, and his preaching sets forth clearly the principles of the Reformation. His work has been the strengthening of churches and arousing the members, more than in getting great ingatherings, but he has held some meetings with quite a number of additions." Brother Sawtelle may be addressed at 867 Grant street, Indiana, Pa.

—The *Daily Press* of Newport News has an editorial note on the departure of D. S. Henkel, who took the work at Harrisonburg. It says that Newport News will lose a man of proved worth as a minister of the gospel and as a citizen. For three years he has been a factor for good in the city. "He is beloved by his congregation and, though his church is not a large one, he has occupied a prominent place in the city and holds the confidence and esteem of the public. Mr. Henkel's departure will be sincerely regretted, and he will carry with him to his new field of work the best wishes of all who know him."

—B. T. Wharton, of Marshall, writes: "R. M. Messick, of Salem, Oreg., pastor of the church at Marshall for three years during the eighties, is visiting his old friends in Missouri and preached for us last Sunday. He expects to remain in the state a year, and would like regular employment with one of our churches for that time. Some church ought immediately to make use of this opportunity, for he still preaches with much of his old-time vigor and earnestness. His sermons are highly spiritual, and, together with his experience, should be very helpful to the life of the church where he labors. Write him at Chillicothe, Mo.

—We have announced briefly that L. A. Betcher has resigned at Alexandria, La. He has not decided yet as to where he will go, nor has the congregation selected a successor. He has been a faithful worker for his church and for the betterment of conditions generally in the city during the past three and a half years. The local newspaper says: "He will be missed by his congregation and by hundreds of others who were not in his flock, but who wished him success in his work." We trust Brother Betcher will find a field at once, and that there will be no interregnum at Alexandria injurious to the work, which ought to receive an added impetus by our convention at New Orleans.

—Elvert E. Moorman has closed his work with the Christian Church at Danville, Ind. On the occasion of his last service the pastors of the other churches in town dismissed their congregations, bringing them to the Christian church, which proved inadequate for the crowd. A splendid spirit of fellowship and good will was manifested, and 13 responded to the invitation, making 16 accessions for the day. This gratifying result is said to have been largely contributed by the Coombs-Lucey meeting, closed a week before. Brother Coombs and his family are members of this congregation. Brother Moorman assumed charge of the Englewood Christian Church the first Sunday in December.

—H. D. Williams, who has been for the past three years at Ames, Ia., has just entered upon work in his new field as pastor at Kalamazoo, Mich. The church to which he has been ministering is one of the most important in Iowa, for there is located the College of Agriculture and Mechanic Arts. An effort has been made to consolidate the Baptist and Christian churches there, but for the present without success. A pastor will, doubtless, be secured soon. Kalamazoo is a very inviting field, and the church a fine missionary one. We regret to lose Brother Williams from the Iowa field, for he has been a valuable special correspondent to THE CHRISTIAN-EVANGELIST, but we are sure he will bring strength to Michigan and help advance our plea in that great state.

—"Why does the Centennial committee insist upon putting Prof. Willett on the program, and why does he persist in going on with the embarrassing situation that has arisen."—Thomas L. Cooksey, M. D.

We claim no authority for answering either of these questions, but as our opinion is asked, we reply that we suppose the Centennial committee feels that it has no right to demand the resignation of Prof. Willett from the program, and that Prof. Willett believes that, under existing conditions, he has no right to resign. In other words, we give both parties credit for acting conscientiously. We accord the same motive to the brethren who have criticized the committee and Prof. Willett. Can not we, then, mutually forgive each other and cease this hurtful agitation?

—Clifford A. Cole recently closed his second years' ministry with the church at Abilene, Kan. During this time there have been 119 additions. The Bible school attendance has more than trebled; the C. E. Society made one of the strongest in the county, and the church has become one of the best missionary congregations in the state. Brother Cole's salary has, for the second time, been increased, and he deserves it. The bulletin of the Abilene church has the following statement on its front page: "This church practices Christian Unity, upon the New Testament basis. No creed or test of fellowship is required or applied except that found in the Word of God. All human opinions and speculations are laid aside that the commandments of Christ may be heard and obeyed." It is a statement that ought to be emphasized just now.

—L. C. Warren, a venerable Disciple living at Veedersburg, Ind., expresses, in a personal letter to the Editor, deep solicitude over the present situation among us, and thinks it is time for all lovers of our cause and Christian liberty to "speak out," and let their influence be felt on the side of truth and right. "Tied to my cushioned chair," he writes, "unable to do anything, I feel like appealing to my brethren to fall in line, and save our cause from everlasting disgrace. Shall the work of the fathers go for naught? Must our proud standard be pulled down, and scores, like unto your humble brother, go down to the grave feeling that they have labored and sacrificed for naught?" This aged brother, now in his seventy-ninth year, feels deeply concerned that we shall not sacrifice our liberty in Christ on the altar of opinionism.

—A summary of the year's work of H. B. Robinson just closed at El Paso, Tex., shows 65 additions at regular services—7 by baptism, 20 by statement and 28 by letter, and a 35 per cent increase in the amount of missionary offerings. The pastor has been a busy man, both in the way of calling, speaking and other incidental work, which the minister has to perform, while he has published over 30,000 words in the local press. Mrs. Robinson has, among other activities, organized a young married people's class, with an enrollment of 40. They are taking up the study of the origin, contents and purpose of the books of the New Testament. The decrease of work in a number of industries in the city has made it a hard year financially for many members of the church, but we trust that a more settled condition will now prevail and that there will be no financial struggle.

—We are fortunate in having two reports of the Georgia convention, one of which appeared in our issue of last week. E. Everett Hollingworth kindly sent us some notes, and among the things not already reported, says: "Marion Stevenson, of St. Louis, conducted four Bible study hours during the convention and pledges were made by the delegates present for the organization during the coming year of fifteen adult Bible classes and six teacher training classes. Brother Stevenson was a revelation to all and his work will bear fruit. A C. W. B. M. auxiliary for the Fitzgerald church was organized with twenty members." The next convention will be held at Dublin. The state board for the coming year is as follows: President, T. E. Patterson, Griffin; vice-president, H. K. Pendleton, Atlanta; secretary, Bernard P. Smith, Atlanta; treasurer, F. J. Spratling, Atlanta; W. H. Roper, Macon; H. M. Patterson, Atlanta; John H. Wood, Winder.

—The church at Fremont, Neb., is now out of debt. There has never been a time when the current expenses have been paid from the offerings of the membership, and for several years debt has been accumulating which had reached nearly a $1,000. I. H. Fuller, the present pastor, took the matter in hand and now the way is clear for a progressive campaign for souls, and the Centennial year can be entered with brighter prospects than ever before. Sixteen new names have been added to the register since October 1. Brother Fuller says all that is needed now is a modern church building and a better pastor. No doubt the complete equipment can be improved, but the results that have been achieved in the past fourteen months would seem to indicate that the present

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pastor is good enough. The Bible school under the care of J. W. McClure makes good gains. There are three ladies' aids, four organized adult classes, and other well organized work.

—The preamble and resolutions passed by the ministers of St. Louis by a unanimous vote, together with our symposium, give further evidence of the overwhelming sentiment of the brotherhood in favor of peace on the only possible basis on which permanent peace can be had, namely, conformity to our own fundamental principle of loyalty to Christ and liberty in Christ. To sacrifice that principle would be to leave nothing worth celebrating.

—We call attention to the announcement made elsewhere of a new magazine to be published by the committee appointed at New Orleans convention for the organization of the men of our brotherhood for effective Christian work. The publication, which will be called "Christian Men," will be a magazine of thirty-two pages, and will begin about January 1. Fuller notice will be given when we receive a sample copy. It is likely to be a live magazine, and will, no doubt, find or make a place for itself among the publications of the brotherhood and serve a useful purpose.

—The church at Providence, R. I. which was founded a year ago, has now about 30 members, and has secured a property worth $5,000, centrally located. The cost, however, was approximately only $3,000, but owing to floating indebtedness for seats, heating apparatus, etc., there has been little preaching lately, and unless help comes at once the work will be seriously crippled. There are 350,000 people within five cent fares of this church. Several families of Disciples have moved in from the Middle states, but all are wage earners and times have been hard. Those inclined to help may address W. R. Foster, 238 Ohio avenue, who will answer any inquiries. The New England Missionary Society, we understand, will help some, but is lacking in funds. Douglas Webber, of Pawtucket, R. I., is the acting pastor, and says that a few hundred dollars invested now will enable the church to hold what it has gained in this second city in New England.

—Our St. Louis churches have enjoyed a rich spiritual feast in the visit of Dr. Royal J. Dye, who spoke Sunday morning and evening in the Hamilton Avenue Christian Church, and on Monday evening at the First Christian Church, using at the latter place his stereopticon. He also addressed our ministers' meeting at their assembly room, in the building of the Christian Publishing Company, on Monday morning. In all these addresses he thrilled us with the marvelous facts of the work at Bolenge, Africa, and with the wonderful opportunities which are open to us in that dark continent. Never since the days of apostolic ministry has the power of God to cleanse, regenerate and elevate human life, been demonstrated more convincingly than in the mission at Bolenge. Dr. Dye tells his story without the slightest effort at ornament or adornment, but his facts are eloquent, indeed. His visit will prove a blessing to all our churches.

—B. H. Melton, of the Marshall Street Christian church, Richmond, Va., recently celebrated the sixth anniversary of his pastorate there, and a large congregation assembled, composed of members and many friends of this popular pastor. One of the daily papers has the following report: "The main thought of the morning sermon was, the church is not the pastor's field in which to work, but his force with which to work. The pastor's special line of work is with the young people, especially men. Some of the results of his six years' pastorate are the following: Calls, 5,125; additions to church, including especial meetings elsewhere, 420; funerals, 123; marriages, 48; present membership, 540; amount raised for all purposes this year, $4,680. The congregation is now planning to build a new church at the cost of $40,000. The church has under its direction one of the best working Bible schools in Richmond. Mrs. Melton has charge of the largest adult Bible class in the city. At the close of the service yesterday many turned to say, "God bless you."

—We announced very briefly in a recent issue the resignation of W. F. Turner at Joplin, Mo. This was accepted by the First Christian Church, and Brother Turner will probably make the change to Peoria, Ill, where he has accepted the call of the Central Church, early in the new year. On January 1 he will complete ten years of service in his present pastorate—years that have been somewhat eventful. When he first went to Joplin we had just over 300 members in that city, who met in an old frame house, with a long standing debt. The first year of Brother Turner's work the debt was paid. The next year a movement was started to erect a modern building, and in December, 1901, L. L. Carpenter dedicated it, the total cost of the property being about $25,000, though under present valuation it is worth $40,000. It was in 1903 that was held here one of the first of our great evangelistic meetings, when 675 were recorded under the leadership of Evangelists Harlow and Ridenour. The same year the South Joplin church was organized and housed under the leadership of J. W. Baker, who had served as Sunday-school superintendent, and later was persuaded to become minister of the new church. That congregation to-day has nearly 600 members, and G. L. Peters is its beloved minister. In 1904 the debt on the First Church was paid in a memorable financial campaign, which lasted thirty-three weeks before the mortgage was burned. A year later the church became a living link in both home and foreign missions. In 1906 a mission was started at Villa Heights, which grew into a third church, a house being erected and dedicated free of debt under the leadership of Brother Baker, who was then serving as county evangelist. In February, 1907, the First Church called J. W. Famuliner as assistant minister, to give half his time to the new Villa Heights church, but in January of this year he was called by this for all his time, and has just concluded a fine meeting with 21 additions, which brings the membership almost up to 100. The First Church has also just concluded a meeting with 57 additions, the evangelists being Harlow, Kuhn and Miss Hite. If fourteen more people unite with the First Church during this month, it will bring the number of additions there, in this decade of service, up to just 2,000. But several hundred besides this have been received at meetings held by Brother Turner at other places. The present membership is between 800 and 1,000. Brother Turner finds it hard, indeed, to break away from a field where he has given so much of his energy, thought and tears. The demand on his physical strength has been great.

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Who Are Our Own?

The famous declaration of Paul that "he who does not provide for his own, especially those of his own household, is worse than an unbeliever," meets with increasing acceptance every day. On this principle as citizens we provide for the old soldiers; as stockholders we are giving pensions to our employees on the railroads and in the mines and factories; as Christians we must be no less thoughtful of aged and disabled ministers of the gospel.

Everybody recognizes this obligation. Everybody will agree that the minister, instead of being the last man to receive a pension, should be the first. But it is notoriously true that "what is everybody's business is nobody's business." He is not my preacher and he is not your preacher, and he is not our neighbor's preacher, especially, but he is our preacher. And while we have been mortally slow in funding our fellowship, he has been suffering.

So we have come to the last year of the century which has been made a glorious era in the restoration of apostolic Christianity, principally through the self-sacrificing labors of God's ministers. We dare not think of coming up to the Centennial of rejoicing and the inauguration of the greater century that is to follow without everyone joining in a splendid Centennial offering for Ministerial Relief. The only members exempt from this fellowship of love and remembrance are those who made the good confession without a preacher's appeal, were raised out of the waters of baptism without a preacher's hand, and have been strengthened and cheered in the Christian life without a preacher's help. Let all the rest of us join gladly in the offering on the appointed Lord's day this last month of 1908.

W. R. Warren, Centennial Sec.

Another Overture for Peace.

The St. Louis Christian Ministers' Association, at its regular meeting, December 14, passed the following resolutions: (There were present thirteen resident preachers and several visitors; the resolutions were unanimously adopted.)

Deeply regretting the strife that has arisen over the proposed Centennial program, while not at this time either defending or assailing the opinions, theories or teachings of any one personally concerned in the controversy, we respectfully submit the following resolutions:

1. That we believe the program committee to be a representative one and that in their selection of speakers its members acted as they deemed wise and right, and that the committee alone, and not our missionary societies, should be held responsible for its work.

2. That we entreat our brethren everywhere to withhold further criticism on the Centennial program (as yet imperfectly published), and we particularly protest against allowing any difference of opinion to be made a reason for withholding support from our missionary organizations.

3. That loyalty to our fathers and our plea demands that our brethren—editors and correspondents alike—refrain from all further acrimonious discussion of these matters. Thus, with the exercise of forbearance and charity, which are among the first principles of our holy religion, we shall preserve unsoiled the platform on which the apostles long ago and our fathers of more recent times fought their splendid battles for truth and Christian unity, that so the Pittsburg convention of 1909 may be to our great and beloved brotherhood the glorious crowning of the past eventful century.

4. That a copy of these resolutions be sent to THE CHRISTIAN-EVANGELIST, the *Christian Standard* and the *Christian Century*, with request for publication.

L. W. McCreary, President.
G. E. Ireland, Secretary.

A Correction.

Some of the friends of the Foreign Society are confused as to the Centennial program at Pittsburg, October, 1909. We will be pardoned for two corrections:

The Foreign Society has nothing to do with the Centennial program. It has made no suggestions whatever as to the speakers. Eleven members of the twelve on the Executive Committee of the Foreign Society did not even know who had been asked to speak until the subject was mentioned in the papers.

2. The program of the Foreign Society is one thing, and the Centennial program is an entirely different thing. Some seem to think they are one and the same. This is a mistake. The Foreign Society is responsible only for its own program. The Centennial Committee, composed of sixteen members, arranged the Centennial program. One member of the Executive Committee of the Foreign Society happens to be on the Centennial Committee, but he was not appointed to represent the Foreign Society, but to serve the brotherhood as he may be able.

These are the exact facts.—*The Missionary Intelligencer.*

Dr. Thompson at Mt. Carmel, Ill.

On November 8 we began a meeting, with Dr. William Thompson doing the preaching. Early in this year we closed a meeting with Charles Reign Scoville, in which over five hundred expressed the determination for a better life. Following so closely upon that wonderful meeting, it was hardly to be expected that there should be an overwhelming number of additions, but rather it was the desire that the services should partake more largely of the nature of a rally of the forces of the church to the end that the building project might be opened up with the coming spring. The results are not in the least disappointing. From first to last 47 responded to the invitations, 26 for baptism, 14 made statement, one reclaimed and six came by letter. The church was helped and uplifted, the presentation being such that many who seemingly were losing their grip on the better things heeded the warnings and are earnestly renewing their spiritual activities. Many from other churches came regularly and went away saying, "I never heard it like that before, and I am sure there is something wrong with me." Seed was sown that we feel sure will bring fruitage in days to come. Our great and almost fatal handicap was that our house was too small; many had to be turned from the door night after night. Really it was heart-breaking to have the people coming and no room to house them long enough to have the gospel preached to them. Of the preacher we have no words of fulsome eulogy. He is surely a coming man. His methods are unique and different in some respects from those of our evangelists. But there is not a sign of departure from the plain paths of scripture. He is an orator of rare power, with many flashes of thrilling eloquence. But, best of all, he is in desperate and deadly earnest, believing the gospel to be "the power of God unto salvation," and that he has no other business than to preach it with all the power of his being. We here are predicting a great future for his ministry, and shall pray for his success wherever he goes.

Dr. Thompson has located his family here in Mt. Carmel, and those wishing his services will reach him by so addressing him. We trust that he may be kept busy, for he is too able a man to be allowed to be without work. J. W. Kilborn, minister.

Ohio Letter.

Preachers are moving in Ohio even if it is cold weather. They move in season and out of season—quite a good many out of season. C. R. Oakley, recently of Wauseon, has moved to Mansfield to assume the responsibilities of that flock. He has the good wishes and prayers of the brethren.——C. B. Reynolds has moved from New Philadelphia to Alliance and will minister in Word to that collection of saints. He, too, has the good will and prayers of the brethren.——J. B. Smith has come from Pennsylvania to look after the welfare of the disciples who are called Christians only at Jackson. We extend to him a most cordial Buckeye welcome.——A. M. Hurd has been unanimously invited by the congregations at East Liberty and Middleburg to preach for them. He has accepted the invitation and has begun his duties.——Adolphus Moffett has come back home from Evansville, Ind., and taken the work at Wauseon. That is just right. He knows that no state is like Ohio.——O. G. Blackwell has resigned at New Holland, but whereunto we are not now informed.——C. J. Tanner is helping the Hiram church in a ten days revival.——Brother Tanner will be a very happy fit for this delicate task. There has been thorough preparation and a good meeting will no doubt result. C. S. Brooks, of New Castle, Pa., has just closed with the Second church at Warren. It was a good meeting with quite a good ingathering.——L. I. Mercer is holding his own meeting at Springfield, assisted by the Kendalls in song and personal work.——Gypsy Smith has been in Cleveland two weeks. His work is pronounced the best ever done in the city. He is a unique character. He has no eccentricities. He is just a plain, quiet, forcible preacher of the eternal gospel of Christ. He is not a manipulator. He is a man of great faith. Most of our evangelists could sit at his feet with great profit.——I. J. Cahill recently gave his lecture, "The Gentleman from Ohio" before the Men's Club of the church at Uhrichsville. C. A. Freer.

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Florida State Convention

It was held at Tampa. It was up to the high watermark, and one of our best. Harmony prevailed throughout. We had J. J. Haley, representing the F. C. M. S., Ministerial Relief, and the Centennial Committee; J. A. Denton, representing the A. C. M. S.; J. H. Mohorter and W. B. Shaw, representing the N. B. A.; and Mrs. M. E. Harlan, Cor. Sec. of the C. W. B. M. The convention opened Nov. 12, with C. W. B. M. day, one of the very best days of the convention. One of its glad features was the presence of Miss Rebel Withers, for fourteen years President of the State C. W. B. M., but for the last two years unable to serve on account of failing health. While not yet able to take up very active work, she is much improved and was able to be in the convention. Sister Armstrong, of the Jacksonville Church, was made president when Miss Withers was obliged to rest, and she made an excellent State President till she left the state a few months ago. Mrs. R. T. Walker, vice-president, presided over the convention most acceptably. Mrs. F. J. London was elected president for the ensuing year. She and her husband have recently returned to the state after an absence of three or four years. They are both well known to the Florida churches as strong C. W. B. M. workers. They live at DeLand. During the convention the C. W. B. M. obtained fourteen life memberships. This means $350 for their treasury.

Friday was given to our general societies. All their representatives gave us able and inspiring addresses. The N. B. A. took pledges for an Old People's Home, to be located in the South. The pledges and money received amounted to $157.50. This is a most worthy cause that appeals to every tender heart. We rejoice in the liberal response it met with in our little Florida convention. But the stronger states do not permit these appeals for money in their State Conventions. If permitted for one worthy cause, why not for another equally deserving? Where is the stopping place? Will not many shun our conventions if thus beseiged when they go? This is a question of the greatest good to the greatest number, all things considered.

Saturday was State Day. Encouraging reports were made by the state officers, evangelists and churches. The tide is slowly rising in Florida, which is admittedly a difficult field. Three new organizations were effected during the year, and nearly all the churches reported progress.

Three of the other churches of Tampa opened their pulpits to us on the Lord's day, one Methodist, one Presbyterian, and one Congregational. These were occupied by our ministers morning and evening. Brother Mohorter preached morning and evening at the Christian Church. He is the right man in the right place.

Our convention over, we turn our faces to the last year of the first century of our movement. We confidently expect it to be the best in the history of our state. Our convention meets next year at DeLand, Nov. 8-10. One item on the program will be, "Echoes from the Pittsburg Convention, or the Centennial Convention." What a year this is to be to the disciples! Brother, sister, shall not Florida be equal to the great occasion?

T. A. Cox, Cor. Sec.

North Carolina Convention

The sixty-fourth annual convention of New Bern has gone into history. Three hundred and twelve visitors enjoyed the hospitality of Kinston for four days, Nov. 17-20. The church house was crowded at all sessions, and in the evenings scores were turned away. According to custom, the first day was devoted to the interests of the C. W. B. M. The women are doing a wonderful work in the Old North State. Every auxiliary was represented. Addresses were delivered by Mrs. R. F. Hill, Mrs. T. Midyette, Mrs. H. T. King, Miss Kathleen Salmon and others. The reports from the various unions and the Cor. Secretary showed a marked growth in attendance and receipts. Mrs. J. J. Taylor gave a fine report of the children's department. A symposium on "Our Forms of Work" was participated in by Mrs. G. W. Coan, Mrs. J. J. Rogers, Mrs. Ida Ellis, Miss Flora Petree, Mrs. J. A. Erwin, Mrs. J. C Barrington, and Mrs. T. L. Willingham. This report would be incomplete without mention of Miss Mary Orvis, of Richmond, Va., who represented the work of the national Board. It was the writer's good fortune to travel across the continent on "The Christian-Evangelist Special" in company with Miss Orvis, J. A. Hopkins, and a host of the Lord's chosen. Miss Orvis has served Virginia and North Carolina faithfully, and now she goes to Monterey, Mexico, to labor with our friend Mrs. J. H. Fuller and the other missionaries in that important city. The "Young People's Hour" was beautifully presided over by Miss Malissa May.

The last three days of the convention were devoted to the general interest of the state. Each union was heard from, each mission church of the state Board reported. Atlantic Christian College and Industrial Christian College were represented by their presidents, J. C. Caldwell and J. W. Tyndal, the Sunday-school interests were given prominence, and such men as J. J. Haley and J. H. Mohorter told of our benevolences and mission enterprises outside of this state. No worthy interest that sought admission on the program was refused. In some respects the North Carolina organization is exceptional. Not only is there a manifest willingness to encourage world-wide evangelization, but with a liberality hard to excel, money is contributed to carry on the work. After a rousing speech by Pres. J. C. Caldwell, of Atlantic Christian College at Wilson, about $1,100 was quickly raised as a help in cancelling the debt on this growing institution. Eighteen as bright young men as the Lord ever made attended the convention in company with their president, J. C. Caldwell. The college session was glorious. Addresses were delivered by five of these brainy students: C. B. Mashburn, C. F. Outlaw, C. M. Morton, Hayes Farish and A. J. Manning. The college quartet, directed by Prof. J. D. Bowles, sang several numbers. Enthusiasm ran high. College yells and college songs told the natives that the college spirit was in the air.

In addition to the brethren of note and ability whose names have been mentioned, must be added those of P. B. Hall, the courteous pastor of Kinston Church, who has just left the state to teach in the college in Lynchburg, Va.; H. C. Bowen, the new pastor in Belhaven, a native North Carolinian, who returns to his own; D. H. Petree, who preached the convention sermon with clearness and beauty; D. W. Arnold, whose rousing address on "The Missing Link—Shall We Find It?" will long be remembered; J. A. Erwin, the whirlwind of Wilmington, who uprooted everything, even the money in our pocketbooks. He raised a large sum for state missions. J. B. Robertson, Gen. Sec. of the N. C. S. S. Ass'n.; and Dr. R. H. Jones, teacher of the first teacher-training class to graduate in North Carolina; S. P. Spiegel, of Alabama, a strong man, who enters this state as pastor of the Wilson church; and L. P. Springle, who spoke on "Financing the State Work."

The C. W. B. M. officers for the ensuing year are: Pres., Mrs. R. F. Hill; Vice-Pres., Mrs. J. W. Grainger; Cor. Sec., Miss Etta Nunn; Treas., Mrs. Martha Moseley; Supt. Y. P. D., Mrs. J. F. Taylor; Advisory Board, Mrs. N. J. Rouse, Mrs. Sarah Askew, Mrs. Julia M. Parrott, Mrs. T. L. Willingham, Mrs. R. L. Crisp. The following were chosen to serve the churches as a state board for the coming year: Pres., J. W. Hines; Vice-Pres., J. H. S. Hodges; Cor. Sec., J. R. Roundtree; Treas., Geo. Hackney; Rec. Sec., C M. Morton.

The state work is about to suffer a great loss in the removal of W. G. Walker, an energetic, persistent, politic, sweet-spirited and consecrated Cor. Sec. as it is possible to find. He has done a wonderful work. The burden of the state has been upon his heart, and this convention could not be recorded as the "best yet" had it not been for his consecration and unceasing toil. The church that secures his services will be fortunate indeed.

Claude C. Jones.

New Bern, N. C.

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NEWS FROM MANY FIELDS.

The Twin Falls Meeting.

As a result of the efforts of evangelist Amos K. Clarke the gospel has been firmly planted in one of the most important new towns in the northwest. Twin Falls, Idaho, is a city of 4,500, a county seat and the commercial center of one of the largest irrigation projects in the world. New lands are opening for settlement and people are coming in very rapidly. There is but one other organized Church of Christ in the southeast third of the state. The Church of Christ was among the most active churches in town; none of them were strong. Our workers were few, our building was small, and the tabernacle where the meetings were held was not centrally located and difficult to heat. Furthermore, other churches and ourselves had held meetings in this new city with no results. Of the 132 persons who responded to the invitations, 83 made the good confession, many being men past the prime of life. The cause of the great ingathering was the strong preaching of Brother Clarke. One man had not attended church for twenty years, and said his case was hopeless. He confessed Christ at the first service he attended. Another said he had "never heard the gospel preached like that" and confessed Christ, with several of his household, after hearing two sermons. One little girl did not wish to wait for the invitation, but stood up and confessed Christ before the sermon commenced. We felt that the revival was only beginning when it closed.

I can not speak too highly of the singing of the evangelist's daughter, Miss Susie Clarke, and Miss Ruth Dollinger, both cultured singers, who sang songs of deep appeal, night after night, and led the chorus in great praise services. Mrs. Clarke, besides her assistance with the music, with her brother, Dr. Stevens, and Miss Dollinger, won many souls to Christ by personal efforts. The Clarke family and their helpers endeared themselves to all those who attended the meetings.

Ray M. Beauchamp, minister.

Haddock at Pecos, Texas.

On November 25 we closed the greatest meeting in the history of the Pecos church. For years a few faithful ones have been doing what they could to keep the work moving. Some of these were present to rejoice in the reaping; some have gone to other fields, and some to "fairer fields on high." O. P. Spiegel led us in our meeting last year, when 17 were added, from all sources, bringing our membership to about 52. January 1, 1908, we numbered 55, and our watchword was "Double our membership by 1909."

We had heard that one J. L. Haddock was not afraid of anything, and that he had succeeded under the most unfavorable circumstances. He agreed to assist us, and on October 15 our campaign began, with Talmage Stanley leading the song service. We had kept the meeting before the people of the town for four months, and I think we had fully 400 present at the opening service. Our tent was well located, and the people continued to come. Brother Haddock took two weeks to lay his foundation, and did not press the invitation until that work was done. The results were as follows: There were 72 additions—9 by letter or statement, 6 reclaimed, 9, who had been baptized, from other bodies and 48 baptisms. The last night of the meeting $5,800 was pledged for a new building. We expect to have it completed in August, 1909, when Brother Haddock will again lead us on to victory. The mark set in our watchword has been reached and passed, and we yet have a month remaining in which to reach others.

If you want a man who can preach the whole truth, under any circumstances and in a spirit of kindliness and love, send for Brother Haddock. Let him stay his own time, and he will move the community.

The interest increased to the close, and there were 31 added during the last three days. One thing more must be told: One of the converts said that in days past he had spent a great deal of his time in cussing the "Campbellites" and the third party. "But now," he says, "I have no more to say about the third party, for if I knew what they stand for I might be one of its supporters." Pray for us, that we may be able to care for the newborn babes in Christ. Homer L. Magee, minister.

Pecos, Tex.

Notes From Fulton, Mo.

The Fulton church has enjoyed, in some respects, the best meeting in its history. It lasted twenty-three days and resulted in 79 additions—51 by confession and baptism and four from other religious bodies. W. F. Turner, pastor of the First Christian Church, Joplin, Mo., did the preaching, and A. O. Kuhn, of New York City, chorus director for Evangelist W. E. Harlow, had charge of the music. Two months of preparation had been had in the way of agitation and meditation, during which time there were eighteen additions to the church, six of which were by conversion.

Brother Turner's preaching was "in the demonstration of the Spirit and of power," simple, sane, sound, scriptural, soul-moving, sin-convicting, utterly devoid of sensationalism, yet possessed of a quiet but intense earnestness of great spiritual potency. In addition to the numerical increase, the church and community has had a rare spiritual uplift.

Brother Kuhn has not long since come to us from the Presbyterian church. He is an accomplished musician, a consecrated young preacher, and the church has never had a more able song leader and soloist. A large chorus of seventy voices ably seconded his labors. On November 29 he was ordained to the ministry by J. B. Jones, W. F. Turner and the writer, and the elders and deacons were also set apart, according to scriptural authority, for ordination to their respective offices. Many said that this was one of the most beautiful and impressive services they had ever witnessed. If those churches in which the ordination of the diaconate and eldership has fallen into desuetude could have witnessed this service, the scriptural precedent would again be practiced.

This church, on September 6, also ordained Clarence F. McCall to the ministry. He and his wife, while laboring as missionaries in Japan, hold membership in this church. They are supported by the church at Bethany, Mo. This church has for the past two years supported Miss Rose Johnson, of Akita, Japan.

I held a short meeting recently at the Central church, located four miles west of Fulton. There were eleven additions, nine by conversion.

William Woods College enters upon the year with the promise of this being the best in the history of the institution. There are 200 students enrolled, 135 of whom are boarders. It is a Christian school, not only in name but in fact. This is evidenced not only by the highest Christian ideals being constantly upheld by the president and faculty, but in the fact that of the 135 students boarding in the college all are members of some church with the exception of thirteen. The good work done by President Jones for this school is beyond calculation. He has brought it from the verge of bankruptcy, struggling with overwhelming debts, almost lost to the brotherhood, to a high state of prosperity, free from debt, second to none of our colleges for young women. A great trinity has been at work for the institution—its president, its greatest benefactor, Dr. W. S. Woods, of Kansas City, whose name it wears, and the unseen Helper, who has ever been recognized as sufficient for all its needs. To these must be added a very superior faculty, a large number of benefactors and a great host of friends. The most cordial and co-operative relationship exists between the church and the college. W. A. Fite.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

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Beaver Falls Meeting.

On October 25 we dedicated our new building and began a meeting on November 8, with John G. Slayter, of Pittsburg. The services lasted twenty days and there were sixty three accessions, the pastor having seven additional the following Lord's day. Beaver Falls is the seat of the only Reformed Presbyterian college in this country and the city is permeated with Calvinistic doctrine. Until recently the Christian Church was but a small body and their building an inadequate one. Upon the completion of the new building, the pastor requested the privilege of choosing an evangelist and of advertising the meeting. The result is that the Christian Church is not the little, out-of-the-way affair that it has been hitherto, but is first in the community, in every respect.

Brother Slayter's manly, scholarly and sincere sermons won the hearts of all the people who came out to hear him, and the common verdict is that his equal was never heard in this city. The church now has a membership of over four hundred, most of whom are active. The present pastor has had 179 accessions since locating with the congregation in January, 1906, and we have also completed a new building worth to-day about $30,000. J. W. Darby, pastor.

Beaver Falls, Pa.

Meeting at Salina, Kan.

Wilhite and Gates closed a meeting for us November 29 that may be of more than local interest. The meeting lasted twenty-six preaching days. One hundred and sixty-two were added to the church; 94 of these were young men and women. There were very few children among the converts, owing to the fact that the Sunday school is closely gleaned all the year round. The meeting, which was a man-to-man struggle from the beginning, began in the midst of a very hot local campaign and ended in a week of bad weather. This is considered a difficult field for revival work.

The evangelist was engaged a year ahead. The meeting was kept before the people throughout the year. Every sermon for six weeks before the revival bore directly on the meeting. Cottage prayer-meetings were held; hand bills were distributed in every home. "V" shaped sign boards were placed on the principal street corners. Window hangers were put in the business and office and home windows. A tabernacle, 55x120 feet, was built, $450 being raised for this purpose. A string of electric lights a block long, and another running across the street in front of the tabernacle, were installed. A corps of twenty-five men, under the leadership of Howard C. Rash, did the ushering and a similar number of women, under the leadership of Mrs. D. L. Batchelor, were organized for personal work. Each man and woman had a "station" indicated by a number. These two organizations were very effective. Several thousand tracts from our National Board of Evangelization were used. Probably twenty-five hundred people were within hearing distance on Sunday nights and hundreds were turned away.

Wilhite and Gates are Christian gentlemen. They left no bitterness behind them. They abused no one. They preached and sang Christ. Wilhite's appeals are exceptionally strong. Gates' solos were the most effective ever heard here. His leadership of the chorus of a hundred voices was fine.

This is the largest single meeting ever held in Salina. The total cost will run up to near a thousand dollars. Something over $400 of this went to the evangelists as a free-will offering.

David H. Shields, minister.

Fund to Cover Loss at the Southern Christian Institute.

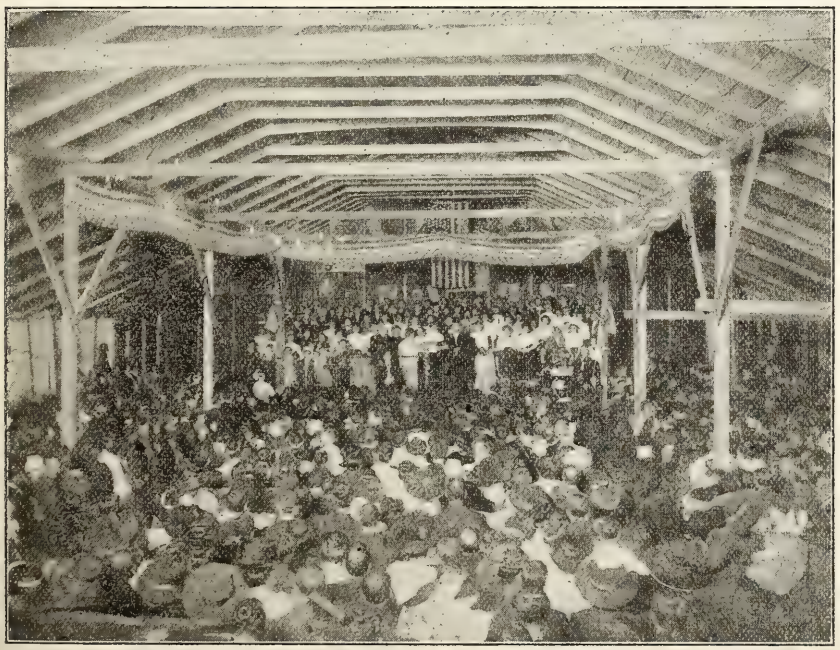
Gifts received to Nov. 20 toward covering the loss at the Southern Christian Institute, caused by the burning of the girls' dormitory there, amounted to $466.65. Then we have pledges to the amount of about one hundred and fifty dollars which would make only a little over six hundred dollars. We need $3,000 to tide us over this time of loss.

I heartily thank those who have so promptly responded, but the amount so far received is only about one-sixth of what I actually need to make good the loss at our Southern Christian Institute. Will not our brethren see to it that I have this $3,000? This institution has never been adequately equipped for its great work. I ask not for anything fancy for it, but for just a plain working equipment for the great work it has before it. This school has been a part of the work of the Church of Christ for twenty-five years. We have now come to a time which we might almost call the "parting of the ways," must either go forward and properly equip it for its great work or lose what cannot be estimated in dollars and cents. We have come to a time when this work calls for development; for a broader basis for work.

Will not our brotherhood heed this request for $3,000 now that we may recover the loss made by fire and lay the basis for a better equipped work at this school whose work is nothing less than the part in the redemption of a race and the solving of one of the grave problems of this land of ours?

Send personal gifts, and let Churches send offerings that this Institute may go forward in its righteous work.

Send gifts to C. C. Smith, 1365 Burdette avenue, Cincinnati, O. C. C. Smith.



Tabernacle at Salina for Wilhite and Gates.

Notes from Oklahoma.

I have been in the old Creek country for two months or more. It has been very rainy most of the time. In fact, it has seemed to me that central Illinois has been transported to these parts.

I preached two weeks at West Tulsa, with seven added. In a week, at Haskell, there were no visible results. I also preached almost a week at Boynton, where we have no organization and but few members, most of whom are women. There are but four or five men who have ever been identified with the church, and some of them are akin to the Laodiceans. Brother Sterling, of Missouri, expected to hold a meeting there soon. If he does not do so, I may return thither.

There is work needed in the rural districts here, but there are few school houses, as yet. However, there are several building and others contemplated.

H. W. Robertson.

Oklahoma Christian University News.

Last year Oklahoma Christian University won the silver cup from the Congregationalist College at Kingfisher. This year the Epworth University, of Oklahoma City, came up with three lawyers, expecting to carry the cup home with them; but our preacher boys outtalked the lawyers. O. C. U. is the only college in the state that has succeeded in winning this cup twice.

Enthusiasm ran high. The occasion reminded one of a great convention. Enid learned, better than ever before, what a great school she has in her midst.

O. L. Lyon.

"A Double-Linkum."

This is a word coined by E. J. Fenstermacher, Bowling Green, to tell the story of the big advance made by that church in the support of Kentucky Missions. They have provided enough money to insure the putting of two men to work in the 20th District.

That is a fine record for the Bowling Green Church and their preacher.

Cadiz has joined the living-link class. Mayfield has agreed to do likewise and of course Owensboro will not fall behind her usual record, with Dr. M. Gano Buckner at the helm and the splendid foundation left by Pres. R. H. Crossfield. Hopkinsville may be counted on in the same class without fail and that makes six of that class in Western Kentucky. Central Kentucky must hold all we have in that line and ought to make some advance. Richmond has signified her purpose to do this. That makes ten in upper Kentucky in this class if all the last year "living link" churches stay in line. Sixteen altogether and we ought to reach twenty.

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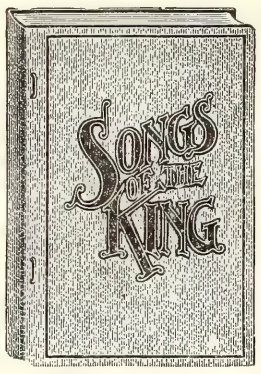

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"Jesus Reigns"
"He Is So Precious to Me"
"The Lord Knows Why"
"Showers of Blessings"
"No Tears in Paradise"
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(*Excell's Latest*) "Onward Christian Soldiers"
"The Way of the Cross Leads Home"

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Hoosier Happenings.

Henry W. Swan is doing a fine work at Gas City, and has been called for the third year. His church recently gave a reception in his honor. He uses the baptistry every Sunday and the house is crowded every evening service.——A. L. Martin, of La Fountain, has been busy building up a large Bible school and receiving people into the church. There have been about two hundred additions to the church in the last two years. Martin was reared where he preaches, and is a prophet with honor in his own country and with his own people.—Brother Baker has resigned at Converse and moved up in Michigan. He was popular with the people and did a good work. His wife was a fine Bible school worker and she built up a large school in a small town. ——Scoville and his helpers are at Anderson in another great meeting. It looks as though the record he made before will be broken. The large church is crowded nightly, and more room is needed to accommodate those who desire to hear. The church will not seat the present membership if all were to go at one service. If many more are gathered in the church will have to swarm or build.——The Swayzee brethren have built a new house and need a good man to lead them on to larger things. The house is modern and much better than you usually see in that size town.——We have torn down our old building and excavated for a new one. We have put in the foundation, and when the spring opens we expect to build the church home we have needed so long. We have secured the large auditorium in the city library and have a nice church home while we are building. We still have large audiences in our new quarters, and we hope to win many of them to the church.——I was elected chaplain of the T. P. A., and was selected to preach the union Thanksgiving sermon in the M. E. church. Those who have been pastors or held meetings here will understand what this means. I believe we are to have a great church soon like the one in Anderson. When we finish our new house we expect a great harvest. We are trying to cultivate the crop and get everything ready.——I have just closed a short meeting for George W. Winfrey and the church at Summitville. It resulted in forty additions to the church. We had fine audiences and at times had to turn people away. Brother Winfrey and his cultured wife are great leaders, and they have an ideal church. Brother Winfrey could get larger fields, but his people are determined to keep him. R. B. Givens is a member of the church and helped greatly in the meeting. Every one treated me royally, and I greatly enjoyed the visit. God bless one and all.

Marion, Ind. J. Boyd Jones.

Pomona Meeting.

We have just closed the greatest meeting ever held in Pomona, Calif. I wrote to Herbert Yeuell just before the New Orleans convention, and it so happened that he had an open date for a short meeting immediately following the convention. This gave us a very little time in which to prepare, but we set to work at once, and by the time the meeting began we had things in readiness. Skillful and persistent advertising filled the church at the first service, Thursday night, and on Sunday we were crowded to overflowing. We at once secured a tent seating 1,000, which was frequently taxed to its utmost capacity. The large audiences at all the services were both a surprise and a delight to our people. They were not expecting it. There were 800 men at the Sunday afternoon men's meeting, and over 900 women at the women's meeting. The large chorus choir, under the efficient direction of our own Brother G. H. Waters, was an inspiring feature of the meeting. The amount of personal work done was a revelation to us all. We never dreamed that we could do it. It demonstrated two things—that personal work from house to house and during the progress of the invitation, counts, and that our people can do it just as well as other people. I am persuaded that we should do more personal work in all revival meetings. A complete religious census of the city had been taken prior to the meeting, and this proved of great service to us in our personal work. During the meeting there were about 180 responses to the invitation. Some of these will unite with other churches in the city, and some with no church; about 140 will be added to our membership. Quite a number of heads of families are among the number; but what pleased us most was to see so many young people and boys and girls from the Sunday-school coming into the church. Brother Yeuell is truly a great leader. He thoroughly understands his work, and he pushes it with inexhaustible energy and persistence. Sister Yeuell accompanied Brother Yeuell to the coast, and she proved a worthy helpmeet to her husband in his great work. We feel stronger, and the church will go forward to still larger things. M. D. Clubb.

DEDICATIONS.

Arapahoe, Nebraska.

The dedication of the new Church of Christ here was a great success and an uplift to our cause for miles around. Weather conditions were very unfavorable, there being a continual rain. Despite the fact, the services were held, and L. L. Carpenter was in charge, and led us to a great victory. We needed $3.700 to complete the payment on the $11,000 property. Of this $2,700 was raised at the morning service, and at a further call the amount was increased until it was about $3,000.—J. A. Parker.

Checotah, Oklahoma.

The church at Checotah has been rededicated after a complete overhauling and installation of new pews. The sermon was by Evangelist John A. Tabor, who was holding a meeting at this place. The amount necessary to cover the indebtedness was secured with some dollars to spare. The other Protestant churches did not hold their morning services in order to permit the members to attend the Christian Church.

The meeting has been well attended; the interest increasing. The local paper states that there were 12 additions at the time of the report and that the evangelist preached some strong sermons. Mrs. A. G. Albright, of Illinois, was in charge of the music.

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Obituaries

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ALLEN.

Miss Jennie Maddox was born in Oldham county, Kentucky, January 1, 1837, and died at Bowling Green November 2, 1908. In 1858 she was married to Frank G. Allen, who was a member of the Methodist Church, but under her kindly yet positive teachings, aided by her father, a strong advocate of the doctrine of the Christian Church, Mr. Allen saw in a new light New Testament baptism and the observance of the Lord's supper. After uniting with the Christian Church he moved to Eminence, where, under President W. S. Giltner, he finished his education in the scriptures and New Testament Greek, forming the habit of careful study, which ere long placed him among the leading preachers, writers and debaters of his day. Brother Allen died in 1887 and was buried in the Moffett Cemetery, near Mount Byrd Church and "Cottage Home," the scene of his last labors, and where on November 5 his beloved companion was laid to rest beside him. Of their children two daughters and one son survive, Mrs. E. J. Fenstermacher, of Bowling Green, Ky.; Mrs. Lulu A. Voiers, of Jeffersonville, Ind., and Frank Waller Allen, the successful pastor of the Christian Church at Paris, Mo. The deceased are Minnie, dying in infancy; Mrs. Allie F. Giltner, in 1896, and Mrs. A. W. Kokendoffer, in 1905. Mrs. Allen was devoutly interested in the affairs of the church and rejoiced in its triumphs and the ministries of those of her own household. She was in profound sympathy with the progress of the church in organized missions and in its modern equipment for service, and when reminded that her worthy husband was very conservative, she replied that had he lived until now he too would have interpreted the mission of the church, as found in the scriptures, sufficiently enlarged and equipped to meet the demands of the times, for this was the mind of the apostles. Her life was rich in faith and though comparatively unknown to the brotherhood, yet a voice unheard afar, an influence unfelt by many, has and will yet live in valiant ministries for the Christ and the church. She was cared for in her declining days by Mrs. Fenstermacher, where she made her home since the sale of "Cottage Home," after she was no longer able for domestic duties. And now she rests from her labors and has found the eternal inheritance and the blessed reunion for which so many of us watch and wait. A. W. K.

BROWN.

The Central Church, of Denver, Colo., is bereaved in the death of our beloved brother, Dr. Leander S. Brown. For twenty-eight years a consecrated minister of the gospel, when that was no longer practicable he took a course in osteopathy and became a successful practitioner in Denver. Born in Wayne county, Ohio, July 5, 1840, he was brought up in Washington county, Pennsylvania, became a student in Pleasant Valley Academy under L. P. Streator, taught several years in Illinois, entered Bethany College and graduated from that renowned mother of preachers in 1867, and entered immediately on his chosen work of preaching Christ. His work as a minister extended through the states of Illinois, Iowa, Pennsylvania and Colorado. In 1879 he graduated in the New York Homeopathic college, but continued preaching for seventeen years afterward. He was nine years pastor of the Christian church in Plymouth, Pa., and his successful work there is gratefully remembered. It was through old Pennsylvania friends that he was induced to come to Colorado in 1893 and take up the new work in Fort Collins. The church there is a monument to his faithfulness. Brother Brown was a member of the Central when the present pastor came back to this church in 1903. He had been elder and one of the most faithful members. Pastors sometimes complain of the ex-preachers in the membership: there is no complaint of that kind in this case for we had no more sympathetic friend and helper than Dr. Brown and his equally faithful wife. He had lived long enough and worked long enough to be entitled to claim some exemption from arduous church duties. No one in the church was more regular in attendance at Bible school, at morning and evening service, at the mid-week services. He and his wife were there rain or shine until enfeebled health made it impossible for him. He was brave and independent. It was easy for him to stand alone if need be in defense of the truth. His convictions were firm and fixed. He was naturally conservative. I did not expect him to sympathize with my more liberal interpretation of the gospel, but his honesty and sincere desire for the truth were stronger than his conservatism and made him patient and hospitable in the consideration of new ideas. Having earned his confidence I had no truer or more appreciative friend. We miss him. Such men are indeed pillars in the church. All the way along through life his influence was good in the church, in the home, in the community. He was "salt of the earth." Children in the faith all over the land rise up and call him blessed.

William Bayard Craig.

Pastor Central Christian Church, Denver, Colo.

COCHRAN.

Percy Bayard Cochran, son of M. M. Cochran, Esq., was born October 10, 1879, at Uniontown, Pa., and died November 14, 1908, aged 29 years, 1 month and 4 days. He was buried November 17 in Oak Grove Cemetery, Uniontown, Pa. The deceased was taken ill at Star Junction, Pa., where he was aiding his father in fighting a fire in a mine of the Washington Coal and Coke Company. On Saturday, October 31, he was removed in the private car of Superintendent Yohe, of the P. & L. E. railway, to the West Pennsylvania Hospital, Pittsburg, where the disease was diagnosed as appendicitis. After ten days of treatment by skilled physicians in an effort to get the patient in the best possible physical condition, an operation was performed by Dr. McFarland. For two days following the operation the patient seemed to be doing well; then a change occurred and after a rapid decline the end came on the following Saturday at 11 o'clock in the forenoon. Accompanied by the father and Mrs. Cochran the body was brought home to Uniontown, Pa., Saturday evening and conveyed to the family residence. The sad news brought from far and near tender expressions of sympathy for the bereaved and of sincere regard for the departed. Rich floral tributes from mourning friends literally banked the room at home where the body lay in state Sunday afternoon, all day Monday and Tuesday morning. The funeral services were conducted at the Central Christian Church, of which the deceased was a faithful member, Tuesday afternoon at 2 o'clock, by the pastor, J. Walter Carpenter, assisted by Dr. T. E. Cramblet, president of Bethany College, and Rev. Charles M. Watson, pastor of the Christian Church, Connellsville, Pa. A sympathetic audience of friends, more than 600 in number, attended the services. The Fayette County Bar Association, of which the departed was an honored member, attended in a body. Numerous friends from a distance were also present. A quartette, composed of Judge J. O. Van Swearingen, J. A. Glenn and Misses Elizabeth Brooke and Sue Pyle furnished the music. Pastor Carpenter spoke from the text, "And in the garden was a new tomb." President Cramblet told of his personal acquaintance with the deceased, relating his work as teacher of English during a term at Bethany College, and the rare literary attainments of the young man, who was a graduate both of Bethany College and Yale University. After graduation he studied law and was admitted to the bar of Fayette county, Pennsylvania, where for years he practiced his profession with credit both to himself and the association to which he belonged. The deceased's crowning life work, however, was in the realm of literature. Within the past fourteen months he again traveled abroad, covering England and much of the continent. While in London he took post-graduate courses in English literature and was admitted to membership in a very select circle of English authors. The pall bearers were men of distinction and close personal friends of the deceased and his father. The active pall bearers were Judge R. E. Umbel, Lee Smith, Esq.; W. L. Gans, Esq.; Thomas P. Jones, Esq., and Charles Harsh, all of Uniontown; John Tolar, Jr., of Brooklyn, N. Y.; George R. Tillson, of New Jersey, and A. S. Fleming, Esq., of Fairmont, W. Va. The men who acted in an honorary capacity were: Hon. S. Leslie Mestezat, justice of the supreme court of Pennsylvania; Hon. Nathaniel Ewing, ex-judge of the United States district court, now chairman of the railroad commission of Pennsylvania; Josiah V. Thompson, banker and business associate; J. Calvin Core, business associate; D. M. Hertzog, Esq., neighbor and prominent attorney; W. F. Frederick, family friend and buiness associate; A. F. Cooper, M. C., from Fayette county, Pa.; W. H. Graham, M. C. from Allegheny county, Pa.; Captain W. Harry Brown, of Pittsburg and General James C. Frazer, of Morgantown, W. V., business associates.

In appreciation of the real worth of the deceased the following editorial appeared in the *Morning Herald* of our city the day following the funeral:

"The funeral of Percy Bayard Cochran yesterday afternoon was one of the most impressive ever held in Uniontown. It was fittingly so. The sublimity of a correct life should find its most appropriate expression in the personal esteem made evident when that life is terminated. For all who knew the deceased in the quick felt constrained to honor the memory of the dead, and the tributes to this memory came as spontaneously as the gentle rain from heaven.

"In the many marks of respect which found their expression yesterday there lies a lesson. The end of mundane things for all of us is inevitable. Shall our conduct here below merit the sincere and ready tribute of our fellowmen when the angel of death beckons; or shall it command that perfunctory performance of the obsequies which mere decency demands? That lies with us. Those who knew the deceased now realize why the performance of the last sad rites compelled the impressive atmosphere which surrounded the funeral of Mr. Cochran. Judge R. E. Umbel, of the court before which deceased practiced his profession, recognized his worth in the many tributes to the memory of the deceased expressed by him to his friends. Judge J. O. Van Swearingen, of the same court, exemplified his regard when he adjourned court yesterday and requested that the entire courthouse be closed for the two hours consumed by the services and interment. The other prominent men who composed the lists of honorary and active pall bearers evidenced their reverence for that memory by their presence as sincere mourners. The prominence in life of the departed, as well as the exalted position held by him in their regard, was exemplified further in the presence at the funeral of prominent men and women from a distance.

"But more important than anything else was the note, the one note, dominant not only at the funeral, but on the street, in the church and around the courthouse, where the deceased was best known—that in the death of Percy B. Cochran his immediate family had lost not only a loving and gentle son and brother, but that the community had lost a young man to whom one and all could point and say that in all that makes for the highest ideals in human existence there was a man.'" J. W. C.

DOUGLASS.

Mrs. Ann Shannon Douglass, born in Augusta, Ga., September 23, 1829, died in Columbia, Mo., July 24, 1908. At the early age of twelve years, under the teaching of her father, the Rev. James Shannon, afterward president of the University of Missouri, she accepted the Christ as her guide. With an unquestioning trust she followed his lead through the shadows, up into the radiant light "that was never upon land or sea." She was the first child to make confession in the Christian faith, and from the organization of the Church of Christ in Columbia, she welcomed each of its successive ministers to his work in the Master's cause. She was a charter member of the C. W. B. M. and her home was the birthplace of the Columbia auxiliary. In November, 1851, she was united in marriage to Mr. Alexander Douglass. Of the five children born of this union, three survive, Shannon and C. E. Douglass, of Kansas City, and Mrs. Hodge, of Columbia. In her heart was the sunshine of a living faith, and her life, made up of little acts of kindness, little words of sympathy, little deeds of charity, was a lustrous cloth of gold.

GUEST.

We have laid away one of our oldest and most honored members, Uncle James Guest. He was born in Preble county, Ohio, January 13, 1822, and was married in 1850 to Elizabeth Jane White, who survives him. By agreement a few weeks ago they bought for his wife a $250 annuity bond in the Church Extension Society. He had purposed to put a like amount into the orphans' home branch of our benevolence. He was respected by the whole community. He and his surviving companion came into old age beautifully. He has entered God's rest. Chas. H. Caton.

Savannah, Mo.

MILLER.

In Columbia, Mo., August 28, 1908, Mrs. Edna Hibbs Miller, wife of Dr. J. A. Miller. She was a faithful member of the church, the Ladies' Aid Society, the C. W. B. M., and a tireless worker in the W. C. T. U.

PARKER.

Mrs. Georgiana Brandon Parker was born in Cabbell county, Va., February 22, 1851, and died suddenly of heart failure in Columbia, Mo., January 15, 1908. She leaves to her husband and children the precious memory of a beautiful, unselfish life.

STARK.

Elder J. Carroll Stark was born March 11, 1830, at Stow, O. He was the seventh child of a family of thirteen children. In 1853 he married Emily M. Burdick at Stow. She was called home September 9, 1885. To them were born six children, four of whom are still living. In 1890 he married Phoebe E. De Groot, of Augusta, Ill., who survives him. When he was 12 years old he was baptized by Alanson Wilcox, a pioneer preacher of the Christian Church. He walked three miles alone to be baptized and walked home in his wet clothes. He began preaching when he was 20 years old and a few years later became minister of the church at Massillon, O. He was also the minister of the following churches: New York City and Poestenkill, N. Y.; Akron, O.; Greensburg, Ind.; Gallatin and Macon City, Mo.; Davenport, Ia.; Rochester, Minn.; Sioux Falls, S. D.; Princeton, Ohio own, Bella Plains, Antioch, Augusta, Table Grove, Greenview, Salem, DuQuoin, Blandinsville and Hamilton Ill. In addition to his work as minister at these places he engaged extensively in evangelistic work. During his ministry of 58 years he held meetings in 22 states and territories and Canada. These meetings resulted in the addition of thousands to the churches. He also held many debates on various religious subjects. He contributed frequently to our papers and published a noteworthy book, entitled "The King and His Kingdom." His last regular ministry was at Hamilton, Ill., in 1895-1896. Since then he had made his home and preached frequently for nearby churches. He was spending this winter on a ranch near McMinnville, Tenn., and preaching almost every Sunday to the mountain people. Though in his seventy-ninth year he retained to a remarkable degree his mental and physical powers. On October 28, 1908, while apparently in his usual good health and engaged in his duties about the place, he was suddenly summoned to the life beyond. His body was brought back to Illinois and laid away in the family burial grounds at Augusta. The funeral services were conducted at that place by Judge C. J. Scofield, of Carthage, and the writer. Truly this man of God had through a long life of service for the Master fought a good fight, finished his course and kept the faith.

H. G. Waggoner.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Hot Springs, Dec. 3.—Thirty-seven in our meeting. If we had the house room so the people could hear we would have had many more. Percy G. Cross is doing fine work.—T. N. Kincaid.

Illinois.

Palmyra, Dec. 7.—Two confessions at our service last night. No invitation was given during the first week of the meeting. I have a very large chorus, the singers from all the churches assisting. I sing at Mason City, Ia., in February for G. E. Roberts. This will be the second meeting with him.—Charles E. McVay, song evangelist.

Barry, Dec. 7.—Nine additions here yesterday and great services.—W. H. Kern.

Galesburg, Dec. 5.—Assisted by William Leigh, of Akron, O., as singing evangelist, we conducted an evangelistc campaign of nearly five and one-half weeks, with home forces, which resulted in 66 additions. Of this number, 27 were confessions, five reclaimed and 24 by letter and statement. All but seven were adults.—J. A. Barnett.

Taylorville, Nov. 22.—M. L. Pontius, minister, sends a report of what he says is the greatest spiritual uplift in the history of this church. This came in a meeting held by W. H. Book, of Columbus, Ind., in which there were 56 additions. Brother Pontius is enthusiastic in his admiration of Brother Book who, he says, cares nothing about the psychology of repentance, but the burden of whose message is the Spirit-filled word, and the Christ of God as the only remedy for sin. He made an impression on the church and city which will remain for many years. Brother Pontius continued the meeting for a week.

Indiana.

Fort Wayne, Dec. 7.—Last night closed the best meeting in the history of the Third Church. L. C. Howe, of New Castle, Ind., was the evangelist, and is a true pastor-evangelist. Brother Howe could remain no longer than Wednesday, and in that time 43 were added—the largest meeting results ever experienced in this field of Catholicism, Lutheranism and the saloon. We continued the meetings with home forces. W. P. Shamhart, pastor of W. Creighton Church (Second), spoke for us on Thursday night, and is a willing and ready worker. Yesterday there were four additions by confession, making 47 in all. This leaves our membership 132 against 52 when we took the work, July, 1907.—H. E. Stafford, minister.

Iowa.

Oskaloosa, Dec. 9.—The church here closed a meeting on December 3 of a month's duration, with 63 added to the roll. R. W. Abberley, of Rushville, Ind., did the preaching and Leroy St. John was the leader of song. Brother Abberley is a peerless preacher, accurate, clear and convincing, and Brother St. John is an inspiring master of song.—M. Hodge.

Davenport, Dec. 8.—We closed a very successful four-weeks' meeting, resulting in 56 additions—44 confessions, 12 otherwise; 20 were heads of families. This is the greatest and best meeting in the history of the church. The membership has been unified, due to the able preaching of our beloved pastor, S. M. Perkins, who has opened up the scriptures to the people as never before. —E. R. Moor.

Des Moines, Dec. 7.—Report from the Des Moines ministers' meeting, December 6, is as follows: Central (Idleman), two confessions, two by letter; Chinese Tabernacle (Brown), four confessions, nine by letter; Grant Park (Horne), 21 confessions, 20 by statement; University (Medbury), five by letter, one by confession; Capitol Hill (Van Horne), one by letter.

Kansas.

Great Bend, Dec. 7.—Twenty-three added to date—all adults but one—twelve of them men. This is the hardest field I have had. B. A. Fuller and A. M. Zimmerman, singers; H. W. Nicholson, pastor.—M. B. Ingle, evangelist.

Osborne, Dec. 3.—Edward Clutter is in a meeting at Osborne, Kan., where W. J. Loyd is minister.

Havensville, Dec. 5.—The meeting here has been in progress a little over a week, and continues with increasing interest. God is with us in his spirit's power. The church is greatly awakened and strengthened. Three additions to date. Nearly all who attend are professors of religion. The Baptist brethren are enjoying the meeting. Every one in the Sunday-school large enough has been brought into the church in previous meetings, so we can not expect a large ingathering in this meeting. F. H. Bentley is the beloved minister. Bert J. Bentley, the pastor's brother, singing evangelist, is leading the music. These are fine people with whom to labor.—J. P. Haner, evangelist.

Council Grove, Dec. 4.—On November 22 we closed a two and a half-weeks' meeting at a schoolhouse about five miles from Marion, which resulted in 15 baptisms—two reclaimed, 10 from other religious bodies, and 12 by letter from the Christian Church—forming an organizaton of 39 members. Mrs. Gilmore led a splendid chorus during the entire meeting. I expect to go back soon and comolete the organization for them. I begin my work here next Lord's day, having closed at Marion, last.—H. M. Gilmore.

Michigan.

Fremont, Nov. 30.—Four additions to the church at our regular services last night—two by confession and two from another religious body. —A. R. Adams.

Benton Harbor, Nov. 30.—We have had two additions since coming to this church a few weeks ago. We are expecting a forward movement along all lines. Fine audiences.—T. W. Bellingham, minister.

Missouri.

Windsor, Dec. 7.—W. A. Morrison recently held a short meeting at Pleasant Green Schoolhouse with six confessions, who took membership at Windsor; also two others at Windsor recently.

Newton, Dec. 7.—We are in a protracted meeting here, with a big church, a big attendance and a big snow. Brother Matchett is the pastor of this church, and is much loved for his work's sake.—T. M. Myers.

Tarkio, Dec. 7.—One baptism Wednesday night, making ten baptisms. There have been fifteen additions in the regular services since we took up the work June 15, none having ben reported to date.—T. M. Grimes, minister.

Lexington, Dec. 5.—W. H. Briney, of Louisville, Ky., has just closed one of the most delightful meetings ever held in this church. Each evening for three weeks he preached to a large and enthusiastic congregation. He left the church in what is considered the best condition of its entire history. The meeting was absolutely free from sensationalism of any sort, and the good accomplished will be permanent. Theer were 23 valuable additions to the church.—R. B. Briney.

Mountain View, Dec. 5.—Our meeting at Brumley, Mo., closed with 14 additions. There were 15 deaths in the neighborhood during the meeting—three funerals one day. I begin a meeting at Elmer, Mo., December 12.—T. J. Head.

St. Joseph, Dec. 8.—We closed a short meeting Sunday night in which Brother Shreve, pastor of King Hill Church, did the preaching, assisted by our pastor, T. H. Capp, and D. B. Hollinger directed the choir. There were seven additions—three of whom were "brothers-in-law" of the church—six confessions and one reclaimed. The church was greatly strengthened.—S. Moser, superintendent Sunday-school.

New Mexico.

East Las Vegas, Dec. 3.—Held a short meeting at Roy in November, and organized a church of 24 members. There were four from United Brethren and two baptisms. I spend one Sunday at Las Vegas. The work is prospering under the ministry of M. E. Dutt.—Frederick F. Grim, corresponding secretary.

Ohio.

Minerva, Dec. 4.—Seven added by baptism the last three weeks.—J. A. Wharton.

Toledo, Dec. 7.—A very interesting and instructive meeting conducted by Evangelist F. A. Wight closed last night at the East Church. There were seven additions by baptism and eight by letter and statement. Brother Wight is an excellent teacher. This work moves along nicely under the leadership of F. M. Pitman.—N. B. Garver.

Ray, Dec. 7.—Our meeting after continuing one week closed last night on account of diphtheria. Begin a meeting to-morrow night at Alensville, O.—Frank A. Higgins.

Akron, Dec. 7.—The revival conducted by C. D. Mitchell and his singer, E. E. Bilby, in the Wabash Avenue Church, was a great success for the place. In many ways the meeting was better than any ever held here before. The audiences were larger, additions more numerous, and the co-operation of the other churches in the city more consistent than ever before. Brother Mitchell did some excellent preaching, and there were 67 who responded to the call. Professor Bilby is not only a good singer but an exceptionally fine cartoonist.—A. F. Stahl, minister.

Oregon.

Roseburg, Dec. 1.—Three added recently—one by statement and two by letter. We are now arranging for our annual meeting the first of the year. Work moves along well.—B. W. Bass.

Portland, Nov. 25.—Evangelist S. W. Jackson and wife came to Sellwood Lord's day, Oct. 25, and began a series of meetings, which continued three weeks, resulting in 44 additions. Brother Jackson is an efficient worker, and his wife as a leader of chorus singing has few equals.—J. O. Adams, 545 Miller's Ave.

Pennsylvania.

Pittsburg, Dec. 7.—After two weeks' illustration through travelogues in Palestine and Egypt in lieu of other evangelistic services, December 6 was decision day for the Knoxville congregation; 10 responded by confession and one by statement; in the evening three more made the confession. At night the weather was wet, making travel hard, and many were unable to be present. —James Matthews.

New Castle, Nov. 30.—We have just closed a short meeting in the Central Church, with home forces. In all there were 14 additions. The church has been greatly strengthened, and we believe it is now well on the upward road.—A. H. Jordan, minister.

Texas.

Laredo, Dec. 5.—Twenty-five members organized for work and about $1,000 raised as a start towards the erection of a house of worship was the result of a 10-days' meeing in Pearsall, Texas, recently held by the writer.—D. D. Boyle.

Yoakum, Nov. 30.—Meeting eight days old with 22 additions—16 confessions. Have had stormy weather and a settled plan of the other churches to keep people away from our meetings. Brother McKinney is leader of song. Many of the members are doing good work in the meeting.—D. T. Stanley.

Yoakum, Nov. 23.—Edward McKinney, as singer, and I began a meeting here yesterday, after a preliminary meeting the night before. There were 10 additions the first day—eight by confession. This was fully one-tenth of the audience. There is an outlook for a good meeting.—D. T. Stanley, evangelist.

Washington.

Waterville, Dec. 2.—A great and a glorious victory for Christ is our report of the meeting here. The meetings continued through November. The church was very much discouraged and some wanted to give up. There were 33 additions—26 confessions and four by statement, and three from other religious bodies. From fourth place the church now ranks first.—W. T. Adams, state evangelist.

SUBSCRIBERS' WANTS

Business Opportunities.

FOR SALE.—House and one-half acre lot, adjoining Hiram College campus, O.; 22 rooms for student boarders or roomers; all modern conveniences; brings $60.00 to $75.00 per month. Price, $3,750.00. Geo. W. Smith, Court House, Warren, O.

Church Supplies, Etc.

BLACKBOARDS of every kind at bargain counter prices for thirty days. Get Catalogue L. American Blackboard Company, 810 Olive st., St. Louis, Mo.

Evangelists and Ministers.

L. H. KOEPSEL, Erie, Kan., General Evangelist, Lecturer; Author, "Life Supreme."

Miscellaneous.

FOR SALE.—Baptismal suit, No. 8, fine condition, $10.00. J. W. J., Redfield, Ia., R. F. D. 2, Box 4.

BROTHER, accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. V. Stokes, Mohawk, Fla.

WANTED.—Debate by correspondence with those who believe baptism is in order to remission of sins. Address David Brown, Box 91, Pittsburg, Pa.

LANTERN SLIDES.—A slide of Dr. Royal J. Dye and family free to minister or member owning lantern. Century Photo-View Co., Traverse City, Mich.

FREE BOOKLET.—Gifts received on the Annuity Plan. About three hundred contributions, amounting to nearly $300,000, received. All are delighted. This plan is a happy combination of business and religion. For instructive illustrated booklet, free of charge, address FOREIGN CHRISTIAN MISSIONARY SOCIETY, Box 884, Cincinnati, O.

Musical Instruments.

NEW ORGAN for sale at a low price. One of the very best chapel organs to be had anywhere. Can make terms, if desired. Address, "Organ," care of "Christian-Evangelist."

ORGANS.—If you require an organ for church, school, or home, write HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

Schools and Colleges.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

Midweek Prayer-Meeting

By Charles Blanchard.

HOW WOULD JESUS KEEP CHRISTMAS?

Topic Dec. 23. Matt. 5:38-48; 26:6-13.

It is always an interesting query: "What would Jesus do?" That the big, busy world is really curious in this matter was shown in an interesting way when Charles M. Sheldon wrote his book, "In His Steps; or, What Would Jesus Do?" So popular was this little book that great daily papers gave up their columns to notices of its publication, and not a few of them published the entire story in their pages. Perhaps no volume of modern times, unless it may have been "Uncle Tom's Cabin," had such a run of popularity. Millions of copies of it were sold in all sorts of editions, and it still has a large circulation. What was the secret of this remarkable popular favor? Apart from the simple story it tells, there is the rather startling question, "What would Jesus do?" And it was this that stirred the hearts of men and women, both in the churches and out. After all, the weary old world has a perennial interest in the story of the Christ and his interests in mankind. We should like to know what he would do were he here in this twentieth century. The heart of the world still turns with lingering longing to the loving heart of the Christ of the Centuries. And spite of our intense commercialism of to-day, of our bitter and often unbrotherly strife, our grasping after the things we can hold in our hands and carry in our pockets and store away in cubby-holes and safety vaults, we turn to him in our weariness and want of the better and abiding things and seek once more the simpler joys of childhood and pray again the prayers we learned at mother's knee. It is good for us to thus seek and ask, while the Christ stands, as ever of old, at the door of the heart of humanity, knocking that he may enter as the Guest of childhood, manhood and age. Would that we indeed might open unto him this Christmastide.

"How would Jesus keep Christmas?" I confess I had never thought of it. Had you? But now that I am thinking, I find myself wondering. Somehow I feel that Jesus would enter heartily into the simple pleasures and holiest joys of the holiday. It would be to him a holy day, fragrant with gladness and goodwill, such as gave the angels' song its message on the night so long ago, when he was born a babe in Bethlehem, and cradled in a manger. This story of the birth of the Christ-Child is the most beautiful story in all the history of the world. It has in it all the poetry of humanity. No man or set of men invented it. Its simplicity is its supremest charm. At the manger God and Man meet; and there we shall continue to worship. The Messiah of the manger is the Messiah of all mankind.

The Christ who, while he was here among men, went about doing good, would certainly do likewise if he were here to-day. Let this assurance enter into all our hearts. My heart is glad in the thought, in the midst of a busy and bothered life. It is good for us to relax our grasp on the things of the world for a little while at the Christmas season. The pitiful thing about it all is that multitudes know not the meaning of it and other multitudes are so tied up in the great commercial affairs of the world that they have not time or opportunity to enter into its joys. The spirit of commercialism has to a large extent entered into the Christmas season. There seems no way to help it. So let us strive to conduct our business as Jesus would have us do.

The spirit of goodwill is the very spirit of the Christmas time. His message for us all is found in the closing part of the fifth chapter of Matthew. Indeed, it would be well for us all once more to read afresh the Sermon on the Mount, not stopping at the Beatitudes, albeit the meaning of these "blesseds" of Jesus have scarcely begun to enter into our waking thoughts and working hours. Nevertheless, the fact of Christmas is a reminder of the unspeakable gift of God to us all.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Newcastle, Pa., Dec. 14.—Closed a short meeting with C. O. Reynard, at Second Christian Church, Warren, Ohio, with 56 added. The ladies organized auxiliary to C. W. B. M. and men are organizing for aggressive local evangelistic work and for promoting the Bible school. Pastor Reynard is in high favor with his people and is doing a fine work in a most promising field; he began revival alone and continues until Wednesday.—Crayton S. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Harriman, Tenn., Dec. 14.—Intense interest in our meeting prevails throughout the town. Our Centennial aim for every meeting is as follows: Church membership doubled, current expense pledges doubled, Sunday-school enrollment doubled, ladies' missionary society doubled and a religious paper in every home. Some have been fulfilled in Harriman and others seem probable. May the spirit of evangelism dominate our great brotherhood on to Pittsburg, united in service.—W. T. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Anderson, Ind., Dec. 14.—Meeting moves on in great tide; 426 added in twenty days—60 yesterday; 1,267 at Sunday-school; great woman's meeting in the afternoon. Noonday meeting held in factories and afternoon meetings in county schoolhouses are awakening widespread interest. Scoville and helpers are at their best.—T. W. Grafton.

Special to THE CHRISTIAN-EVANGELIST.

Frankfort, Ind., Dec. 14.—An overflow house and great demonstration last Monday night for Herbert Yeuell, a rally which did the church much good. Dr. Dye here recently; his coming a great spiritual uplift. Mrs. Harlan gave C. W. B. M. address yesterday; the offering was $75. Stephen J. Corey and party hold missionary rally next Thursday.—E. J. Sias, minister.

Special to THE CHRISTIAN-EVANGELIST.

Coyle, Okla., Dec. 14.—Twenty-seven added in four days; 32 to date—one reclaimed, four by statement, 27 confessions; church overflowing last night; meeting only begun.—Beach and Beach.

Special to THE CHRISTIAN-EVANGELIST.

Joplin, Mo., Dec. 14.—Closed four weeks meeting with Central Church last night; 116 additions, making a total of 162 in our two meetings with this church this year. Church now has over four hundred members.—Cooksey and Miller.

Special to THE CHRISTIAN-EVANGELIST.

Grand Rapids, Mich., Dec. 14.—Yesterday greatest missionary day in our history; $800 pledged in ten minutes for support of Dr. Jenny Crozier in India. Bible school doubled and 75 added to church in six months under aggressive ministry of E. B. Barnes.—D. B. C. Kimes.

Special to THE CHRISTIAN-EVANGELIST.

Logansport, Ind., Dec. 13.—Conducted rally for new members at Frankfort, Ind., last Monday. Nearly all the 835 converts at our meeting last April were present, and such a greeting words can not express. Fully half were men. They are sober and in their right minds, and faithful to the Lord. Brother and Sister Sias are popular with the whole town and are stirring things right along. Brother Sias is a great speaker and pastor. Brother Clubb writes from Pomona that growing out of our recent meeting there nearly thirty thousand dollars is in sight for new building, and church is enthusiastic. Wonderful victory here at Logansport. Start with Abberley at Rushville after Christmas.—Herbert Yeuell.

Special to THE CHRISTIAN-EVANGELIST.

Warrensburg, Mo., Dec. 13.—Evangelist George Snively, of Greenville, Ill., and Charles Altheide here in a great meeting; at least 1,200 people present to-night; great men's meeting in afternoon; 25 additions to-day, mostly adults. Prospects for the work here never brighter.—George B. Stewart, Pastor.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, O., Dec. 13.—Nineteen to-day, 59 to date in eight days of invitation. Continue with Mercer one more week, then to Virden, Ill.—The Kendalls.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Dec. 13.—To-night's audience greatest yet; 66 additions in twelve days; close next Friday night to reach Ottumwa, Iowa, by Sunday; all are happy here.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Minonk, Ill., Dec. 13.—Sunday a wonderful day with us; crowded out of church, had to rent opera house. W. Thompson certainly draws men; 500 out at men's meeting; packed house at night.—Elder F. M. Morgan.

Special to THE CHRISTIAN-EVANGELIST.

Fayette, O., Dec. 14.—Rejoice with us; dedicated Church of Christ free from debt. President Miner Lee Bates a great success; full account next week.—A. J. Welty.

Special to THE CHRISTIAN-EVANGELIST.

Kearney, Neb., Dec. 13.—One hundred and five to-day—96 confessions; 158 in fifteen days; great rejoicing.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Hot Springs, Ark., Dec. 13.—Praise God from whom all blessings flow; 66 additions in a meeting here—52 adults. Nine adults came the last night of the meeting. This is a great victory. Brother Kincaid is beloved of all, and has done a monumental work in this city. The brethren gave me the best of support. To them, and Brother Kincaid, the credit is due. Called for return meeting next year in the new church house.—Percy G. Cross, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Ashland, Neb., Dec. 14.—Meeting starts at Plainview with tremendous interest; greatest crowds in the history of the church here; five added to date. We expect a great gathering; Adams and Dobson are winners of men.—Floyd A. Bash.

Special to THE CHRISTIAN-EVANGELIST.

Metropolis, Ill., Dec. 14.—Thirty-three additions—26 confessions, majority adults; banker confesses Christ on sixty-third birthday; hard field, no pastor; we are winning victory. Continue.—Hamlin and Daugherty.

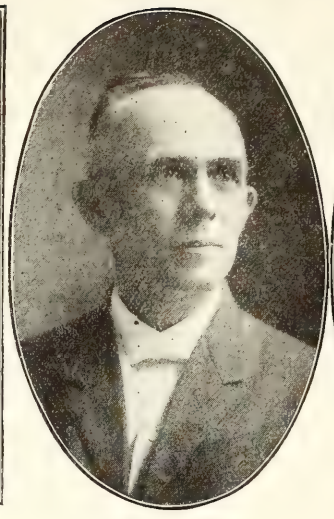
Special to THE CHRISTIAN-EVANGELIST.

Canton, Mo., Dec. 14.—Closed here last night; 84 additions. Shelbyville, Tenn., for holidays; with First Church, Akron, Ohio, in January.—E. E. Violett.

Special to THE CHRISTIAN-EVANGELIST.

Logansport, Ind., Dec. 13.—Scores turned away to-night. Great men's meeting. Herbert Yeuell solving a very difficult problem for us here. For two weeks it seemed impossible in any way to win the confidence of either town or church for a large evangelistic effort. Sunday-school gleaned thoroughly less than two years ago. Three other churches with special evangelists utterly failed to secure even passing attention. Yeuell is preaching to the best element among business and professional men, a thing no other evangelist has ever done here. Newspapers send special reporters nightly. Preachers from far and near attending. Converts to date 114; 24 to-day. Unanimous refusal to close. St. John doing fine work with large chorus.—Joseph H. Craig, pastor.

Prof. H. H. Groves.



President Johnson.

Mrs. Johnson.

Prof. M. L. Pierce.

The School of the Evangelists, Kimberlin Heights, Tenn.

"All aboard for the School of the Evangelists." In response to this hearty invitation of Pres. Ashley S. Johnson I climbed into the hack one afternoon at Knoxville, Tenn., to visit the unique school we have all heard of.

Our way lay twelve miles east from the city, a delightful ride through the beautiful hills. On the way I plied President Johnson and his wife with questions about the school and their life work, their "boys," the country about us, the work their "boys" are doing in the world,—and thus engaged, the way was not long. Just at dusk we rounded the shoulder of a hill, and President Johnson asked me to enjoy the first view of Kimberlin Heights. My eye enjoyed a sweep of beautiful scenery, river and valley and hill, a commodious farm home with substantial buildings, and on the hill the college buildings, the gymnasium, the newest of the group.

After supper the President asked me to go to the evening prayer-meeting. On the way we walked by the aid of electric light, which illuminates not only the buildings, but also the grounds. I found myself approaching a very substantial looking college building, and was soon seated in a clean and neat chapel, finished in hardwood, seated with opera chairs, platform furniture substantial and in good taste, art glass memorial windows bearing the names of friendly donors, and soon the room full of young men were singing to the accompaniment of the piano, and then they prayed. Short prayers followed in swift succession. Every evening they meet to pray. When the prayer hour comes the lights in all the rooms go out except in the chapel. Thus they meet every evening and pray simply and earnestly for every thing they need.

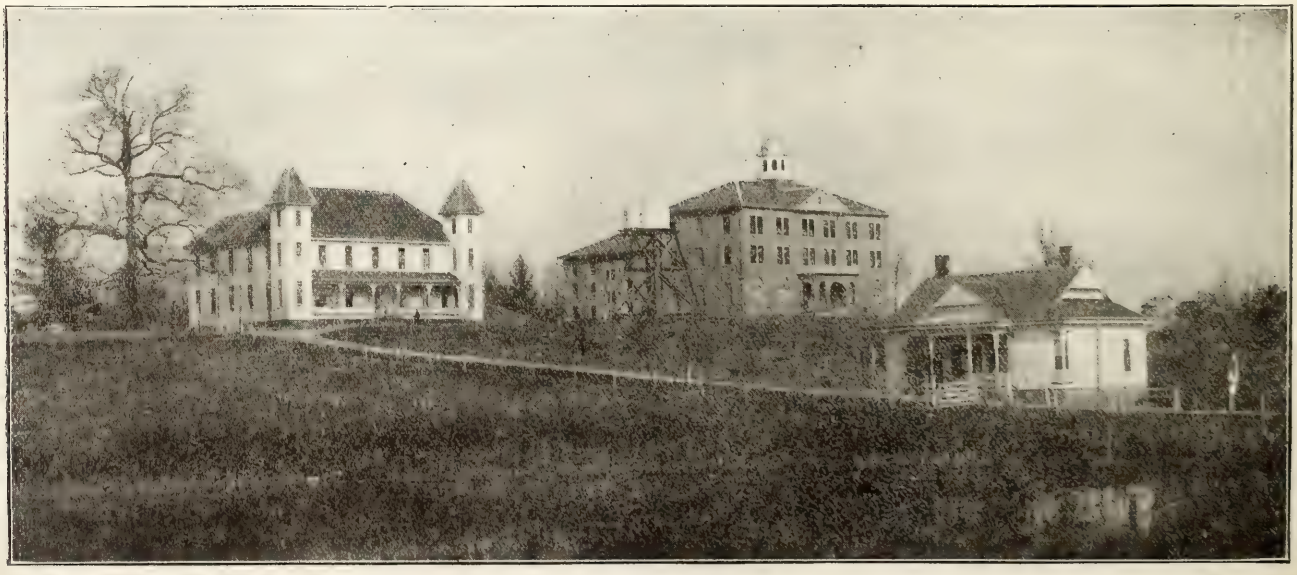
When they were dismissed President Johnson said, "Let me show you the 'upper room.'" So we climbed up into the tower, and stood with uncovered heads in the holy place. A small room, a square of carpet, a single chair, a radiator for warmth, on the walls numerous photos of friends of the school,—and here the President and his boys come to pray in secret. On the wall is a program which allows any one to choose a quarter hour for himself, when he may be alone with God; and who would question that the success of this unique school does not follow as a matter of course in answer to such prayers?

The next morning I had a beautiful view from my room of the river and the hills. When I went to the school I was surprised at the clean and substantial buildings. The Industrial Hall, with its twenty-seven rooms, shelters 54 young men. The college building is a fine brick structure which would be a credit to any of our schools. It contains a roomy chapel, a large library, roomy and bright class rooms, and is clean, clean, clean. Adjoining it is the dormitory, a solid brick building accommodating 96 young men in its 48 rooms, with dining room and kitchen below.

Between the Dormitory and Industrial Hall is the power house, containing the great boiler which supplies steam for heat to the buildings, and power to run the dynamo, the laundry, and the grist mill. Under this roof are the bakery, the lavatory and the shower baths.

One hundred and forty young men from nearly every state are now here, and others on the way will fill the buildings at the opening of the next term. They are young men who wish to prepare to preach the gospel, but whose very limited means would deprive them of attendance upon any other school. They are a bright-faced, clean-lived bunch of fellows, who would be a credit to any of our schools.

There are only eight of them able to pay their way full, one hundred dollars in money. All the others are working



their way through. Some work all the time for eight months and receive two years' schooling in return. Others work three and a half hours a day while they study and pay $36.25 for their tuition. One takes care of the horses, another is in charge of the creamery, one cares for the fine hogs, one cares for the poultry, two care for the herd of milch cows, one is the cook, two care for the electric lighting plant, others are teamsters, others are waiters, helpers in the office, janitors, librarian. There is not an idle one in the whole number.

And the course of study? Six years of hard work, and sixty per cent of it is the Bible. The young man who is diligent is given a good education and is inspired with the desire to study. This is evident in the fact that many of them go from Kimberlin Heights to schools where opportunities of advanced work are possible.

President Johnson and his wife give their time to the Bible classes. Prof. M. L. Pierce teaches homiletics, English and Bible doctrine. Prof. W. H. Groves has charge of the department of mathematics, and Prof. Anderson is over the department of ancient languages. The faculty are all experienced teachers and graduates of our own schools, having earned good degrees.

How is this school supported? President Johnson told me it called for a thousand dollars a month. Where does he get it? First of all are the proceeds of the farm of 250 acres which are all devoted to the school. President Johnson and his wife receive just what the students do, food and raiment. Every thing on the farm is devoted to this work of the Lord. President Johnson devotes the proceeds of the sales of his books also. This leaves over three thousand dollars a year to secure, and it comes from a multitude of friends in answer to earnest and continual prayer.

Ten dollars will pay the expense one day, in addition to the income from the farm and the book sales. Many people are on the list of daily supporters. One dollar will pay for the bread the boys eat at one meal. In the corridor of the college building is posted a list of those who are supplying the daily bread, for breakfast, for dinner, or for supper, or for the day. Every mail brings money, more or less to supplement the work of the boys and the devotion of President Johnson and his wife, and thus the Lord cares for this group of young men who have devoted their lives to the ministry of his word.

What will be the future of this work? When I asked this question of President Johnson he said that the farm would be left to the school, and the Lord would continue to raise up friends after he and Mrs. Johnson are gone.

Would you like to help? Send what you will to President Johnson. It helps the young men who could go nowhere else. This school has sent into all our states some of our most faithful and efficient men, who, but for this opportunity, would never have been trained for the work. Every night while I was there they were praying the Lord of the harvest to send them more young men, to fill the few remaining rooms. They will come. Liberal hearts who read this simple story will wish to help care for them.

Just the Same—Only Different.

Rallies as a rule are rallies. Some are Easter, some are fall, some are June, and others are just rallies. And they're all for the one purpose of enhancing the interest in the Bible school work. Attracting attention thereto, if you please. Ohio's Bible schools are going into a simultaneous statewide, midwinter rally, which is just the same as other rallies only different—different in time and in scope.

It is pretty generally agreed that about the most difficult time to hold a rally would be in midwinter, and just after the Christmas holidays, and so we have set a hard task for the schools of Ohio in that we have asked for a midwinter rally for January 10, 1909. Our schools are all urged to enter into this rally with spirit. Let us see if we can't double our average attendance on that day and then drop a post-card to the state superintendent, apprising him of the results of the day as to attendance, offering and Adult classes organized.

We are desirous that by this date all our schools will see the desirability and advantage of putting a Cradle Roll and Home Department into active operation, and to further the interests of the Adult Department by having all classes organized and reported to the state superintendent, as well as certificated by the state association. May we not expect every one of our Ohio readers to enter into the spirit of this rally, and undertake to double the attendance of your particular school? This can be done by constant talk, talk, talk, and persistent work, work, work! We hopefully look forward for the results of this unique rally.

Lynchburg, O. L. L. Faris.

Teacher Training at Hamilton, Ill.

Special interest in teacher training was aroused in Hamilton a year ago last summer, when Marion Stevenson delivered two courses of lectures at our Chautauqua on the Bible and the Bible school. These lectures were received with enthusiasm and marked a new era in the Bible schools of Hamilton and vicinity.

Every teacher in our school was willing to take up the work. It was not difficult to enlist others. For convenience the class was divided, half meeting in the afternoon and half at night. By this arrangement every member was present, with few exceptions, at every lesson. Frequent written tests prepared some unaccustomed to writing examinations for the state examination.

Two simple things I believe helped materially to sustain the interest until the very end of the course. First, the adaptation of the lessons to our own school. Lessons on supplementary work, classification were immediately put into practical use in our school. Lessons on "Lesson Preparation," "Principles, Methods and Steps in Teaching" were constantly illustrated by the use of the coming Bible school lesson. Second, the use of reference books on subject treated. I happened to have in my library some books dealing with subjects studied in the latter part of the course, such as, "The Point of Contact in Teaching," "How to Conduct a Sunday School," "Seven Laws of Teaching," "Black's Practical Primary Plans," "The Pedagogical Bible School," "The Making of a Teacher," and "Hints on Child Training." Placing these at the disposal of the class and referring frequently to passages in them for further information on subjects brought up, stimulated the interest so that these books were in constant use by the class. So much did the class appreciate the value of this feature that they raised $10 for the purchase of some other books for the beginning of a Bible School Workers' Library.

A simple five minutes drill during the opening exercises has familiarized the whole school with the books of the Bible, Bible characters, missions, scripture passages, etc., and stimulated interest in teacher training.

When about half through the course we started two new classes in the regular school. These classes are doing excellent work under the direction of two members of the first class. We believe these classes will be a permanent feature in our school.

Our immediate plans include the organization of an advanced class and a union class.

Hamilton, Ill. H. G. Waggoner.

TEACHER TRAINING.

The following statistics are official, being compiled each week from reports received from our state Bible school men, from state superintendents of teacher training, and from the international teacher training superintendent.

These reports emphasize two things: ENROLL your class with the international state superintendent of teacher training, and GRADUATE your entire enrollment.

Present State Enrollment.

FIRST COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.	Graduated. Classes	Graduated. Pupils.
Illinois	433	14,008	39	453
Kansas	302	10,491	49	606
Oklahoma	94	2,300	Report coming.	
Colorado	27	951	3	42
Wisconsin	6	77	..	...
Idaho	4	41	..	...

ADVANCED COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.
Illinois	8	96
Colorado	1	15

New Classes.

FIRST COURSE.

Genesee, Idaho	9
Pueblo, Colo.—Cent.	25
Charleston, S. C.	12
North Harbor, Ill., W. E. Cox	30
Effingham, Ill., W. B. Zimmerman	50
Clinton, Ill., Prof. T. C. Wempler	23
Dahlgren, Ill., Mrs. M. R. Wynn	3
Johnson City, Ill., W. G. Ferges	21
Mt. Zion, Eberley, Ill., Birdie M. Woodie	12
Arrowsmith, Ill., R. Russell	12
Pearl, Ill. (union class), Dr. W. H. Garrison	12
Hamilton, Ill. (union), H. G. Waggoner	25
Chandlerville, Ill., I. A. Engle	19
Marion, Ill., J. H. Stambaugh	25

Additions to Classes Previously Organized.

Latham, Ill., from 106 to 110	4
Payson, Ill., from 51 to 54	3
Twin Grove, Ill., from 16 to 19	3
Le Roy, Ill., from 19 to 23	4
DuQuoin, Ill., from 65 to 80	15
Latham, Ill., 108 to 110	2
DuQuoin, Ill., 80 to 87	7
Macomb, Ill., 109 to 132	23
Carrollton, Ill., 10 to 23	13

Graduates.

Class—	Diplomas.
Palmyra, Ill., Mary V. S. Powell	10
Table Grove, Ill., Fred S. Nichols	12
DeLand, Ill., W. T. McConnell	14
Bellflower, Ill., C. C. Wisher	7
Centralia, Ill., J. F. Rosborough	13
Ancona, Ill., W. D. Deweese	11
Cowden, Ill., Miss Ethel M. Baird	1

In addition to the 68 graduates, 221 took sectional examinations in November from Illinois classes.

W. C. Chapman, our county teacher training superintendent of Iroquois county, says: "There is only one organized church in the county that has not a training class, and that is Milford." The other seven are all in line and we expect Brother Chapman is doing his best in the direction of Milford, so Iroquois county will soon be unanimous. Our Illinois helpers are busy these days and will soon hear from others.

Clarence L. DePew.

People's Forum

A Question of Definition.

To the Editor of THE CHRISTIAN-EVANGELIST:

We are now in the midst of our preparation for the celebration of the centenary of the publication to the world of that epoch-making irenic, Thomas Campbell's "Declaration and Address." It is a somewhat disconcerting thought that just now the brotherhood that has been called into being by that manifesto and which has sought to exemplify its principles in its own associated life and to urge them on the Christian world as the solution of the problem of our divisions, should be rent by the bitterest controversy in its history,—a controversy in which brethren, whose soundness in "the faith," as we have always defined it, is never for a moment called in question, are being denounced as notoriety-seekers and infidels, and the peace of the brotherhood is destroyed and their plea made a laughing-stock to the world. It is a time when every man among us who has a word of peace should speak, and I am writing to you to assure you that many of us are looking to you for leadership in this crisis, as we have done for many a year, and to assure you of our willingness to follow you in all things that make for the peace and progress of the brotherhood.

It seems to me that the supreme obligation of the moment is to seek for the underlying unities. In order to do this, we must first of all seek to understand one another. Of course there will be some on both sides that will make no effort to understand those that disagree with them;—they do not want to understand them; it is to their interest to misunderstand and misinterpret; they do not live much with Christ and have not much of his spirit and their weapons are those of the world. It may be necessary to deal severely with such, especially when they are in positions of responsibility. But the great mass of the brotherhood are not so; they are neither "progressive" nor "conservative" in any partisan sense; they are unwilling to believe that new phrases and new formulas are necessarily evidences of disloyalty to the old truth; they may be skeptical of that which is new, and disposed to look closely into it, lest, in accepting it, they should lose their Christ and their Bible, but they are eager for all that is good, and are sincerely desirous above all things to understand their brethren and to do them no injustice. And they are desirous at all hazards to preserve and hand down to their successors the Christian freedom of thought and utterance which our fathers purchased at such cost and which has been fundamental to our plea as a people.

In the case of Brother Willett and his recent utterance on the subject of miracle, I believe that the underlying unity is to be found in a definition of terms. Most of our controversies are logomachies; a little attention to definitions resolves them into agreements. There is very much yet to be done among us in this direction, for in the past we have used words of even technical meaning with the utmost looseness, and if we are to have an uproar every time a man among us feels it necessary to rescue some great word from this careless usage and give it a definite content, there is many a distressful season before us! The time has come when, if our thought is to be co-ordinated with that of the religious bodies around us, and with the world of science and philosophy which it is our duty to Christianize, we *must* accurately define our terms; there is no option. Otherwise we can not know where there are real differences, or where our supposed differences are merely verbal. If we go on attaching fictitious or peculiar meanings to words and reading fictitious meanings into one another's and others' sentences, then we shall always be fighting make-believe battles and burning effigies of make-believe heretics, and will be traitors to the cause for which the fathers labored and suffered.

Now I have said that I believe the irenic in the case of Brother Willett is to be found in a definition of terms. And, as I understand the position, the key-word is the word "supernatural." Now that word *has* to be defined anew if miracle is to be made possible to the man of modern scientific and philosophical training. Are such men to be neglected in the interest of those of us who are satisfied with eighteenth century definitions and who do not wish to be disturbed in our views? What is the Christian teacher to do if he is to make no effort to bridge this chasm between faith and science? Simply dogmatize? Many voices are telling us that the church to-day is alienating not only the wage-earning classes, but also the intellectual classes, and dogmatism will do this more and more. The only possible way to make belief in miracle possible to-day is by redefining this crucial word "supernatural." It must not be defined so as to make it meaningless, but so as to make it mean *something* to men who receive their training in the modern Christian university. Now it seems to me that that is what Brother Willett is endeavoring to do. Others, too, with reverence and sincerity and great ability, are setting themselves to the same task. Here are the words of Rev. E. P. Boys-Smith, in an article on the "Mental Characteristics" (of Christ), in Hastings' "Dictionary of Christ and the Gospels." Writing under the sub-head of "Jesus' Characteristic Outlook on Life" (p. 165f), Mr. Boys-Smith says:

"One can not escape the feeling that while others looked only at the surface of life, the Master looked through its surface and saw its depth: we see life usually in two dimensions, he looked at it in three, and so saw *reality*. Of course from his standpoint all its proportions were very different from those which appear to us. * * * The Beatitudes are an instance. Their chief effect, and it can not be doubted their chief purpose, is to set the hearer on a new standpoint, and so enable him to gain a new view of life. * * * It is in connection with this far profounder view of life which we find in him that we are best able to understand the 'powers that worked in' the Lord Jesus (Mk. 6:14), and his consciousness in regard to them. The term 'miracles' can hardly fail to prove misleading, as it is so closely associated with the eighteenth century point of view, which considered them as exceptions to natural law, and as owing their evidential value to the fact that they were exceptions. That view is quite obsolete and impossible now to a really scientific mind: it was always singularly unappreciative of 'the mind of Christ.' There can be no doubt that Jesus himself felt complete certainty that he did wield powers of an extraordinary and practically limitless kind (cf. Mt. 26:51-53), and that his contemporaries never dreamt of disputing the fact. But to him they were certainly neither 'unnatural' nor 'supernatural.' The distinction drawn by the latter term is quite alien to his mind, and inconsistent with his point of view; for him the continuous character and flow of life was a fundamental idea, and the one unbroken reality included equally what we describe as 'natural' and 'supernatural.' The 'powers' of which he was conscious had their proper place and scope in life as he saw it; and if it is not possible for us to assign this, or to explain them, that is due probably to the simple fact that as already said, we try to see the reality of life from the standpoint of two dimensions, and can succeed so little in seeing it from that of three as he did."

The work from which the above is taken is from the same editor, Dr. James Hastings, as the new Dictionary of the Bible that has recently supplanted all other similar works in our libraries. The difference is that this book was written especially for preachers, and is much more conservative in its attitude on critical questions than the Dictionary of the Bible,—it is *written down* to preachers; an acceptable service, but a questionable compliment! The above statement, therefore, may be regarded as strictly conservative, and as reflecting the commonplace of Christian philosophy. Is there anything in such language that should lead us to say hard words about the thinker? Does not this conserve all the truth, and at the same time harmonize our faith with our knowledge, and make it possible for both to dwell together in the same heart? It seems to me that here we have the underlying unity for which we seek, and that there is no more any occasion for saying hard words. Faithfully yours.

Earle M. Todd.

Manchester, N. H., October 14, 1908.

[The foregoing was written several weeks ago, as the date shows. Since then the issue has shifted. The question is now one of Christian liberty. Has any brother the right to our Christian recognition and fellowship whose views on Biblical criticism differ from those of his brethren? The issue involves the integrity of our plea for unity. Brother Todd is right as to the value of definition. If we could always understand each other's terms in the same sense, it would from many a blunder free us, and foolish controversy.—EDITOR.]

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The Home Department

The Two Mothers.

BY WILL A. DIXON.

She was a cat, but she staid at home,
And guarded her little mewing young;
She was a cat, that did not roam,
She laid with her babies and purred and sung;
And the kittens grew as the day went by,
And never the cat was heard to cry,
For a mother's love 'neath the maltese fur
Was guarded well in the heart of her.
She was a cat.

She was a woman and did not stay
To watch o'er her babe and tend it well;
She was a woman and every day
Her heart grew cold and the love-beats fell,
She thought of herself the livelong day
And she'd leave the babe and hurry away
To the party or club, or store or show,
But she had a right to go, you know—
She was a woman.

The kittens grew well and staid and strong,
Guarded by the mother who loved them best,
The cat each day sang sweet her song
And guarded her brood in their little nest;
The babe—ah! the babe, grew weaker each day,
While the mother trod fashion's pathday broad,
Till under the sod it was laid away
And its spirit sweet went back to God,
For she was a woman of fashion, you know,
In the limelight gay of the passing show.
'Tis well, perhaps, to take note of that,
One a queen of fashion, the other a cat.

FACTS AND NOTIONS OF THE EMPEROR OF CHINA.

BY MYRON C. WILCOX, PH. D.

From ancient times the Chinese government has been regarded as a theocracy with Heaven as the chief god, while the emperor is called the Tien-Tze, or "Son of Heaven." In the Shoo King we read: "Great Heaven, having given this Middle Kingdom with its people and territories to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on. So you will please the former kings who also received their appointment from Heaven."

Back before the time of Abraham, when the Emperor Shun found it difficult to persuade Yu to become his successor, he finally resorted to this argument, which would even overcome the hesitancy of the average American office seeker: "The determinate will of Heaven rests upon your person; you must eventually ascend the throne of the great sovereign."

When a Chinese ruler ascends the throne it is said that he "receives from Heaven and revolving nature the government of the world." Hence the Emperor is held responsible for the course of nature as well as for the good behavior of the people. All sorts of natural calamities are charged to him. He is held accountable for the eclipses of the sun and moon, which phenomena, it is believed, are caused by something wrong in his conduct or in the conduct of the Empress.

It is well known that the throne of the Chinese Emperor is called "The Dragon Throne." Those who look upon the Emperor are said to "see the Dragon Face," and when an Emperor dies it is said that he has "ascended on a dragon to be a guest on high." A dragon is the imperial coat of arms and the emblem on the national flag, all of which shows how prominent this fabulous being is in the Chinese mind.

To the people of China the dragon is a real personage. How strange that one of their most beneficent beings, or I might say deities—beneficent if treated right—should in the sacred writings of Christians be the symbol of Satan. (Rev. 20:2.) Christianity also wrought a marked change in the Greek word *daimon,* formerly used for a spirit, good or evil.

The emperors regard their predecessors, even of other dynasties, as still invested with power in Hades and their presence and aid are invoked by sacrifices and prayers. Part of a royal prayer is as follows: "I think of you, my sovereign ancestors, whose glorious souls are in heaven. As from an overflowing fountain run the happy streams, such is the relation between you and your descendants. I, a distant descendant, look back and offer this bright sacrifice to you, the honored from age to age."

We should be careful not to clothe such words as heaven, heavenly, etc., when occurring in heathen prayers and writings, with the ideas they convey to Christian minds.

The father of a newly chosen Emperor is generally forced to retire into obscurity or, in some cases, to commit suicide. Such unfortunates, as well as royal criminals, are sometimes allowed to make way with themselves by inhaling gold leaf, as was supposed to be true of some of the Boxer leaders. Some heartless wag has suggested that in such cases the victims died from a consciousness of internal gilt!—Northwestern Christian Advocate.

Schoolboy Facts that are "Shriekers."

Stirling was famous for its sovereigns, who used to be crowned there. A sovereign is still called a "*pound stirling.*"

The imperfect tense is used in French to express a future action in past time which does not take place at all.

Arabia has many syphoons, and very bad ones; it gets into your hair even with your mouth shut.

An unknown hand threw a harrow at Rufus and killed him dead on the spot. (How English!)

"The Complete Angler" is another name for Euclid, because he wrote all about angles.

The Battle of Trafalgar was fought on the seas, therefore it is sometimes called the Battle of *Water*-loo.

A volcano is a hole in the earth's crust, which emits lavender and ashes.

The modern name for Gaul is vinegar.

Joan of Arc was the son of a poor pheasant.

Before paper was invented people used to write on some stuff called vermin.

George Stephenson went to a knight school where he had to be taught to ride a horse and to use a sword.

Nelson was very kind to the English people, but one day he was killed, because he broke his arm, beside the ship was on fire, but not many of the English were burnt or drowned, but they won the battle of Wellington.

Blasphemy is people saying they were somebody when they knew they couldn't be.

Human intellect is such a powerful agent that it can turn a mountain into a mole.

Hope On.

Hope, child! To-morrow hope, and then again to-morrow,
And then to-morrow still! Trust in a future day,
Hope, and each morn the skies new light from dawn shall borrow.
As God is there to bless, let us be there to pray. —Victor Hugo.

Abba, in thine eternal years
Bethink thee of our fleeting day;
We are but clay;
Bear with our foolish joys, our foolish tears,
And all the wilfulness with which we pray.
When she is froward, querulous, or wild,
Thou knowest, Abba, how in each offense,
I stint not patience, lest I wrong the child
Mistaking for revolt defect of sense,
For wilfulness mere spritliness of mind;
Thou knowest how often, seeing, I am blind;
How when I turn her face against the wall
And leave her in disgrace,
And will not look at her and speak at all,
I long to speak and long to see her face;
And how, when twice, for something grievous done,
I could but smite, and though I lightly smote,
I felt my heart rise strangling in my throat;
And when she wept I kissed the poor red hands.
All these things, Father, a father understands;
And am I not thy son?

Abba, in thine eternal years
Bethink thee of our fleeting day;
From all the rapture of our eyes and ears
How shall we tear ourselves away?
At night my little one says nay,
With prayers implores, entreats with tears
For ten more minutes flying play;
How shall we tear ourselves away?
Yet call and I'll surrender
The flower of soul and sense,
Life's passion and its splendor,
In quick obedience.

Thou'st seen how closely, Abba, when at rest
My child's head nestles to my breast,
And how my arm her little form enfolds,
Lest in the darkness she should feel alone;
And how she holds
My hands, my two hands in her own?

A little easeful sighing
A restful turning round,
And I, too, on thy love relying,
Shall slumber sound.
—*William Canton.*

"When one can't have his own way," says a cheerful thinker, "he may help the other person to have his way." Our own happiness isn't any more important than the next man's; and it is great fun helping other people to be happy—so much fun that we very soon forget to be miserable because some personal joy is denied us, and "look on the things of others" instead.

The Death-Button.

Safety in railroad travel is a vitally interesting topic, and an article in the *Circle* a few months ago, entitled, "Making Railroad Travel Safer," gave some remarkable illustrations of the many inventions and automatic appliances which tend to guard the public from danger. One of these is called the "death-button," making provision, as it does, in case of the sudden death or inactivity of the one in charge at the moment on lines where the electric current has been installed as a propelling power.

The well-known "death-button," now in use in the Manhattan Subway trains, is a safety device in line with this future development.

In the top of the electric controller handle, which is moved in a circle over a row of contact buttons by the motorman when he regulates the speed of the train, is a little plunger button which is the real factor in throwing the electric current off and on. It sticks through the handle, and is held up by a spring.

Before he can get any current at all, this button must be pushed down by the palm of the motorman's hand, after which he can move the handle about, and adjust the strength of the current at will.

But should he drop dead at his post, or for any reason remove his hand from the contact, the current would leave the motors, and the car stop.—*Wellspring.*

A Song in the Night

By David Lyall.

Elspeth Tennant got out of a train at Broad Street station about 3 o'clock on a November afternoon, and made her way down the stairs to the throng of the streets. She paused before committing herself finally to what seemed an inextricable confusion of vehicles and human beings, and casually wondered how any of the latter ever came out of it alive. Her destination was Cannon street, and with the slow care of a home-keeping person, unaccustomed to traffic, she made her way there in due course. She was an insignificant figure, shabbily dressed, but her worn face had great sweetness, her once fine eyes a pathetic note of appeal. She did not need to ask direction, as she had frequently passed the large block of warehouses near the great Cannon Street Hotel, and knew the doorway even before the large brass plate with the names, Metcalf, Dimsdale, Lovitt & Co., arrested her attention. She entered the door, and, following the direction of a pointing finger, ascended to the first floor, where she was confronted with a closed door bearing the usual legend *Office*. Pushing that open she found herself in a small, narrow space, with a counter barring the way, the rest of the place shut off by screens of obscured glass. A youth with a pen behind his ear appeared, and inquired her business and her name.

"I want to see Mr. Metcalf, if you please."

"He ain't here, ma'am."

"When will he be here, to-morrow?"

"No, he's gone to Guildford till Monday."

"Can I see Mr. Dimsdale or Mr. Lovitt, then?"

"Mr. Lovitt's in, but he's engaged."

"Can I wait until he is disengaged?"

The youth looked doubtful.

"He don't often see ladies; in fact, they don't come, unless insurance ladies, and we knows them."

"I'll wait a few moments, if you please, until the gentleman goes, then you can take my name," said Elspeth, and sank on the hard form against the wall, prepared for a dreary half hour or hour, perhaps, with a possible disappointment at the end of it. But she was agreeably disappointed. Presently the youth looked over the counter at her again.

"He's gone, ma'am, out by the other door. I can take your name, if you like, to Mr. Lovitt. There's nobody with him now."

Elspeth opened her small green bag and took out a square card, with her name lithographed on it in small, neat type. She had bought them at the beginning of her married life for the purpose of paying calls with, but the neighbors at Forest Gate had not been very friendly, and she had only used a very few. She had hunted them out of a seldom-opened drawer for use that day. She waited with a curious sickness of heart, and even when the lad returned, in a moment or so, and said Mr. Lovitt would see her, she was scarcely cheered. She had never seen Mr. Lovitt, who was the youngest partner in the firm from which her husband had just been discharged, but she had heard him spoken of as a hard man, whom it was impossible to get the better of. It was from his hands Tennant had received his dismissal three days before. She stepped in front of the youth through the open door, and the warm air enveloped her kindly; but the room seemed to swim before her eyes, and it was a full moment before her vision cleared and she could command her voice. Then she was aware of an alert figure standing before the fireplace, of a keen, clean shaven face, and a pair of remarkably piercing eyes.

"Good afternoon, Mrs. Tennant; take a chair."

"Thank you; it is very good of you to see me. It was Mr. Metcalf I asked for."

"So I heard. Well, I suppose you have come about Tennant's dismissal. I need hardly remind you how long we have borne with him."

"I know that," she answered dully. "It has been hanging over us for years."

"So long as that! How long is it since you knew him to be unsteady, since he began to take drink?"

"He has always taken it, sir. I knew it when we married. He signed the pledge then, and he kept it for a good many years, in fact, until he came here. Then there was a man who got a great influence over him."

"You are talking of Duncombe, perhaps?"

"Yes."

"I don't know much, if anything, of the private affairs of the staff," said Lovitt. "You asked to see Mr. Metcalf to-day, but it was really I who dismissed your husband."

"Yes, sir, I understand that. I asked for Mr. Metcalf, thinking that, perhaps, as he is a Scotchman, he might take a little more interest in us. You have no other fault to find with my husband, I suppose?"

"Only the slackness which is inevitable in an unsteady man. He had many warnings and knew quite well this would come."

"The outlook is very black for us, Mr. Lovitt. A man discharged without a character at forty-six has not much chance."

"I should say myself that he had none," replied Lovitt, without hesitation. "May I ask what family you have?"

"We have had eight, and six are alive."

"Eight, and you are a young woman yet!"

"Not very young; I was forty-two last week. We have had a good deal of trouble with our family; we have two invalids."

"Two! that is a great misfortune. What is the matter?"

"The eldest son has spine complaint; he has not been off a sofa for seven years. He writes a little, and sometimes makes a pound or two."

"That is a very heavy burden, Mrs. Tennant."

"In one way, yes; but we should not be able to live without Arthur; he is the very centre of our home life. Everyone loves him."

"He is very much upset about this, then?"

"I have not told him, and my husband has not been home since he came to tell me on Tuesday night that he got his discharge. He went down to his sister at Rye Park for a day or two."

"You have not saved anything, I suppose?"

"Nothing whatever; all the surplus has gone in doctor's bills; we have had a great many of these to pay. I did not come here to whine, sir, but to ask something from Mr. Metcalf."

"What was that?"

"If he would help me to start a little business. I used to be a very clever dressmaker, and my delicate daughter would help me. In course of time we might be able to do well, if the rent were guaranteed."

"But that would not help Tennant."

"No, sir, but he will try, of course, to get something else to do."

"You don't blame him very much, I notice. I suppose that otherwise he has been a very good husband to you?"

"The very best, and the children adore him," said Elspeth Tennant as she rose to her feet. Her eyes were welling, and it was her nature to hide her care. No one, least of all the man speaking to her now, would ever know what it had cost her to come to the city that day.

"I am very glad I have seen you, Mrs. Tennant, and I will mention the matter to Mr. Metcalf when he returns to business on Monday. Meanwhile, would you have any objection if I came to pay a call at your house on Sunday afternoon?"

"We should be very pleased to see you, sir," she replied, quite sincerely.

Lovitt bade her good afternoon, and after she was gone pondered the story he had heard. Eight children, and Tennant had never had more than two hundred a year! He was an only son himself, and heir to three separate fortunes, besides being a sharer in one of the most lucrative businesses in the city. Things were unequally divided. He had been very severe on Tennant, determined to keep up a high standard of conduct in Cannon street, but he had not considered all the circumstances. "Poor beggar! I don't blame him if he sought oblivion now and again from the cares of the

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family. Eight, by Jove, and two invalids! I like that woman; she's got grit!''

On Sunday morning Elspeth Tennant went to church, and the preacher, a man from the North, chose as his text the words, ''I call to remembrance my song in the night.''

She returned home comforted, and at the mid-day meal the children wondered at her sunshiny face. About 3 o'clock Lovitt came quietly up the path of the trim little garden and knocked at the door, which was opened to him by Janet, the third child, a sweet-faced girl of about sixteen, with large, serious eyes, and fair hair hanging down her back.

''Mr. Lovitt?'' she said, smiling a little, and immediately showed him into the family sitting room, where mother sat, with Arthur, the rest of the children having gone out for a walk.

Mrs. Tennant welcomed him kindly, and even with a sort of quiet dignity. He was struck by the fact that in her own house she was a pretty woman, though her face was faded and careworn. The boy Arthur received him joyfully, and the two were soon talking as if they had been acquainted for years. Lovitt had charming manners, and something in the little household appealed to him, and interested the softer side which is hidden even in the hard man's heart. Mrs. Tennant asked whether he would take a cup of tea; he accepted, and they had a very friendly meal together. Then he said, suddenly, he must go, as he had an engagement in the West End at 6 o'clock.

As he turned away from the gate, down the street, where the lamps had been lighted, he saw a figure coming up which he had no difficulty in recognizing as Tennant. He strode on up the street to meet him, and waited under one of the gas lamps till he came up. He saw that he was perfectly sober.

''Good evening, Tennant.''

Tenant started violently.

''Good evening, sir. I didn't expect to meet you here.''

''Nor I you, Tennant. Walk a little way with me toward the station, will you? I have been at your house.''

''You have—but how, and why?''

''Don't inquire too closely. Suffice to say I've been there. I've had a delightful hour among them. Tennant, you are a worse fool even than I took you for.''

''Yes, sir.''

''I can't understand how you dared, with a wife and a home like that, to play fast and loose with your slender chances. That boy of yours! How haven't you been able to keep straight, for him, if for nothing else? He has a face like an angel.''

''Have they told him—you didn't, sir? We planned, Elspeth and me, to keep it from him as long as we could,'' cried Tennant, and drew his hand across his brow, while his voice vibrated with real anguish. Lovitt's heart smote him. What had he done to help or encourage this weaker brother? He had simply taken his pound of flesh, and when the weight was short fired him out.

''He doesn't know, and if you like, Tennant, he need never know. You can come back to-morrow.''

''Come back, sir! Oh, you can't mean it!''

''I do, and we'll fight this thing together, you and I, for the lad's sake. I'll help you, if you like.''

Tennant could not speak. He wondered, indeed, whether his imagination were not playing him some trick.

''There's my hand on it. We'll talk further to-morrow. You're not in a fit state to discuss it now. Go home to that brave, fine wife of yours, and those bonnie bairns, and buck up, won't you?''

Lovitt strode on, and after a moment's dazed reflection Tennant turned back toward his home. Elspeth heard his key in the lock, and was at the door to welcome him, no reproach on her face.

''Did you meet anybody?''

''Yes—Lovitt. I'm to go back to-morrow. It's to you I owe this, Elspeth, with all the rest.''

She did not say anything, but her eyes shone.

''You'll—you'll justify his goodness, Bob?''

''And yours,'' said Tennant under his breath. ''So help me, God.''—*British Weekly.*

GLEANINGS FROM MAGAZINES

The Day's Work for Dr. Grenfell.

None but a resolute and powerful man could get through a routine like Grenfell's. His daily tasks in summer include treatment of ward cases received aboard his ship between hospital points; navigating of the steamer, for he is his own pilot; attention to all patients found in the different harbors or aboard the fishing vessels, such as diagnosing and dispensing for those ailing, abscess-letting, tooth-pulling, etc.; holding religious meetings every evening; responding to all calls at whatever hour, even when this implies landing in the inky blackness of night or rowing miles in an open boat where the ship can not get; writing a daily diary for a score of newspapers, to swell the funds; conducting Sunday services all the season round; arranging for supplies of wood for the ship's furnaces in a land where there is no coal; adjudicating the disputes between the fisher-folk as an unpaid magistrate; caring for orphans and lunatics; providing clothes and food for the ill-clad and destitute; wooden legs and arms for the crippled, shot-guns, and game traps for the ''furriers,'' and nets and gear for the fisher-folk who have met misfortune; hearkening to the appeal of everybody in distress, and relieving them so far as possible; baptizing, marrying and burying where no clergyman ever goes; towing off stranded vessels after every great storm, and carrying wrecked crews southward to the mailboat; sounding for reefs, exploring harbors, and discovering new codbanks for the trawlers, beside keeping track of the multitude of details and the finances incident to the administration of four hospitals and a ship, as well as all the subsidiary enterprises,—lending libraries, workshops, fox-farms, angora goat herds, farm at St. Anthony, sawmill at Roddickton, eight co-operative stores, and the reindeer herd; not to mention correspondence with institutions and friends in Europe and America. —From ''Grenfell of Labrador,'' by P. T. McGrath, in the ''American Review of Reviews'' for December.

✤

The Old Maid.

In the December ''American Magazine'' David Grayson, author of ''Adventures in Contentment,'' begins a new series entitled ''Some of My Neighbors.'' The first is on ''An Old Maid.'' Following is an extract:

''What a triumph, then, is every fine old man! To have come out of a long life with a spirit still sunny, is not that an heroic accomplishment?

''Of the real life of our friend I know only one thing; but that thing is precious to me, for it gives me a glimpse of the far dim Alps that rise out of the Plains of Contentment. It is nothing very definite—such things never are; and yet I like to think of it when I see her treading the useful round of her simple life. As I said, she has lived here in this neighborhood—oh, sixty years. The country knew her father before her. Out of that past, through the dimming eyes of the old inhabitants, I have had glimpses of the sprightly girlhood which our friend must have enjoyed. There is even a confused story of a wooer (how people try to account for every old maid!)—a long time ago—who came and went away again. No one remembers much about him—such things are not important, of course, after so many years——

''But I must get to the thing I treasure. One day Harriet called at the little house. It was in summer and the door stood open; she presumed on the privilege of friendship and walked straight in. There she saw, sitting at the table, her head on her arm in a curious girlish abandon unlike the prim Miss Aiken we knew so well, our Old Maid. When she heard Harriet's step she started up with breath quickly indrawn. There were tears in her eyes. Something in her hand she concealed in the folds of her skirt; then impulsively—unlike her, too—she threw an arm around Harriet and buried her face on Harriet's shoulder. In response to Harriet's question she said:

'''Oh, an old, old trouble. No new trouble.'

''That was all there was to it. All the new troubles were the troubles of other people. You may say this isn't much of a clue; well, it isn't, and yet I like to have it in mind. It gives me somehow the other woman who is not expected or predictable or commonplace. I seem to understand our Old Maid the better; and when I think of her bustling, inquisitive,

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helpful, gentle ways and the shine of her white soul, I'm sure I don't know what we should do without her in this community."

A New Poem by Edwin Markham.

Edwin Markham, who made a world-wide reputation a few years ago with his poem, "The Man With the Hoe," has written for the Christmas *Woman's Home Companion* a poem that is considered to be even greater than "The Man With the Hoe." Many who have read Markham's new poem, "Before the Gospels Were," consider it the greatest verse of recent years. "Before the Gospels Were" tells, with wonderful poetic imagination, the story of the gathering together of the materials for the gospels by Christ's disciples after his ascension. The opening verse of the poem is:

Long noons and evenings after He was gone,
Mary the Mother, Matthew, Luke and John,
And all those who loved Him to the last,
Went over all the marvel of the past—
Went over all the old familiar ways
With tender talk of dear remembered days.
They walked the roads that never gave Him rest—
Past Jordan's ford, past Kedron's bridge,
Up Olivet, up Hermon's ridge,
To that last road, the one they loved the best.

The climax of the poem is reached in the last verse, which sums up all the thoughts that have been expressed in the preceding lines:

So huddling often by the chimney blaze,
Or going down the old remembered ways
On many a lingering walk,
They held their wonder-talk,
Minding each other of some sacred spot,
Minding each other of a word forgot;
So gathering up till all the whispered words
Went to the four winds like a flight of birds!

A Season of Feasting.

All the spirit of Christmas cheer is in Jacob A. Riis's "Yule-tide in the Old Town," the Christmas "Century's" opening article. It includes a picture of Yule-tide feasting:

When we were not dancing or playing games, we literally ate our way through the two holiday weeks. Pastry by the mile did we eat, and general indigestion brooded over the town when it emerged into the white light of the new year. At any rate, it ought to have done so. It is a prime article of faith with the Danes to this day that for any one to go out of a friend's house, or of anybody's house, in the Christmas season without partaking of its cheer, is to "bear away their Yule," which no one must do on any account. Every house was a bakery from the middle of December until Christmas eve, and oh! the quantities of cake we ate, and such cakes! We were sixteen normally in our home, and mother mixed the dough for her cakes in a veritable horse trough kept for that exclusive purpose. As much as a sack of flour went in, I guess, and gallons of molasses, and whatever else went to the mixing. For weeks there had been long and anxious speculations as to "what father would do," and gloomy conferences between him and mother over the state of the family pocketbook, which was never plethoric; but at last the joyful message ran through the house from attic to kitchen that the appropriation had been made, "even for citron," which meant throwing all care to the winds. The thrill of it, when we children stood by and saw the generous avalanche going into the trough! What would not come of it!

The whole family turned to and helped make the cakes and cut the "pepper nuts," which were little squares of cake dough we played cards for and stuffed our pockets with, gnashing them incessantly. Talk about eating between meals; ours was a continuous performance for two solid weeks. The pepper nuts were the real staple of Christmas to us children. We rolled the dough in long strings like slender eels and then cut it a little on the bias. They were good, those nuts, when baked brown. I wish I had some now.

It all stood for the universal desire that in the joyous season everybody be made glad. I know that in the Old Town no one went hungry or cold during the holidays, if indeed any one ever did. Every one gave of what he had, and no one was afraid of pauperizing anybody by his gifts, for they were given gladly and in love, and that makes all the difference—did then and does now. At Christmas it is perfectly safe to let our scientific principles go and just remember the Lord's command that we love one another. I subscribe to all the scientific principles of giving with perfect loyalty, and try to practice them till Christmas week comes in with its holly and the smell of balsam and fir, and the memories of childhood in the Old Town; then—well, anyway, it's only a little while. New Year's and the long cold winter comes soon enough.

Our People's Greatest Need is the Ideal Home.

The most important gift I could bestow upon the country, had I the power, would be an ideal American home. It would be the home of peace and harmony, says Bishop Samuel Fallows in a symposium, "If I Were a National Santa Claus," in the December *Delineator*. The husband would never play the part of a tyrant, nor the wife the part of a scold. The household quiver would be full of happy children who would ever see in the companionable, provident father and the wise and loving mother the perfection of marital love. The beauty of holiness would fill the domestic sanctuary. The incense of prayer and praise would daily ascend to heaven from the family altar. Love as law and law as love would bind every member to all the duties of life.

It would be a home of plenty. No wolf of poverty would ever look in at the door. The husband, the *houseband*, would earn an ample income by honest effort. The wife, the distributor, would make all the household expenditures on a just yet generous basis. Children would meet no need to go out prematurely to toil for the common subsistence, and miss all the play and sport to which early youth is entitled.

Thus love conjugal, love filial, love fraternal, united with neighbor loves and civic, sanctified and glorified by the love of God, would give a sheaf of graces and virtues before which all other sheaves known to man would bow.

If this gift were bestowed and realized it can easily be seen how widespread the beneficial effects would be. The realization of such a home would mean the solution of the labor problem. No unnecessary burden would be placed by capital upon the laborer's shoulders, whatever the kind of service required. It would mean "live and let live." Mammon would not trample manhood beneath its feet. Such a home would send children to school with every fundamental law of deference to authority ingrained in their natures.

In society these well-taught youths would go, and obedience to law would be as natural as the inbreathing of the vital air.

And with this gift the foul fiend of divorce would cease to blast with the breath of the bottomless pit the fairest flowers of the home paradise.

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Could Not Find It.

"Run out and shoot a Whaggledak," says Bunny
to his chum.
"You take your rifle, Teddy Bear, and load it well
with gum,
And in a purple cave, just where the road stops
at the sky,
You'll find the Whaggledak at home, consuming
apple pie,"

Late, late at night poor Teddy Bear comes
trudging sadly back.
"I'm awful sorry, Bunny Boots; I've got no
Whaggledak.
I couldn't even find the sky; I walked until
I dropped.
The road it just went on, and on; it never,
never stopped."

—*E. B. Simmons, in Chicago Journal.*

ACCORDING TO ST. MARK

By Mary H. Grosvenor.

"I really think you are a little hard on your namesake." Mrs. McLane's tone was slightly aggrieved, and there was not quite as pleasant an expression as usual upon her comely face.

"I am sure I do not mean to be." This voice was as quiet as the other had been perturbed. "It seems to me had I praised her more, it would have been too much for even a mother to swallow."

"Oh! I know you said she was well-grown and well-mannered and good looking, far beyond what you had expected in two years, and yet underneath all there was a 'but'—and that 'but' does away with all your commendation."

"What keen ears you mothers have! I was hardly conscious of that 'but.'"

"It was there all the same, in italics if not in capitals. Now do tell me what you mean."

"My dear girl," said Miss Egerton, "remember I have only been at home a week, and after leaving Dorothy a child, I feel the necessity of renewing my acquaintance with a young woman of fifteen, who almost looks over my head."

"But you are not answering my question," persisted Mrs. McLane. "I hope you did not learn evasion in Germany."

"I hope not, indeed," and with a slightly quizzical smile, Miss Egerton bent lower over her embroidery.

"You think her disobedient?" Mrs. McLane walked to the window and laid one hand upon her sister's shoulder.

Miss Egerton did not reply, but her own hand clasped her sister's.

"I don't think she means to be," Mrs. McLane continued. "And, after all, she does what is asked for in the end."

"That is perhaps where my 'but' came in," Miss Egerton said, slowly. "She needs to learn obedience according to Saint Mark."

"What do you mean? You are so mysterious!"

"I will explain the mystery to Dorothy some day."

"She is quite as good in that respect as the rest of the girls." Mrs. McLane had assumed the defensive.

"But when one loves a child as we do Dorothy," the quiet voice replied, "we want her to be better than the rest of the girls."

Down below in the street a tall girl looked up from a group of her companions and waved a greeting to the two in the window. In a short time her swift step was heard on the stairs, and Dorothy, with roses in her cheeks, brown eyes dancing with health and merriment, and sunny hair tossed this way and that by the boisterous wind! She gave each an impetuous, breathless hug, talking rapidly in spite of gasps:

"Oh, Aunt Dolly, it is good to know you are here! I was thinking about it all day. And it eases my conscience, too," with a laugh. "If I knew mother was alone, I would not like to leave her, as I am going to now, and run off to spend the afternoon with Anna Clare."

"Is not that rather a poor way to show your pleasure at my being here?"

"As if you two would miss me when you have those years to talk over and catch up with! So I'll say good-bye to you, and leave you to discuss German housekeeping."

"But, Dorothy, do not forget your hour for music," said her mother, a little anxiously. "You should be at the piano now, and your father told you to prepare some manuscript for him."

"So he did," Dorothy answered, lightly, "and I will do it when I come home." And away she went without giving her mother time for expostulation.

"I am afraid her father will be seriously offended if Dorothy neglects this paper. The last time he came as near giving her a scolding as John ever can. She does the typewriting so accurately, she is of the greatest service to him when she is prompt."

Mrs. McLane gave a little sigh, and her sister felt tempted to echo it, but wisely repressed the inclination, and gave herself once more to her embroidery.

The next afternoon, as Miss Egerton sat in the twilight by the open fire, the door opened and Dorothy came bouncing into the room with her usual impetuosity.

"Aunt Dolly," she said, "how nice to find you alone! Mamma has a flock of visitors downstairs, and I was afraid you would be helping to receive them."

"I had a bit of a headache, my dear, and your mother excused me to the visitors, and I have had my cup of tea in here in a very lazy fashion."

"Oh!" disappointment in the long drawn-out exclamation; "then you want to be quiet, and I am just aching to talk!"

Miss Egerton laughed.

"Sit down, dear; there is another low chair for you. I am quite ready to talk."

"Are you sure, Aunt Dolly? I don't want to be selfish about it."

"I am quite sure, so let me relieve you of that aching as soon as possible."

"Aunt Dolly," the girl commenced, impetuously, "mother says you don't approve of me."

"Did she put it exactly in that way?"

"Well, perhaps not. She told me a great many nice things you said about me, but—she said there was a 'but,' and I want to know what it stands for."

"Have you not the least idea, Dorothy?"

The honest eyes met her aunt's squarely.

"Perhaps I have deep down in my heart," said Dorothy, slowly, with reddening cheeks.

"Well?"

"You think me procrastinating."

Miss Egerton was silent.

"And sometimes disobedient?"

No answer.

"But, Aunt Dolly," said the girl pleadingly, "I always mean to do as I am told, and I do, too, after a while."

Miss Egerton smiled.

"Aunt Dolly, don't be dumb any longer. Mother says you want me to learn some sort of obedience. What sort do I need?"

"I said you should learn obedience according to Saint Mark."

Dorothy stared. "What do you mean? I don't remember that he was any more obedient than the others."

"Suppose you light the lamp and get my Bible from the stand. There is half an hour still before dinner, and in that time I think I can make you understand what sort of obedience this is."

When Dorothy returned to her place, Bible in hand, Miss Egerton said: "Open to the first chapter of Mark and the eighteenth verse."

"'And straightway they forsook their nets,'" Dorothy read, wonderingly.

"Now the second chapter and twelfth verse."

"'And immediately he arose.'"

"The same word as 'straightway,' Dorothy," said her aunt. "Now the fifth chapter and forty-second verse."

"'And straightway the damsel arose.'"

"The sixth chapter and forty-fifth verse."

"'And straightway—'" the girl began; "Aunt Dolly, are there many more?"

"A great many more. But, my dear girl, are not these enough to help you understand what I mean by obedience according to Saint Mark?"

Dorothy was silent for some minutes and her answer, when it came, was very gently spoken.

"Aunt Dolly, 'straightway' obedience. That was better than twenty scoldings. Think of my delayed obedience and all the trouble it causes! In two days I have worried father about his paper, and neglected mother's errands, and mailed your letter when I was ready, too late to reach your friend before she started for Europe. I wish I could be 'straightway' obedient, but how am I to remember?"

For answer, Miss Egerton put into her hand a copy of the Gospel of Saint Mark. "I would read it carefully, if I were you; and you must not be discouraged."—*Youth's Companion.*

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UNCLE NED'S HELP BOX.

"Tom found wheeling in the pile of wood one of the hard things!"

"It takes so long!" he fretfully exclaimed. "I'll never get done. Grandpa always makes me do the hard things!"

Uncle Ned was on the veranda, hidden away behind the woodbine. It had been less than three days since the beginning of his visit, and already in that time he had discovered Tom's failing—the "general," grandma called it, since this one was so much more noticeable than any other.

"He makes mountains of ant-hills," and Uncle Ned smiled to himself, as he peered through the green vines before him.

He thought for a moment.

"I wonder if my old 'help box' wouldn't be good for Tom—or one just like it. I remember how it aided me. I believe I'll try it," and Uncle Ned went quickly into the house.

"Got a box, mother—about this size?" and Uncle Ned measured with his two hands.

"Why, yes. I shouldn't wonder—want it now?"

"If it's handy. I don't want to make you any trouble."

"No trouble in the world," briskly, and Mrs. Newcomb pulled out a long, deep drawer from the hall closet.

"This'll do!" Uncle Ned took up a small white box. "It's just what I want—not too large."

Uncle Ned carried it to his room, where he remained for nearly two hours.

"There!" when it was finished; "I guess that is as good a 'help box' as the one I had. Now if it does as much for Tom as mine did for me, 'magic helper,' wouldn't be a bad name for it."

Tom was still wheeling in the wood from the slowly diminishing pile when Uncle Ned once more returned to the veranda.

"I'll never get it done—never!" The voice was full of impatient discouragement.

"Want some help, Tom?" called Uncle Ned.

Tom looked up abashed.

"Why, yes; but you'd better not come—perhaps grandpa might not"—

"Oh, he won't mind—not this kind of help!"

Tom eyed the box Uncle Ned carried, suspiciously.

"This is the help."

"That? That's only a box!" Tom looked incredulous.

"But it's a 'help box'—you'll see!" Uncle Ned mysteriously took off one of the bands.

"Help box!" Still Tom was not convinced.

Uncle Ned smiled—one of the "silent kind"—at Tom's puzzled face.

"I'm going to leave it here—you may keep it," explained Uncle Ned. "It's full of magic helpers, and when you have anything hard to do, open it and take out one. After I go back into the house take out No. 1!"

"Thank—you! I hope 'twill help me get in this pile of wood."

"It will—see if it doesn't."

After Uncle Ned had gone, Tom shyly took off the cover from the little white "help box."

"They're only cards," disappointedly. But he took out one "according to directions," and read it: "Remember, it's only one stick at a time."

"I don't see how you're going to help much."

But it did, for it showed Tom that he didn't have to wheel in the whole pile at once. And one stick at a time wasn't hard—there couldn't be anything easier.

The next day grandpa asked Tom to weed the onion bed—'twas just a small one.

"Oh, dear!" and Tom sighed gloomily.

"Perhaps the 'help box'"—'Twas Uncle Ned's suggestion.

Tom opened it after he reached the garden, and took out Help 2: "A laugh makes all things easy."

At the thought of the curious little helper Tom laughed in spite of himself, and he was cheerful till the job was done. Weeding didn't seem "a bit hard!"

"I guess they do help," concluded Tom.

The afternoon before baking day grandma asked Tom to fill up the big wood-box, as she would be obliged to keep a fire nearly all day. Tom was just starting fishing.

Two little "put-off" puckers began to gather on the troubled forehead.

"Can't I wait until"—then he ran for Help 3, "Duty first; fun afterwards."

"That's the best way," agreed Tom with the little helper. "I'd be thinking all the time of having it to do—'twould spoil just half the fun!"

When Help 4 was needed 'twas ready: "Attack in parts."

"It's most like No. 1," thought Tom.

"But 'twouldn't hurt if 'twas No. 1 over again—it's such a splendid helper!"

Help 5 whisked Tom's Saturday chores away in half the time it usually took him to do them: "A thing begun is quite half done."

And Tom was so apt to put off his work, he dreaded it so!

"Well, how's the 'help box' aiding?" asked Uncle Ned. 'Twas two weeks after Tom had received it.

"Just great! Things aren't half so hard to do—not when you've magic helpers!"—*Albert C. Caldwell, in Zion's Herald.*

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The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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December 24, 1908.

A CHRISTMAS SUGGESTION.

To Our Subscribers,

Dear Friends:—

A merry Christmas to one and all, and may the Lord graciously spare you to see many happy returns of the day.

There remains just one more week in which we may write the figure "1908," and then we must enter upon a new year, which I sincerely hope will be filled with happiness and prosperity to every one of our subscribers, and all who may come into the Christian-Evangelist family circle during the coming year.

There is just one supreme desire, in so far as the interests of this paper are concerned, that I have upon my mind and heart at this writing, and that is, that every subscriber who has enjoyed the visits of The Christian-Evangelist during this year, will send us a Christmas present, in the form of a $1.00 bill accompanied by four new subscriptions, to run during the first three months of the new year. In return, we will give to our subscribers the very best religious paper possible to produce from this office, which has, for over forty years, given to the brotherhood a staunch and true advocate of New Testament Christianity.

Believing, as we do, in the loyalty of our patrons and subscribers, we will confidently expect, during the remaining few days of this year, a generous response to this "Christmas suggestion."

Sincerely yours,

W. Daviess Pittman

Business Manager.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, DECEMBER 24, 1908. Number 52

Current Events

17,000 Preachers.

What a world of good they could do! Everywhere there is a lack of ministers. With this thought there comes to us a striking comparison. The United States is sending around the world a great fleet of war vessels. Mr. Charles E. Beals has been figuring the cost of this expedition, and he works it out that the same money would pay the combined salaries of 17,000 ministers of the gospel for one year. There may be differences of opinion as to which will be the more effective force in keeping the peace of the world—the navy or the preachers. But there can be no manner of doubt as to which is the more valuable servant for one year to the people of the United States.

Dignity and Service.

The average American values service more highly than dignity. That is why Mr. Roosevelt has been the most popular president. Many a man may dislike, personally, the noise his big stick makes, but when the strike smashes some evil or the brandishing throws consternation into the ranks of smug *laissez-faire* men, the personal distaste for any lack of dignity counts but little against the satisfaction that comes from the feeling that the President has at heart, though he may sometimes make mistakes, the real welfare of the whole people, irrespective of party or rank. Senators and congressmen are now much excited. They feel insulted because the President has intimated that certain congressmen do not wish to be investigated by secret service men. If we mistake not, the people are with the President. He himself is subject to criticism, and it is bestowed freely. He can even be investigated and later impeached. Have all senators and congressmen been immaculate? The very fact that they have taken so seriously the President's words will create a suspicion that has not been prevalent in the minds of the people, though they are conversant with such cases as Burton, Hermann and Mitchell. The people respect dignity, but they do not care a fig for dignity that is a cloak for carelessness about public civic honesty. They are impressed with the fact that Mr. Roosevelt is honest, though they may be opposed to his party policies. And there is a growing conviction that honest nation-service in public life is of far more weighty consideration than a formal respect for party ties or choice diction in silk-hat-broadcloth dignity.

Government by Commission.

One of the most impressive indorsements of a municipal administration is that which was tendered the mayor and commissioners of the city of Dallas, Texas, last week, when there were presented to them petitions from nearly three-fourths of the qualified voters, urging them to become candidates for re-election to their present positions, and promising them support. The meaning of such action is equivalent to the bestowal of the plaudit, "Well done, thou good and faithful servant," and the Dallas commissioners deserve the praise. Since party rule has been abolished and the commission form of government by independent citizens adopted, nearly two years ago, there has been a great change for the better in civic administration. The public service has been improved, public funds wisely handled, and a business-like administration carried on in the interests of the people. And the people are appreciative. Mayor Hay and his co-workers have stood out against graft and greed, and have worked for the citizens as a whole. They have demonstrated that the commission form of government can be made the best form of government.

Freedom of the Press.

The severe excoriations by the President of the *Indianapolis News* and the *New York World* for publishing gross and injurious misrepresentations concerning the action of the government in the purchase of the Panama Canal from the French, has been the occasion of wide and severe criticism on the President's utterances. There is a very general expression of regret that the President should have thought it necessary to indulge in such harsh epithets as he has in characterizing the course of these newspapers, and in this respect we think that a large majority of the friends of the President would find themselves in sympathy with the criticism. But many of the leading newspapers go farther, and especially condemn the President for that part of his message suggesting that legal proceedings for libel be brought against the *New York World* for its false and injurious statements. They plead for what they call the freedom of the press as a sacred right which must not be interfered with. The freedom of the press, however, is one thing and the abuse of that freedom is quite another thing. To argue that newspapers, as well as individuals, should not be held to a strict accountability for their scurrilous charges against the government or individuals, is contrary to the practice which prevails in all enlightened countries. It is safe to say that we have the most reckless and mendacious daily press in the civilized world, and public sentiment will indorse the position of the President, that those newspapers which manifest no regard for truth nor for justice, if only they may give publication to a sensational article, should be held responsible for their utterances, and treated as criminals.

Mr. Taft's Cabinet.

The cabinet makers have almost completed Mr. Taft's cabinet for him. He himself, however, has made only two selections thus far, namely, Senator Knox, of Pennsylvania, for Secretary of State, and Frank Hitchcock as Postmaster General. All the other reported appointments, or selections, are mere guesses, which Mr. Taft declares are uninspired by him. The President-elect has taken quarters in Augusta, Ga., where he will spend the winter, and where he is to be visited soon by Senator Knox, who will confer with him in reference to other members of the cabinet. Mr. Taft has made it clearly understood that he expects Congress, at its special session to be convened in March, to make a substantial reduction in the present tariff rates. The platform of the party promises as much to the people, and he holds that Congress can not do anything less than carry out the platform promise of the party and the wishes of the people. He classes himself with those who believe that excessive protection has done much to foster the trusts, which have become violators of the law.

Aerial Navigation.

The feat performed by Mr. Knabenshue in sailing around over the city of Los Angeles, one night recently, dropping bombs of confetti on the heads of the people, is a startling illustration of how his machine might be used in war for the destruction of a city or an army. Meanwhile the experiments of Mr. Wilbur Wright, now in France, are further demonstrating the practicability of aerial navigation. Mr. Frank Lahm, who is himself a pioneer American balloonist and aeroplanist, in a recent interview expresses himself in the following optimistic way concerning Mr. Wright's experiments:

"I have seen Mr. Wright go aloft without the aid of any propulsive weight. I have seen him parallel the earth no higher than a man's shoulder for miles. I have seen him come down in a spiral. I have seen him take up a man weighing 208 pounds. I am confident that the Wright machine has solved the problem of aerial navigation. It is now merely a matter of detail. He can even with his present machine do whatever he wishes within the limits of the fuel he is able to carry. I expect to see the Wright machine make a flight across the English channel and back before spring. I believe that even in France, which is five years ahead in aviation, it will be difficult for the most optimistic to realize the possibilities in store for the aeroplane commercially and from the viewpoint of men of war."

Editorial

"A Merry Christmas!"

In the long circuit of the earth about the sun we come again to that period of the year in which the birth of our Savior is celebrated. As this season comes round we seem to hear, even yet, pulsating on the wintry air, the notes of that angelic refrain, "Peace on earth, good will among men." Surely no message was more needed at that time by our poor, sin-cursed and sorrowing world than that of peace and good will. True, no actual war prevailed at the time of Christ's birth, but the spirit of race-hatred, and of revenge, was rife among men, and a feeling of unrest and almost of despair pervaded the hearts of men. The world was sick, and no physician had been found who could heal its diseases. It was sinking steadily under the weight of its guilt and of its sorrow. Into such a world came the herald-angels on that first glad Christmas night, singing the *Gloria in Excelsis,* and announcing the birth of a Savior, who could heal all human maladies and bring peace and joy and good will to men.

It is the fact that the announcement of the angels has been made good, that gives significance to the event. We of this twentieth century know, far better than it was possible for the people of that time to know, the vast value to the world of the birth of Christ. We know how his coming in the flesh introduced a new era in the history of the world, and opened a new fountain of life for humanity's needs. Not that Christ's mission has yet been completely fulfilled; not that the world is what he died to make it; not that the ideals which he gave to men have as yet been realized in our race. But enough progress has been made to convince all honest and thoughtful minds that he who was cradled in a manger at Bethlehem, nineteen centuries ago, was the world's promised and expected Redeemer, and that his life and teaching and death and resurrection from the dead, and his beneficent reign, through his church, over mankind have been the cause of the upward trend in the life of man, the source of a better and brighter civilization, and the mainspring of the best hopes and aspirations of humanity to-day.

It is proper, therefore, that the Christmas season, associated with the birth of Christ, should be one of joy and gladness. It should not, however, be one of excesses, of reckless abandon, of unbridled gratification of the appetities, as is too often the case. Rather, it should be a time of pure family joys, of innocent amusement on the part of the young, and of reverent gladness on the part of all. Let us make it a glad and happy time for the children, while we seek, also, to bring a little sunshine into the lives of the aged, to whom the Christmas season calls up the memories of departed years, and who often sit by lonely firesides, from which have fled the gladness and joy of other days. Especially is it fitting that we remember the poor and neglected at this joyful season of the year, and seek to bring some brightness into hearts and homes where the shadows of poverty and want lie deepest and darkest. Such was the Christ spirit. Inasmuch as we do it unto one of the least of these, we have done it unto Him.

THE CHRISTIAN-EVANGELIST extends its good wishes to all its readers, wishing them "a merry Christmas," and especially that joy that is doubled by being shared with others.

Is There a Final Revelation?

The *Universalist Leader,* of Boston, brushes aside as a mark of superstition "the idea that there was at any time, anywhere in the past, an original, final and complete revelation of any system of sacrifices, ceremonies, or ideas such as constitute an eternal revelation." This view, it says, "is discredited everywhere in Christian scholarship." It goes on to say "that if there was such a revelation it has itself been washed away by a flood." To quote once more from this champion of liberal religion: "In any brief survey of the history of religion in the world, we are forced to the conclusion that we know nothing of any original, complete revelation."

These extracts raise a very important, fundamental question. No one claims, of course, that the Old Testament contains a complete revelation of God, but that God does disclose himself and his will partially in the Old Testament, and to such a degree as the people were fitted to receive, is a contention of evangelical believers. But the contention of our Boston contemporary goes a great deal farther than this. It denies the completeness and finality of the revelation in Christ. It denies, in other words, what is affirmed in the Hebrew letter, that "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath, at the end of these days, spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds," and that this Son is "the effulgence of his glory, and *the very image of his substance.*" It is a denial, furthermore, of Jesus' own words to Philip: "He that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14:9.)

Has any "flood" of modern criticism carried away the Christ, with his revelation of the Father and of the Father's will? Was Jesus Christ only a human teacher who, like all other religious teachers, have been outgrown and have become obsolete in their authority? Is He not "the same yesterday, to-day and forever?" Has the world discovered any flaw in his perfect character, or any defect in his teaching concerning God and human duty? Has it conceived of any ideal of moral and spiritual beauty, of perfect manhood and Godhood combined, that excels Jesus of Nazareth? Nay, more: Has not the gospel of Christ vindicated its power to regenerate and redeem human life and character, and to answer every need of human nature? Is he not still the Desire of nations and do not the Isles wait for his law?

It is not contended, of course, that God has no more truth to show to mankind, and that there are not yet unattained heights of knowledge yet before us. It is claimed, however, that in Jesus Christ we have a revelation of God, of man, and of man's relation and obligations to God, which no human progress can render obsolete, and no adverse criticism can overthrow. Whatever progress mankind may make in the knowledge of Christ and of spiritual truth, will come through that divine Guide and Comforter, whose coming into the world to dwell in the hearts of believers is the crowning glory of the revelation of Jesus Christ.

Yes, we have a "final and complete" revelation of God in Christ, who abides the same through all the changing years, and we may sing with confidence:

> "Swift to its close ebbs out life's little day,
> Earth's joys grow dim, its glories pass away,
> Change and decay in all around I see;
> O thou who changest not, abide with me!"

"Not in Word Only."

Beloved, if THE CHRISTIAN-EVANGELIST is rendering the royal service to the cause of religious reformation which you say it is rendering, it is not unreasonable to expect that your kind words of appreciation will be supplemented by deeds which harmonize therewith. It is, indeed, a critical time in our history, and if you think the leadership of THE CHRISTIAN-EVANGELIST in these trying days is a valuable asset to our Cause, it is no more than right that you should make such an expression, both in word and in act, as will make manifest your conviction, and as will enable us far more effectively to fulfill the high obligations which we feel that we owe to the cause of Christian unity and New Testament Christianity. We do not pause here to mention the ways in which our friends can help us to meet the demands that are upon us, for a little reflection will reveal to any one how his sympathy and fellowship may be shown. Not in word only, brethren, but in deed and in truth, help us in rendering the best possible service to our Cause and to the cause of our common Christianity.

Notes and Comments

Christmas and cruel criminations do not harmonize. Let the Christ-child have the right of way.

Congress and the President might set us a better example than they are now doing, in the interest of "Peace on earth, good will among men."

Clouds of controversy pass away, but the solid rock of truth abides, and those who build their habitations thereon shall not be ashamed.

It is better to deal with principles than personalities in settling great questions. A battle for principle, once won, rarely has to be fought over again, at least in the same form. We shall have no more conflicts over the organ and the right to use missionary societies. A chicken once hatched can not be put back in its shell. Revolutions do not go backwards, nor do evolutions "march up the hill and then march down again."

Sooner or later in the life of every religious body the question of the limits of religious liberty has to be solved. It has often happened in the past that these conflicts produced divisions where the principle of unity was not recognized as fundamental. Such a conflict can not produce division among us without the most absurd inconsistency, for the chief aim of our movement is to promote unity by example and teaching, and that on the basis of unity in faith and liberty of opinion.

Once the question is clearly settled as to matters of faith in which there must be unity, and matters of opinion wherein there must be liberty, we shall enter upon a new era of peace and progress, and our institutions of learning will enjoy a period of prosperity which they have not hitherto known. THE CHRISTIAN-EVANGELIST has been pointing out the lines on which this settlement is to be reached by the exposition of its motto, "In Faith, unity; in Opinions and methods, liberty; in all things, charity."

We can always rely on the fact that the second sober thought of the people will assert itself. It is asserting itself now in this controversy through which we have been passing. There is not the slightest doubt that the motto of THE CHRISTIAN-EVANGELIST, quoted above, as interpreted in our Symposium, is the solution of our problem, and there is no other. We must have unity of faith in Jesus Christ and his authority; we must have liberty of opinion and methods among those who are in Christ Jesus; and in all things we must have charity—or love, which is the cohesive power that unites in one body all who have Christ's spirit. The violation of that principle has precipitated the present controversy, and the recognition and practice of it is the only remedy.

After all, it is well, perhaps, that this question should have arisen for final settlement before our Centennial, seeing that the very document, whose publication a century ago we are to celebrate, offers to us the very principle by which we are solving the problem of Christian liberty within the bonds of unity. If we can go to Pittsburg loving one another and working together, in spite of our different points of view and differences of opinion, we shall have demonstrated to the world the practicability of our plea for union, and our progress in the years to follow will be by leaps and bounds.

The Word and Way (Baptist), of Kansas City, announces that the Methodists of Lexington, Ky., are building a church edifice to cost $50,000, in which there is to be a baptistery for the baptism of believers. This leads our Kansas City contemporary to announce that "the Methodists are heading for the Baptist procession because Christ leads the conquering hosts." But will *The Word and Way* favor the reception of these baptized Methodists, if they present themselves for membership in the Baptist churches? If not, what good is a Methodist baptistery, anyway?

"Why should there be a conflict between the scholar and the business man as regards Biblical views? The business man gives the scholar in other departments of study credit for honesty, ability, and expert opinion. Why, then, in religion and in Biblical matters, should the scholar be distrusted? Do our college men take special delight in ruining the faith of the young men and women entrusted to them? Is that the hypothesis of business men and of people generally, who are not familiar with the methods and problems of scholars? But our students understand us and are helped by us. That is a great consolation. Only yesterday I learned of another of my students who has decided for the mission field. Methods and matter of teaching that issue in such faith and heroism should not disturb the untutored majorities. The Disciples have thirteen student volunteers here in Columbia.

Columbia, Mo. W. J. Lhamon.

This brief note asks a pertinent question. There is a tendency on the part of too many to enter upon criticism seemingly because the critic does not or, often, is not able to understand the one criticised. Criticism is not to be ruled out, but it must not be unworthy. Young men are not volunteering in these days for the foreign field under the impulse of false teachers.

The Baptist Times, of London, tells of a student who, after he had yielded his life to Christ, entered upon a series of studies which engaged all his time and energy, and who confessed he was losing interest in the spiritual life. *The Times* says it knows of many similar instances. It suggests the true remedy, which is as follows:

"It is a truism that a student may ruin his health through exclusive attention to the culture of his mind. All admit that, and yet students seem blind to the graver dangers to which their spiritual manhood and womanhood are exposed. This disaster can only be avoided by some method of spiritual culture. So much time ought to be devoted every morning to Bible reading and prayer. Sundays ought to be kept free from all study and thought of study. I heard one of the most distinguished scholars of the day declare, a few weeks ago, that he attributed much of his success in life to the fact that he had fenced off his Sundays as days of worship and rest. I dare add that one hour ought to be spared in midweek for the prayer-meeting."

A correspondent in one of our contemporaries eloquently remarks as follows:

"You may take a shell from its wild and tumbling home in the ocean to a mountain's firm and rocky crest, and, listening to the winds that search its tiny caverns, you can hear the threnody of the seas that moan and groan as they unceasingly toil around the world."

What the brother is trying to say is, that a shell placed to the ear produces a roaring noise, more or less like the noise of the sea.

Referring to a gracious remark of the *Northwestern Christian Advocate*, wishing the Roman Catholics success "in so far as they are evangelistic, carrying the cross of Christ, its consolations and its power to the souls of men," the *Western Watchman* (Catholic), of this city, says:

"Our good friend would have us succeed; but he does not wish us supremacy. Supremacy would not satisfy us. We would have absolute monopoly of Christianity. Christ gave a mission to his apostles and their successors, and to nobody else. Those who do not gather with the Catholic church scatter; those who are not with the Catholic church are against Christ."

This is the real spirit of sectarianism, and it is the mother of all sects. "We are the people—and the only way to union is to join us." Happily the Roman church has *almost* a monopoly of this feeling to-day.

The Independent, commenting upon the birth of Christ, refers to the predictions sometimes made that Christ's claims are being discredited by modern science, and says:

"And yet, somehow, we observe that Jesus does not cease to hold the love and the worship of men. This may be an age of science, and it is true that we try all things and old faiths crumble. But yet the salvation which Christ taught spreads over the world. More men cling to him than ever before. Christianity is conquering the nations."

Quite true. Never in all the world did the personality of Christ loom up so high on the horizon of human thought as it does to-day. Never did the Man of Galilee exert so wide an influence over the life of mankind as he does to-day. Christianity is the world-conquering religion.

The Baptist World, of Louisville, says:

"*The Journal and Messenger* justifies its opposition to the Baptist World Alliance by the fact that Baptists all over the world are not at one in some important matters. That is true. We wish that all Baptists everywhere agreed with us about everything, but they do not. However, we do not decline to co-operate with them in various ways because of this divergence of views. We do not consider that we endorse the views of all Baptists because we co-operate with them."

Our Louisville contemporary is right. To refuse co-operation with our brethren who hold with us the common faith, because this co-operation would imply endorsement of their errors, is the height of absurdity, and would make all co-operation absolutely impossible. Even a man and his wife could not get on together under such a rule. Will the *Baptist World* substitute *baptized believers* for the word "Baptists" in the foregoing comment? If so, our right hand is extended.

Current Religious Thought

The Federal Council is not a union, but a federation. It is not a church judicatory. Neither is it an independent, irresponsible organization. It is a delegated body, its delegates being sent to it with proper credentials by more than thirty Protestant denominations, including all the strong denominations of the country.

It is not an organization for Christian union as opposed to denominationalism. A few in it may misinterpret its mission and strive for the obliteration of denominational lines, but the very first suggestion of this, a mere hint in a list of resolutions, met a prompt negative. Its purpose is not union, but unity. It is not antidenominational, but interdenominational.

It is not a supreme court having authority over the denominations. Its functions are advisory. It will not handle matters belonging exclusively to any denomination, but only matters of common interest.—*—Herald and Presbyter.*

There is now in session in Philadelphia one of the most significant councils of modern times. The object of this Federal Council, represented by all denominations and attended by some of the most distinguished men of the country, is union for work.

The Council is to meet every four years. Its purpose is really co-operation. It is not an attempt to make all men think alike on questions of creed and polity. It does not endeavor to do away with denominations. It seeks to avoid the two great faults of Protestantism: "Overlapping and overlooking." The plan has been approved by two-thirds of the proposed constituent bodies, and upon that approval this first regular meeting has been called. Its possibilities are great.—*The Baptist Commonwealth.*

Is it not possible that now, in these very days, there is a new chapter being commenced in the heavenward march of Christendom? The worldling may not note it. The sodden, sleepy or heavyfooted Christian may disparage it. The priest and the Levite may pass it by. But is it not a fact that a new, wonderful, compelling movement is permeating our Christianity, somewhat as Gibbon showed that Christianity itself permeated and diffused itself through the Roman world? We may believe it. It is the conviction of many whose ears catch the heart-beat of the people, that there is a desire to get together in order, in concord, in mutuality, in sincere affection and unity of aim, to realize the Savior's prayer that His disciples may be one. If this be a fact, then the spirits of just men made perfect, saints, seers, martyrs, those who have had pain at the unhappy divisions among Christian believers, must from their places in the other world look with joy on the events of these days. * * *

It was not a small idea, this calling of a council of eighteen million Christians and fifty million adherents. The wayfaring man may not have observed it. The worldling may not have lifted his eyes to the passing vision. But the historic painter, could he have looked upon that gathering with the eye of faith, might have found a subject worthy to be placed alongside that of the Diet at Worms or that council at Jerusalem when Paul was commissioned to be a foreign missionary and the limits of Christian evangelism were made coincident with the limits of the globe.—*Central Christian Advocate.*

The Federal Council does not pose as a legislative body. Its purpose is simply to effect a combination for harmonious work in all problems outside of church doctrine and administration. It has long been recognized that there are many questions of moral and public interest, settlement and missionary work, in which all denominations can do better work by uniting and conferring than by acting alone. The council consequently becomes a great clearing house for the suggestion and interchange of methods and plans as well as a consolidation for concerted action. It acts through its standing committees, each one of which was given a place upon the program for a presentation of its previously prepared and carefully digested statement on the topics assigned. These included "Week Day Instruction in Religion;" "Interdenominational Organizations;" "Co-operation in Foreign Missions;" "State Federations;" "Local Federations;" "Organization and Development;" "The Maintenance of the Council;" "The Church and the Immigrant;" "The Church and Modern Industry;" "Home Missions;" "Temperance;" "Sunday Observance;" "Family Life;" "Religious Instruction in Higher Institutions;" "International Relations;" and "Religious Instruction Through the Sunday-school;" all printed and distributed in a 100-page paper covered book to the delegates, who thus had opportunity beforehand to read and digest the text of the questions to be presented for discussion.—*Report in the Standard.*

The object of the Federal Council of Churches which closed its session in Philadelphia last week was the consolidation of the forces of Christianity for more united and more effective Christian service. * * * As defined by the plan of Federation the fivefold object of the Council will be:

"1. To express the fellowship and catholic unity of the Christian Church.

"2. To bring the Christian bodies of America into united service for Christ and the world.

"3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ to every relation of human life.

"5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

To our mind the second paragraph in this list expresses the paramount object and the most desirable end in such a movement as this. Think what it would mean to have all the churches of the land united to promote temperance, to foster liberty, to oppose injustice, to expose and prevent civil and political corruption, to regulate divorce, to secure the welfare of capital and labor alike, to abate child labor and the social evil, to bring about the substitution of peace for war, to give its thought and conscience to the best solution of the immigration problem, the race question, and all the other social and moral questions that confront the country.—*The Morning Star.*

The "Federal Council" is simply an orderly and significant gathering of the representatives, duly elected or appointed, from the several denominations of churches united in it. Its territorial limits are indicated by the word America. The only creedal or doctrinal basis of union is found in the words "Churches of Christ," which simply indicate that its constituents hold to the essential deity of Christ. It is not legislative in its character, nor governmental in its functions, but is purely fraternal, informational, and inspirationally co operative in its work. It signalizes and voices the wide and marked unity of the churches in all that pertains to the great essentials. It is clearly and positively religious in the sense of religion being the life of God in men through Jesus Christ and the Holy Spirit, as contra-distinguished from creeds, theologies and politics. The points of division among the churches, which have been many times sadly prominent, are left out of consideration, for each church to attend to in the measure and after the method that it finds pleasing to itself.—*The Examiner.*

A tempting opportunity for flings at the Christian church by those who are outside is the fact that the church has long been so much at loggerheads within itself. And now it looks as though that opportunity were in a fair way to be withdrawn. An unprecedented blow was struck at divisions and rivalries in Christian activity by the Federal Council of the Churches of Christ in America which came to a conclusion last week. A sketch of the church-uniting, world-saving conference was published in last week's issue of the *Times.* It is worth while to note here a few of the characteristic utterances of leading spirits of the conference: Dr. Roberts (Presbyterian): "This council should be the beginning of the thorough Christianization of our land." Dr. Levi Gilbert (Methodist): "If we could begin anew, we should do without our many denominations; now, in mission lands, they have a chance to start anew." Dr. Arthur S. Floyd (Episcopalian): "Let us all get together,—the whole Christian family, even the Greek and the Roman,—so that our King will come back to his own." Robert E. Speer (Presbyterian). "All friction is disloyalty to Christ, and all waste is disloyalty to the world." Dr. A. Vennema (Dutch Reformed). "This Council will make it unnecessary to organize any more undenominational societies." Professor E. A. Steiner (Congregationalist): "You ministers have learned Latin and Greek and Hebrew; now learn to say 'How do you do?' in Italian to that immigrant. Get away from Abraham, Isaac, and Jacob of old, and become acquainted with Abraham, Isaac, and Jacob of to-day."—*S. S. Times.*

"If we were to give the young preachers a word of advice, it would be, 'Be yourself.' Don't let the imitation of others make you juiceless—and useless. Parrots are pretty, but they never go and do anything much. 'Be yourself.' Don't be like that preacher of whom President Hyde said, 'He is dead the day he graduates.'"—*Central Christian Advocate.*

"It is time that the Jews of New York should realize that entertainments for charitable purposes are improper in themselves, even when the means resorted to are not offensive. Such affairs as the "charity bridge parties, which are so common—truly common—where ladies pay an entrance fee 'for charity's sake,' are most demoralizing. The relief of suffering is nothing less than a sacred duty, and should be done in that spirit and in that spirit alone."—*American Hebrew.*

Editor's Easy Chair.

The picture on our front page this week of the aged Simeon in the Temple holding the Christ-child in his arms, is a beautiful blending of age and childhood. There are in it the elements of memory and of hope, of joy and of pathos. Long has this venerable servant of God been waiting for the consolation of Israel. He had prayed that he might not see death until he had seen the Lord's Christ, and his prayer had been granted. Others might be unable to see in this Babe of Bethlehem the world's promised Redeemer, but this devout and righteous servant of God seems to have had no difficulty in identifying this child with the long-expected Messiah. Having been permitted to see him, he was willing to depart this life.

"Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

The mystery of these wonderful words is impressed on the face of the mother, who gazes fondly, and yet reverently, upon the face of her child. "A light for revelation to the Gentiles!" Here is the prophecy of a new dispensation which was no longer to be limited to a single nation, but was to include all peoples. This Babe was to be a revelation of God's grace and truth to all the peoples of the world. Simeon could not have known this had not the Holy Spirit revealed it unto him. There is pathos, too, in the presence of the two turtle doves which, according to a merciful provision of the Mosaic law, could, in the case of the poor, be substituted for the lamb. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

It is a blessed thing for one to be permitted to live long enough to see the realization of some long-cherished object in life. This blessing is not vouchsafed to all. Moses was permitted to view the Promised Land from Mount Nebo, but he was not permitted to enter into it with his people. Who has not some purpose in life, some worthy object, he would like to see accomplished before he goes hence? It is a matter of extreme gratification to the aged, who realize that their life-tasks are almost done, to see others coming upon the stage of action equipped to take their places and carry on the work. Simeon had, no doubt, pondered the Hebrew prophecies concerning the Coming One, and longed to see his advent into the world before his eyes closed in death. It was not his to see the child grown to manhood, teaching great lessons and performing mighty deeds, and finally giving his life for the salvation of the world; but he saw the child of prophecy, and he knew that God was fulfilling his promise, and that all would be well. It was not given to us to see the wonderful Christ-child, but we live in an age brightened by his presence, and in a world that is more and more acknowledging his sovereignty. There are, however, millions of human beings, living in what we call Christian lands, who have not yet caught Simeon's vision of Christ's greatness and glory, who even close their eyes to the light of that revelation which he brought to the Gentiles. Strange that this should be so. Part of the responsibility for this failure of so many to see the glory of Christ rests upn a divided church. "Is Christ divided?" Yea, his body has been dismembered by the spirit of strife which, happily in our day, is giving place to the spirit of unity and of brotherly love. God speed the day when a united church shall lift up the Christ of Simeon, until his glory shall fill the whole earth!

Did you say to-morrow is Christmas? Is it possible that another year has fled into the irrecoverable past since we lighted the Yule-log fire, decked the house with holly and mistletoe, and heard the joy-bells ringing in a merry Christmas? It is even so. To those of us who "are older grown and gray," there are other Christmases more vivid in our memories than that a year ago. At this magic season memory is busy with the past, and from out the misty depths of bygone years calls up forms and faces, scenes and associations, connected with the Christmas season of the long ago. Indeed, it is only the child, after all, that can have a real Christmas. There is something in the day, in its associations with the Christ-child, and the giving of gifts, that appeals strongly to the child's imagination. On Christmas Eve, and in the twilight of Christmas morning, the children live in fairyland, and heaven and earth get so close together that it is difficult for them to distinguish the one from the other. How many a man has longed again to look with childlike eyes, and feel with childlike heart, and believe in with childlike faith, the Christmas stories which his mother told him in childhood! All the purest and best things of life come to childhood faith. "Except ye be converted and become as little children," said the Master, "ye can in no wise enter into the kingdom of heaven." Those who would drive faith out of men's hearts and substitute knowledge therefor, and dissipate all mystery with the arc light of science, reducing the world to a dead level of commonplace things and events, are striking at the very sources of life's supremest joys, inspirations and splendid heroisms. To be converted and become as little children, is to come into that state of humility and docility which recognizes God in this world, and which feels the very air pulsating with his presence and power.

What can you give for Christmas? You can, at least, give a kind word; perhaps a gracious letter to some one who will hail it as a benediction. Perhaps you can kindle the fire on some desolate hearth, or bring back a smile to faces seamed with care and trouble. You can show friendship and appreciation. You can be a friend to the friendless. You can fill your own heart with Christmas joy, and let it become contagious. You can make it the occasion of entering more fully into the spirit of him who gave up the glory which he had with his Father, to be a missionary to the earth, with nowhere to lay his head. We can all use the Christmas season, if we will, for the cementing of home ties, for cultivating the bonds of friendship, and for manifesting the spirit of kindliness and helpfulness to all with whom we come in contact. If Christmas does not make us kinder to our fellowmen, more forgiving, more generous, more willing to sacrifice material gain for spiritual good; in a word, if it does not make us more Christ-like, it has not accomplished its highest purpose for us. In vain do we go with the Wise Men to the manger cradle at Bethlehem if we take with us no offering of love or devotion, no costly sacrifice to give to him who, "being rich for our sakes became poor." Of little worth will be our gifts to friends and loved ones, unless these gifts be sanctified by a love for him whose coming into the world has made all our joys and gifts possible. In all our giving, in all our joys, in all our entertainments with the children, let us not forget him whose birthday we celebrate.

At the time of the birth of our Savior the temple of Janus was closed, and universal peace prevailed. So let us hope that this anniversary of that great event will witness the closed doors of the modern temple of war, both civil and religious, and the universal prevalence of "Peace on earth, good will among men." If we could have it our way, we would have a snowfall on Christmas eve throughout all that region where the snow flies in winter, so that on Christmas morning the earth would be mantled in white, and every twig and shrub would bear its burden of pure crystals, so that all the defects of Nature would be covered with a blanket of crystalline whiteness and purity. There is something about the snow-covered earth that harmonizes well with our idea of what Christmas should be. The Christmases we carry with us in our memory from childhood days have a background of snow for the new boots and the new sleds! The earth never looks so much like fairyland as when the air is full of snowy crystals, and tree and shrub and grass have donned their beautiful robes of white. The Easy Chair can not promise a white Christmas to its readers, but it promises them a happy Christmas if they seek to enter into the spirit of the season, and think more about making others happy than about their own happiness. As our thoughts go back to the humble birthplace of Jesus, how natural to recall the beautiful lines of Phillips Brooks:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee to-night."

THE VIRGIN BIRTH

By Wayland Hoyt, DD. LL.D.

It is the oldest church in Christendom. Perhaps it was built as early as A. D. 330. You enter from the streets of Bethlehem, and pass along a majestic cave flanked by a double row of forty-four monolithic columns with Corinthian capitals.

At the eastern end of the church, by a marble stairway you descend into what is called the Chapel of the Nativity—a kind of cave or grotto, about forty feet long, twelve feet wide, ten feet high. Whatever original wideness this cave or grotto had, is now concealed by gleaming marble. On one side hang thirty-two lamps, perpetually burning. These cast their radiance upon a great silver star set in the marble pavement. About the star, in huge Mosaic letters, glow these words—"Hic de Virgine Maria Jesus Christus Natus Est"—Here of the Virgin Mary Jesus Christ was born.

In that limestone country, caves, in the old time, frequently served for stables; do still in the modern time. It may be this was the very cave—stable in which Jesus was born. While of that you may not be certain, of this you may be sure—that you are in the town of the Great Birth—this Bethlehem. And of this you may be further sure—that that inscription: "Here of the Virgin Mary Jesus Christ Was Born," tells the immemorial faith of Christendom.

At this Christmas time, during which the heart of the world throbs with gladness because of the Great Birth—a legitimate question is—is the doctrine of the Virgin Birth of Jesus reasonable? Are there sufficient reasons to defend the doctrines, both from doubt and from attack? Is it still a truth we ought to hold to, and may reasonably hold to—this of the Virgin Birth of Jesus? Well, let us think together for a little.

Think of the Universality of Jesus.

One of the most fascinating places I ever stood was on that bridge of bats, spanning the sea-arm, called the Golden Horn, separating the more ancient Stamboul and the more modern portions of the city called Galata—Para in Constantinople. As many as a hundred thousand people cross that bridge in a single day between dawn and sunset. And what a motley, divided, various throng they are! —Armenians, Jews, Greeks, Turks, Persians, dwellers in China and in India, black Moor, brown Arab, alert Americans, pushing Englishmen, hideously veiled women—and all with the easily distinguished marks of feature, size, gait, gesture, speech, costume, setting such diverse look upon them all!

What a deep difference, every way, difference of race is! Hard sculpturing and separating is its difference. And you can not get over this feeling of race-difference; it clings to you whether you will or not.

I have personally no great admiration for Walt Whitman. But, now and then, there is a marvelous touch in him. In his poem, "The Answer," he is surely speaking of this Jesus—

"Then the mechanics take Him for a mechanic,
And the soldiers suppose Him to be a soldier,
and the sailors that He has followed the sea;
The authors take him for an author, and the
artists for an artist;
And the laborers perceive that He would labor
with them and love them;
No matter what the work is, that He is the one
to follow it or has followed it;
No matter what the nation, that He finds
brothers and sisters there.
The English believe that He comes from their
English stock,
A Jew to the Jew He seems, a Russ to the
Russ, usual and near, removed from none.
A gentleman of his perfect blood acknowledges
His perfect blood.
The insulter, the prostitute, the angry person,
the beggar, see themselves in the ways of
Him, He strangely transmutes them.
They are not vile any more; they hardly know
themselves, they are so grown."

The One Person, to whom all those race-divided multitudes, crossing that bridge over the Golden Horn, may unite themselves, and in whom they may cohere; the One Person with whom all the peoples of all the kinds and of all the climes may surely find themselves in closest kin, is this Universal Jesus. Estimate, if you can, the startling, unique, world-binding power of this Universality!

Think of the sinlessness of this Jesus. I met this in my Bible-reading—"And David's heart smote him after that he had numbered the people." Why this numbering of people lay so weighty and sinfully upon David's heart I do not know; but manifestly it did. A distinguished writer has an essay he entitles, "The Moment After." "Then David's heart smote him after that he had numbered the people." Who does not know the meaning and the feeling of that "Moment After"? You remember how Lord Byron sings, how nothing

"Can exercise
From out the unbounded spirit, the quick sense
Of its own sins, wrongs, sufferance, and revenge
Upon itself; there is no future pang
Can deal that justice on the self-condemned
He deals on his own soul."

But this Jesus never had experience of this incriminating "moment after." No regret, no remorse, no consciousness of mistake even, is to be found in Jesus. This is his surprising, and even awful challenge, but one borne out by the flawless life—"Which of you convinceth me of sin?"

Think of the claims of Jesus. This is the ancient demand of Jehovah—"Thou shalt have no other gods before me; thou shalt not bow down thyself to them, nor serve them." Jesus knew of this divine demand of lonely supremacy in love, worship, service, for the Old Testament was his Bible, and he was saturated with it. But this Jesus claims that himself and the Father are one; that all men are to honor him, even as they honor the Father; that sight of him is sight of the Father; and when St. Thomas adores him as his Lord and God, then Jesus deserves such supreme worship as his own right, and without rebuke. What are we to say of such vast and overlapping claims of this Jesus? If they were not rightfully his own claims, then Jesus is inculcating idolatry. For myself, I know no way of escaping from the old, tremendous dilemma—"Aut Deus, aut non bonus"—Either God or not good. But Jesus is the highest ideal and illustration of the most shining goodness. Therefore, he is Deity, and has the right to make even such stupendous claims.

Think of the teachings of Jesus. Think of the sweep of the world onward in all sorts of explorations, discoveries, various masteries—old ideas discarded, new ideas accepted. But amid this mighty onward advance and change, what remains? The teachings of this Jesus remain. The teachings of Jesus are the ideal toward which the world struggles; and the world swings into the better sunlight in just the proportion in which it submits to and makes actual what this Jesus taught.

Now, how are you going to account for this Jesus?

By a merely human heredity? But Jesus was a member of the most separate and sectarian of peoples.

By environment? Standing amid the fair and various beauties of the birthplace of Robert Burns, one exclaimed: "No wonder Robert Burns was poet!" But another answered: "Sir, since Robert Burns, hundreds of men have been born into this environment, but not one of them was poet." Environment can not completely explain a poet, much less can his environment—narrow, pedantic, Gentile-hating—explain Jesus.

Or, will you account for this Jesus as some attempt by the assertion that he was the "God-filled man, but man only"; the child by natural generation of Joseph and of Mary? But how was it, that born only thus, of all the men that ever were, he alone became the "God-filled" man?

No, all such attempted accountings for this Jesus are halting and helpless.

What is the only true and possible accounting for him? This: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God"; this, the descent of Deity into humanity; actual and veritable incarnation; and, as belongs to such abysmal stoop of Deity, by the virgin birth!

"The very God! think Abib; dost thou think?
So, the All-Great, even the All-loving, too—
So, through the thunder comes a human voice,
Saying, 'O heart, I made, a heart beats here!
Face, My hands fashioned, see it in Myself!
Thou hast no power, nor may'st conceive of
Mine;
But love I gave thee, with Myself to love,
And thou must love Me who have died for
thee.'"

And the fitting prelude to such life and love and atoning death was the actual virgin birth of the God-man. You scatter, in time you surely annihilate, all the high adorning joy of the Christmastime if you withhold your faith from the veritable fact of the virgin birth. Jesus must be utterly inexplicable to you if you refuse that. Really, refusing the virgin birth, you have no right to Christmas; its deep meaning has departed for you.

Philadelphia, Pa.

LITTLE SERMONS.

By C. F. Ladd.

It is one thing to hold a place, but quite another to fill it.

⁂

Salvation is not a question of feeling, but fact.

⁂

Christianity is a life-saving service.

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Knowledge of the truth makes plain the way of salvation; and obedience to it results in cleansing from sin.

⁂

If the gospel preacher sticks to his text, he has no need to apologize for his message.

⁂

Some folks go to church and act as though the pew was a berth in a sleeping car.

⁂

The Bible contains many heavenly problems that can not be solved by earthly arithmetic.

Rock Falls, Ill.

The Coronation of Childhood A Christmas Sermon

"And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

"And when they saw it, they made known concerning the saying which was spoken to them about this child."—Luke 2:16, 17.

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

"But when Jesus saw it, he was moved with indignation and said unto them, Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

"And he took them in his arms, and blessed them, laying his hands upon them."—Mark 10:13-17.

By Edgar DeWitt Jones

Again we come to the most joyous season of the year. The streets of our city have been ablaze with light. Shop windows are still splendid in holiday attire. Little eyes have been sparkling with anticipation, little brains have been conjuring up visions of trumpet and drum. Christmas eve thousands of little folks will hang up their stockings and then trudge off to bed, only to lie twisting and turning, wondering if morning will ever dawn.

Christmas, the anniversary of our Savior's birth, is here, and the lines of the old hymn seem very appropriate:

"Joy to the world, the Lord is come,
Let earth receive her king,
Let every heart prepare him room
And heaven and nature sing."

It is next to impossible to think of Christmas without thinking of children. To whom does it mean so much? Was there ever a time in our lives when this earth seemed more heavenly than in those days when we believed there was a person whose sole business was to harness up his reindeer once a year and make a journey of the globe, distributing presents to all good boys and girls? It is at this season of the year that even the more mature heart yearns for childish innocence and cries:

"Backward, turn backward, O time, in your flight,
And make me a child again just for to-night."

While the laughter and song of happy children is making Christmas music in our ears, let us consider the debt of childhood to Christianity. The little child has not always been an object of tender affection. In the pagan home, the children had no rights which the parents were bound to respect. The father's authority was supreme. He was a law to himself in the household. He might either kill or abandon his children if he did not care to be bothered with their rearing. Whoever found a deserted child might keep it for a slave. If children in the pagan home were beautiful and handsome, it was well; but if they were puny, or deformed, or unattractive, their lot was very sad. We are indebted to the classics for many beautiful lines, but it is difficult to find anywhere in them so much as a single sentence bearing on the sanctity of childhood.

In the Jewish home the child was sacred. Both father and mother were under obligations to the little ones. Child murder was not permitted. The life of a little child was as sacred as the life of a high priest. The presence of a large number of children in the Jewish home was regarded as a token of divine favor. The story of Samuel is a noteworthy example of the sacred devotion of a Jewish mother to her child. The Jews were commanded to teach their children concerning Jehovah, and were required to rear them in his fear. But it was not till the coming of our Savior that the coronation of childhood took place. God's great gift to the world was first a babe. It is good to see in the record of Jesus' life the place he gave to childhood, our obligations to it.

That was a great day in Jesus' life when the mothers came bringing their children to him that he might bless them. The disciples considered it an imposition, and were sending the mothers away. But when Jesus saw it he was moved with indignation [this was one of the few times of Jesus' indignation of which we have any record], and he said: "Suffer the little children to come unto me, for of such is the kingdom of heaven." With powerful pathos the incident has been put in quaint dialect verse, entitled:

"THE MAISTER AND THE BAIRNS."

"The Maister sat in a wee cot house,
Tae the Jordan's watters near,
And the fisherfolk crush'd an' croodet roon
The Maister's words tae hear.

"An' even the bairns frae near-han streets
Kept mixin' in wi' the throng,
Laddies and Lassies wi wee bare feet
Jinkin' the crood amang.

"An ane o' the twal' at the Maister's side,
Kos' up and cried alood,
Come, come, bairns, this is nae place for you,
Run awa' hame oot o' the crood.

"But the Maister said, as they turned tae to go
Let the wee bairns come taw me,
An' he gathert them roon Him whaur he sat
An' lifted ane up on his knee.

"Aye, He gaithert them roon Him whaur He sat,
An' He straiket their curly hair
An' He said to the murmerin' fisherfolk
Who croodet aroon Him there:

"'Send na the weans awa' frae me,
And raither this lesson learn,
That nane'll win at heaven's gate
Who is na purr's a bairn.'

"An' he that has taen us for kith and kin,
Tho' a Prince o' the far awa',
Gaithert them roon Him whaur he sat
An' blisset them ane an' a'."

In this incident, Jesus teaches the church that there is no more important ministry than that of ministering to the children. A church may spend much on its music, its pulpit, its building, but if it neglects to feed the lambs it has become but a clanging cymbal.

Again, one day the disciples got into a heated argument as to who should be the greatest in the kingdom of heaven. Jesus took a little child and setting him in their midst, said: "Except you repent and become as this little child you can in no wise enter into the kingdom of heaven." "And whoso shall receive one such little child in my name, receiveth me." When a baby comes into a home, glory trails with it The homes where babies are are close to heaven. As Wordsworth has it:

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

Jesus sanctified childhood. He honored it. He taught that we are under great and far-reaching obligations to the little people. The blessed influence set in motion by our Lord is still going on and reaching out and blessing the world. It took possession of Lord Shaftsbury and led him to leave his palatial home and spend the night searching the slums of London for the waifs, that they might be taken to a place where they would be tenderly cared for. It animated Gladstone to visit the little crossing-sweeper in his lonely garret home. It inspired Muller and Robert Raikes to minister to the lowly children and put them on the way to righteousness and peace. It led our own Mr. George to establish George's Junior Republic, where the street waifs of New York might have opportunities to rise in the world. This mind of the Master was in Dickens when he wrote "Oliver Twist" and other books. It was in Tennyson, and it led Mrs. Browning to write "The Cry of the Children." God honors those who are ministering to the children. There is an old legend which illustrates the honor in which teachers of children are held in heaven:

"There had been a great drought—no rain for many months. The fields were parched, the springs were dry, and there was distress everywhere. The people came together to pray for rain. Rabbis and great men prayed, but no rain came. Prophets and rulers prayed, but the sky remained cloudless. At last came a quiet, plain, unknown man, and he offered prayer. At once clouds began to gather and soon rain was falling. The people asked him who he was, and he answered, "I am a teacher of little children." The teacher of the children prevailed in prayer when others had no power.

Yes, Jesus brought about the Coronation of childhood. And Christmas is above all else The Children's Festival. It is not merely a time for commercialism to run rampant; for each tradesman to strive to outdo his competitor, and for the salespeople to have to wear themselves out in the mad Christmas rush. It is not a time for men to give themselves over to their appetites and passions. O, the shame of it, that there are some who do not feel they have celebrated Christmas unless they have become drunk and riotous! If there is any one day above another in the whole year when the drunkard should go home sober and in his right mind, it is this blessed Christmas season.

Christmas is not a time for the exchange of costly gifts. It's the children's festival, and if one has only the money for a single gift, let it be a toy for a child. Now that the Postmaster General has ruled that letters addressed to Santa Claus may be delivered to any one who asks for them, there never was such gracious opportunity for real wholesome fun, and for doing good at the same time. I hope that many of our citizens will play Santa Claus this year. Go to the Post Office and ask for at least one "Santa Claus letter," and thus make glad some dear child's heart.

Tell the child what Christmas means. Tell them the old, old story of the Christ child born in a stable, preaching his sweet gospel of love and at last dying on the cross for our sins. Let the day be one of joy, and power, and peace.

Bloomington, Ill.

THE SHEPHERDS' CAROL.

A little Lamb is born to night,
Weak and helpless, pure and white.
All among the straw they laid Him
And an humble nest they made Him,
The little holy Lamb.

Who shall tell what this may be?
Light about His head we see!
All among the cattle lying,
So they kneel, in wonder eyeing
The little holy Lamb.

"Peace on earth, good will He brings!"
Listen, 'tis an angel sings.
Shepherds, cast your staves before Him;
Bending on your knees, adore Him,
The little holy Lamb.

Abbie Farwell Brown.

As Seen From the Dome By F. D. Power

We have that joy forever, Congress and the *Congressional Record;* the President's message, which we all read with great relish and interpret according to our political leanings, and which, as usual, omits a matter of such supreme importance to the whole people as the liquor traffic and its iniquities; and the Waterways convention and all that, but we have just had in our nearby city of brotherly love the most significant gathering of the century. More than thirty religious bodies, aggregating over 18,000,000 of souls and representing, perhaps, 50,000,000, assembled, considered as a united body the great questions that confront our American Christianity, and reached conclusions practically unanimous. It was by all odds the most remarkable religious convention in the history of American Protestantism. For the first time the Protestant churches in the United States were practically and officially, if not organically, one. Such a meeting probably could never have been before the beginning of the twentieth century. Among the delegates were thirty bishops, eleven ex-moderators of Presbyterian assemblies, scores of presidents of universities and colleges, representatives of mission boards, theologians, preachers, scholars, authors, judges, editors, bankers, congressmen, railroad officials, captains of industry, etc., representing thirty-two religious bodies, and yet not a jarring note, and every sentiment of unity, charity and conquest was cheered to the echo. The meeting was the result of the great federation conference held in New York in 1905.

Federation, co-operation, closer fellowship among the people of God is the end sought. As we have forty-six states, each with its distinctive constitution, all joined in the federal union, so it is thought the different religious organizations may federate for the great interests that all hold in common. The very button of blue and gold worn by the delegates indicates union—a hand holding aloft a cluster of seven stars, based on Rev. 1:20: "The seven stars are the angels of the seven churches," the hand representing one body and the seven stars the different organizations holding to the same head. The council is organized with four members from each body, and one additional member for every 500,000 communicants or major fraction thereof, and is to meet every four years. It has no authority over the constituted bodies adhering to it, but its province is limited to the expression of counsel and recommendation of a course of action in matters of common interest to the churches, and has no authority to draw up a creed or common form of government or worship, or in any way to limit the full autonomy of the Christian bodies. As defined by the plan of federation adopted in New York, the objects of the council are: "To express the fellowship and catholic unity of the Christian church." "To bring the Christian bodies of America into united service for Christ and the world." "To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches." "To secure a larger combined influence from the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the laws of Christ in every relation to human life." "To assist in the organization of local branches of the Federal Council to promote its aim in their communities."

This great conference was a love feast and an inspiration. One of our veterans of long service on the firing line pronounced it as good as a "Campbellite meeting." It had reports of things done through federated action in winning victories that were full of cheer, as the suppression of the divorce evil in South Dakota and of race track gambling in New York, and of the work of the local federation in Los Angeles and of international service in the Congo basin. The first great discussions were in respect to foreign and home missions: "Go ye" was one of the notes of the council, and the greatest speech was that of Robert Speer, on co operation in the foreign field. It was declared that missionaries could not take these differences with them, and creed names could not even be translated. There seemed no doubt of the certainty of realizing world-wide fellowship. Every speech and report was full of it. From missionary bishops, members of foreign boards and others came messages of the wonderful movement toward Jesus Christ in India, the rise of a stalwart native chief in Japan, the sweeping away of musty controversies by the Chinese, the preaching of Christ only and free salvation through his atonement. "What shall be the creed of this militant host?" was the question. "Let us teach the simple truths," was the answer. "Creedal forms do not matter. They disappear if we try to teach them to the natives. Let the inspiration of the Bible, the deity of Christ, salvation through the atonement be the only message!" "We want not a negative tolerance," said another, "but a positive co-operation; not hands off, but hands together; not a federation of fraternity, but a living, spiritual, corporate unity, a living, unified body, as we have one living head."

It was resolved "that the practical and effective efforts at co-operation abroad have the hearty and even enthusiastic support of this Federal Council; that home organizations and churches promote in every possible way the development of this movement; that we favor closest possible federation of all Christian churches in foreign mission fields; that we express our approval of union educational institutions in mission countries."

On home missions the deliverances of the council were equally vigorous. Many things were said against the multiplying of churches in communities simply for the sake of ministering to denominational extension. Towns and cities were overburdened with churches, and this condition excited friction and jealousies, retarding the coming of the Kingdom. One knew of thirteen churches in one town of 1,000 people. Another said: "In a little town which I visited there were two churches on opposite corners, agreeing only in hating each other, making it entirely unnecessary for the devil to be present in person." Emphasis was laid upon the sinful waste in such instances, and large sums expended by home mission boards in helping to sustain weak churches, and the council advised that in the various cities where mission work is being carried on conferences between the different evangelizing agencies be called, as in Chicago during the past year, and special consideration be given to the matter of federative action as to work in congested districts, among foreigners, and in sections where new church organizations may be contemplated." Overlapping and overlooking were the evils inveighed against, that "overchurched communities may be relieved, unchurched communities supplied and the cause of Christ find a new place of honor in the hearts of men."

Very important discussions were held on the subject of the church and the immigrant, week day instruction in religion, state and local federations, religious instruction in higher institutions, religious instruction in the Sunday-school, family life, Sunday observance, temperance, the church and modern industry, and international relations and arbitration. Nothing seemed to move the council more thoroughly than the resolutions on the relation of the church to the workingman. It was a wise and just and scriptural and Christian action. The temperance report, which received hearty and unanimous approval, was uncompromisingly in favor of total abstinence and national prohibition, with scorn for Cannon as obstructing temperance legislation and applause for Taft because of his declaration that he would not use wine during his administration. Resolutions concerning the strict observance of the Lord's day met with cordial endorsement.

No one who loves the Lord could look upon this great assembly and not breathe in his heart a prayer for its success. Alexander Campbell would have come a thousand miles to address such a body, and would have made the ablest and most sympathetic speech on the program. Isaac Errett, who accepted the office of vice president of the American Congress of Churches in 1881, and had the heartiest interest in its work, would have felt as cordial sympathy with this movement. W. K. Pendleton would have graced this assembly as any one of the thirty bishops that shared in its deliberations, and counted it an honor to aid in so noble a cause. It was a great meeting that must prove historic and far reaching in its influence.

Another Overture for Peace and Liberty

Whereas, an unfortunate controversy, which threatens the peace and spirituality, the freedom of thought and speech, and the missionary activities of our brotherhood, has arisen;

And whereas, The Third Christian Church, which has always felt an interest in and contributed to the various branches of our organized work, has proudly proclaimed our "Unity of Faith, Liberty of Opinion, and Charity in all Things" to the people that have waited upon its ministry—

Be it therefore resolved:

1. That we, the officers of the Third Christian Church, deeply deplore the bitter controversy now going on in our brotherhood journals, and likewise the sectarian tendencies that have called it forth.

2. That, while H. L. Willett and the Centennial Committee have been the objects of attack, we feel that a great, fundamental principle of Our Plea is being jeopardized, and that every loyal Disciple of Christ should rally to its protection.

3. That we have perfect confidence in H. L. Willett's loyalty to Our Plea and in his ability to stand as one of the brotherhood's representatives upon our Centennial platform; that his resignation or enforced retirement would result in a future crisis, similar to or worse than the one through which we are now passing; that we urge him to remain upon the program of the Centennial Convention; and that we also urge the committee to refrain from either retiring him or dissolving itself.

4. That neither H. L. Willett nor any other person or outside influence has, in any way, inspired this action upon our part.

5. That these resolutions be spread upon the official minutes of the Third Christian Church, and that a copy be sent to THE CHRISTIAN-EVANGELIST, the *Christian Standard* and the *New Christian Century.*

(Signed) George P. Rutledge, Minister.
Elders J. B. Vandersloot G. P. Lemont, Geo. H. Grone, and the deacons and trustees.
Philadelphia, Pa.

"In Faith, Unity: In Opinion, Liberty"

A SYMPOSIUM.

A Layman's Opinion.

Your symposium on "In Faith, Unity; in Opinion, Liberty," is exceedingly timely, and, I presume, is meant to be participated in by the clergy only. Although a layman, I can not refrain from addressing you on so vital a subject.

Every Christian, or near-Christian, expects one to believe the fundamental truths of the Christian religion, if one is to be recognized as a Christian. However, the interpretations of innumerable theological questions may be given many shadings without seriously affecting the truth of these questions, or in any way reflecting discreditably on the honesty, ability or consecration of any one making the interpretations. By way of illustration: If all of the ministers of our brotherhood were invited to interpret a masterpiece painting, how many, or few, would agree absolutely as to its manifold virtues and beauties? Some would appreciate and magnify virtues wholly unseen by others; thus in the end the interpretations would be multiplied, until each man would have one peculiarly his own. In short, each man would divine the *motif* and the results in the light of his own perspective.

Just so it is in theological interpretations. Individuals come up to these great problems with vastly varied perspectives, personal experiences and abilities; hence we have so many greatly variant opinions. Perhaps each opinion has much of truth in it; but it is hardly likely any one would embody all truth. Then there is room for every man's vision of truth. Who is to be the final judge of the validity of these opinions?

From all of the discussions carried on in our papers, during the past two years or more, I can draw but one conclusion,—namely: that our ministry is pathologically affected with churlish chauvinism. The specific for this would be a better educated ministry, an educational standard which must be reached before one be allowed to enter the ministry. Very truly yours,

W. C. Cauble.

[This symposium is not limited to ministers (we have no "clergy"), but our non-preacher brethren have equal rights. The writer of the foregoing, however, is not a layman in *medicine*, as his last clause shows. —EDITOR.]

Faith and Opinion.

Where shall we draw the line? The line has thus far been largely a fanciful one, and calls for a fresh consideration of both words. We have contrasted opinion with the Bible teachings, forgetting that there may be differences of opinion as to what the Bible teaches. The Bible must be interpreted. We must apply our mental faculties to it diligently and carefully, and the conclusion will be "our opinion." No truth, though it be of divine revelation, can be of any value to us until it becomes our opinion.

We may well distinguish between opinions about purely speculative matters, about which the Bible has no word, and concerning which there is little light from any source, and opinions as to what the Bible teaches on important matters. We do well not to make the first a test of fellowship. But we can not say that the assassination of Julius Cæsar is a matter of mere opinion, and the swallowing of Jonah a matter of faith, because one is recorded in the Bible and the other is not.

The real question is, how far shall we make our opinions as to what the Bible teaches a test of fellowship? The difficulty is not so great as it may seem, for all Christians are in substantial agreement on the most important matters, essentials, fundamentals, or whatever we may please to call them. It is in regard to disputed points that the problem becomes difficult. But here, as a matter of fact, a great variety of opinions is tolerated, even on important matters, except where prejudice is strong, or where controversy waxes warm on live issues. And so the problem dwindles down to these live issues. These are not always the same, and by no means always concern the most important things.

Alexander Campbell was of the opinion that "*baptizo*" meant, rigidly and literally, "immerse," and ably defended his opinion in his writings and in public debate. The opposite opinion that "*baptizo*," in the current usage of New Testament times, meant *more* than immerse; that it had a spiritual content; that in this content was its essential value; that nothing of its essential value or meaning is lost by change of form, and that, therefore, immersion is not of perpetual obligation, has also been ably defended in learned volumes. By what right do we make Mr. Campbell's opinion, or ours, a test of fellowship in our churches? I see little good to come from receiving the unimmersed, yet our present position seems inconsistent. Would we not be more consistent by frankly recognizing the inconsistency, and admitting that we consider it expedient, under present conditions, to make "our opinions" a test of fellowship?

It has been suggested that we may hold some things as "private opinions," and keep silent about them for the sake of peace. But is it not just here, precisely, that we need discussion? Why continue to debate settled questions? It is not a question of how little truth we can get to heaven with. We want all truth, even if some of it has no more value than a vermiform appendix, as Brother Chilton suggests. We shall never learn otherwise than by free discussion. Nothing is to be gained by sealed lips. We can have Christian union only when we have grace enough to grant to one another the fullest liberty of opinion and discussion. We do not want union which comes of loose convictions, or timidity of utterance; but that unity which is consistent with the strongest convictions, and a manly defence of them. When two or more men of strong convictions can defend them in uncompromising debate, and still have grace enough to be fair and open-minded, and love one another as brothers, they can unite, and not till then. Until then there must be division or loss of truth.

Thomas Jefferson said: "Error of opinion may be tolerated where reason is free to combat it." The cranks, fanatics and immoderate dogmatists must either be treated as brothers, and their opinions be allowed to take the consequences of free discussion, or they must be left on the outside. "The free expression of opinion," says Gladstone, "as experience has taught us, is the safety valve of passion. That noise of the rushing steam alarms the timid; but it is the sign that we are safe."

Let me suggest another distinction between faith and opinion: Opinion is intellectual assent. Faith is the consent of the heart and will do what we believe to be true. Opinion is faith in embryo. The value of our opinions is their value for life. It might be a good test of our opinions to put them to work. Let us put all our opinions into the crucible of a great missionary and evangelistic campaign, and see how quickly the dross will be burned away.

College City, Cal. Frank E. Boren.

[Brethren are in danger of making the distinction between faith and opinion much more difficult than the New Testament makes it, or than our fathers made it. The New Testament does not tell us about faith in *things* or in *doctrines*, but in God and in Christ. Faith relates to a *person*. We do not believe in repentance or in baptism, or in prayer, but in Jesus Christ, and *do* those things because he taught and commanded them. A Christian is one who believes in Christ and obeys him to the best of his ability. But Christians may and do err in doctrine and practice. Reformations are efforts to return to Christ's will, and they seek to embody themselves in local churches which are supposed to be conformed to New Testament faith and practice. If the form of baptism has been changed so that it does not symbolically express the inner meaning and spiritual significance, it is not inconsistent in a reformation seeking to restore New Testament Christianity to insist on the original form, as well as on its spiritual content. This does not involve dechristianizing all who have made a mistake as to the form of baptism, but it does involve the idea that all Christians have not conformed to the New Testament pattern of church membership, which the reformation is seeking to restore and to illustrate.—EDITOR.]

Faith is belief that Jesus is the Christ, the Son of the living God. Opinion is all else. E. W. McDiarmid.

Berkeley, W. Va.

I think the symposium now on in THE CHRISTIAN-EVANGELIST is very timely. I send herewith an excerpt from "Our Position," by Isaac Errett, that seems to me to cover the ground well on "In faith, unity; in opinion, liberty." Perhaps the younger readers of your paper have not seen it. Brother Errett says: "With us, the divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth in the Christian system, and is in an important sense the Creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. . . . All who trust in the Son of God and obey him are our brethren, however wrong they may be about anything else; and those who do not trust in this divine Savior for salvation, and obey his commandments, are not our brethren, however intelligent and excellent they may be in all beside. Faith in the unequivocal testimonies concerning Jesus—his incarnation, life, teaching, sufferings, death for sin, resurrection, exaltation and divine sovereignty and priesthood, and obedience to the plain commands he has given us (Disciples), therefore, the basis and bond of Christian fellowship. In judgments, merely inferential, we reach conclusions as nearly unanimous as we can, and where we fail, exercise forbearance, in the confidence that God will lead us into final agreement. In matters of expediency, *where we are left free to follow our own best judgment*, we allow the majority to rule. *In matters of opinion—that is, in matters touching which the Bible is silent, or so obscure in its revelations as not to admit of definite conclusions —we allow the largest liberty, so long as none judges his brother, or insists on forcing his own opinions on others, or on making them an occasion of strife.*" (Italics mine.)

"These are my sentiments."

Clayton, Ill. Jas. H. Brooks.

SOME OF OUR BIBLE SCHOOLS

BOISE, IDAHO.

First Christian.

O. E. Cook, superintendent; C. F. Easter and F. H. Lemon, assistants; Lillian Thompson, secretary; Mrs. Bertha Russell, treasurer. Average attendance, 135.

This school has no special classes, but nearly all are organized and are doing outside work from the regular Sunday morning study. There is a teacher training class which started out with about 35 members, but not all have remained with the class. One of the most interesting things in this class was the "Teacher Training Bee," held at the home of one of its members. The two captains, appointed by the teacher, chose sides as in the old-fashioned "spelling bee," and the first 212 questions in the book were given out to the sides in turn. This was found to be interesting as well as instructive. The equipment is good, aside from the room, the church being small. All the classes, save three, are in one large room, and two of these three are in the same room in another part of the building. There is a piano and a splendid chorister. A plan for organizing an orchestra is now under way, and will be led by one of the most capable leaders in the city. There are plenty of good workers, who are not afraid to do things. The weekly collection is $4.25. The funds are managed by the treasurer, superintendent and secretary. Over $100 a year is given for missions, both home and foreign. Every Sunday morning the Christian invitation is given to the boys and girls in the Sunday-school, and many confessions have been made in this way. There are very few of the boys or girls in the Sunday-school who are not Christians.

SPOKANE, WASHINGTON.

Central Christian.

Charles L. Coffman, supt.; F. Segessenman, assistant; Mrs. J. C. Goodenough, primary supt.; Miss Davis, beginners' supt.; Azel Royer, sec.; D. C. Bailey, treas.; K. L. Tanner, librarian. Enrollment, 280; average attendance, 215.

There are cradle roll, beginners', primary, intermediate and adult departments in this school, which meets in three departments. The cradle roll is well

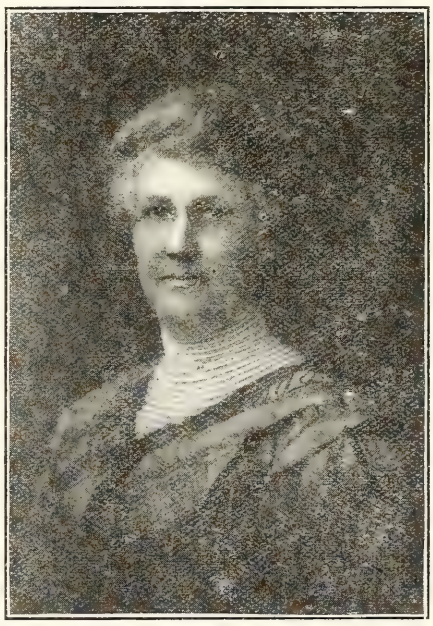
Charles L. Coffman, Superintendent Central Christian Sunday-school, Spokane, Wash.

organized. The Baraca Class of young men and the Philathea of young ladies have an enrollment of 30 each. The teacher-training class meets on Wednesday. There is no special equipment other than full supplies of literature, attendance cards, etc. There are special class rooms and an orchestra of seven pieces. The average collections amount to $5.52, with a special collection for missions and outside expenses. The offering for the foreign field was $113 and $5 was given to state work. C. F. Stevens is the present pastor of the Central Church, where B. E. Utz formerly was.

PORTLAND, OREGON.

First Christian.

Miss Harriett E. Moorehouse, supt.; R. E. Bristow, first assistant; R. B. McClung, second assistant; J. C. Clark, supt. men and boys' department; George Watkins,



Harriet E. Moorehouse, Superintendent First Bible School, Portland, Ore.

sec.; C. H. Jones, treas.: Mrs. A. O. Kellogg, supt. home department. Enrollment, 400; average attendance, 255.

This school has beginners, primary, junior, adult, cradle roll and home departments. The special classes organized are the Baraca, Philathea, Berean, Eureka, and Business Men's. There is also a teacher-training class. The equipment is not very good. A building committee is needed for the school, and incidentally for the church. There are eighteen classes, as many good teachers, and others in training. A Bible school worker is employed, who gives one-half her time in the interests of the school. There are 100 in the home department, and almost 100 in the cradle roll. The school manages its own funds, all orders being signed by the superintendent. The average collection is $12.15. The Children's day offering for foreign missions was $182.80; the birthday offering up till last June, $18.52; and for Oregon state work $55 was contributed, making a total of more than $256 for missions.

SAN DIEGO, CALIFORNIA.

Central Christian.

Earl S. Barr, supt.; C. M. Bross, assistant supt.; Miss Lutie Williams, supt. primary; Mrs. Gerald Utley, supt. intermediate; Gerald Utley, supt. junior; Leonard Jones, sec. Enrollment, 350; average attendance, 265.

The school has seven departments, each with a superintendent—primary, junior, intermediate, young men, young ladies, adult Bible class and home. The last department, which numbers 50, is not included in the above enrollment and attendance. There are two teacher-training classes numbering over 100. Every class in the school has a map, and each one in the primary, junior and intermediate department has a separate class room. The church is poorly equipped for Sunday-school work, heavy white sheeting curtains having to be used, but these curtain rooms are found a great help in these three departments. The average collection is about $11. The school has its own bank account, and all disbursements are made by check. Last year it won the flag for California for the largest offering for home missions. This year the offering was not quite so much, but will reach $75. For foreign work it gave $250 last year, and expects to do as well this year. Its teacher-training class is rather new in its plan. There is a very healthy intermediate Christian Endeavor, as well as Senior Endeavor Society, which finish their Sunday evening lesson by seven o'clock. They assemble jointly, numbering about 70, and the minister, W. E. Crabtree, leads in the weekly teacher-training lesson. The interest is most excellent and the intermediates are all trying to get the state diploma upon completion of their work. The other training class meets on Wednesday evening after prayer-meeting, its attendance running from 40 to 50. There is a teachers' meeting at 6:30 on Wednesday evening an hour before prayer-meeting, and after thoroughly discussing the lesson for the next Sunday, this body becomes the executive committee of the school where the difficulties and troubles are discussed, and new plans for enlargement made. About twenty-five out of the forty officers and teachers attend the meeting. Little's Cross and Crown system is just being adopted, but instead of commencing now, pins will be awarded on the record of the past year, some getting the gold pin at once. The class card is the record by which this award is made.

ASHLAND, OREGON.

Mrs. Frank Hill Chamberlain, superintendent; James Beagle, assistant; Georgiana Jackson, secretary; Jean Powell, treasurer; May Benedict, librarian; Nell Palmer, organist. Enrollment, 208; average attendance, 136.

This school is graded as nearly as possible as the pupils are graded in the public school. There are two organized classes—"Bereans," a young men's class, and "Ever Faithful," a young girls' class from eleven to fifteen years of age. In the way of equipment there are five fine, large maps and four class rooms. The one great draw-

Mrs. Frank Hill Chamberlain, Superintendent Bible School, Ashland, Ore.

back is in supplying teachers. A teacher training class was organized, but it was thought best to discontinue it, at least for a while. The collection, which averages about $2.50 per Sunday, is taken on the free-will plan. This year $135 was given to foreign missions, $21 to home missions and $50 to the missionary boat, "The Oregon."

An Interview with Dr. Dye

[While in the office of THE CHRISTIAN-EVANGELIST, Dr. Dye submitted to an interview which was stenographically reported, and is submitted to our readers.—EDITOR.]

Dr. Dye, what influenc s led you to adopt the life of a missionary and to go to Africa?

I think it was more of a combination of circumstances and influences, than any one special thing. I had always read missionary literature. When I became a Christian it seemed to be a question every one of us must solve: What are we going to do with ourselves in relation to the Kingdom? I could not see anything but that I must at least offer myself for the service. Whether I would be accepted or not was another question. So, after my baptism, I joined the Christian Endeavor and the Y. M. C. A., was sent to Lake Geneva to a Bible conference, and here heard the call of the field. Africa seemed to take a pre-eminent place in our thought, because of Livingstone's and Stanley's travels and the great need of workers. I read a little book called "Murdered Millions," by George Dolcott, which turned me to medical missions, and after graduation from the high school I corresponded with Hiram College and with Dr. Dolcott, of New York City, as to further preparation for service. The two correspondents answered indefinitely, at the same time. I replied that I must have both of their answers by a certain date, or I could not decide. Of course the college year was opening, and Dr. Dolcott urged me to come to New York, that he had made arrangements, and so I went. I got started in and in the senior year of our course a cablegram came, saying that Dr. Biddle had died. It was in 1898 that I volunteered to go. Of course I had volunteered for foreign missions, but I offered myself to the society, and after a visit to Cincinnati was appointed to go at once.

Brother W. H. Scott, of Ionia, influenced me. He had started out a number of young men in the ministry."

How do the people among whom you labor in Africa compare with the negroes of this country?

"They are not the same type at all. Our people at Bolenge are very superior in intelligence, have exceptional memories, are very keen and clever in debate and repartee. They have marvelous oratorical abilities and powers. They are not as emotional as the negro; they are not stolid or stupid; they are bright and active, minds alert; very easily trained and taught. In three months one of the men learned to read and write. The ordinary child will learn to read and write in a year's time, never having seen a book in his life. They are not negroes. They are a different and distinct race of black, called Bantu. They are one of the great races of mankind. They have a wonderfully constructed language, with rules of grammar and rhetoric as inviolable as our own language. There is no slang in their language. It is most scientifically constructed upon a basis of principles of inflection. The concord system is wonderful, considering the fact of their social conditions and their apparent degradation, which leads us to believe they have come from a high fountain of civilization. The Tower of Babel story, the flood, the fragments of the Joseph story, the fragments of the Ten Commandments seem to indicate that they have come from a higher civilization—at least a civilization in contact with the Old Testament."

How do you account for the remarkable success of the Bolenge mission, omitting, of course, the personality of the missionaries?

"In the first place, we ignore all previous conditions. Bolenge was twice abandoned by the missionary societies. The unfortunate reputation of the trading missionary, caused by non-support of their societies at home, had to be lived down. The premature organization of a native church of children, which was nothing more nor less than the white man's game to them, was an influence to be overcome. This was worse than heathenism, and had to be lived down. We simply ignored everything of the old methods and what had been done there. Then the medical feature of our work, by which we put the witch doctors out of business, was an important factor."

Do you hold up the high standard of Christian living to the native Christians, or lower to suit their condition?.

We insist that it must be the Bible standard or nothing. We do not admit polygamists into the church. We may be too strict, but that has been our policy. We taught them, as soon as possible, the Christ-story, and won our way into their friendship by kind treatment and fairness. We broke down their old superstition largely through medicine, and if there is any one thing at Bolenge, more than any other, it is the fact that we have been able to blot from their lives the influence of this old superstition of the witch doctor, which for generations has held the people in bondage. They have come to us for medicine and we have been able to help them, and they come back to us and ask us to teach them."

What about the possibilities of education and self-support?.

In the first place they know no basis of education other than what we have given them. They live the simple life. They do not know the complicated mechanism of our life here at home. In their earnestness and love of the message, they are providing a propaganda of their own to take this message to their own people. This is self-supporting. This is a prophecy to us of a larger propaganda as we are able to establish other centers of work for another radius of propaganda to spring from."

You believe in the permanence of this work, do you?

"Yes indeed; let me illustrate: Duela is the capital of the Kameruns, and in that village, thirty-five years ago, the English missionaries left a little native church. They sorrowfully lamented the loss of their missionaries. That native church has maintained its evangelists, its own native school teachers, through all these years, and there are now seven mission churches sprung from the old mother church in that town of the Kameruns."

What impression has your visit home given you of our churches?

"I see a church only for a few hours, and do not get into its inner life. But my impression of their sentiment towards missions is, that they have never realized fully their relation to the missionary propaganda. They have lacked the necessary information. It has seemed to most of the churches, and to the ordinary church member, like throwing money down a well. They never felt that there was much return. The interest and enthusiasm that has been created, as we have gone about, has encouraged us very much indeed. We shall go back to the field with a new courage, and a new feeling that the support and interest and prayers of the brotherhood are behind us. As far as giving money is concerned, the churches at home have not learned that yet. They have not yet caught the vision of giving, as the little church of Bolenge has. If our churches and our members had a vision of the world's needs, as I see them, they would waste no time in theological hair-splitting, nor in the flummeries and fripperies of church life. But we are coming to a better day."

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

GOOD CITIZENSHIP. By Grover Cleveland. Price, 50 cents. Henry Altemus Co.

This little legacy of one of America's noblemen ought to be widely appreciated, for it is a good book in every sense of the word. Mr. Cleveland in it gives the essence of his thought on civic virtue. It embodies two of his speeches.

LILIES OF ETERNAL PEACE. By Lillian Whiting. Price, 75 cents. Thomas Y. Crowell & Co.

This is a study of immortality in which the author strives to show how death is but the gate of life, and that it is not a thing necessarily to be dreaded, but a condition of an opportunity for a beautiful and happy life beyond.

SUPREMACY OF THE HEART LIFE. A Plea for the Regnancy of Love. By W. T. Moore, LL.D. Fleming H. Revell Company, New York, or Christian Publishing Company, St. Louis. Price, $1.25 net.

This unusually interesting volume of more than 300 pages is a product of the brain and heart of W. T. Moore, LL.D., and is from the press of the Fleming H. Revell Company. Dr. Moore makes an earnest, logical and strong plea for the regnancy of the heart life. He believes that the greatest of human experiences is love. The heart, he is certain, will finally gain the victory. This work is discursive. A number of problems bearing incidentally on the principal theme are discussed in the well-known style of this distinguished author. It is doubtful if any thoughtful reader will agree with the writer in all that he says, from first to last. This is one of the attractions of the book to me. I enjoy reading a well written work which causes me to use interrogation points—a book that stirs me up mentally. The "Supremacy of the Heart Life" presents novel positions. The author is a thinker. His mind is judicial. His spirit is liberal. He is thought-provoking. New thoughts are introduced—thoughts at any rate new to me. The thoughts, musings, reasonings, questionings and speculations of a long and studious life are frankly exhibited on these pages. The downright sincerity and good-natured earnestness of the writer are constantly in evidence. The book is full of a magnificent personality. Dr. Moore knows when he indulges in speculations. He understands the difference between religion and theology. He also knows the relation of each to the other. He appreciates the fact that an acceptance of his theories is not an indispensable condition of eternal life; he does not deal out damnation to those who reject his interpretations. Dr. Moore, in this work, is fresh, vigorous, up-to-date. He is, withal, sweet-spirited. He could not be bitter. Dogmatism is contrary to his nature. There is not an intimation that he thinks he has completed the curriculum of all possible theological information. W. T. Moore is a seeker. He desires to know. He is anxious that others also shall advance in a knowledge of divine things. Some of his notions are old-fashioned. There is no doubt as to his personal convictions as to a personal devil. He is always, everywhere, and on all sorts of topics outspoken. He never was known to conceal an opinion. Such a man is refreshing. What he says is inspirational. The longer W. T. Moore lives the more interesting he becomes. The work has been, to me, unusually stimulating. It may not be so to you. I think, however, that if you will read the "Supremacy of the Heart Life" you will be interested, entertained, benefited.

B. B. Tyler.

Our Budget

—Christmas greetings to all our readers!

—Compliments of the season to all fellow editors, our companions in misery!

—Good will to all mankind, with malice toward none and charity for all!

—The manger-crib at Bethlehem holds the center of the world's thought to-day, and the Babe of nineteen centuries ago is now the world's greatest Ruler.

—With our next issue, THE CHRISTIAN-EVANGELIST closes its forty-fifth volume and the Editor his fortieth year of editorial service. We shall keep "open house" for the first and, perhaps, second issues in January, and our friends may call or send their cards of greeting.

—The Assistant Editor, with his father, Dr. W. T. Moore, of Columbia, is enjoying an outing of a couple of weeks in Texas, their destination being Brownsville and Point Isabel. Send warning to the ducks and fish!

—Such is the flood of news and correspondence that, with our limitations of space, we have been compelled to condense a good deal of what we publish, and to leave over for later issues other matter that we should be glad to have published at once. Great meetings are in progress in all directions, and everywhere the banner of the cross seems to be advancing. Our column of telegraphic news is specially inspiring.

—In the press of other matters we have neglected to make mention of a very pleasing incident in connection with the fiftieth wedding anniversary of Brother and Sister F. E. Udell, two of the leading and most faithful members of the Union Avenue Christian Church. The church took cognizance of the day, December 8, and had prepared a beautiful, artistic testimonial of the church to their beautiful Christian lives and characters, and their fidelity to the church in this city for more than forty years. This was signed officially by the members of the official board, ratified by the church, and presented to them at their home on the anniversary day above mentioned, as they were both confined to their home by illness, from which they are now gradually recovering. Brother Udell has been a pillar in our cause in this city for more than the lifetime of a generation, and his interest and benefactions extended to all our national enterprises. As elder of the Union Avenue church and chairman of its building committee, he has rendered most invaluable service. His good wife has ably seconded him in all his work, and has been his companion in their wide travels. They both hold an honored place in the church and a warm place in the hearts of their brethren and sisters. May their useful lives be spared to us yet many years!

—On last Sunday afternoon the Editor attended the first meeting of the children of the Christian Orphans' Home in this city in the chapel of their new and splendid building at Labadie and Euclid avenues. This is the building toward which R. H. Stockton, of this city, contributed $50,000 in memory of his wife, Bettie Mae Stockton. The entire building and furnishings cost, we understand, about $90,000, and stands in a beautiful natural park of twelve acres. The building is splendidly equipped and located, and is an institution of which the entire brotherhood may well be proud. It was pleasing to hear the children recite from memory, in chorus, such familiar portions of the scriptures as the Twenty-third Psalm and the thirteenth chapter of First Corinthians. Brothers Garrigues and Dowling, of the Hammett Place Church, where the children now attend school, were conducting the exercises. Mrs. Rowena Mason is the president of the Orphans' Home and Miss Brown is the matron. J. W. Perry, vice-president of the National Bank of Commerce, is the president of the National Benevolent Association, of which the Christian Orphans' Home in this city is only one of many such institutions in different parts of the country. J. H. Mohorter is the efficient general secretary of this organization and a number of noble women are giving their lives to it, while a number of our leading business men are on its advisory board.

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—John T. Stivers is in a good meeting at Oxnard, Cal.

—W. F. Shearer has been in a good meeting at Sharon, Ia.

—J. R. Golden is in the midst of evangelistic services at Ipava, Ill.

—L. L. Carpenter dedicated the new building at Hill City, Kan., on December 20.

—About January 1 the church at Astoria, Ill., will begin a series of revival services.

—A. O. Hargis has been asked unanimously to remain next year with the church at Harvel, Ill.

—Knowles and Ridnour have been in a meeting at Peru, Neb., where the State Normal School is located.

—H. M. Gilmore has closed his work at Marion, Kansas, and taken charge of the work at Council Grove.

—Miss Mamie Longon has reached Manila, her future field of work. She is supported by the church at Pittsburg, Kans.

—The Brooks Brothers are in a meeting with the Second Church at Warren, Ohio. There is promise of a good ingathering.

—Dr. C. L. Pickett reports twenty-two baptisms in and about Laoag, Philippine Islands. An epidemic of cholera is sweeping through that section.

—James F. Quisenberry becomes the new pastor of the Roanoke Mission, Kansas City, Mo. January 1. He has been leading a meeting in St. Louis.

—M. B. Madden, missionary at Sendai, Japan, reports three baptisms. He started on an extended trip, Nov. 7, holding meetings at a number of different points.

—The auxiliary at Windsor, Mo., went beyond its apportionment and had eight new members added on C. W. B. M. day. Mrs. J. L. Moore, of Palmyra, was with them.

—R. B. Briney has just entered upon his seventh year with the congregation at Lexington, Mo., where peace and harmony reign and the work is in good progress.

—George L. Snively who has just closed a successful meeting at Warrensburg, Mo., began another meeting with the church at Washington, Pa., E. A. Cole pastor, Lord's day Dec. 20.

—Lazarus Ehman, who made the first gift to the Foreign Society on the Annuity Plan in 1897, and who has given, all told, nearly $7,000 in this way, expects to make another gift this year of $500.

—"A Christian in the Nation" was the subject of a Thanksgiving address by W. H. Kern in the union meeting at Barry, Ill. The sermon created such an interest that it was published in one of the local papers.

—John Lord, missionary of the Foreign Society at Vigan, P. I., has reported fifty-five baptisms during the past month. Twenty-five of these were from the new school in the mountains, and one was the leader of their town.

—W. A. Morrison, of Windsor, Mo., has resigned the pastorate there to take charge of the work at Higginsville, Mo., and he will enter upon his new field Jan. 1, 1909. Those interested in this pastorate should address Nate McCutchan.

—Dr. William Thompson, who traveled and lectured in favor of infidelity for years, is now preaching with great acceptance the faith he tried so long to destroy. J. W. Kilburn sent us an enthusiastic account of his recent meeting at Mt. Carmel, Ill.

—Jewell Howard closes his three years' pastorate at Amarillo, Texas, Jan. 1. The contract has been let for a $20,000 church. The membership is 460, having been doubled in three years. He sends THE CHRISTIAN-EVANGELIST a nice list of subscribers, and a merry Christmas.

—B. V. Black resigned the work at Mankato, Minn., about three months ago to accept the work at Duluth. He reports the outlook in that "Chicago of the Northwest" as bright and hopeful. "This state," he says, "is surely a splendid one to try out the grit and gump of the preachers."

—The Board of Ministerial Relief is very anxious to secure sufficient funds this year for the support of the old preachers, and are pleading for an additional $25 000 for the permanent fund. This is a very worthy aim, and we trust that there will be a ready response to it.

—There is much activity in the great Northwest, as is evidenced by the number of evangelists laboring in Washington and Oregon at present. We mention only a few names: Small, Brandt, Martin, Dorris, Ware, Jackson, Hansaker, Olson, Kellems, and others are enlisted in the new movement.

—The Foreign Mission rallies, conducted by A. McLean and Stephen J. Corey, are more largely attended this year than in previous years. The moving picture feature of these rallies is very attractive and very instructive. There are a number of calls for these rallies that can not be met for want of time.

—We are glad to learn that R. A. McCorkle, Missionary of the Foreign Society at Osaka, Japan, who was forced home on account of sickness some two months ago, has made great improvement. He has gained thirty pounds in weight. He hopes to be able to return soon. He is at present with friends at Akron, Ohio.

—The Foreign Society has received two gifts of $500 each; one from a friend in Iowa, and one from a friend in Kentucky. These two gifts are to help make good the $5,000 R. A. Long proposes to give, contingent upon raising $20,000 additional by August 1, 1909, for Vigan, P. I., school. A pledge also of $500 received for this school.

—W. Thompson, evangelist, reports that his home in Mt. Carmel, Ill., was burned to the ground Sunday, December 12. They had just moved there and settled. His wife and children were saved in their night clothes, everything else being burned. He is now in a meeting at Minonk, Ill. His friends have a good opportunity of making him and his family Christmas presents.

—E. R. Moore, one of the members at Davenport, Ia., writes that Miss Newcomer, the State C. W. B. M. secretary, was present on C. W. B. M. day with that congregation, when the collection amounted to $135, "proving conclusively that this people have the missionary spirit." S. M. Perkins, the minister, and W. B. Clemmer, now of Rock Island, have just exchanged pulpits.

—The new missionary, C. C. Wilson, and wife reached Honolulu, their new station, Nov. 10, and have taken up their work in earnest. For four months previous to their arrival, A. C. McKeever, of the First Church, that city, carried on much of the mission work in addition to his regular work. During that period there were ten additions, nine by confession and one by baptism.

—A. F. Stahl accepted a call to the church at Steubenville, Ohio, but by his request his resignation tendered to the officers of the church at Wabash Avenue, Akron, Ohio, was not made public until after the Mitchell-Bilby meeting had closed. "I never compelled myself," he writes, "to do a harder thing than I am now doing when I leave this church, but it is in fine condition for the next man the church may call."

—Mrs. L. D. Payne, mother of our lamented Flournay Payne, who died about a year ago in Colorado, having recently read in the CHRISTIAN-EVANGELIST the report of the Silver Convention in Denver, with its reference to Brother Payne, finds her mother-heart touched by the reference to that noble son who gave his life to the Cause. Blessed is the mother that can give such a son to the cause of Christ, and blessed is the memory that forever dwells in the heart of such a mother.

—Hiram College is in the throes of a struggle to complete successfully its campaign for $100,000 new endowment. It has passed beyond the $80,000 line. Twenty thousand dollars remains to be secured before January 1st. It would be a great mistake if the friends of Hiram should allow this opportunity to pass unimproved, and we feel sure they will not. President Bates is making a heroic struggle, and all the friends of the institution should rally at once to its support.

—J. Newton Cloe, after three years of successful ministry at Donovan, Ill., has resigned the work there, to take effect at the close of the present year, at which time he will be open for a call to some other church. He desires a church that is progressive, and wants to keep going; one that wants to work. "I am not afraid of work and I expect a church to do things." We are sure there are many churches among us that want just that kind of a pastor. Address him as above.

—John Mullen, minister of the First Church of Christ, Findlay, Ohio, reports a missionary rally there held by Secretary Corey, of the Foreign Society, with W. H. Hanna, of the Philippines, and M. D. Adams, of India, neighboring churches joining with them, on December 9, which was a blessing and a benediction to all present. Brother Mullen says "It is a blessing to any church to have such men as Corey, Adams and Hanna for even one day." He adds, "We shall never get away from the instruction of that hour."

—Nathaniel Jacks will soon be in the field of evangelism, and he may be addressed at 801 Olive St., Texarkana, Tex. Brother Jacks recently resigned the pastorate of our church there after a term of good service. He can make dates beginning with March 1, 1909, for any month thereafter. His terms will be reasonable, and he will go anywhere. His son Ezra is to be his singer. He is said to have a good cultured voice, and special qualifications for soul winning. The record of Brother Jacks is well-known in the South.

—It seems that the statement was made in our columns recently that A. B. Chamberlain had left the church at Auburn, N. Y., and that the pulpit there is vacant. This, we hear from Brother Braden, who has been pastor at Auburn for nearly four years, is a mistake. Brother Chamberlain goes from Throopsville, N. Y., where he was pastor. The elders of the church at Auburn have received applications for the pulpit, and the announcement we now make will let our readers know the exact situation.

—W. E. Reavis, Stanbury, Mo., reports the work at that place as making substantial growth. "We have already reached some of our Centennial aims," he writes, "and hope to reach others. There were 190 present at our Bible school last Lord's day, and an offering of $6.43, without contest or rally. In the evening the C. W. B. M. gave their annual program, and received three new members, and an offering of several dollars was taken. We have a live Junior of 85 members, which supports an orphan in India, and is busy at present preparing a Christmas box to be sent to the orphanage at St. Louis. Our midweek prayer-meeting has an average attendance of between fifty and sixty."

—It will be remembered that the first Sunday in February is Christian Endeavor day for foreign missions among all the Christian Endeavor societies of the world. The societies among our people have done themselves great credit in the observance of the day. They began in 1903 with only 100 societies enlisted. Last year 800 societies observed the day. Justin N. Green, who has had many years of experience in working among young people, has prepared an attractive exercise. The title of it is, "Our Damoh Boys." The office of the Foreign Society will furnish this free of charge. In 1902, the Endeavor societies gave $5,072. Last year they gave $13,171. The Centennial watch-word for Christian Endeavorers for Foreign Missions is $20,000. Since the organization of the Endeavor movement, our Endeavor societies have contributed to the work of the Foreign Society nearly $105,000.

—We call attention to a charming little volume by a writer whose poetry has given much pleasure to the readers of THE CHRISTIAN-EVANGELIST. "Poems and Songs," by Thomas Curtis Clark, can be had for 75 cents from the Christian Publishing Company, or direct from Mr. Clark, 1438 Granville Place, St. Louis. The volume is bound in cloth, and contains seventy-three poems, some of the titles of which are: "The Way that Leads Back Home;" "How Far Is It to Childhood Town?" "The Island of Dreams;" "God Is Not Far;" "Cæsar and Christ;" "The Prayer of the Soul;" "The Death of Summer" and "Three Lullabys." Mr. Clark is also a writer of songs, a number of which—"Somewhere," "A Vision of Peace" and "A Southern Lullaby"—have been published and have had success. Others soon to be published are: "Shine On, O Star," "The Valley of Rest," "A Queen of the Long Ago," "After the Night Is Noon" and "Lead Us, O Shepherd." Mr. Clark writes both the words and music of most of his songs.

—The annual meeting of the church at Wellsburg, W. Va., which was the second church organized by the Disciples, and is the oldest existing church in the brotherhood, showed the work there to be in good condition. Each department made its report. The minister, Francis M. Biddle, who has had charge for six months, reported twelve additions by confession and baptism and ten otherwise, showing an increase during the six months from 339 to 357. There was raised for local church support during this period $654, for missions $121, and since this report we have heard of three other baptisms and three additions otherwise. The Bible school has an attendance of 143. It publicly promoted a class from the cradle roll, and conducted first examinations for a normal class of thirteen. A junior and intermediate C. E. have been organized, each conducted by the minister. Brother Biddle recently exchanged pulpits with Herbert Smith, of Follansbee, and spoke at the West Virginia Convention and traveled in Pennsylvania for a couple of weeks in the interest of Bethany College.

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ST. LOUIS, MO.

—J. A. McKinney has just been elected Bible school superintendent at Van Alstyne, Tex., for the seventeenth time. This fact in itself shows how faithful he has been in the work.

—We are in receipt of the Bible Readers' Friendship Calendar, put out by the Church Calendar Co., 156 Fifth Ave., New York. It is prepared for the wall or for the desk. It has a cheering message for each day in the year.

—On C. W. B. M. Day 15 new names were added to the auxiliary at Van Alstyne, Texas, and liberal contributions made to the work. The adult class and the teacher-training class each exceed 30 in attendance.

—J. W. Webb is minister of our church at Denair, Cal., where the prospects are good. J. N. Lester, formerly of Waukegon, Ill., is elder. The Bible school has more members than the church, and every woman belongs to the C. W. B. M. A teacher-training class is being started.

—J. Riley Middleton reports good interest manifested at Duncan, Okla., where earnest plans are being made for the future. One addition to the membership is reported. He and his family were given a hearty greeting on taking the work here, which he believes is a great field.

—J. V. Coombs and T. Ellmore Lucey are in a good meeting at Carmi, Ill. Under the same evangelists there were over 100 additions there a year ago. Following this meeting the singer, Brother Lucey, will leave for a lyceum tour in the West Indies, South and Central America, Mexico, etc.

—"I am not greatly disturbed over the present situation. God lives and rules. This is his cause. I have done what I believed to be right. I have prayed over the matter. I have taken counsel with some of the wisest men among us. I am not losing sleep about that, but I am losing sleep about the work."—A. McLean.

—H. C. Gresham, of Selma, Ala., and Miss Ruth LaRue, of Shaw, Kan., were united in marriage at the home of the bride on Dec. 1. Brother Gresham is one of our rising young ministers. They expect to locate with some good church for pastoral work. J. R. Grant and J. P. Childs officiated at the wedding.

—The church at Seneca, Mo., has called John L. Lewis, of Shawnee, Ohio, to preach for only half time. He has had twelve years' experience and a good college education. He is already on the field and will evangelize in the county the other half of his time. He reported that the church is much pleased with him.

—A telegram from evangelists O. E. Hamlin and Thomas from Chanute, Kan., received too late for our last issue, announced seventy additions in the first two weeks. We regret to learn that the pastor's wife had been near death's door from the beginning of the meeting, but the last information was that there was a slight improvement.

—Richard Martin, the evangelist, has just closed his second meeting during this year at Fredonia, Kan. There were 42 more additions, making 302 in both meetings. Some of the best people in the town were gathered in. The crowds attending the second meeting were even greater than those in the first. The evangelist is at Garnett, Kan., now.

—At Modesto, the county seat of Stanislaus county, we have a strong church, this part of the country being an attraction to homeseekers, while there have been additions by confession and baptism. There is a good C. W. B. M., and other departments, as well as a brotherhood. L. O. Ferguson is the minister, and is doing a good work. A protracted meeting is in contemplation.

—"The symposium conducted by THE CHRISTIAN-EVANGELIST is of great and timely interest. I rejoice in the kind and tolerant spirit maintained consistently by THE CHRISTIAN-EVANGELIST. If such a sentence as the following: "Certainly our missionary boards are not (honest and sincere)"—should appear in THE CHRISTIAN-EVANGELIST, a great many of us would feel like taking the advice that Job's wife gave to him. E. W. McDiarmid.

Berkley Institute, Berkley, W. Va.

—A very interesting service was held a few Sunday evenings ago at the Christian Church, Columbia, Mo., when talks were made by members of the Student Volunteer Band. There are fourteen volunteers among these young people for the foreign field. They are all students either at Christian College, the Bible College, or the State University. Just about half of the graduates of the Bible College are already in the foreign field, and Dr. Jennie Fleming, a member of the Columbia church, is its living-link in Harda, India.

—The church at Memphis, Mo., recently had a men's banquet which was a big success. Among the toasts were "The Church and Its Minister;" "The Boy Problem;" "What Would the Prayer Meeting Be Without The Women;" "Funny Side of a Preacher's Life;" "The Church's Obligation To The Community;" "The Church's Brother-in-law," and "The Sunday-school." M. J. Nicoson is the pastor. The veteran E. O. Mallory was also present. The local paper gives large space, printing the pictures of seven of the speakers.

—When a car-load of members of a congregation walks in on their minister and his wife, we are not surprised that they are surprised. This is what befell Brother and Sister Noah Garwick at Waterloo, Ia. The church at Cedar Falls was established about two and one-half years ago. Brother Garwick meets with them each Lord's day afternoon. They now have a membership of about 50, and a Bible school of 70 enrolled, and a fine church property. With plenty of refreshments there was also brought a fine set of Haviland china dishes for the minister and his wife.

—Will A. Green has just closed his third year of work at Kewanee, Ill. During his pastorate there have been added to the church more than 300 people. An indebtedness which had been increasing prior to his taking the work has been reduced to almost a minimum, and five young men have been led to prepare themselves for Christian work—three in the ministry and two in the Y. M. C. A. Owing to this panicky year many of the men having little employment, and more than 100 of the members moving from the city since January, the work has been very difficult, but with the opening up of the factories, it is believed that church work will progress wonderfully.

—Otis Hawkins has resigned at Lake Charles, La., to take effect Jan. 1. He does this on the advice of physicians, being compelled to go to a drier climate, but whether he has made any definite arrangements we have not been advised. He has done a good work at Lake Charles, which is a city of 17,000, where we have a good church building, parsonage and no debt. There is an active membership of about 200, a C. E. Society of some 50 members, a fine Sunday-school, with an enthusiastic teacher training class number ing 52. The church board is composed of men of the highest standing in every way, and they work as one man, writes Brother Hawkins, for the glory of God and the good of the church, assisting the minister in every possible way. A salary of $1,200 will be paid to an experienced man of ability. Those wishing to correspond should name the places they have served, and give references. C. E. Hickman or Brother Hawkins may be addressed.

—In another place we print a fuller report of the meeting held by Brother Breeden at Eureka, which possesses added importance because of its being held in one of our educational centers. This reminds us to say that we announced sometime ago the resignation of A. W. Taylor, to accept the pastorate of a church in Chicago. In obedience, however, to the wish of the church and the business men outside of the church who expressed their wish in a petition, he has withdrawn his resignation and will remain with the Eureka church for the present. During his pastorate of six years, nearly 500 persons have been received into the church, about 200 of them by baptism. He has been an earnest supporter of our mission work, and during his term of service about seventeen thousand dollars have been raised by the church for that cause, and about the same amount for local purposes. His work outside of strictly church lines has made him many friends among the citizens of the town and community.

—Our congregation at Manhattan, Kan., has moved into new quarters. We have now a good stone foundation and basement, which will seat more than twice as many people as the old church. It makes a beautiful auditorium, and will be a suitable place for the Wilhite-Gates meeting in January. Judge J. N. Haymaker, of Wichita, spoke on the occasion of the opening, delivering two great addresses. In the course of the day there were seven accessions to the church. As many of our readers know, Judge Haymaker is much interested in religious work, and is a member of the Kansas Christian Missionary Society. He congratulated the church on the step they had taken, and advised them to complete their building at the earliest possible date. W. T. McLain, the pastor, has undertaken to raise a thousand dollars, and the judge headed the subscription list as one of ten men who would give $100.

Restoring the Practice of Christianity.

After a hundred years, no one seems able to detect any material mistake in our effort to restore the doctrines and ordinances of the New Testament Church. Now if we could as clearly and fully restore the practice of Primitive Christianity, we should speedily bring all the world to accept the doctrines and ordinances.

For instance, the Savior said, "When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed." Luke 14:13, 14. Let those who are engaged in the Restoration movement celebrate its Centennial at this Christmas season by unanimous obedience to this injunction of our Lord!

To fill up the gaps, round out the corners and cover the exceptions, let us all invest a little in the funded fellowship which is administered by the National Benevolent Association. This syndicate of mercy has so well carried out the wishes of its stockholders and their Lord that every Disciple of Christ should promptly become a shareholder in both the work and the blessing.

W. R. Warren, Centennial Secy.

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A Bible College at Vigan.

In recent years the Foreign Society has established Bible colleges at Tokyo, Japan, Nanking, China, and Jubbulpore, India. These have proved marvelous instruments of good.

The next task is a Bible college at Vigan, P. I. Only a few years of labor in that field result in about three thousand converts, 34 churches and 171 native evangelists. This is one evangelist out of every 17 members.

Our colleges in this country are crying out for ministerial students. Our young preachers in the Philippine Islands cry out for a college. "In barefooted simplicity; with thumb-worn Testaments, they search out the people of God. They tell winningly the glad tidings; they baptize disciples, they inaugurate the Lord's supper and organize congregations."

When the college is once erected, it will be self-supporting. We already have the beginning of such a college at Vigan in a small rented building. Hermon P. Williams, our missionary at this place, states the possibilities as follows: "Our proposition is to enlarge the college at Vigan, to buy a farm, build suitable houses and provide an equipment. We would make it an industrial school for evangelists, where the preachers and teachers may come, support themselves by their own labor, and learn in their own language the further counsel of God. They can make brick and erect for the school large, permanent buildings; and they can learn handicrafts that will enable them to reproduce the example of Paul the Tentmaker among their own villages. In this way every dollar spent from America would buy its full value in each of these benefits. It would build up a permanent college plant; it would develop a higher standard of thrift in our Christian communities; it would provide a numerous, trained and self-supporting ministry for our churches."

Now is the nick of time in the Philippines. The missionaries and evangelists are welcome everywhere. The people read the Bible and religious literature with eagerness. A trained force of native preachers means a marvelous growth of the church and a speedy evangelization of the islands.

It will cost $25,000 to establish this college. The friends of the work ought to provide this at once. We are hoping that some wide-awake, enterprising Disciple will suggest in each community steps to be taken to aid in this great enterprise. This is one of our Centennial gifts. We hope a number of people will give $500 each; some even larger amounts.

F. M. Rains,
S. J. Corey,
Secretaries.

To Disciples Coming South for the Winter.

One who has on four different occasions visited the Golden West, extending his line of travel so far beyond our setting sun as to hail the rising sun of another clime; who has lived in Australia, New Zealand, England; who has sojourned in half a dozen American states; who has summered in Tasmania and sampled the climates of a number of European countries famous for that particular thing, may, I think, with becoming modesty claim to be something in the nature of a climatic expert. Assuming that my claim is allowed, I wish to express the opinion that it would be difficult, in any part of the world, to find a better all-year-round climate than that of the California coast, especially the strip lying on the Pacific Ocean north of Los Angeles and south of San Francisco; and it would be still more difficult to discover a better winter climate than that of the Florida highlands, in which Eustis is situated. I have been spending the summer in California, and have quite recently made the long journey from the Santa Clara Valley to this place. Investigation and experience convince me that the winter climate, *par excellence* of North America, is that of the Florida Peninsula. Surely nowhere in creation is the air so inexpressibly balmy, bracing and pure—so almost divine! It caresses one like the touch of a mother; it possesses a peculiar softness and restfulness that can not be described or imagined. To be sure, Florida is not so good a place as California for mere money making, but, all things considered, this part of the state, at least, is a better place for a home, if one have some means. Eustis, so far as I know (and various members of my family have lived in seven different towns in the Peninsula), is the most desirable resort in the far South. While not so loud and costly as the coastal towns, it has a better climate and is more healthful; while the facilities for a "good time" are ample. The altitude of the town above sea level is about two hundred feet, said to be a greater elevation than that of any tourist resort of importance in the state. It is forty or more above the neighboring water. It stands on a system of four big interconnected lakes, has a fine pleasure fleet of fifty launches or more, and is about to erect a public pavilion in the lake in front of the town. Fishing and hunting are plentiful.

I have no ax to grind in telling about Eustis. I have no real estate to sell and not even a room to rent. But I would like to see more of our people come this way. For, in addition to the climate and the scenery and the general advantages, we have an elegant Christian church, which was founded by W. K. Pendleton. So many of our brethren come South, and go to places that can not compare with this section for physical conditions, and where we have no church at all, when they might come here, enjoy first-class church privileges and find a country that combines a greater number of attractions for the health and pleasure-seeker than any in Florida. If this article should meet the eye of any who meditate a trip hither, I wish to assure them that they should call in and see how they like the place in any event. As a winter home I can give it my unqualified recommendation.

Eustis, Fla. J. J. Haley.

Objections Answered at Hot Springs.

There is objection to the continuance of raising further funds for the Hot Springs work. It has taken a strenuous effort to advance the work to its splendid position, with a good lot paid for and excavated. The needs and possibilities are the same now as they were at the beginning. Why abandon it now? A new method of raising funds is being used by my wife, who is an invalid and feels that another year of this strenuous effort and worry will cost her life, yet she is unwilling to leave her post of duty. Her plan, which has brought out these objections, is as follows: She has been writing to our ministers' wives for names of consecrated women who could, if they wished, take one of her little subscription lists and circulate it among the members and gather up the dimes and quarters of the friends of a work like this. One man says: "I am opposed to so much being made out of the Hot Springs work. You should do as the rest of us, build your own church." Another: "I am going to let you build your own church or do without." Another: "The work has been hanging too long. You should abandon it." These are just samples, and I can not answer in full, but will state some facts:

There are 140,000 visitors annually to these springs, 25,000 of which are young men between the ages of 14 and 25 years. Sixty per cent are ill. Fifty-five per cent of the sixty per cent are ill with a malady I need not mention. They are crushed, heart-broken, ashamed and humiliated. With many who are proud and who have fallen so low it is the time for the poison bottle or the pistol. They are ill, sick in body, heart and soul. We have no Y. M. C. A., no public institutions of any kind for their amelioration. They must have diversion. They have heretofore found it in the gambling houses, in the theaters, in the saloons, of which there are sixty, and upon the race course. Those in trouble must have something to drown it. I hope to drown the troubles of these unwise and wayward boys with the gospel of Christ through the mission church we are trying to erect where they could be won to Christ and sent home Christians. Two hundred and fifty thousand of these boys have gone through this city since I came here; 125,000 since I began trying to erect this mission church. One-half million go through here every twenty years. With some men such a work with such possibilities is of no importance.

As to the time the work has been on hand I plead guilty; but God knows whose fault it is. He knows who is to blame for it. That it ought to be abandoned for this season I say no, no, no! Nor will it be while I live and this church says stay. I will send the good wife away and fight it out alone.

Hot Springs, Ark. T. N. Kincaid.

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NEWS FROM MANY FIELDS.

Greenwich, Ohio.

The church at Greenwich enjoyed a most pleasant day at the occasion of the reopening of their house of worship. We had been out of our church home for about two months. We now have a good place to meet and worship. Our building has been enlarged by an extension in the rear of the church. This addition is so arranged that it can be used for separate class rooms or be thrown into one room for social purposes. The old part of the church has been beautified by redecorating the walls, varnishing the woodwork and recarpeting the floor. All helped in the work. The Christian Endeavor furnished the choir with beautiful oak chairs. The ladies' aid society made the work possible and gave largely. The cost of the work was little less than a thousand dollars, all of which has been provided for. Prof. Dear, of Hiram College, was with us on the day of reopening, and gave us two fine sermons. In the evening the other churches of the town joined us in the service, their ministers aiding in the services. The Bible school, Junior, Christian Endeavor, were all the best in a long time.

This day marked the close of my third year of service with this people, and we begin a new year with a fine fellowship and good prospects.

W. B. Slater, Minister.

Thanksgiving Echoes from Kentucky Mission Fields.

H. H. Thompson reports 15 baptism and 10 reclaimed in Pike county.——W. J. Cocke was in the field 22 days in November, added 13 and collected for Kentucky Missions $208.50. His meetings were at Pembroke and Rays Branch, having begun at former place in October. His work was paid for and a creditable offering made for Kentucky Missions aside from his compensation.——J. W. Masters added eight and is now at work in Harlan county, seeking to effect arrangements for Brother Robertson to give his time to that field. He will begin operations at Hyden, the county seat of Leslie County, on the second Sunday in December, with the purpose of organizing a congregation and building a house of worship.——During 25 days of the month W. J. Hudspeth preached 38 sermons and added 14, 13 by confession and baptism. He was in meeting at Sebree, Webster County, at time of report.—Robert Kirby added one during the eight days that he was able to be away from home and his sick wife.——Latonia has been enjoying the help of A. M. Harvuot in a meeting. There were some additions before he was compelled to leave—others later during preaching of the minister, Harlan C. Runyon. Some of the members added give strength to the situation.——Louis A. Kohler reports the work as doing very well at Bromley and it is felt that if the Board can help them a while longer the work will be able to care for itself.——Raymond G. Sherrer and the Jellico Church continue to work happily and hopefully together. He is supplying at Red Ash Sunday afternoons until a resident preacher can be secured.——C. M. Summers has closed his work at Jackson and expects to leave the state. We regret to have him leave Kentucky. He has sought to meet the needs of the difficult situation at Jackson and with some degree of success.——Twenty-eight baptisms and 22 added otherwise tell a part of the story of the results of the 28 days' work of D. G. Combs. He was at Bowen, Powell County, with six confessions in two days when last heard from.——J. B. Flinchum was patiently pushing the building enterprise at a point in Breathitt County during the past month.——H. W. Elliot was busy all the month at home and abroad. $987.76 tells the story of receipts. Only one of the "living link" churches has remitted and that in October—and the church at Harrodsburg. A goodly number of the congregations remitting have made decided advance and the indications generally are favorable for a general advance. Two district conventions were attended in Western Kentucky. We urge a prompt remittance of all offerings. A trip was made to Brandenburg Station, Meade County, in the interest of the house of worship, advertised to be sold Dec. 7, for a debt resting on it. Enough money was secured there to stay the proceedings and to get an extension of time for payment of remainder.——An appeal published in our papers a week ago brought responses from Mississippi, Illinois, Indiana, Kansas and Pennsylvania. Only one remittance by a citizen of Kentucky. Brother P. T. Cook, of Brookville, sent $5 and he is so far the only one in Kentucky who seems to want to save this house to the little band of 22 poor people at this Meade County village. The debt is not paid; we have just succeeded in getting more time, having paid part of the debt. Are there not many other friends who will help to save this church property now? Will not many Kentuckians send in from $1 to $5—or even $10 each?

H. W. Elliott, Sec. and Treas.

Sulphur, Ky.

At Baltimore, Md.

For a little over seventeen years I have been the minister of one congregation, and in that time have held twenty meetings with the same congregation in which I did the preaching. My twenty-first meeting closed on November 22, with 105 additions, half of them being from new homes. Brother F. C. Huston, of Indianapolis, was my able and efficient assistant. He had charge of the singing, and in addition to his leading the chorus every evening he also sang a solo. His music was greatly appreciated and contributed largely to the results of the meeting. Fred B. Smoth, of New York, the well-known Y. M. C. A. speaker, spoke one evening to men only, at which service twenty-nine men decided for Christ. The Christian Temple has been greatly blessed and we are preparing for an aggressive winter campaign.

Brethren Taubman and Gardiner began on November 22 a meeting with Brother L. B. Haskins of Twenty-fifth Street. There have been several additions and we are looking for a great increase in that work. It is a fine field. Recently Brother H. F. Lutz, of Harrisburg, Pa., held a four weeks' meeting at Calhoun St. with Brother O. B. Sears, and there were 45 who made their decision for Christ, which made an epoch in that church and gave them great encouragement. Brother Nelson Trimble has started in a revival at the Christian Center, having services three nights a week, and there have been six additions to date. Brother B. A. Abbott has returned from Milligan College, Tenn., where he delivered a course of lectures. He stopped at Bristol for a short meeting with Brother Blake. Brother J. N. Pickering recently had several baptisms at Randall Street. Brother Jesse Dehoff is preaching at the Lansdowne Church. Several weeks ago a lot was given to us for the Wilhelm Park Church, and the building there will be started in the spring.

This is a great city that we have hardly begun to work. The Disciples have eight churches and missions and several colored churches, but there is room here for two dozen churches of the primitive faith. The harvest is ripe. "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

Peter Ainslie.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

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The Pastors College, Champaign, Ill.

The New Church in Providence, R. I.

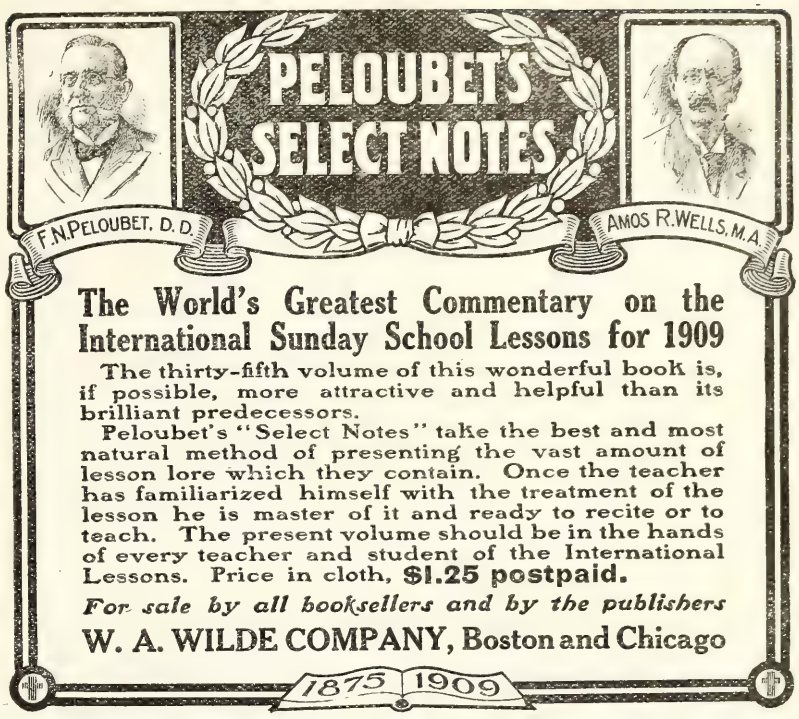
Nearly nine months ago Brother N. D. Webber came to Manton, R. I., from Boston to preach for our litle band of disciples. One-half of our active membership had gone to Providence, about four miles from us, and established another church. The wisdom of the move was doubted, and in our divided condition the outlook was dark for both churches. The Manton society is free from debt. The Providence brethren secured an up-to-date church house valued at over $5,000, furnished and all ready for use—everything practically new. But they had to run over $3,000 in debt, and they soon found that they could not pay the interest and floating debts and support a pastor, so for several weeks they have been without a pastor. Brother Webber has proved to be a unifier. Under his leadership the two churches have been led into a union for good works, and fraternal relations are resumed. Now the Providence church has called him to act as their pastor, and this month he begins to preach for both churches. The New England Missionary Board is in hearty sympathy with the work, and has voted substantial assistance to sustain preaching in Providence in 1909, but their fund is small and the immediate needs of the Providence work are many and pressing.

The brethren in Manton and Providence and Brother Webber personally are making great sacrifices to put the work in Providence on an enduring basis. Does our great brotherhood realize that this is the greatest door that has been opened to us in New England for a generation? Within 5-cent fare of Providence live 35,000 people. The lot and building have been secured for about two-thirds the cost. Thirty are already members. There is not one rich man or woman among them. Several are from the central states, some from the provinces, and some gathered from the denominations here. Will not some who have means help this important work? W. R. Forster, 238 Ohio Ave., Providence, R. I., is treasurer of the Providence church. He will gladly answer all letters of inquiry. Donations of large or small sums will be thankfully received by him and promptly acknowledged. Henry A. Blake.

Central New York Notes.

Since last writing, Bro. A. B. Chamberlain has been compelled, on account of failing health, to give up his pastorate at Throopsville, and has gone to Chicago to live with one of his children. We regret to lose him from our ranks and hope that the Lord may spare him for future usefulness. The church at Throopsville desires to locate a preacher. It is only four miles from Auburn, on an electric line, and offers a splendid opportunity for a college man to attend Auburn Theological Seminary, which ranks among the best in the country.——D. H. Bradbury and the church at Pompey are accomplishing a most gratifying work. Brother Bradbury is loved by all his people, and those not of the church as well. A short meeting, in which Brothers Serena, Stauffer and Braden assisted, resulted in fifteen confessions, and since the meeting closed several more have been added. Brother Bradbury has succeeded in bringing order out of chaos in this most difficult field, and is to be commended for his earnest efforts.——Brother Cleveland has closed his labors with the church at Cato. It is not definitely announced as to who is to be called, but we have heard rumors that one of our Central New York brethren would accept the pulpit.——During the last month Miss Eva Lemert, of Kansas City, has labored faithfully with the Sunday-school of the Central Church, of Syracuse. Many who know how difficult the city of Syracuse is as a field for our people, predicted that Miss Lemert would meet her "Waterloo" here, but such was not the case. A great victory was won. The faithful band of workers rallied around Miss Lemert, who is certainly a great leader, and during the month the attendance of the school was more than doubled and the enrollment increased by 102 names. On December 6 there were 302 present and an offering of $146, which is the high water mark in the history of nearly fifty years of the school and church. During the last month there have been a number of additions to the church, and a general evangelistic spirit permeates the congregation. Miss Meldrum has been engaged to assist Brother Serena in pastoral duties, and we believe we have a right to expect greater things from Central under Brother Serena's earnest leadership.——Brother Braden and the church at Auburn are preparing for special meetings during the month of January. W. C. Prewitt, of Niagara Falls, will do the preaching. The church is filled with expectancy along two lines: that there will be an ingathering of souls and that the spiritual life of the church may be deepened. We believe that they will have both gratified.——Word comes from Brewerton that Brother Burgan has resigned, to take effect March 1. We understand that Brother Burgan desires to go to a field in his native state. Brewerton is a difficult field on account of its being a lake resort, not far from Syracuse. A good man will be needed to follow Brother Burgan's earnest efforts.——A short meeting was recently conducted by home forces of the Rowland Street Church, of Syracuse. There were six added during the meeting, all adults and from new families, which does not record all that was accomplished. In a little over a year about seventy members were added to a membership of sixty, and the task of cementing all these into a substantial organization is no small one. Much was accomplished along this line and the congregation now stands ready to undertake what seems to be a herculean task indeed, but all know that our work is sadly hindered at the present time on account of lack of equipment, and are willing to sacrifice for greater things. The building committee is busy and hope to have plans completed soon. The average attendance of the Bible school during the last four weeks has been 135, which is the best in the history of this mission. C. R. Stauffer.

Syracuse, N. Y.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Breeden and Saxton at Eureka.

We have just closed a remarkable meeting at Eureka. The field was so well gleaned that many thought it a waste of time and money to attempt a meeting. There were not a dozen in the Bible school over 12 years of age out of the church, and there were but half that number in the college who were not Christians. There were but three Disciple families in the community not in the fellowship, and with a church of over six hundred members in a town of about 2,000 it looked like a useless task to many. But having faith in the power of the gospel unto the uttermost, we engaged the evangelists six months ago and began to prepare for the effort. The success of the effort was due to two causes:

In the first place, the church worked. Dr. Breeden said he had never had more enthusiastic workers nor a greater number of them. With such support in a large community he would have had hundreds of accessions.

In the second place, it was the power of great preaching that brought people to a decision. H. O. Breeden is a great preacher. He is eloquent, logical, and mighty in the Scriptures. He quotes the Bible much, and he does more, he applies it correctly. He is no legalist. He finds the spirit of the Word and he enforces it with a wealth of illustration. He knows men and he is no sensationalist. There was never a moment of excitement during the meetings. When the audience filled the house to overflowing, and the exhortation was most telling, no one was moved without deliberation. The preacher had appealed to the mind and the heart in the sermon, and the exhortation appealed to the will. Learning what to do, men were moved to do it. The result was that the accessions were largely adult and an extraordinarily large number of them men. No impossible task is left to the church and pastor in caring for the flock. He inspired the workers because he asked men to work with men in a manly way, and led them in the task. He is a tireless personal worker and a master in face to face talk with men. There were 110 accessions.

Prof. Saxton is a splendid leader of song. He gets the audience to sing, and his solos are both artistic and moving, and the whole tone of his work is in keeping with that of the evangelist. Alva W. Taylor.

Victory at Cheney, Kan.

I closed a month's meeting at Cheney, Kan., with a reception, three adults taking a stand for the church at the reception. Taking into consideration that Cheney has only 500 population, with two other churches than ours, we may call the meeting a great success. The success was largely due to the careful preparation of H. J. Myers, the minister. He had the membership splendidly organized and prepared for the work at my coming. And the work of John Williams, the leader of music, deserves the highest praise. His leadership of the choir and his solo work did much in winning souls for Christ.

At the beginning some of the brethren were pessimistic as to success, owing to the meeting which was held here last year by T. L. Faulders, at which time 81 were added to the church. However, the membership worked hard and faithfully until the very last, and our meeting resulted in 97 being added to the membership, plus the three that took a stand at the reception, making an even hundred. This number being one-fifth of the entire population of the town, makes the church the strongest there. As to the future of the church, we may look for still greater achievements under the energetic leadership of Brother Myers. The church is already planning to enlarge the building, this becoming necessary owing to the increase in membership.—Edward Clutter, evangelist.

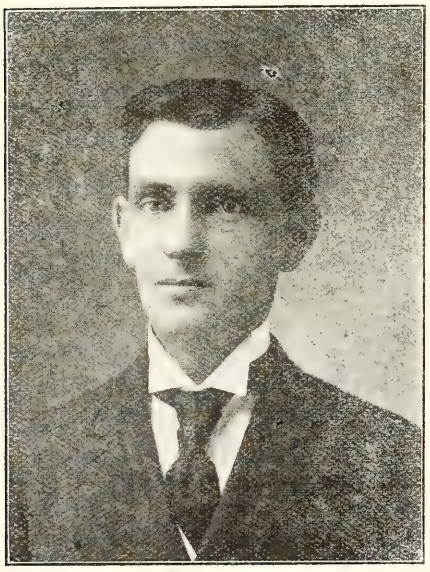
A Great Work in Southwest Missouri.

The First Christian Church, of Neosho, Mo., was dedicated on Sunday, August 30, 1908, by H. O. Breeden, and an indebtedness of $15,800 wiped out, the keys to the handsome $26,000 edifice being turned over to J. M. Z. Withrow, chairman of the board of trustees.

The occasion was the most interesting, and at the same time the most thoroughly enjoyable, of any event that has ever happened in the history of the brotherhood at Neosho.

The Church of Christ filed papers of incorporation in Neosho on Thursday, November 4, 1880, with the county clerk, with the following board of trustees: E. J. Withrow, J. M. Lappin, Asa Carter, Hugh C. Armstrong, E. A. Carter, C. S. Roberts, Nathan M. Cox and John McElhany. A small church home was erected, seating perhaps 300 people. Here the Disciples worshiped for over twenty-five years, during which time the membership grew, but very slowly, and it was not until the coming of F. F. Walters, three years ago, that the church took on renewed activity and began to go forward in leaps and bounds, taking its place shortly among the progressive churches of the state. During Brother Walters' year with the Neosho church the membership was increased over 100, running up to 250 and going beyond the capacity of the old church building. It was then a new church home was planned and arrangements started for its building. Meantime Brother Walters received a call from the Central Church at Springfield, which he accepted. He has had even greater success in Springfield than he had in Neosho. The Neosho church then cast about for a man who could inspire the membership to greater things—a man who could organize, lead and direct the forces in a successful campaign for a new church. Fortunately J. W. Baker was secured, and eighteen months ago he took the leadership of the congregation. In getting Brother Baker we knew our man. He is a born leader and organizer. He had already built churches in Joplin and Duenweg, giving largely his personal means, besides his time and executive ability. We knew we would be successful when Brother Baker took the leadership. The splendid church home, with its fine equipment, which we have dedicated, was the culmination of Brother Baker's eighteen months of toil, of planning and of praying, aided and abetted in all things by a church board that got under the load and stood by him.

H. O. Breeden was secured to hold a week's rally services prior to and to have charge of affairs upon the day of dedication. Brother Breeden gave the people of Neosho a mental feast that opened their eyes, especially the church membership, so that when he explained his plan for raising the balance of the church indebtedness it was no trouble to get the money. After Dr. Breeden had delivered the dedicatory sermon, Brother Baker closed the services with a dedication prayer that was in reality a short thanksgiving sermon. He had seen

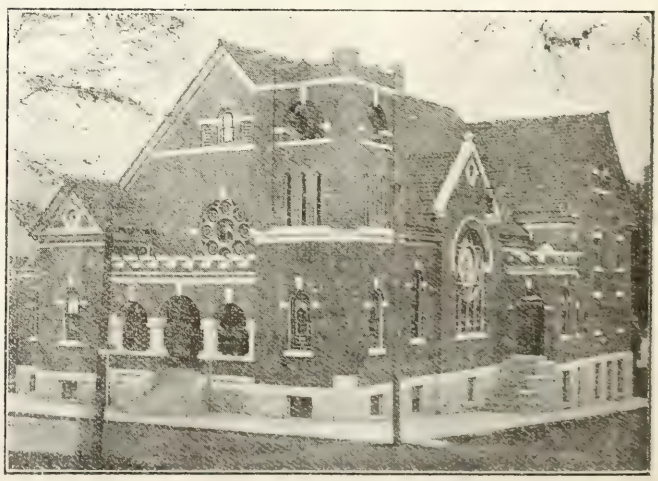


Howard J. Meyers, Cheney, Kan.

Mrs. J. B. Hunley, Neosho, Mo.

J. B. Hunley, Neosho, Mo.

Christian Church, Cheney, Kan.



New Christian Church, Neosho, Mo.

the fruition of his hopes and prayers and labor. He had organized the forces, built and equipped the handsomest church home in Southwest Missouri, and he was happy, as he had a right to be. He had accomplished what the croakers said could not be done. As a church builder, organizer and leader of men, Brother Baker is a wonder, and he will succeed anywhere.

During the remainder of the day there were other enjoyable services which we have not space to detail. Dr. Breeden will long be remembered in Neosho, and will receive a hearty welcome should he ever choose to come this way again.

The new church home is modern and up-to-date in every way, and will seat 1,000 people. The present church membership is 400, and they are very proud of their new home, because every member contributed something to it, some members giving as much as $2,000.

Brother Baker has accepted a call and gone to Seattle to work as a state evangelist, and his good work here will surely follow him.

J. B. Hunley, of Colorado, has taken up the work here now and has been with us a month, and we find him to be pure gold. He is an eloquent, polished, brainy young man, and has made a fine start, while his wife, who is an accomplished singer, has already reached the hearts of the people. They make a strong team and are bound to lead the Neosho church into greater things.

E. L. Turner, Church Clerk.

DEDICATION.

Bowen, Ill.

The Bowen church and Brother W. A. Taylor, the minister, had me help dedicate their new building. The house was crowded at the morning service and there was $4,200 to raise, but the committee worked well, and the giving was free, and in about forty-five minutes it was all subscribed and the church dedicated.

This is one of the best planned houses I have seen, being a happy combination of the beautiful and convenient. It is built of brick, and finished in oak. There are, besides the auditorium, robing rooms, rest room, office, lecture room and below a well-finished basement with plenty of conveniences. The lighting is by gas plant. The house would do credit to a city.

Of the preachers present there were the Pierce brothers and Brother Sapp, of Canton, Mo., and Brother George H. Chandler, of Youngstown. Brother Chandler presided at the communion and the other brethren made short talks.

Brother Taylor, the minister, lives on a farm nearby, teaches school and preaches for the church. He led the building project both in pushing and giving, and he is greatly honored by all his neighbors. He is entitled to be proud of this heroic achievement.

Bloomington, Ill.

J. Fred Jones, Sec.

Lawrence, Kan.

The church at Lawrence, Kan., dedicated their new building on the second Lord's day in December, the 13th. F. M. Rains, of Cincinnati, Ohio, was in charge of the dedicatory services.

Brethren all over the state of Kansas are interested in the efforts of the Lawrence church. The State University brings each year into Lawrence nearly two hundred of the younger members of the Kansas churches. This makes the success of the Lawrence work of vital interest in many Kansas homes.

The church in Lawrence was organized January 12, 1884, and the dedication of the new building, in a way, will be a celebration of the twenty-fifth anniversary of the establishment of the work. Elder Henry Newoy was one of the first elders and has been a great factor in keeping alive the congregation during the twenty-five years of struggle. In 1887, Brother W. T. Williamson, now at Edwardsville, paid the balance of the debt on the old building at the corner of Kentucky and Quincy Streets, in which the congregation worshiped until about eighteen months ago, when it was sold to the Friends. Brother Williamson's generous act came at a time of deep discouragement and greatly helped and stimulated the brethren. Twelve ministers have served the church, but in the early years the pastorate was vacant for months at a time. Minister C. L. Milton is now serving his fifth consecutive year, and during that time the growth of the church has made possible the magnificent building that will be dedicated on December 13

The new building is a model in every respect. The needs of the Bible school, especially, have been kept in mind in its construction. Twelve separate class rooms are available, and several more can be readily constructed when needed. The main auditorium and the Bible school annex, separated by large folding doors, can both be used on occasion, furnishing seating capacity of nearly 1,000. The interior finish of the auditorium proper is weathered oak, with pews to match. The lighting scheme is elaborate. The building is heated by steam. The total cost was $35,000. It is a beautiful structure, and the Lawrence brethren are anxious for a large number of visitors from outside the city on dedication day.

George O. Foster.

Fayette, Ohio.

Sunday, December 13, was a red-letter day in the history of the Church of Christ of this place, for on that day occurred the dedication of their new and beautiful church edifice, erected and furnished at a cost of $14,000. It was a day that had long been looked forward to by the members and friends of the church, not only with bright hopes and anticipations, but with marked anxiety as well; for upon its success or failure rested, largely, the encouragement or discouragement of this little congregation.

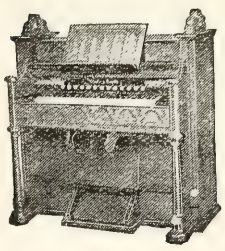
The church was filled to overflowing and many were turned away at each service, both day and evening. The dedication services were in charge of President Miner Lee Bates, of Hiram College, who gave two great sermons, the one in the morning on "The Old and the New" and in the evening on "The Manliness of Jesus." From start to finish this gifted and consecrated man of God, though speaking to people in crowded and very uncomfortable positions, secured and held their earnest attention and sympathy. There was a debt of $3,500 to be provided for, all of which was easily raised in money and pledges, much to the surprise and delight of all. President Bates is certainly proving himself a great success, not only as a college president, but as a dedicator of churches, and will be in greater and greater demand in proportion as he becomes known to the churches.

The large, well-drilled chorus, under the able leadership of Fred A. Harvey, of Adrian, Mich., rendered beautiful and inspiring music, and were ably supported by an orchestra of talented musicians under the directorship of George W. Punches. These singers and musicians were in part from other churches and societies, and showed the best of fellowship and helpfulness, for which the church feels deeply grateful. To the pastor, Arthur J. Welty, special credit is due. From the day the old church burned to the present time, this earnest Christian minister has given his entire time and energy to the work of restoring our church home, out early and late securing pledges; as a member of the building committee throwing himself into any gap where he was most needed.

[Our correspondent then gives the history of the church, which was organized in 1882 with eleven charter members, building its first home in 1886, enlarging it in 1906, and then losing it by fire on February 2 of the present year. The church has secured a new lot and erected its present building of red stock brick, George W. Kramer, of New York, being the architect. The building has a basement underneath it, where the social life of the church is carried on. We regret that our space forbids us to give our brother's description of the building. In conclusion he says:]

"We rejoice that our congregation is again so nicely housed and equipped, and pray that we may never forget that the one great mission of the church is to win souls to Christ and train them in Christian service."

L. C. Backus, Clerk.



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CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Fort Smith, Dec. 15.—There were nine additions here Sunday—one by confession. There have been 25 the past two months, which I regard as an auspicious beginning for my ministry.—Edward B. Bagby.

Bentonville, Dec. 14.—Three additions at our regular morning service yesterday. We are to have a grand rally and roll call December 27. A splendid program has been provided. THE CHRISTIAN-EVANGELIST forces are cordially invited. Come, help us plan great things for 1909.—J. W. Ellis.

Hot Springs, Dec. 17.—Our meeting with Percy G. Cross, of San Antonio, as leader, closed last week with 70 additions, including 52 adults and two over 70 years of age. Brother Cross has been with us four Lord's days and our work has been greatly strengthened. There are some things I wish to say about Brother Cross, not for his sake, but for the sake of the cause, and of churches and preachers who are looking for an evangelist. Having been a preacher for 25 years I have had many men hold meetings for me, but I have never had an abler exponent of the Bible than this young evangelist. He is the most proficient man in the scriptures I have heard, and is as true as steel to the Book and plea. He held us the best meeting we ever had in Hot Springs, and did so in the little old church house seating only 180 people, and at the end of the street car line. But into the house we packed about 250 people each night, and turned away more for want of room. Had we been in a well-located building of larger seating capacity the result would have been a very large ingathering. I have never worked with a more agreeable man than Brother Cross. He strengthened me with my own people and left us all happy and determined to work. He is destined to become one of our greatest soul-winners.—T. N. Kincaid.

California.

Oxnard, Dec. 11.—Our meeting is progressing nicely. Six additions last night—15 to date. Good audiences and deep interest. This is a hard field and the Catholic church has a membership of 1,800. The gospel, however, is winning its way into the hearts of the people, and we are getting some of the best material in the city. E. N. Phillips is a great soul. He is a true yokefellow, and it is a joy to work with him in bringing souls to Christ. Since he took the work, under very discouraging conditions, he has been preaching on the spirit of our plea, leading up to the efforts we are now making, and from the present outlook we are going to have a great meeting, for this place. We expect to continue several weeks longer. I will have my helpers, Rolland Davison and his wife, with me the last two weeks of the meeting.—John T. Stivers, evangelist.

Canada.

Ridgetown, Ont., Dec. 3.—Since taking charge of the work here last Easter we have had four additions by baptism. Every department of the work is fairly prosperous.—T. J. Reed, minister.

Colorado.

Greeley, Dec. 7.—We have been here two months, coming from Fort Worth, Texas, the first of October. We have had 38 additions to the church during this time, and things look promising for a good work.—A. E. Dubber.

Illinois.

Minonk, Dec. 9.—Dr. William Thompson leading our revival. The house was crowded last night and we may have to go to the opera house. Dr. Thompson is a great evangelist and Brother Manie is a fine personal worker. Pray for the success of our meeting.—F. M. Morgan, pastor.

Kewanee, Dec. 8.—H. J. Reynolds, of Camp Point, Ill., has just closed a series of meetings here with nine additions. These meetings will have a lasting effect and we expect a number of additions in the near future as a result. Brother Reynolds is a good, sound gospel preacher.—Will A. Green.

Astoria, Dec. 10.—A. I. Martin, of Astoria, Ill., recently closed a short meeting at Summum, with 32 accessions—all but five by primary obedience.

Clayton, Dec. 5.—W. H. Pinkerton is here in a meeting. Brother DePew will follow up with a Sunday-school rally.—J. H. Brooks.

DuQuoin, Dec. 7.—One addition here since last report, and four at old DuQuoin schoolhouse.—George W. Wise, pastor.

Greenville, Dec. 11.—The church here closed a successful meeting last Monday evening with 29 added to the membership. The preaching was done by the pastor. This was my third meeting with the church here. Miss Lucile May Park led the song service.—Ivan W. Agee, minister.

Effingham, Dec. 11.—We are continually growing under the pastorate of W. B. Zimmerman. Eight additions since last report—4 by confession, 1 from the Baptists and 3 by letter.—Bess Prather, clerk.

Colfax, Dec. 11.—T. Alfred Fleming, of Cleveland, O., assisted me in a three-weeks' meeting here which resulted in 66 additions—47 by confession and baptism, 30 being heads of families. Every department of the church is in a healthy condition.—Norman H. Robertson, pastor.

Metropolis, Dec. 12.—Our meeting here has attracted large audiences. There were 25 additions—19 confessions. We are working at a great disadvantage. There has been no pastor for months, with church troubles and an opposition meeting.—Hamlin and Daugherty.

Bushton, Dec. 14.—Twenty-four here in 11 days. The interest and music fine. O. J. Marks, director, is fine in personal work. Van Camp's visit last Monday night was an uplift. J. A. Lytle is the pastor here.—E. A. Newby.

Summum, Dec. 14.—The meeting with A. I. Martin here closed with 27 confessions and five otherwise.

Indiana.

Shelbyville, Dec. 12.—We closed a short meeting of 15 days here with 22 added. Three have come since, making 25 not reported—eight by baptism and the remainder by relation or letter. E. L. Day, of Brazil, did the preaching and J. W. Tapp, of Ladoga, did the singing. Both are fine workers, and much good was done.—J. P. Myers, minister.

Middletown, Dec. 14.—The meeting here closed with 32 accessions to the membership of the church—24 baptisms, three from other religious bodies and five by statement and letter. F. E. Trucksess was with us two weeks, but we continued two weeks longer with home forces.—L. E. Murray.

Harrodsburg, Dec. 11.—The protracted meeting here closed on Monday night with a splendid sermon and good results. Robert N. Simpson, of Lexington, told the old story of the cross simply, beautifully and effectively. He spoke for his Master, both in and out of the pulpit. As a result of the meeting 55 have been baptized—another to be baptized shortly—and 31 otherwise. Our church has been greatly strengthened, and will long remember this good meeting.—Horace Kingsbury, minister.

Latonia, Dec. 12.—A. M. Harvuot, of Cincinnati, has just closed a most profitable meeting here with 17 added—14 by confession. The church was greatly helped by the strong scriptural sermons of Brother Harvuot and we believe their influence will be felt for a long time to come. We are still seeing results from this meeting. There were two more confessions last night. The Sunday-school is growing, and the audiences increasing, and everybody happy.—H. C. Runyon.

Sharon, Dec. 15.—During the past year S. E. Hendrickson devoted one-fourth of his time to the church at Hazelton, resulting in 15 additions. They expect to hold a revival prior to employing a man. He will devote his entire time to the work at Sharon the coming year, where there were 118 added during the past year. One hundred and four of these were added during the Newby meeting, doubling the membership.

Strawn, Dec. 16.—H. J. Kennedy, of Esbon, Kan., is with me in a meeting here. Splendid interest. Five confessions to date.—A. B. Moore.

Havensville, Dec. 12.—The meeting here continues. God is with us. Up to date there have been eight additions. Last night there was one confession and three or four stood up and said they wanted to become Christians. The field has been very closely gleaned by other meetings held here. Very few unconverted attend the meeting. Bert Bentley, our singer, has been detained at home about a week on account of the illness of his wife. The church has been greatly encouraged, strengthened and built up in the faith.—J. P. Haner, evangelist.

Dodge City, Dec. 14.—Two additions last night.—one from the Methodists and the other by statement. This makes 32 added at regular services since I took up the work here in June. The Sunday-school has almost trebled its attendance and the C. W. B. M. has more than trebled its membership. Every department is flourishing greatly.—M. Lee Sorey, minister.

Mound Valley, Dec. 7.—We began a meeting with Leon V. Stiles, of Cherryvale, assisting. There was one by letter last night and one by confession and two by statement to-night. The prospects are good for a fine meeting and a large ingathering.—Will I. Slater.

Concordia, Dec. 12.—Last Wednesday night we closed a meeting of five and one-half weeks' duration, which resulted in much good. State Evangelist O. L. Adams did the preaching and Louis Epler had charge of the music. Both are earnest and efficient workers. There were 12 additions—eight by letter and statement and four by confession and baptism. One of those came to us by statement and all four of those we baptized came from other religious bodies.—Harry G. Hedden, minister.

Cherryvale, Dec. 13.—The work swings along nicely. The Christian church is becoming more popular all the time. Four confessions yesterday; six baptisms last night. A Senior Christian Endeavor has been organized.—Leon V. Stiles, minister.

Indianapolis, Dec. 9.—Our meeting at the Seventh Christian Church continued four weeks, and resulted in 108 additions to the church—70 confessions and 20 from other faiths. E. A. Blackman conducted the music. He is an excellent leader and co-worker.—Clay Trusty.

Scottsburg, Dec. 10.—We are here with D. L. Milligan in a fine meeting. Auditorium packed and deep interest developing. This church has a fine lot of earnest, consecrated disciples, and they are at work. We had several confessions the first week. I expect to begin with Brother Barbre at Rockville, Ind., December 30.—C. E. Shultz, New Castle, Ind.

Kendallville, Dec. 7.—Six additions not previously reported—three by letter, one restored and two baptisms. We are a busy and happy church.—A. B. Houze.

Pleasanton, Dec. 15.—The good effects of our meeting are still manifested. One young man reclaimed Lord's day.—O. A. Ishmael.

Iowa.

Charlton, Dec. 14.—Two more members were taken into fellowship on last Sunday. There are quite a number of new names upon our Christian Endeavor list. The Bible school and all other departments of the church are looking up.—C. E. Wells.

Des Moines, Dec. 14.—The report of the Des Moines ministerial meeting is as follows: Central (Idleman), one confession and two by letter; University (Medbury), three by letter and one confession; Capitol Hill (Van Horne), four confessions.

Palmyra, Dec. 14.—The union meeting in progress here two weeks with 80 accessions, nearly all being confessions. Members of all the churches, including the Christian church, co-operating. I am having excellent support in the music. We close here December 23. I sing next at Atlantic, Ia., beginning January 3. Home address, Ruskin, Neb.—Charles E. McVay, song evangelist.

Barry, Dec. 14.—Four additions here yesterday and great audiences.—W. H. Kern.

Cuba, Dec. 11.—Last Sunday we closed our second meeting in 1908 with Evangelist John R. Golden. There were 40 additions, making a total of 110 since January 1, who have come in the two meetings and the regular work during the year. The last Sunday Brother Golden raised nearly $200 for current expenses, thus leaving the church in splendid shape. I consider him to be one of the best evangelists in our brotherhood, a strong preacher and fine character.—A. I. Zellar, pastor.

Waterloo, Dec. 9.—C. L. McKim, minister of the Oelwein church, and myself exchanged meetings this year. He assisted me last June for 22 days with 25 added. Just closed a meeting at Oelwein, with 38 added. Both churches and ministers were very well pleased with the results in every way. I found Brother McKim and his wife excellent co-workers.—Noah Garwick.

Exira, Dec. 8.—We have just closed a three-weeks' meeting here with 15 additions—all by primary obedience save one young man who came from the United Brethren Church. The Congregational and Methodist Episcopal ministers were with us every evening, and in every way encouraged us. J. S. Miller, of Edison, Neb., did the preaching and L. W. Ogle, of Paris, Texas, did the singing.—C. A. Polson, pastor.

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Palmyra, Ill., Dec. 19.—One hundred and ninety to date; close soon; Atlantic, Iowa, next.—Charles E. McVay, singer.

Special to THE CHRISTIAN-EVANGELIST.

Kearney, Neb., Dec. 20.—One hundred and thirty-seven additions in last eight days; 190 to date; close Tuesday; home to Kansas City for holidays. Lake City, Iowa, January 1.—Fife and Son.

Special to THE CHRISTIAN-EVANGELIST.

Dawson, Ky., Dec. 19.—Seventy in sixteen nights; greatest meeting ever held in this part of Kentucky. We continue.—A. Wrentmore, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, O., Dec. 20.—Seventy-four added in fifteen days of invitation; closed to-night; Virden, Ill., next Sunday.—The Kendalls.

Special to THE CHRISTIAN-EVANGELIST.

Washington, Pa., Dec. 20.—Evangelist George L. Snively, of Greenville, Ill., and Singer Altheide have joined us; 21 additions to-day, sixty-four to date; meeting continues through holidays.—E. A. Cole, minister.

Special to THE CHRISTIAN-EVANGELIST.

Ottumwa, Iowa, Dec. 20.—Began here last night at First Church; 70 added already, 58 of these to-day; will have one of our greatest meetings here; watch Ottumwa.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Metropolis, Ill., Dec. 21.—Sixty-one additions; fifty confessions, nearly all adults; many business men; two bankers; interest intense; we continue.—Hamlin and Daugherty.

Special to THE CHRISTIAN-EVANGELIST.

Chanute, Kan., Dec. 20.—Hamilton and Thomas closed meeting to-night; 22 days, 116 added and $1,200 church debt raised; great rejoicing.—G. W. Kitchen.

Special to THE CHRISTIAN-EVANGELIST.

Waitsburg, Wash., Dec. 21.—Fifty-four to date; twenty adults yesterday. Many prominent citizens accepting Christ.—John L. Brandt.

Special to THE CHRISTIAN-EVANGELIST.

Billings, Okla., Dec. 21.—Sixteen yesterday; forty-three thus far; Sears a great pastor.—Oscar Ingold.

Special to THE CHRISTIAN-EVANGELIST.

Anderson, Ind., Dec. 21.—Sixty-one converts yesterday; 182 last week; 608 in 27 days. Had 595 in 27 days in our great meeting here three years ago with same pastor, T. W. Grafton. Overflow meeting last night; 37 converts Saturday night. This great meeting could surpass the other, which reached 1,281, if we ran this as long, but our other dates begin January 1. I must have a few days' rest. School teachers, professional men and merchants among converts; number of strong men and heads of families is most remarkable. Brother Grafton is one of America's very greatest pastors. This is the greatest second meeting that we have any knowledge of. We have had unlimited joy in this great meeting and have aroused the whole country round about. Pastors and delegates have come from near and far. Van Camp and Rockwell, singers; Mrs. Rockwell, pianist; Mrs. Scoville, soloist and our most successful personal worker.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Logansport, Ind., Dec. 20.—Signal victory; closed to-night with 140 and great audience. No meeting could have been more difficult; railroad town; audience shifting nightly. Hard to get people to definite acceptance by confession and baptism. For local reasons the board thought best not to announce the meetings until just beginning. This is always a mistake. It leads to lack of proper introduction of evangelist and prevents effective preparation. Spite of it, wonders accomplished in the month. Meeting is the talk of entire city. Raised nearly a thousand dollars in a few minutes to-day. Joseph Craig ideal pastor and greatly beloved. Leroy St. John fine director and soloist.—Herbert Yeuell.

Special to THE CHRISTIAN-EVANGELIST.

Beaver City, Neb., Dec. 21.—Closed at Salem, Ore., with 210 added in twenty-four days. Am here with F. D. Hobson in a short meeting. Wilmington, Ohio, next.—James Small.

Midweek Prayer-Meeting

By Charles Blanchard.

THE LAST PROMISE AND THE LAST PRAYER OF THE BIBLE.

Topic for Dec. 30. Rev. 22:20, 21.

As we grow older the years seem to slip away faster and faster, until they fairly fly. There is something pathetic in this passing of the years into eternity. If death ends all, as the fatalist would have us believe, then the end for all of us now living is very near. The creed of the agnostic and of the full-fledged fatalist is certainly a hopeless and helpless one. Pity the pessimism of the man bereft of the hope of the Gospel. No matter how poor one may be, with hope in the heart life may still be full of good cheer, since the Christ has left us among his parting messages this word: "Be of good cheer; I have overcome the world." The dear Lord help us to remember this during the new year just dawning o'er the hills of Hope. To look steadfastly into the future, realizing the shortness of all our earthly lives and the futility of much of our endeavor, however strenuous, while holding fast our faith in the ultimate triumph of the truth over error, of life over death, is the manly and Christian thing to do. To do this is to come at last to realize the meaning of the great Apostle's declaration: "This is the victory that overcometh the world, even our faith." The beloved John came to this realization only through years of struggle. And this faith must center in the person of the Christ. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" All minor matters of speculation or of opinion sink into utter insignificance beside the one great problem of Jesus and the eternal life, which he came to declare. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." (1 John 5:13.) And yet we spend our lives in squabbling over the things that bring us neither profit nor peace. If the Gospel of Christ had done nothing else for the world than promote and proclaim the spirit of optimism it would deserve well of all lovers of good. The optimism of the Christ is one of the most remarkable things in the life that he lived and the teaching that he gave to the world. The commission given to his disciples to go into all the world and make disciples of all nations, teaching them to observe all things whatsoever he had commanded them, is the most optimistic in its outlook upon the world of any message ever given to men. He must have been the Son of God since he had the vision of the Son of God. Surely he was divine in a sense in which no man of might in all the centuries could claim. And the world to-day can account for his marvelous influence on no other rational ground than that he was the Son of God, declared to be such by the life that he lived, the death that he died, and by the fact of the resurrection, attested by many infallible proofs, by those who companied with him, both before and after that event. The writer of the fourth gospel and of the Revelation declares of himself: "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."

The promise of the soon coming of the Lord seems to some o'erlong delayed. Nevertheless the promise of God standeth sure; the Lord knoweth them that are his. And in this assurance we can rest, while we toil on with right good cheer, abiding his time. And as we say farewell to the old year, let us renew our faith and hope, and pray, as we suffer and serve, "Even so come, Lord Jesus."

"The grace of our Lord Jesus Christ be with you all. Amen."

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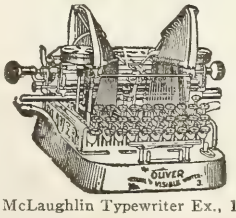

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BY C. D. MEIGS.

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Now, as the advertisers say—"There's a Reason," and the reason for this great success lies in the one word "Organization."

Men love organization; so do women; so do children. I recently heard of a half dozen or more young boys who formed a "Secret Organization"—fully officered, and bearing the proud name of "The Midnight Prowlers"! And this notwithstanding the fact that every brave and fearless member was safely and snugly tucked into bed by his mamma at night when the curfew tolled at 9 o'clock. Fortunately "the midnight prowlers" did not set the world on fire, but certainly the name they selected showed their lofty ambition!

Yes, men love organization—there's no denying that—and at last the church has recognized it and has been wise enough to say—"Well, Gentlemen-Ladies; if it is organization you want, we will give it to you right here in our Bible school" and the men are nobly answering, by thousands, and the women, too, "All right, we will take that; for it is the best proposition you ever made us. Why didn't you do it long ago?"

Now, not every man will join the Odd Fellows. But thousands will and do. Not every man will join the Masons. But thousands will and do. Not every man will join the "Elks." But thousands will and do. Not every man will join a Bible class. But thousands will and do. All you have to do is to get after many of them and come back with a lot of them!

There are two reasons why men love organization.

1. Because the organization really does something for them, which they think is worth while, and 2, because they do something for the organization, which the organization thinks is worth while, and that man who loves it the most is the one who does the most for it, and this, I take it, is the secret of the success of the whole blessed movement. But this is only the secret of success; the reason for it is the work that is done, and the success that is won for, as we all know, "nothing succeeds like success!"

Men are perfectly willing to waste a moderate amount of time in what they are pleased to call recreation, but men who are men are not willing to give even Sunday time in efforts that bring no visible results. Who ever saw any results well worth a busy man's while, from an old-fashioned, slow-going Bible class that meets in the amen corner, and hasn't had a sinner in it, nor a new member, for the past three years, and has lost more members than it has secured? That is merely an effort to "save the saints," who claim to have been saved a quarter of a century ago! You put a live, active young man in a class like that, a fellow who believes in doing things, and can do them himself, and how long do you reckon he'll stay?—Adult Bible Class Monthly.

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Organized Classes at Mexico, Mo.

I stopped off at Mexico for Sunday-school and church on Sunday morning, November 8, and looked in on their great organized classes. The marvel of the city is the Twentieth Century class and the Mexico Men's class. These, with four other classes of the school, are organized up to international standards. The Twentieth Century class is a mixed class and has been running along with an attendance of from 12 to 20 per year. It was organized with the rest at a special meeting on July 31. On Sunday the enrollment was 142 and they expect to have 200 by Christmas. The Men's class has come into existence since July 1, and is made up of men who were not in any way connected with any school. On Sunday there were nine new members added to the class, making the membership 87. President Jesse said that they had expected to reach 100 by January 1, but since it would only require 13 more new members to reach that number, they would have to make a new standard and ask that the class work for 150 by that time.

The other organized classes are doing well, having doubled or trebled their attendance. The whole school has grown splendidly this summer and fall. The attendance the Sunday before was 412 and they rejoiced because of the victory. But last Sunday it was 465. They say they will go into the 500 list next Sunday with over 700 enrolled. They expect to have 1,000 enrolled by January 1, and make the school a centennial school by April 1. Aside from the splendid work of Superintendent Dry and his coworkers, and the opportunities for growth and development offered by the organized class work, the most potent influence for growth is the pastor, Walter M. White, and it is not so much his personality as his practice. He hardly allows a service to pass that he does not talk Sunday-school. Why, he even preaches Sunday-school, devoting whole sermons to it, until the church members there have become convinced that it is the proper thing for a Disciple of Christ to study the Bible.

The splendid growth of this school is to be accounted for in a single word—W-o-r-k. The superiority in the organized class is found in the fact that it puts more people to work and in a more effective manner. It is a question of sowing and reaping, of cause and effect.

J. H. Bryan,
State Superintendent Adult Dept.
Kansas City, Mo.

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TEACHER-TRAINING.

DePew is After You Also.

Clarence L. DePew, of Illinois, knows that the first need of every school in the Prairie State is to have a trained teacher for every class. Week before last we published the list of schools in the Seventh and Eighth districts, which, as yet, have no training classes. This week we publish the remaining schools.

These schools might as well organize now as later, for Superintendent DePew never gives up. If you have a friend on the published list, write him and help. Let every school start the class January 1, 1909. Every school in Illinois should have a training class in the Centennial year.

ADAMS COUNTY.

H. J. Reynolds, Camp Point, Superintendent.
Coatsburg, Mrs. Almira Long.
Columbus, Mrs. Elda Wheeler.
Fowler, Frank Leckman.
Kellerville, ——.
Lima, John Killam.
Marceline, Alex Bradford, Ursa, Ill.
Mendon, Laura M. Crank.
Mill Creek, Mrs. Neva Eary.
Mound Prairie, Lillis Wymer, Beverly.
Mt. Hebron, Mendon, Mrs. W. T. Crank.
Pleasant View, Camp Point, R. R. Omer.
Wolf Ridge, Camp Point, Emmett Akers.

BROWN COUNTY.

B. M. S. Edwards, Versailles, Superintendent.
Cooperstown, David Doormire.
Hazel Dell, Mt. Sterling, Arthur Tice, R. R. 5.
Mound, Tinewell C. O. Johnson.
Mt. Sterling, E. E. Clark.
New Salem, Mt. Sterling, Wm. Veith.
Ripley, W. F. Ingalls.

FULTON COUNTY.

A. I. Zellar, Cuba, Ill., Superintendent.
Bryant, Carl Long.
Ipava, O. W. Stubblefield.
Kerton, Havana, R. R. 3.
New Howard, Ipava, Mrs. Ada Porter.
Summum, Mrs. Stella Kingery.
Vermont Mission, John Hays, Table Grove.

HANCOCK COUNTY.

H. G. Waggoner, Hamilton, Ill., Superintendent.
Adrian, I. C. Booz.
Breckenridge, Miss Rosa Kunz, Sutter.
Burnside, Charles Skinner.
East Durham, La Harpe, Clem Lookabaugh.
Mt. Pleasant, Carthage, Miss Mary Woods, Plymouth.
Oak Grove, Middle Creek, Claude Smith.

HENDERSON COUNTY.

W. T. King, Superintendent, Lomax, Ill.
Stronghurst, R. A. Wilson.

HENRY COUNTY.

Mrs. Laura Whitney, Woodhull, Ill., Superintendent.
Cambridge, ——.
Yale, S. St., Galva, Miss Addie Smith.
Woodhull, Mrs. Laura Whitney

KNOX COUNTY.

J. R. Barnett, Supt., Galesburg, Ill.
East Galesburg, W. P. Moon, Randall.
Hermon, Mrs. Lena Barnes.
St. Augustine, W. L. Mills.

McDONOUGH COUNTY.

Mrs. Hermon Stocker, Superintendent, Macomb, Illinois.
Adair, John Swago.
Blandinsville, Frank Herzog.
Colchester, A. R. Underhill.
Colmar, Jay Sherman, Plymouth.
Fandon, John Jarvis, Colchester.
New Philadelphia, Jas. Wilson.
New Salem, Adair, Mrs. Grace Rinehart.
Old Bedford, Leslie Lovett, Stronghurst.

MERCER COUNTY.

A. H. Clark, Superintendent, Keithsburg.
Keithsburg, Arthur H. Clark.
Ohio Grove, Aledo, C. M. Eddings, R. R. 2.

ROCK ISLAND COUNTY.

R. E. Henry, Superintendent, Moline, Ill.
Rapids City, Perry Willard.

SCHUYLER COUNTY.

L. D. Crandall, Rushville, Ill., Superintendent.
Baders, W. M. Venters.
Browning, ——.
Frederick, John W. Fagan.
Ray, Edwin K. Fisk.

STARK COUNTY.

C. D. Williams, Superintendent, Toulon, Ill.
Gibbs, S. H. Lafayette, R. F. Gibbs, R. R.

WARREN COUNTY.

W. F. Kohl, Gerlaw, Ill., Superintendent.
Alexis, E. C. Pettit.
Berwick, Mrs. C. E. Wisely.
Cameron, O. M. Lane.
Coldbrook, George Towne, Monmouth, R. R.
Meridian, Curstin Meadows, Berwick.

IROQUOIS COUNTY.

W. C. Chapman, Sheldon, Superintendent.
Fairview, Milford, Mrs. Maggie Gray.
Iroquois, H. E. Stamm.
Milford, Mrs. L. P. Builta.
Prairie Dell, Watseka, John Waters.
Prairie Green, W. M. Dewitt, Ambia, Ind.
Watseka, West Side, J. W. Beaver.
Woodland, Mrs. George Williams.

KANKAKEE COUNTY.

Mrs. S. V. Williams, Kankakee, Superintendent.
Sherburnville, Grant Park, Frank Hayden.

LIVINGSTON COUNTY.

A. T. Shaw, Superintendent, Pontiac.
Flanagan, E. Litchfield.
Forrest, ——.
Indian Grove, Frank Fitzgerald, Fairbury.
Saunemin, Miss Harriett Ellis.

MARSHALL COUNTY.

Florence Holcraft, Superintendent, Toluca.
Henry, Mrs. L. V. Smith.
Washburn Mission, Linn K. Thompson, Washburn.

McLEAN COUNTY.

N. H. Robertson, Superintendent, Colfax.
Anchor, Mrs. Wash Berry.
Bloomington Grove, J. B. Brown, 401 N. Main.
Bloomington Mission, M. T. Stauffer.
Buck Creek, Gridley, J. F. Ropp.
Colfax, I. P. Arnold.
Ellsworth, John Miller.
Gridley, J. F. Ropp.
Heyworth, Bert Swearingen.
Holder, ——.
Long Point, Heyworth, Dudley Short.
Lytleville, ——.
McLean, James Colter.
Oneida, Mrs. George Ames.
Shirley, Frank Quinn.

PUTNAM COUNTY.

Matthew Drake, Superintendent, Putnam.
Putnam, Matt Drake.

TAZEWELL COUNTY.

J. W. Street, Mackinaw, Superintendent.
Delavan, ——.
Lilly, Mackinaw, H. W. Jefferson.
Malone, Green Valley, Ida Worsdall.
Pekin, John T. Elliff.

WOODFORD COUNTY.

Wm. G. West, Washburn, Ill., Superintendent.
Caznovia, Alice Mundell.
Mt. Zion, Eureka, F. M. Kaufman, Cruger.
Roanoke, W. E. Dyer, R. F. D.
Lecor, F. M. Conners.

CALHOUN COUNTY.

Bessie Ansell, Mozier, Ill., Superintendent.
Bay, Mozier, Henry Darr.
Farmer's Ridge, Samuel Bunn, Nebo.
Indian Creek, Hamburg, Elder John Wilson.

CASS COUNTY.

Newmansville, Mrs. Elizabeth Matthews.
Philadelphia, Harvey Shafer.

CHRISTIAN COUNTY.

A. M. Bloxam, Superintendent, Taylorville, Ill.
Morganville, D. O. Daniels, Blue Mound.
Pana, M. R. Corbett.
Pleasant Hill, Blackburn, Mrs. Hiram White, Pawnee.

GREEN COUNTY.

H. A. Carpenter, Whitehall, Ill., Superintendent.
Union, Rennock, Roodhouse, R. F. D.

LOGAN COUNTY.

E. A. Gilliland, Lincoln, Ill., Superintendent.
Bethel, Emden, Miss Ella Miller.
Broadwell, Maud N. McGhee.
Cornland, A. H. Greening.
Elkhart, Wm. J. Miller, R. F. D.
Eminence, Atlanta, L. J. Gilbert.
Hartsburg, Henry Shirley.
Lake Fork, Harry Pratt.
New Union, Lincoln, George Denny.

MACOUPIN COUNTY.

Mrs. H. J. Hostetter, Superintendent, Virden, Ill.
Atwater, L. N. White.
Blooming Grove, Palmyra, N. G. Wiggins.
Boston Chapel, Girard, Lee Boston.
Bunker Hill, ——.
Carlinville, Earl Searcy.
McVey, Mrs. Mary Yowell.
Modesto, Henry Pinkerton.
Round Prairie, Bunker Hill, S. Mize.
West Prairie, Dorchester, D. B. Sawyer.

MASON COUNTY.

O. C. Bohlman, Superintendent, Havana, Ill.
Topeka, Mrs. J. C. McDougall.

MENARD COUNTY.

Mrs. Boyd, Superintendent, Athens, Ill.
Petersburg, L. F. Watson.
Sweetwater, Homer Gaff, Athens.

MONTGOMERY COUNTY.

O. L. Dovey, Irving, Ill., Superintendent.
Hillsboro, John T. Kester.
Pleasant Hill, Honey Bend, Miss Agnes Potts.
Raymond, Dr. Horace Sherer.
Wagner, Charles Long.

MORGAN COUNTY.

Miss Anna Laws, Superintendent, Waverly, Ill.
Antioch, A. C. Rice, Arnold.
Berea, Prentice, D. D. Robinson.
Chapin, Henry Brownlow.
Jacksonville, Ind. (col.), John Taylor.
Prentice, Nina Hymes, Ashland, R. R. 1.

PIKE COUNTY.

Miss Alice Hornbeck, Superintendent.
Atlas, John Smith, Rockport.
Bee Creek, Pearl, G. W. Roberts.
Fish Hook, Bayles, Mrs. Robert Strong.
Martinsburg, Charles Cooper.
Nebo, I. L. Minier.
New Canton, Edgar Johnson.
Old Pearl, Pearl, G. W. G. Smith.
Pearl, W. H. Garrison.
Perry, Miss Irene Marshall.
Rock Hill, Nebo, R. R. 1, Wm. Baccus.

SANGAMON COUNTY.

L. P. Fisher, Cantrall, Superintendent.
Buffalo, Jos. Ellington.
Chatham, Mrs. Dr. Bradley.
Clear Lake, F. L. Turley, Riverton.
Crown's Mill, Cotton Hill.
Dawson, W. S. Fain.
Illiopolis, Miss Deborah Wright.
Rochester, Mrs. G. E. Jones.
Salisbury, F. C. Yoakum.
South Fork, S. E. Smith, Rochester.
Springfield, Stewart Avenue, C. O. Foster, 2200 E. Cook street.

SCOTT COUNTY.

L. D. Scott, Winchester, Superintendent.
Glasgow, Dr. E. W. Crum.
Exeter, Miss Lula Bean.
Manchester, Miss Mable Blevins.

CHAMPAIGN COUNTY.

A. Miller, Superintendent, Rantoul, Ill.
Homer, Warren Satterfield.
St. Joseph, Mrs. J. F. Walker.

COLES COUNTY.

David N. Wetzell, Superintendent, Mattoon, Ill.
Brick, C. C. Cox, Charleston, R. F. D.
Bushton, David Bush.
Charleston, Second, A. Humphrey.
Etna, T. E. Wilson.
Humbolt, F. M. Mulliken.
Oakland, W. P. Wright.

De WITT COUNTY.

Albert Swartz, Superintendent, Clinton, Ill.
Clinton, William Morris.
Hallsville, Wilber Irwin.
Kenney, Roscoe J. Williams.
Lane, Fred Graham.
Midland City, J. E. Black.
Rock Creek, Wapella, Scott Cisco.
Texas, Ospur, George Cox, Maroa, R. F. D.
Wapella, O. C. Ives.
Waynesville, E. E. Nichols.

DOUGLAS COUNTY.

Charles Bloom, Superintendent, Newman, Ill.
Antioch, L. A. Davis, Tuscola, R. F. D. 5.
Brushy Fork, Oakland, S. S. Burgett
Camargo, Owen Long.
Hugo, Laura Kearns, Camargo, R. R. 1.
Murdock, John Betts.

EDGAR COUNTY.

A. L. Shellenbarger, Superintendent, Paris, Ill.
Brockton, D. A. Rodman.
Chrisman, Mrs. A. E. Hawkins.
Dudley, I. A. Mason.
Little Grove, Vermillion, Mrs. J. H. Hamilton.
Maple Grove, Chrisman, Mrs. George Jones, Metcalf.
Metcalf, Frank McMoris.
Nevins, Miss Ella Sims, Paris, R. F. D.
Oliver, Goodman Forsythe.
Franklin School House, Jacob Krum, Edgar, R. F. D.
State Line, Clinton, Ind., James Watson.
Success, Annie Reese, Vermillion, R. F. D. 32.

MACON COUNTY.

J. Will Walters, Superintendent, Niantic, Ill.
Antioch, Decatur, Mrs. Emma Heckel, R. F. D. 8.
Argenta, Mrs. Dora Clifton.
Blue Mound, G. A. Evans.
Center Ridge, W. H. Schulls, Decatur, R. R. 1.
Harristown, John B. Camp.
Maroa, D. N. Gray.
Oreana, Bert Gardner, Decatur, R. F. D. 2.
Ridge Chapel, Mrs. H. B. Roney, Maroa.

MOULTRIE COUNTY.

J. H. Wright, Lovington, Ill., Superintendent.
Arthur, L. E. Powell.
Jonathan Creek, Sullivan, Miss Clara Davidson, Lake City.
Smyser, Gays, Frank Doughty, Sullivan.
Sullivan, Arthur Key.
Union Prairie, Arthur, Arthur Ellison.

PRATT COUNTY.

J. F. Morris, Bement, Ill., Superintendent.
Antioch, F. M. Personett.
Cerro Gordo, B. D. Hyett.

SHELBY COUNTY.

R. N. Robertson, Superintendent, Shelbyville, Ill.
Antioch, Shelbyville, E. G. Rice, R. F. D.
Brunswick, Jas. H. McDonald, Shelbyville.
Herrick, A. Grey.
Mode, J. O. Copper.
New Liberty, Windsor, Preston Coulson.
Oak Grove, S. Shelbyville, J. W. Field.
Rocky Branch, Tower Hill.
Sand Creek, Windsor, W. E. Hamilton.

VERMILION COUNTY.

Dr. W. C. Swartz, Danville, Ill., Superintendent.
Antioch, Rossville, J. D. Brown, Hoopeston, R. R. 2.
Bismark, Charles De Neal.
Center Point, Fairmount, George F. Hedges.
Cheneyville, Dr. O. P. Klots.
Danville (Second), R. C. Songer, George H. Taylor Lumber Co.
Henning, Miss Goldie Hoskins.
Indianola, Rowland Taylor.
Mt. Pleasant, Danville, R. E. Garrett, 808 Grant street.
No. Eight, Armstrong, John Thompson, Penfield, Illinois.
No. Ten, Potomac, R. R. 3, Frank Creighton.
Oakwood, Mrs. J. Harrison.
Old Union, Danville, J. R. Starr, R. R. 7.
Potomac, O. P. McGlothlin.
Walnut Corner, Charles H. Campbell, Bismark, R. F. D.
Willow Springs, Mrs. J. Lungner, Grape Creek.

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TEACHER TRAINING CLASSES.

The following statistics are official, being compiled each week from reports received from our state Bible school men, from state superintendents of teacher training, and from the international teacher training superintendent.

These reports emphasize two things: ENROLL your class with the international state superintendent of teacher training, and GRADUATE your entire enrollment.

Present State Enrollment.

FIRST COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.	Graduated. Classes.	Graduated. Pupils.
Illinois	440	14,376	39	453
Ohio	321	....	13	385
Kansas	302	10,491	49	606
Oklahoma	94	2,300	Report coming.	
Colorado	27	951	3	42
Wisconsin	6	77	...	...
Idaho	4	41	..	...

ADVANCED COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.
Illinois	9	103
Colorado	1	15

New Classes.

FIRST COURSE.

Danville, Ill., W. C. Swartz	80
Jacksonville, Ill., Russell F. Thrapp	300
Liberty, Ill., Floyd Mercer	50
Harristown, Ill., Bertha Baer	33
Lorain, O., Garry L. Cook	62
Paulding, O., W. D. Trumbull	47
Williamstown, Mo., Dr. Jennings	42

Additions to Classes Previously Organized.

Ursa, Ill., from 16 to 37	21
Latham, Ill., from 110 to 117	7
Carrollton, Ill., 10 to 23	13
Portsmouth, O., E. J. Meacham	174
Toronto, O.	79

Advanced Classes.

Liberty, Ill., Floyd Mercer	6

GRADUATES.

Pleasant Hill, Mo.	8

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ADAMS.

Thomas J. Adams was born near Doylestown, O., August 10, 1825, and passed away November 10, 1908, at the age of 83 years and 3 months. He was married to Miss Elesa Cleckner in 1846. Of this union there were six children, three of whom survive, with 18 grandchildren and 27 great-grandchildren. He was tenderly cared for in his declining years by his son Charles E. Adams, of Doylestown. He was baptized into Christ at the age of 18. I preached the funeral in the Union Church at Easton, O., which was largely attended.—Charles E. Taylor, Wadsworth, O.

BUCK.

At her home near Salida, Colo., Mary A. Buck, December 6, 1908. The funeral service was conducted at the home of the writer. The husband, son and daughter are left to mourn her death.—W. B. Crewdson.

GANNON.

Sarah Cook was born in Trumble county, O., in 1834, and died in Aberdeen, South Dakota, Nov. 11, 1908. She confessed Christ at fifteen years of age. She was a student under James A. Garfield in Hiram College. She was married to F. B. Gannon, July 2, 1872. Two sons were born, but both died in early childhood. In 1883 she and her husband removed to Ellendale, N. D., where Mrs. Gannon served sixteen years as cashier of what is now the First National Bank. She was a noble character, and was always ready to extend the kingdom of her Lord. She was a nonsectarian Disciple, her love and sympathies going out to all, especially to those who love the Christ. She was the founder of the church at Ellendale, N. D., both in a spiritual and financial way, and even during the years when there was no church her individual offerings went regularly to the mission boards. She filled the office of state president of the C. W. B. M. and was a faithful worker in every good cause.—F. B. Sapp, Aberdeen, S. D.

CANTERBURY.

Evans E. Canterbury died in Springfield, Ill., at the residence of his sister, Mrs. J. S. Cantrall, Sunday, November 15. He was born in Sangamon county, Illinois, in 1851, grew to manhood, married and began business there. At the age of 16 he became a Christian. In 1882 he went to Peoria and was there engaged for eleven years in the live stock commission business. He came to Chicago in 1893 and continued in the same business until failing health compelled his retirement in October, 1907. He served both the Peoria and Englewood churches very usefully as a deacon—the latter also as a trustee. He was a man of commanding physique, but was smitten down by Bright's disease. As his minister I was associated with him about twelve years. He was a man of commendable family pride, clean life, genial disposition and modest as a girl. His Christian faith was always steadfast and became richer as the end came toward him. His wife survives him. The funeral was conducted by the writer and F. M. Burnham. The burial was at Oak Ridge Cemetery. Our hearts are comforted by the promises of God.
Decatur, Ill. N. S. Haynes.

HICKS.

"Brother Hicks is dead." This was the whisper that fell upon the young wife's heart and made her gather her baby lad closer to her breast and moan out her wordless grief. It was the message that brought woe to the Mountain Grove church, and those of Pomona and Willow Springs, for he was the beloved pastor of them all. It was the cry taken up by the school children, for he was their teacher and friend, and it was a word full of the deepest pain to them. In all that community, and far and wide over Texas and adjoining counties, there was no man loved better than he.

Born July 25, 1877, dying November 23, 1908, he had only just passed the thirty-first mile stone on the way to the Celestial City. At 17 years of age he entered into the service of the King and soon began to exercise the gift the Lord had given him. Not satisfied with his equipment, in 1899 he entered Christian University and six years later graduated with the degrees of A. B. and B. D., loved by students and professors alike.

In 1900 he was married to Miss Lucy Bezoni, the daughter of the man, F. D. Bezoni, who had led him to Christ, he having himself been the agent, in God's hand, for the conversion of the woman he loved. One child, Gerald, came to bless and brighten their home, on whom he lavished all the affection of a father's heart.

Leaving college he could have gone to large fields with good remuneration, but he remembered the part of the state where he was born, its needs appealed to him, and he turned aside from all other enticements and settled in Mountain Grove, Mo., where for the last four years he has been teaching and preaching the kingdom of God. Never was a purer or more manly life. The chief ambition of his soul was to do and to be good. With a humility that revealed his fellowship with the lowly One, he, too, "went about doing good." He was to me as one of my own boys in the ministry of the grace of God. For thirteen days he battled for the life that was so dear to him and those he loved; he, however, was among the first to recognize the hopelessness of the struggle. He did not supinely yield, but fought on, yet making such preparation as possible for the end, should it come. Bravely, manfully, he faced the grim enemy and as the end approached he said, "Death draws nigh," and bidding goodby to the loved of earth, he was in the glory land. For the sweet young wife and the baby boy, for the aged father and mother, and the sisters, dear to him, we pray the dear Father's tenderest consolation.

"Sunset and evening star,
And one clear call for me,
There *was* no moaning at the bar,
When *he* put out to sea."
Kansas City, Mo. T. A. Abbott.

MELVIN.

Mrs. Elizabeth Melvin departed this life at the home of her daughter, Mrs. Leslie Lovitt, in Henderson county, Illinois, at the age of 82 years, 1 month and 12 days. She was the oldest daughter of John and Agnes Goodnight. She was born in Kentucky, but when a year old the family came to Monroe county, Indiana, where they lived for twenty-five years. Another move was made in 1853, to Henderson county, Illinois. There Elizabeth became the wife of William Melvin. Five children were born to this union, one of whom preceded her to the other land. The remaining four were near her when her summons came. In her closing hours her only surviving daughter lovingly ministered to her in her affliction. She was one of God's own. For sixty-five years she was a Christian not in name only, but in deed and in truth. Earth is poorer now, heaven is richer. No words of mine can speak her blameless, unselfish life. It is my blessed confidence that I shall see her again when all sin and dross and shadow are cleared away, and the redeemed shall behold the King in his beauty.—T. H. Goodnight.

PERRIN.

James Perrin passed to his reward on November 27. He had attended both services of the Christian Church at Thorntown, Ind., on the previous day. He was born near Barnstable, Devonshire, England, June 15, 1829, being 79 years, 6 months and 12 days old. He learned the shoemaker's trade in his youth and came to America when he was 20, locating on a farm near Dayton, O. Here he became the main support of the family. After serving in the war he settled at Thorntown, where, with his brother, he established a shoe business. In 1866 he married Narcissus Jane Wiley, and to them eight children were born—all living. In his early life he was a member of the Established Church of England, but on coming to America allied himself with the Disciples of Christ, whose simplicity of teaching and worship were more in accord with his ideas of freedom and democracy. He united with the Thorntown church under the preaching of A. I. Hobbs. He lived not for himself but for others, and simplicity and faithfulness were two outstanding characteristics of his life.

PRINTY.

Margaret E. Cameron, born December 4, 1831, in Sangamon county, Illinois, departed this life November 28, 1908, aged 76 years, 11 months and 24 days. She moved with her parents to Hancock county, Illinois, at the age of six months, where she has since resided. She was married to Moses F. Printy May 19, 1859. To this union were born five children, Mrs. Flora Bruner, living near Augusta; Mrs. Selma Cox, living near the old home; Herschel and Walter, still at home, and one that died in infancy. At the age of 18 she united with the Christian Church and lived a consistent Christian life until death. For twenty-five years she was a subscriber to THE CHRISTIAN-EVANGELIST. She was a woman of lovable character and of sunny and cheerful disposition throughout her long life. She was industrious, always ready to do her part, a friend to be trusted and a good neighbor. She was a true and faithful wife, a kind and affectionate mother. The funeral service, held in the St. Mary's Church on November 30, was conducted by Rev. Pierce, assisted by Rev. Sherman. The text, John 11:25, 26, was her own selection. She was laid to rest by the side of her husband in the Holland Cemetery. Heaven has greater treasure for those who most keenly bear her loss.

WHITE.

Lulu H. Sparks, born in Missouri May 26, 1859, passed to her reward November 16, 1908, at Ukiah, Cal. She was married 30 years ago to J. Q. White, now judge of the superior court of Mendocino county. She was a lovely character and very devoted to the church of which she had been a member most of her life. A great concourse of people was present at the services held in memory of her. She was patient through months of suffering.—O. Wilkison, Ukiah, Cal.

Ministerial Exchange.

Charles E. McVay, song evangelist, Palmyra, Ill., has an open date for March.

J. M. Elam, of Litchfield, Ill., has an open date for January. He will go anywhere and his terms are reasonable. Churches wanting meetings will do well to write him. His record as evangelist is first-class. Best of references.

Carondelet Church, St. Louis, will be without a preacher after first of the year. They have a splendid new location, and are worshiping in a temporary building. As a mission point, can at this time promise only $600, but there is fine prospect of building up, financially and otherwise. Any one willing to make the sacrifice will find this a good field. Married man preferred. Address Jos. Eichhorn, 529 Dover Place, St. Louis.

J. H. Moore, Latonia, Ky., box 240, is open for dates for meetings or settled work. He will go anywhere for expenses and freewill offering.

Good opening here for a capable physician. Town of 2,500, with modern facilities; rich agricultural district and a strong Church of Christ. Only one firm and one doctor here. For further information write Cleveland Kleihauer, David City, Neb.

Austin Hunter, of Indianapolis, Ind., will be available for a meeting during March or April. Address him at 2912 Kenwood avenue, Indianapolis.

Any church desiring an experienced preacher, and an A. M. graduate of one of the best colleges, can be put in correspondence with him by addressing 635 Eighth street, Columbus, Ind. A salary of $1,000 or $1,200 is expected.

R. A. Sickles, Decatur, Ill., is open for an engagement the first of the year, either as a settled pastor of some church or in the evangelistic field. A. C. Foster recommends him as a talented, able and eloquent minister. In the evangelistic field he has been very successful. Here is an opportunity for some church to secure a good strong man.

F. M. O'Neal and wife, singing evangelist, can be engaged for meetings in January, February and March. Address F. M. O'Neal, 1049 Grant street, Springfield, Mo.

C. R. Travis, who can be addressed at Havelock, Neb., R. F. D. No. 2, can be secured for the next three months as singing evangelist. He had charge of the music at Centerville, Ia., for several years while I was pastor there. He is a good soloist (tenor voice) and good chorus leader. Any pastor needing such services will do well to secure him.—F. L. Moffett, Springfield, Mo.

"I have open dates for January and February as chorus director and soloist."—L. Willard Ogle, singer, Holdrege, Neb.

"I would like to fill dates for January and February as chorus leader and soloist. Write me at Holdrege, Neb."—D. W. Ogle, singer.

H. E. Winters, Fletcher, Okla., has an open date for December and January as song evangelist, soloist and personal worker. Work preferred in Oklahoma.

"I am open for engagements as singing evangelist for January and February. Address me 80 Institute Place, Chicago, Ill., or Barnett, Ill., where I have a two-weeks' meeting."—C. B. Gould.

J. K. Ballou, pastor of the First Christian Church of Sioux City, Ia., can conduct an evangelistic meeting with or without singer, this winter or early spring. Charges reasonable.

Wanted.—A vocalist to direct our church music and in return to have use of studio in our building and receive the co-operation of 1,000 people interested in the work of this congregation. We have a good thing for some man of extraordinary ability. A like proposition is also open to a violinist and a pianist. Write W. A. Moore, First Christian Church, Tacoma, Wash.

The church at Wetumka, Okla., is badly in need of a minister. There is a church building, a membership of about 20 that are progressive and as many more nonprogressives, and a poorly arranged parsonage. It is possible they might arrange with some other point near for half time. Address J. W. Richardson.

After January 1 a good, strong preacher will be needed at Amarillo, Texas, where there is a good field for work.—R. G. Wiseman, Amarillo, Texas, box 578.

The congregation at Marietta, Okla., is without a pastor. Here is an opportunity for building up a strong church. They can only pay $800 now, but the second year from $1,000 to $1,200.—John P. London.

The congregation at Powersville, Mo., is without a pastor. Address W. G. Whiteley, clerk.

New Sharon, Ia., Dec. 10.—Because the church at Loogootee, Ind., has been obliged to give up their meeting I have an open date for January, beginning the first Sunday. Churches should address me at Angola, Ind.—W. P. Shearer.

A good, strong preacher is needed at El Campo, Wharton county, Texas. Write Mrs. J. D. Richards. The work needs building up. There is a good church house and a salary.

E. H. H. Gates, evangelist, can make dates for January or February. Present address Greensburg, Kan.

"I am to hold a meeting at Deming, New Mexico, through January and the first Lord's day in February. If I can assist any church in the West address me right away at my home address, R. F. D. No. 1, box 189, San Antonio, Texas."—Percy G. Cross.

The Home Department

The Sweetest Message Ever Sent.

BY MOLLIE E. ELLIOTT.

On Judea's hills a gentle glow
Of trembling starlight fell,
And on the fertile fields below
Where flocks and shepherds dwell.
Suddenly a glorious light
O'erspread the pastoral scene,
The shepherds gaze with awe and fright
Upon its wondrous sheen.

Be not afraid, the vision said,
For I am sent to bring
The sweetest message ever sent,
Glad tidings of the King.
The Christ of whom the prophets told,
Is born to-day in Bethlehem.
The hope of earth, the joy of heaven,
God's gift to sinful men.

In songs of praise to God on high,
The rapturous triumph rang,
As heavenly host, through star-lit sky,
In concert sweetly sang.
Peace on earth, good will toward men,
The happy anthems ring,
Glory to God—good will toward men,
Let earth receive her king.

Christmas Carols Old and New.

The Christmas carol, as a feature of the holiday observances, is an English rather than an American custom, and the "waits," who sing them under the windows of English houses or on the street-corners, are quite unknown with us. Yet the Yuletide carol plays some part in the Christmas exercises of almost all our churches, one in particular, the favorite, "God Rest You, Merry Gentlemen," being used in all Episcopal churches. It is included in the hymnal, but lest anyone may have forgotten it, we give it here:

God rest you, merry gentlemen;
Let nothing you dismay,
For Jesus Christ, our Savior,
Was born upon this day.
To save us all from Satan's power
When we are gone astray,
Oh, tiding of comfort and joy,
For Jesus Christ, our Savior, was born on
Christmas Day.

Curiously enough, carol singing at Christmas time came in part from heathendom. The Anglo-Saxon Gule, or Yule, was an ancient pagan festival, which in the wisdom of the early missionaries was retained with a new significance when Britain was Christianized. The season's merrymaking then had its influence upon the carols, which developed into two classes, one of joyous expressions of the Savior's birth, and the other singing of wassail.

Though carols are said to have been sung in the primitive church, the earliest one extant is of the thirteenth century. Its manuscript is now in the British Museum. It is written in Anglo Norman, and the first stanza, freely translated, is as follows:

Now lardings, listen to our ditty,
Strangers coming from afar,
Let poor minstrels move your pity;
Give us welcome, soothe our care;
In this mansion, as they tell us,
Christmas wassail keeps to-day
And, as the king of all good fellows,
Reigns with uncontrolled sway.

CHORUS.

Hail, Father Christmas, hail to thee;
Honor'd ever shalt thou be;
All the sweets that love bestows,
Endless pleasures wait on those
Who, like vassals brave and true,
Give to Christmas homage due.

Among the many carols of later date are many of exquisite beauty—Nahum Tate's "While Shepherds Watched Their Flocks by Night," Isaac Watts' "Joy to the World, the Lord is Come," Charles Wesley's "Hark, the Herald Angels Sing," and Phillips Brooks' "Oh, Little Town of Bethlehem." Of another age are these Christmas verses of Robert Herrick, the quaint old English poet:

Tell us, thou clear and heavenly tongue,
Where is the Babe that lately sprung?
Lies he the lily banks among?

Or say, if this new birth of ours
Sleeps, laid within some ark of flowers,
Spangled with dew light? Thou canst clear
All doubts and manifest the where.

Declare to us bright star, if we shall seek
Him in the morning's blushing cheek
Or search the beds of spices through
To find him out?

Milton's "Hymn on the Nativity," must, of course, be ranked among the best Christmas songs, while the "Gloria in Excelsis," of the King James Bible, will always be sung wherever the English language makes its way.—Marion R. Bradley.

We are in simple faith to bring all our troubles to the Lord, and with the one desire—his glory—seek his help, knowing and finding him to be a prayer-hearing and a prayer-answering God.

For Mothers—and Fathers, Too.

Children need models more than criticism.

To bring up a child in the way he should go, travel that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through scorching years.

There are no men or women, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—Dr. McLeod.

To Get Out the Spot.

"It takes more than one coat of white paint to cover up a black spot," said an old philosopher. And he applied the idea, too. "It's easy to spoil a reputation, an' hard to git it clean ag'in."

If it were only the other way round, how nice and easy it would be to be good. But the wise old man was right; and perhaps it is not so unfortunate, after all. If it were so easy to be good that no one had to make an effort, it would soon be a very tame affair. It is the fight, and struggle, and victory of it; the trying to win against difficulties, that strengthen our moral muscles and make us worthy victors in the end.

But in the fight care must be exercised unceasingly against getting the black spots of failure. They are hard to take out. They may not be glossed over, or painted over, for then they are bound to show through. The only way to get them out, when they are there, is through Him in whose name the warfare is waged, and for whom the reputation is to be made and kept spotless.—East and West.

THE BEST DAYS OF ALL

THOMAS CURTIS CLARK

THESE are the best days!
Stars were never brighter,
Hearts were never lighter,
Songs of birds and rippling brooklets
Never were more sweet;
There were never fairer flowers
Than those at our feet
In these fair days, these rare days,
The best days of all!

These are the best days!
Skies were never bluer,
Friends were never truer;
There was never less of sorrow,
More of joy and song,
Than we find beside our pathway
As we trudge along
In these fair days, these rare days,
The best days of all!

A Tramp's Christmas

By Edith Bradley

"Oh, my!" exclaimed Helen Lloyd, "there comes my tramp. Guess he won't know me. Hope he ate up the 'hand out' I gave him; really, he did look as if he were all in; glad I fed him. Guess he found work; he looks better all right. How can I ever pass him on this muddy crossing?" And just at that moment her feet slipped out from under her, and in two seconds a strong pair of arms lifted her squarely upon her footing, not much the worse for her fright.

"I beg your pardon, marm, I just could not help it; saved you an ugly fall; you are none the worse except for that heavy patch of mud on the lower part of your coat. I will take it off."

She faced her benefactor and beheld her tramp. He pulled a colored handkerchief out of his coat pocket and at the same moment something dark fell out, which he caught and held tightly in his other hand.

"Oh! I thank you, sir; never mind the mud. I think you dropped something out of your pocket just now." And on the impulse of the moment he stood up, opened his hand and revealed a little worn, brown baby shoe. He said:

"That, lady, is all I have on earth to help me, to comfort me; well, yes, I will say to live for, 'the memory of that little one,' for wife and baby are both dead, and I'm alone in this world. You see, I have to carry it where I can take hold of it to keep me from temptation. Twice, now, it has saved me on the very brink of a watery grave. I have been sober now over six months; haven't drank a drop of whisky. I just take hold of that litle shoe and I have to say, 'No, boys, not to-night.'"

Just here he wiped away a stray tear, and I wanted to do the same thing. I very hurriedly said: "I thank you, sir; take my card. I will write the name of my church on it, and I want you to come down to our meetings; we have a splendid evangelist, and I sing a solo every night. I will sing one for just you to-morrow night. Good-bye." And I hurried to get my car, as it was approaching. Comfortably seated, my mind wandered back to my experience with the man on the crossing. I must say I felt eager for the next evening's service, and really wondered if my tramp would be there. Oh! such need of the gospel throughout our land, to help just such suffering and dying humanity as he. To think that all he was able to call on in a time of weakness was the memory and love which that baby shoe ever gave out to him. He knew nothing of the loving Christ who is our ever-ready strength, our burden bearer, our all.

After a social call mother and I went to the meeting. There was a full house and I greatly rejoiced when the preacher announced as his subject for the evening, "What's to Hinder?" and then, in his impressive and earnest manner made a strong and forceful appeal to man "to let now be the decisive time." This strong and effective appeal to the higher natures and the manhood of his audience was marked by a fine piece of eloquence and reasoning which carried conviction. He well knew how to reach the hearts and produce a practical effect on his hearers. The sermon over and the solo announced, all was still. I arose to my feet. Not yet did I spy my tramp. Oh, how could it be that he should not have had this one special sermon! With a feeling of disappointment I took my music. I had just finished the first stanza when, in one of the back rows of seats, I discovered "my tramp." I sang as never before, inspired by the thought of saving a soul. The minister stepped forward and referred to the life of Saul of Tarsus in "The Heavenly Vision," which he had given us a few evenings before. Every modulation of his strong, magnetic voice perfectly attuned and accorded in every point with the character of the appeal. Again I sang, as never before, and behold, I saw "my tramp," standing. The pastor said, "Come forward! Christ is waiting for you." For a brief moment he hesitated; then he came down the aisle. The look of joy in his face told the story so well, and as the evangelist greeted him I saw a tear glisten upon his cheek. Several other converts followed, and after the benediction I went down to greet them. I said to him, "I am so glad to see you, and so happy that you have found a friend in Jesus, who never fails in time of need. Please tell me your name."

"My name is Jack Lynch. I am a carpenter, working in the machine shops. I thank you, Miss Lloyd, for your little card that brought me here. This is the second time you have befriended me. The first time I saw you I was hungry, homeless and penniless, and you gave me bread and money for a night's lodging."

The meetings continued for two weeks longer, and Jack Lynch was always there and on time. Sometimes he brought one or two men with him. One night he had two newsboys with him, and came down closer to the front. Soon I received a request to sing "Will Papa Be There?" and very gladly sang it. He seemed so interested in the boys that the evangelist told of a little girl who had been the means of leading many to Christ, when she went to her father's work shop at the close of day. Then another song followed and Jack Lynch came down the aisle with the two boys, who were about sixteen years of age, while after them came the man who was there with Lynch the night before. I felt as if I need never again worry about Jack Lynch; already he was into the work, all unconscious of how much it meant to his life. The following Sunday closed the meetings, with ninety-nine additions to the church. We gave a farewell reception to our evangelist, who had won many true and loyal friends while he was among us. I heard him ask Jack Lynch where he expected to spend Christmas this year.

"Well, pastor," said Jack, "I am going down to Brown county and visit my only brother and a schoolmate of mine, Bill Walters. Now I wish you would kinder pray for me, pastor. I had some trouble with my brother—Phil Lynch is his name—and I want to fix up the matter. I hope, too, to show Phil something substantial in this new life that I have found."

"All right," said the evangelist. "May God bless you, Lynch!"

It was a cold rain, with threatening snow, that greeted the passengers of the five o'clock train as they stepped out upon the platform of the station at Homewood. Jack Lynch pulled the collar of his overcoat high around his ears. Not seeing anyone in from the country neighborhood where his brother lived, he determined to walk out and take them by surprise. At nearly eight o'clock he opened the door of his brother's country home. The family was still seated around a spacious supper table. Two logs, in the open grate, sent out the only warmth of greeting he felt for a few brief moments. Then he said, "Hello, Phil! Come, old boy, let bygones be bygones, and let us fix up this quarrel and get right with each other and with God. Phil, I have found a Friend who never fails. He sent me out here to make this right, and help make this the best Christmas you and I have ever known. What do you say, Phil?"

"Well, Jack, what I see in you is too great to express in words, except I guess you have found mother's religion. She always prayed for us, but somehow I never expected to see her prayers answered. When did you get this? Say, come set up to the table and have some supper. Forgive you, Jack? Why, yes, God bless you! And I think I'll wait no longer for some of the same sort of religion. I have always intended to make the start some day, and now that I see you a new man, I can't let you go alone. Let us make this the best Christmas of our lives, old boy!"

And they each took care of a stray tear, a joyful tear, as they clasped each other's hand, while the angels in heaven sang "Peace on earth, good will to men."

How many are in the inn where Christ is born, yet they know nothing of the glory. —G. H. Morrison.

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THE TRIUMPH SONG

By Cora S. Day

It was a hard day in the office of *The Weekly Reflector*. Miss Allie Nichols had known it would be before she had been in the office five minutes. It was press day, for one thing, and press days always were hard. And in addition Mr. Wyse, the assistant editor, who called Alice his private secretary, had come in with a frown on his brow that boded ill for all who came in contact with him that day. The office force knew his frowns, from long experience, and knew what to expect.

Several things went wrong. Some mistakes were made in the press-rooms, and the frown deepened until it looked as if the pent-up thunder and lightning of his wrath might roll and flash at any minute. There had been several flickering outbursts—"heat lightning," Alice called them to herself and to the foreman of the press-rooms, with a brave attempt at light-heartedness. He had happened down when she was alone for a moment in the great and disgruntled man's office. The foreman grinned sympathetically, in spite of his own troubles.

"Oh, you must not get down-hearted over the old man and his little ways. When he really gets a little age and the wisdom of experience, he won't take things so to heart," he said, comfortingly, at sight of the girl's tired, nervous look.

"I know. But it is hard on me. While he is aging and getting the experience, I feel that I am doing the same," she said, and the smile that went with the words was a rather weary one.

"That is so. It is pretty hard for you. I am out of sight and hearing of him most of the time, but you have to stay right here at his beck and call. I don't think I'd care to trade jobs with you," and he hurried away at the sound of the approaching footsteps of the assistant editor.

Although he called her his private secretary, Alice mentally and in the bosom of her family called herself the maid of all work. She had charge of all the assistant editor's large correspondence. She had a book review department to look after. She had indexes and statements and many other clerical extras to keep up regularly. She had to be ready to run errands for him to all parts of the large building—for the great man was very apt to forget the existence of the office boy, in the handy nearness of his overworked private secretary. She must answer promptly the seemingly always ringing telephone bell, and must meet numerous callers, who might waste the more valuable time of the assistant editor. And so the days went on, filled to overflowing with pressing duties, until she wondered wearily sometimes how long her brain and nerves and body would stand the strain.

"But I must not think it is too hard—I must not get discouraged," she told herself almost fiercely at such times, and the thought of the little mother and child sister who looked to her small salary for all they had nerved her and drove her on with her task.

"Miss Nichols!" The sharp call came just as she was getting well into the heap of letters dictated a short time before. She rose from the machine and crossed the office to the desk of her employer obediently, as she had been trained to do.

"There must be some mistake here. Our reviewer writes that he has not received those books that you were to send last week. How is that?" and the frown was very dark indeed.

"I sent them early in the week—on Tuesday, I remember. A letter was sent the same day, notifying him that they were sent."

"Bring me the letter book, with a copy of the letter, please," demanded Mr. Wyse. Not that he would have contradicted her, for he was a gentleman, in a way. Alice laid the open book before him. At the first line the storm broke.

"You've sent them to the old address. His last letter said he was now at — ——— St., and you've sent them to the place where he lived before. The books will be lost and that review will not be ready for the number it was to be in. Such a mistake is unpardonable," and he wheeled to his desk as if it were useless to waste further time upon the girl who stood before him. Her face was white, but she compelled her voice to steadiness and calmness.

"I have seen no letter giving a new address. It must have come the day I was away ill," she said quietly.

He dived fiercely into the pigeon-holes on his desk without saying a word, and brought it forth.

"Came the eighth," he said, scanning the postmark.

"I was not here, and knew nothing of it," she answered, meeting his frown undaunted.

"You ought to have been here—it is a pity I can't get a girl who will be in her place regularly, and keep track of things better than this. It has made a mess of the whole review business for that number—and the books will probably never be found," with gloomy pessimistic vigor.

"Mr. Wyse, I have only been absent that one day in the whole year I have been here. I—" began Alice, and then the steadiness of voice suddenly left her, and rather than let him see how hurt she was, she turned quickly, without waiting for permission, and went back to her letters and machine.

"Temper, eh? Pity I can't correct a mistake without a girl flaring up like that," thought the man who had given free rein to his own ill-humor all the mornings. There were a great many things that would have seemed a pity to an observer—but they were not the things he saw.

Out in the street the sun shone and the breezes blew, and there was a stir of life and of joy in living that did not penetrate the walls of the big publishing house of the *Weekly Reflector*. Away down at the other end of the town a parade was forming line. The morning papers were full of the event of the day—this street parade of a great organization that was then in convention in the city. While Alice bent over her work with a sore heart, and eyes burning with unshed tears, thousands of men fell into line, and at the word of command the march began.

On and on the long line came; slowly, steadily, with the tramp of many feet and the inspiring strains of many bands the men marched. Under the waving plumes were faces young and old, boyish and manly, light-hearted with youth, and grave with years and cares and deep responsibilities. But all the faces were earnest, and all the eyes were straightforward, and deep with purpose.

As they swung into the street on which stood the big publishing house—a wide thoroughfare—they massed until they were marching many abreast, filling the street from curb to curb. The bands, too, closed up, and at a signal bands and men broke into one grand burst of music. And this is what the bands played and the men sang:

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong,
Alleluia."

Up to the office, where a girl sat working with despair in her heart, surged the mighty chorus. How many others heard and were helped and uplifted and encouraged to take up the burden of life again hopefully only God knows. But that one girl listened with her seldom idle fingers motionless on the keys of her machine. Then she lifted her eyes for one brief moment.

"O, Lord, I thank thee. I felt as if I couldn't go on, but now I can. Help me to try," and then the busy machine went on with the letters.

The swell of that wonderful chorus carried her through the rest of the day successfully. It was still in her heart when she stopped beside the desk of the assistant editor on her way out. He had called her.

"Miss Nicholls, I—er—well, there have been several things lately that have not quite suited me. It seems to me that you are hardly capable of keeping up with all the duties of your position," he began, a trifle nervously.

What did he mean? she asked herself. Was he going to get the extra girl whom she had told him weeks ago was needed for the work that all fell into her hands? Or—her heart contracted with a pang of fear at the second thought!

"In fact, I have been thinking that, perhaps, another girl in your place—one a trifle more efficient and rapid in her work——" he hesitated again.

"Do you mean that you wish me to resign, Mr. Wyse?" asked Alice, with the calmness of despair.

"Well, we might put it that way, if you prefer. In the course of a week—in fact, I know of an excellent girl who could come in next week, if you——" he suggested.

"Very well, sir. Good-night," and Alice never knew how she reached the lower floor. The blow had fallen. He had discharged

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her for a mistake for which she was not to blame and for her inability to do well the work that would have kept two girls busy.

It was pay day. When she stepped up to the cashier's desk he glanced at her haggard face and said sympathetically:

"Aren't you feeling well, Miss Nichols? You are looking pale. Worked too hard today, eh?"

He was a friendly little old man. Alice had learned long ago to trust and like him. In a few halting words he had the story.

He listened in silence, his keen old eyes and shrewd little face growing curiously stern at the thought of the man who had dealt the blow, and again softened and moved at the sight of the girl's attempted bravery and ill-concealed distress. Before she finished the story, however, a sudden look of pleasure flashed into his face, and almost before she ended he began eagerly:

"Well, now, Miss Nichols, if that isn't just too curious for anything! Do you believe in special providences? I do, now. I shouldn't wonder if the Lord just fixed this up on purpose for you. I was asked only this morning if I knew of a good, experienced girl who wanted a position in an office where she would have a chance to advance as fast as she was capable," and the good old man went on with the details of the chance he had for her—a chance to work with Christian business men, in the office of a religious publication—a chance beside which this lost position looked very small and poor.

Alice listened with the color coming back swiftly to her cheeks in a flush of excitement.

"Oh, Mr. McCarty—if I can only get it—if I'll only suit, and it isn't too late!" she breathed eagerly. "Oh, I do hope—I—I'm just going to believe that the Lord will save it for me!" she finished tremulously.

And she did not believe in vain. She made an appointment by telephone, saw the prospective employer in his own home, and secured the coveted position before she laid her happy head upon her pillow that night.

When she carried the glad news to Mr. McCarty the next morning, he said, with a little twinkle in his shrewd old eyes, but still a very reverent note in his brisk voice: "I thought the Lord had that position saved for you." Then he added, with what seemed a change of subject at the first words: "And did you hear the bands play and the men sing yesterday? Do you know, it all reminded me of another good old hymn, and somehow it seems to fit your case, too. Did you ever sing:

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before.
Christ, the royal Master, leads against the foe,
Forward into battle, see His banners go."

"I don't remember," smiled Alice, her eyes bright with renewed hope and happiness, in spite of the tears that shone in them. "But I can sing it with all my heart now, if you'll tell me the tune. I think I will copy it and pin it up where I can see it every day of my life," and with a parting nod she went on upstairs to the dingy office and the grim man and the overflowing work; but her heart was brave again, because the Lord had put into it the triumph song of his love and care for her—even though the strife had seemed fierce for a time and the warfare long and hard.—*American Messenger.*

The Season and the Celebration.

There is something in the very season of the year that gives a charm to the festivity of Christmas. In the depth of winter, when nature lies despoiled of her charms, wrapped in her shroud of sheeted snow, we turn for our gratifications to moral sources. Heart calleth to heart, and we draw our pleasures from the deep wells of living kindness which lie in the quiet recesses of our bosoms.—Washington Irving.

The Christ-Child.

As the mighty cedars rise
Slow and silent toward the skies,
Thus the influence of this Child,
Through the ages, sweet and mild,
Lifted still our fallen race
Toward the vision of God's face.

The Christmas Year.

From a little southern village comes to us the story of a woman who once lost Christmas out of her year. Just before the day, misery and disgrace, and, at last, crime came into her family. She carried the load for a while, and then fell under it, sick unto death. The blessed day dawned and passed, but she was lying unconscious, and knew nothing of it. When she came to herself the people of the town had forgotten that there ever had been a Christmas. But the day had always counted for much to Jane. It seemed to her like a word of cheer from God himself on her weary climb upward, giving her hope and strength and encouragement for the whole year to come.

Jane kept the village post office. She was apt to be sharp and cross, because she was old, and had a secret ailment which at times tortured her; but when she took up her work on the very first day that she was able to do so, it suddenly occurred to her:

"Why not pretend that this is Christmas day, and keep it, though nobody but God and I will know?"

She opened the window, and as she gave out the letters had a cordial word for every one of the neighbors outside—children and hard-worked women and feeble old men. They went away laughing and surprised, but strangely heartened. When the office was closed, she bethought herself of gifts, and baked some of her famous crullers and carried them to folk so poor that they never had any crullers, and to the old paupers in the almshouse.

She astonished each of them, too, with the gift of a dollar.

"I can do with my old cloak another year," she thought, "and they will feel rich for days!" "In his name," she said to herself, as she gave each of her poor presents.

The little gifts held out for a long time as she carried them from house to house, her face growing kinder as she went and her voice softer. It seemed to her that never before had there been so many sick, unhappy folk in the town. Surely it was right to make them glad that He had come among us—even if it were not Christmas day.

She was very tired when she had finished her day's work. She thanked Him when she knelt down at night that he had put it in her mind to keep his day in this secret fashion.

But she could not sleep for thinking of other poor neighbors to whom she might have given some little comfort or pleasure.

"Why not make them happier that He has come to-morrow, as well as to-day?" she thought, with a shock of delight in her discovery.

So it came to pass that this little postmistress made a Christmas out of every day in that year for her poor neighbors. When she had no more gifts for them she threw herself into their lives; she nursed them when they were sick, dragged them up when they fell, cried with them when they suffered, and laughed with them when they were happy.

And thus it was that she taught them of her Master, and led them to be glad every day of the year that he had been born into the world to be its helper.—Rebecca Harding Davis, in December St. Nicholas.

The first prayer of the soul in darkness is, "Lord, give me light!" The answer only fully comes when the Spirit teaches that soul the true Christmas prayer, "Lord, make me a light giver!"—Nathaniel Grover.

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Christmas Before and After.

Tommy wants a pair of skates;
Tommy wants 'em now;
Mamma wants a Turkish rug;
Papa wants a cow.
Dolly wants a watch and chain;
Johnny dreams of drums.
Wait and see what each'll get
When merry Christmas comes.

Tommy'll get a handkerchief,
Possibly a book;
Mamma'll get a calendar
To tell her what to cook,
Papa'll get a box of fudge,
Dolly'll get a pin,
And Johnny'll get a painted box
To keep his collars in.

So it happens every year—
Always has, as yet—
Such a lot of things we want,
And so few we get.
Always happens, always will;
Don't know who's to blame.
Wish you all a very merry
Christmas, just the same.

THE INFANT CLASS' CHRISTMAS PRESENT.

BY EMMA C. DOWD.

On the Sunday before Christmas Betty came home all excitement.

"Mama," she exclaimed, her eyes shining with delight, "Miss Rose is going to make us all a Christmas present, and what do you s'pose it is?"

Mama guessed ever so many things, but not one was right, and Betty couldn't wait.

"It's a sleigh ride!" she squealed. "Miss Rose' father has got some great big wagons that he moves folks' furniture in, you know, and he's going to put hay in the wagons, and fur robes, and everything, so we'll keep warm, and he's going to take us all for a sleigh ride! The boys are going to be in one wagon, and the girls in the other. Won't that be a splendid Christmas present?"

Of course, mama said it would be a very nice present, and just like Miss Rose to think of it. She was always thinking of pleasures for her little pupils.

The sleigh ride came on the Wednesday between Christmas and New Year's, and the weather and the roads were just right. The snow was thick and hard and smooth, and the sun was bright and the air was still. There was never a better day for sleighing, and the little kindergartners started on their ride full of glee.

Six miles to Berlin and six miles back—that was the route, through city streets and over country highways, beside icy brooks and along woody roads, up hill and down. And the children chattered and laughed and shouted and sang, and had, as little Dorris May said, "the goodest time ever."

On the return trip, passing through the city, they came to one little scholar's home, and another's, and another's, and still they did not stop; but at Miss Rose' door Mr. Rose pulled in his horses, and the children jumped out. Into the house they trooped, and filled the rooms with talk and laughter. There they were given a lunch of sandwiches, cakes and hot chocolate, which they found they were quite ready for after their twelve-mile ride. Then Miss Rose went to the piano, and they all sang a pretty Christmas song for Mrs. Rose and Grandma Rose, and after that came the ride around the city, leaving one by one of the children, until only Miss Rose and Betty remained in the girls' sleigh.

"It is the nicest ride I ever had," said the little girl, as she kissed her teacher goodbye.

He who would be happy must become so by making others happy. He who would have a merry Christmas must help bring gladness to other hearts.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

The Advance Society, which is somewhat different from anything else, differs from the popular magazines in not printing its Christmas page a month before Christmas. The magazines that bristle with Christmas stories while you are still playing Thanksgiving football, and the magazines that teem with Thanksgiving pictures about the time you are getting well settled in school in October, never seemed to me the proper thing. So we have nothing to say just now about Washington's birthday, or our own, either, but call your attention to the fact that Christmas is here now, right this minute! Furthermore, it comes only once a year. So take hold of it and use it while you can.

At this time of good cheer, good living, and, incidentally, some religious feeling, I am glad to note that all sympathy in the world is not dead. In Spokane, Wash., lives one who has a heart, and that heart bleeds (judging by the red drops scattered over the postal card she sends) for unfortunate cats. I refer to Edith Slightam, who sends the leather card (which, as everybody knows, does not sell two for a nickel), and also to Felix, whose ear has come upon this page recently. The legend on the card says: "Oh, such a headache!" It represents a cat (with bloody head and particularly gory as to the ears) standing upon a brick wall, made, I am surprised to see, of very green bricks, the knd they dig up in Washington, no doubt. The body of this cat is arched to such a degree that it is a mere ribbon of hair, forming a semicircle like the Washington arch that you and I used to admire when we gazed up the vistas of Fifth avenue, New York.

Felix' ear is about well, but he is a sick cat all the same. When a person hasn't one thing he can always have something else. If you get rid of a sore ear, there's no reason why you can't have rheumatism or something to complain of. Just being well is nothing to talk about. Felix is sick. I think he has la grippe, with much stress on the "la!" He sneezes constantly, and when he purrs it is hoarsely done, as if his purr was stopped up and could hardly get out. He hasn't gone to bed, but perhaps it would be better for him if he did; for he will sit in draughts, and stay out doors at night, although the upstairs window is always left open for him to come in to his softly-cushioned chair. Perhaps when one has la grippe one lacks the energy to climb a tree, drop over on the roof and steal up the slope to the window ledge in order to go to bed. I don't believe when I had it (when I had it people simply called it "the grip") that I could have clawed up maiden-blush trees, and scurried over a shingled roof in the December night air to a bed, no matter how soft it might be. I lacked energy and ambition, and maybe he does, too. There is one thing strongly in favor of Felix. He has evidently heard the advice, feed a cold and starve a fever, and he is determined to feed that cold all he can get. Between his sneezes and his hoarse purrs he is whining for milk and meat (no oatmeal for him). This has been going on now for about five days, and as we don't kill our own meat we are anxiously waiting the time when the cold will be fed all it wants and go away.

Talking about Christmas, here is a message with warm holiday vibrations, though it comes from a place with the cold name of Northville, S. D.: "I want to send Orphan Charlie a Christmas present, and could not know what he would like, so I enclose $1. Please forward it to him so he can have it in time. I also send $1 for the Av. S., to be divided between Charlie and Drusie. God bless Drusie, Charlie and all friends of the Av. S." It is signed "Mrs. M. F." That's what I call Christmas. Charlie was sent the dollar in ample time, and I am heartily glad that among most of us who give our presents to those who give us presents—people, probably with more money than we have—M. F. sends her presents to one who has no mother or father to greet him gaily these bright days. Did you grown people give your presents to your own children who have enough, anyway, since they have you? Or did you make of your Christmas gifts little visits to widows and orphans in their affliction? How happy you have made your own boys and girls! But how happy have you made those boys and girls whom nobody calls son or daughter?

Jessie Callison, Toulon, Ill.: "I have been quite interested in the Av. S. letters. Please find enclosed $2 for Drusie and $1 for Orphan Charlie. Also send the enclosed letter to Drusie, as I do not know her full address. Please do not mention my name in your report." (Nobody shall wrest that name from me; they needn't try.)

Another letter from Toulon, Ill.: "I have read the Av. S. letters for a long time. As it doesn't rain much now, I will send some snowflakes for Drusie and Charlie. My

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husband sends 50 flakes, my sister 25 and there are 25 for myself. Please do not mention names in report.'' (You-all needn't ask me. Not one of these names am I going to divulge. I sent the letter to Drusie as requested by Miss—O my! Well, if I didn't almost let it out! I must be more careful. I say I sent the letter, and with it $15 from the Av. S., of which $2.50 was from Mi—from the persons mentioned above. I also sent a roll of picture cards from the Av. S.)

Orphan Charlie writes: ''Your letter enclosing $10.90 has been received. This I am using for car fare. I send account of the $25 I received from the Av. S. October 21. We have not moved to the new orphans' home because the boiler and heating apparatus are not working right. The contractors are now working on it.'' (By the way, be sure to pronounce that appara-tus, and for the life of you don't, don't oh, don't call it apparat-us.) ''I am now learning the 'touch' typewriting. If one can master this, it is easy to operate without looking at the board. How does Felix like the ice-box now? I presume he would rather lie under your stove, does he not? With best wishes for a merry Christmas and a New Year.''

The $25 contributed by the Av. S. was spent by our orphan thus: Suit, $10; crutches, $1.50; underwear, $1; hat, $2; shoes, $3; car fare, already borrowed from Mrs. Harrison and Mrs. Brown, $3.05; car fare, 10 cents per day for 33 days, $3.30; crutch tips, pen points and paper, 70 cents; hair cut, 25 cents; balance on hand, Dec. 1, 20 cents. And as for Felix, I imagine he will leave ice boxes alone hereafter.

Mrs. F. A. Potts, Chattanooga, Tenn.: ''Missed my eleventh week of the last quarter, so have to begin again. In giving record for this quarter, should work done in last part of last quarter be counted in?'' (As soon as the miss occurs the new quarter may be started. Of course, all up to the miss is lost out of count.) ''I think my little girl, 8 years old, will take up the Av. S. if we can find some history that will interest her.'' (Juvenile History of the United States is interesting and in large type. Are you acquainted with Hawthorne's ''Tanglewood Tales''? They give delightful renderings of mythology, which you may consider history, since no one is properly educated who is not familiar with the mythological references we are always stumbling over—if we haven't learned to step with them. I am sure any bright child would be as interested in ''Tanglewood Tales'' as in the most impossible fairy story. Moreover, once read, they abide in the memory, to be useful in later years. At least it was so with me.)

Here is another sweet breath of the really truly Christmas—the sort of Christmas that makes us remember what the day really stands for, and makes us glad to reflect that the spirit of him whom it commemorates still clings to its bright hours. L. C. Mize, Bunker Hill, Ill.: ''Enclosed find a small collection from the Round Prairie church ($4) for Drusie for a Christmas present. Wishing her success.''

I neglected to say that Birdie Lee Cleeton, of Keytesville, Mo., sent a dime for Drusie with her third quarterly report, and that I received a postcard showing the crescent-shaped city of Elk City, Okla. The railroad seems bounded by banks of snowdrifts, but the snow is cotton.

Havensville, Kan.: ''We had quite a snowstorm here this fall. Please count the enclosed thirteen flakes in Drusie's shower. I wish she might have a regular snowstorm by Christmas. A friend.''

Hickman Mills, Mo.: ''Enclosed find 20 drops for Drusie's shower. Hope it may not be too late. From 'Two Old Sisters,' ''

The Yule-Log.

When the Yule log burns upon the hearth,
With carol, chime, and Christmas cheer,
A fire should kindle in each soul
To gladden all the coming year;
A flame to brighten heart and home,
And shine as well for other eyes,
Fed by good deeds, which still glow on
When dim and cold the Yule-log lies.

No life so poor but it may know
A spark of this divinest fire;
No life so beautiful and rich
But still, flame-like, it may aspire.
Then kindle Yule-logs far and wide
To burn on every happy hearth,
Fit symbols of the faith and love
That purify and bless the earth!

—*Louisa M. Alcott.*

(Are you old enough to remember me when I lived at Independence, not far from Hickman Mills?)

Edna Bear, Iberia, Mo.: ''After a fourth attempt I have succeeded once more in keeping an Av. S. quarter. This is my nineteenth quarterly report. I enclose 10 cents for Missionary Drusie, and the same for Orphan Charlie. Greetings to them and to all the Av. S.''

I hoped this week to give you Drusie's interesting descriptions of some of ''her girls,'' but have only space for this note: ''Well, when we reached home we had a warm welcome from our dear helpers and people. We found that the women had come faithfully to learn all summer. We are in our routine work now, and I have my girls daily. I am much pleased with the pictures sent me these past months: Two rolls of 'a yard of flowers' and 'a yard of cats,' two packages of flower catalogue pictures, several others of miscellaneous ones. I have made a scrapbook for the children, and the rest I gave my girls, not indiscriminately, but as a reward for study and attendance, so they will not lose their attractiveness by being too easily won. We appreciate all attractive, clean pictures that you send. Now, I want to tell you about some of my girls, one in particular, my number one girl, little Fu Yu Lien (that sounds just like one of our Roosevelt's acquaintances) about whom I wrote you, does not attend any more. Her father died and her mother has taken her to some relatives in the country. Poor girl! I feel so sorry for her! She was so eager to learn all she could about Jesus! Her name means Water Lily. But little Wang Chin Ai (dearly beloved) still attends, as bright and mischievous as ever, bringing her little friends as of yore. She is slowly unbinding her feet. If they are unbound too quickly it is too painful, for the bones of the toes are almost broken, because all the toes are hid away under the bottom of the foot. Chin Ai's mother has made her some pretty flowered shoes, and Chin Ai is as proud of her 'opened' feet as can be.''

Who can read the last sentence without realizing the blessing such people as Drusie are to heathen lands? And who, realizing that blessing, can fail to be proud of the Advance Society in trying to support her in her good deeds? Who is not glad that he or she has helped to ''open'' those feet, even though the help was no more than five cents sent when there was no more to send? It ought to make us happy, these Christmas days, to reflect that our contributions, however small, have put Orphan Charlie where he needs typewriter paper and pen points, and have helped to feed and clothe Missionary Drusie so she could spread the news of the love of Christ. It seems to me that the Av. S. and its friends ought to be happier than other people, anyhow! Aren't you? I am.

A Friend, Palmyra, Ill.: ''Since only a short time after the Av. S. was organized, I have been greatly interested in all it has done. Enclosed is a small offering for Drusie's shower. Best wishes to all interested in this work, and may our Heavenly Father richly bless the Av. S., and Charlie and Drusie.'' (20 cents.)

Bentonville, Ark.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put into them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited.—Dresser.

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, DECEMBER 31, 1908.

A PRAYER FOR THE NEW YEAR.

By Thomas Curtis Clark.

SAVE us, Lord, this fair New Year,
From the word that starts a tear;
From the streams of guile that lure
From Thy living waters pure;
From the heartless greed of gold,
With its perils manifold;
From the pride that blinds the sight
To the glory of Thy light;
From the bigot's loveless zeal,
Reckless of Thy Kingdom's weal.

Grant us in this New Year, Lord,
Diligence to seek Thy Word;
Eyes to see with vision clear,
Hearts as Thine own Truth sincere.
Grant us hope, to point the way
From the darkness unto Day.
Give us faith that life is good,
Give us joy in brotherhood.
Grant us, other boons above,
That all-crowning virtue, Love.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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December 31, 1908.

To Our Subscribers,

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The date of this issue of The Christian-Evangelist closes the year of our Lord 1908, and with its close I will close my official connection with the Company publishing this paper.

After one year of very close application to the manifold duties of the office I hold, I have decided to sever my connection with the Christian Publishing Company, and devote my time, energies and abilities to another field of endeavor that I hope will yield such returns as I have been accustomed to during the previous years of my business life.

My retirement from this business is voluntary on my part; and in leaving, I bespeak for my successors and those who remain, the heartiest support from all who may have business relations with this Company.

I am duly appreciative of the kind treatment received from many of our patrons; and, in leaving the position that has brought me in close touch with them, I want to thank all who have favored me in any way.

Wishing this Company and all of its patrons a happy and prosperous New Year, I am,

Sincerely,
W. Daviess Pittman
Business Manager.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLV. ST. LOUIS, DECEMBER 31, 1908. Number 53.

Current Events

The Popular Vote.

There were 14,852,239 votes cast at the last election for presidential candidates, exceeding by 1,341,531 the number cast in 1904. The candidates of the Republican, Democratic and Socialist parties increased their vote, Taft getting 7,672,676, Bryan 6,393,182 and Debs 447,651. The biggest increase was Mr. Bryan's, who polled 1 315,211 more than the Democratic candidate in 1904. Mr. Taft received 14,190 more than Mr. Roosevelt in 1904, and Mr. Debs ran 45,368 ahead of the 1904 candidate. The Populists were the heaviest losers this year, their candidate receiving only 33,871 votes, as against 117,183 in 1904. The surprise is the loss of prohibition votes, Mr. Chafin running 17,284 behind the 1904 mark. It would seem from this that voters prefer to handle the liquor question by local option methods.

Half Sugar.

How many people know how sweet they are? Such a question gives great scope for the various degrees of self-esteem to have fanciful play. As a matter of fact, the young man who is just "the sweetest thing," according to the language of some young ladies, may really be not nearly as sugary as some crusty old bachelor. The government makes no distinctions of this kind that we can lay hold of, but in our experience we know of many old bachelors fond of sugar. The government does tell us, however, that the average citizen of the United States consumes half his own weight in sugar every year. The total amount used in 1907 in our country was 7,089,667,975 pounds—figures without meaning, so great are they, until we reduce them to a statement that the per capita consumption is 82.6 pounds for each man, woman and child, and on this kind of a basis there may be some old bachelors who are more than half sugar and some young girls who will not meet the average. But here is deep water. Of more interest is the fact that the world's production of sugar has practically doubled within the past twenty years, and that beets now supply one-half of the grand total, while in the United States there was, according to these latest statistics, an excess of 23,000,000 pounds in favor of the beet.

Mexican Advance.

When Mexico seriously discusses the abolition of bull-fighting, we may reasonably infer that the country is making a decided advance. A bill abolishing the bull-fight has actually passed the lower house of the Mexican Congress, and it is said the upper house will not reject it, so that in a few months this cruel sport will be proscribed. Gambling is now against the law, while Sunday closing of saloons is also a new advance step. These are moral improvements that go with the material progress that is characterizing the regime of President Diaz. An improved banking law has just been adopted, the government is encouraging irrigation by subsidizing each acre so treated to the extent of $5 gold, and $30,000,000 American is now being spent for a new water supply system for the City of Mexico, and an extension of the street car and electric lighting system will cost nearly as much. Despite the recent revolutionary outbreak, Mexicans seem to be well satisfied that peace means happiness for them. They are not worrying about the to-morrow.

Federated Labor and the Courts.

The decision of Justice Wright of the Supreme Court of the District of Columbia, against the three labor officials—Gompers, Mitchell and Morrison—for refusing to observe a court order restraining them from placing on the "Unfair" and "We don't patronize" lists, the Buck Stove and Range Company of St. Louis, has created wide discussion in union labor circles, and some strong resolutions which have been passed by union labor men. The decision commits the officials mentioned to imprisonment for contempt of court. Each of the men pleaded guiltless of having knowingly violated any law of the country by his actions. It is not denied, however, that they did continue to publish these firms on their boycotted lists after the restraining order of the court had been issued. The case will probably be appealed to the Supreme Court for a final decision. President Roosevelt, who has been urged to intervene in behalf of the men, has declared his inability to deal with the case while it is pending in court. The decision may be regarded as harsh, and, perhaps, excessive, but the American people, while favoring all proper effort of laboring men to protect themselves against oppression, are not hospitable to the idea of the boycott as a means of enforcing what labor unions may regard as their rights. The principle at issue is an important one, and the country will await with interest its ultimate decision by the Supreme Court.

Helping the Country Schools.

The Kansas Educational Commission intends to secure legislation in aid of the small country schools of the state, and a law is to be asked authorizing appropriations to supplement the resources of the sparsely populated districts. It is a patriotic intention which will seek to give to the country children seven months of school instead of the four months with which many of them have to be satisfied. This would be an "open door" policy which all enlightened people would approve. There need be no retrenchment of funds for higher educational institutions. The "little red schoolhouse" must be maintained adequately. But our universities, too, are all short of needed funds. More money for education of the best kind!

Water and Waterways.

The one supreme question with thousands of people in this country is water. In some form or other it affects all of us. Hence the congress on the subject of national rivers and harbors is a matter of interest. It assembled in New Orleans, and delegates from all over the country attended. Two points emphasized were: First, the necessity for the speedy completion of the waterways already approved by the engineering corps and authorized by the United States Congress; second, in order to do this work speedily, and the waterways be opened at the earliest possible moment to the commerce of the country, that Congress authorize the issuance and sale of $500,000,000 of United States bonds, to be sold as required to supplement the regular appropriations. The value of this movement to conserve and utilize the water supply is incalculable. A prevention of flood, new highways of commerce, the blossoming of the desert—these are some of the boons that are contemplated from man's mastery of our river courses. The outlay suggested is insignificant.

Editorial

Forty Years an Editor.

With this number of THE CHRISTIAN-EVANGELIST, which closes its forty-fifth volume, I complete forty years of editorial life. I began editorial work within a few months after graduation from college and after my ordination to the ministry. This has made my ministry twofold—by pen and by voice, through press and pulpit. Neither my entrance upon editorial work nor my continuance in it through two score years was a matter of my own choosing. I had other plans for life which seemed very attractive to me, but the way opened unexpectedly for this form of ministry, and I yielded to the urgent persuasion and advice of a godly man and former teacher, and became joint editor and proprietor with him, January 1, 1869. Could I have foreseen all the sacrifices, heartaches, tears, toils and misrepresentations involved, my heart would probably have failed me.

NO AVAILABLE EXIT.

It was easier to get in than it has been to get out. Often have I felt a strong desire to lay this burden down, but the way of honorable exit from the editorial calling has always been closed. Recently on recovering from a protracted and painful illness it occurred to me that the close of my fortieth year of editorship would be an appropriate time for my retirement from the position of responsibility and of unceasing toil which I had so long held. A door of escape seemed to be open to me, but when this fact came to the knowledge of some of my ministerial and business friends they strongly urged me to remain at the helm a while longer; and so, as neither the disabilities of age nor of infirm health seemed to forbid it, I have again yielded to the advice of my brethren. I have come to accept it as God's will that I remain in this form of public service until He shall discharge me, either by death or disability, or by such a combination of circumstances as will make it clear to me that it is His will that I should retire.

Not that I have any desire or purpose to retire from active service. I have neither reached the age-limit of retirement, nor have I accumulated a sufficient fortune in these forty years as editor and publisher—as some seem to think—to furnish a support for myself and those dependent upon me without work of some kind. I have, however, had in view some literary work of a different kind which I desire to do before I go hence. When I expressed this desire once to Prof. Briggs he said: "Stick to your tripod, my brother. The weekly religious journal is the greatest throne of power to-day in the Church." That may be; but when the time comes, as come it must, when another can wield that power through THE CHRISTIAN-EVANGELIST more wisely and vigorously than the present incumbent, I hope to have **grace enough to** retire, not only willingly, but gladly.

PROGRESS IN THE RELIGIOUS WORLD.

In looking back over these forty years of journalism, I am deeply impressed with the progress which has been made in the religious world within that period. I do not refer to progress in numbers and wealth, but in the spirit of Christian courtesy and brotherhood; in a worthier conception of the gospel and of the real work of the kingdom of God. Misrepresentation of each other on the part of religious bodies is now comparatively rare, and is confined to the ill-bred and uneducated. Religious debates have fallen into "innocuous desuetude," and proselyting, or "sheep-stealing" is no longer in good repute. No religious body has made greater improvement in the amenities and courtesies of Christian life in our relationship with others than our own people. Opposed and misrepresented as we were in our earlier history, and compelled to defend ourselves against the narrowest and bitterest kind of persecution, we caught the evil contagion, in press and pulpit and throughout the rank and file of our membership, and gave tit for tat. We have all learned a more excellent way, and we believe that our readers will testify that THE CHRISTIAN-EVANGELIST has been a leader toward a higher type of religious journalism and of greater fraternity among those owning a common Lord and Savior. This has led a certain class of brethren to charge the paper with a lack of "backbone." A charge of this kind was once made against Isaac Errett, who aptly replied that "some brethren mistook *jaw*bone for *back*bone!"

Not less remarkable has been the growth among our people of the spirit of missions. The art of co-operation had to be learned, and what was even more difficult, a deeper concern had to be felt for the salvation of the heathen world, and the Christianization of the ungospeled masses in our own land. Nothing has done so much to unify the brethren and to deepen their religious life as the unselfish work of missions in our own and other lands. In seeking to save others we have saved ourselves.

Another mark of encouraging progress is the deeper interest being manifested in behalf of our colleges and in the cause of Christian education. We have been far too backward in the endowment of our colleges, and in providing an educated ministry and educated laymen for the responsibilities of leadership in the various departments of our work. It is gratifying that we are awakening to a deeper sense of our obligations to our institutions of learning, and of our dependence upon them. Out of this lack of a sufficient number of properly educated and trained ministers and other leaders have grown most of the faults which have hindered and hampered our work. An extreme conservatism which identifies the new with the false and refuses to keep step with the march of progress; a one-sided and disproportionate emphasis of certain doctrines; the erection of personal opinions into tests of fellowship; inability to love and co-operate with those who differ from us, and the tendency to quarrel over trifles instead of uniting on the great fundamentals—these are all unfailing marks of imperfect intellectual and spiritual development. Neither education alone, nor piety by itself, can make a great people; but the two combined are essential to that unity, co-operation and liberty which must characterize every great religious movement.

MUCH REMAINS TO BE DONE.

We have accomplished much in the one hundred years of our existence as a religious reformation, in spite of hindering causes. We have had great truths to declare, which have been mighty sources of power and of success. We have happily outgrown many of the errors and limitations of our childhood and youth, but there are many other lessons to learn, and many other great truths for us to practice more faithfully than we have yet done, before our mission is accomplished. While preaching unity we have not sufficiently practiced it. We could to-day multiply our power tenfold by simply practicing co-operation among ourselves and working together for the accomplishment of our common tasks. We have learned to do this, to some extent, in our missionary and benevolent work, but in other most important features of our propaganda, we have not learned to pull together. But no doubt this lesson, with others, will be learned after awhile.

THINGS WE HAVE STOOD FOR.

It has been my steadfast aim throughout my journalistic career to stand for unity, for liberty, or freedom of thought, for a deeper spirituality, for education, for co-operation among ourselves in missions and in every good work, and, as far as possible, for co-operation with others for the advancement of Christ's kingdom on earth. No one can be more conscious than myself of the imperfections of my work in these two score years of editorial service. And yet, as I look back in retrospect, I am conscious of having aimed, at all times, to pursue that policy that would make for the permanent welfare and best interests of our Cause. As to the past, what is written is written. As to the future, I can do no better, and can promise nothing better, than to seek daily guidance from God for daily tasks, and to speak the truth, in love, as God gives me to see the truth. Whether the remaining term of my service is long or short—and it can not be *very* long—I pray God that it may be such as he can approve and bless.

I can not close these reflections without expressing my gratitude to the readers who have stood by me through good and evil report, some of them through all my years of editorial service, and some of them for a less period, who have borne with my imperfections and have given me their love, confidence and hearty appreciation. That I may be worthy of such confidence and esteem is, next to my desire to please God, my highest ambition and aspiration. As we are now facing together the duties and responsibilities of the New Year, let us pray that our labors together in the kingdom of God may be marked by signal tokens of his divine favor and blessing, to whom be glory and dominion forever more!

J. H. Garrison.

A Glance Forward Into the New Year.

Before we take leave of the old year of 1908, it might be well to take a forward look and forecast some of the things which THE CHRISTIAN-EVANGELIST hopes to provide for its readers during the coming year. The year 1909 is destined to be historic in the annals of the Disciples of Christ. It marks the completion of a hundred years of history of a religious movement whose aim it was, and is, to promote the unity of Christ's followers by a return to the Christianity of Christ. The event is to be celebrated by a great convention in the city of Pittsburg in the coming autumn, which is likely to excel in numbers and in enthusiasm any previous religious gathering in the history of the country. We have set for ourselves certain great tasks relating to our educational, missionary, benevolent and publishing interests, the completion of which will show the world what manner of people we are.

It may be assumed that THE CHRISTIAN-EVANGELIST, which stands related in a peculiar way to this Centennial celebration, will make that event an important feature of the paper in the coming volume. This will include (1) a clear setting forth of the principles and aims of our movement by a number of our ablest and most representative men, giving a more comprehensive view of the great objects we are seeking to accomplish than the world has yet come to understand. (2) Historical sketches of the pioneers of the movement, not only those who have become known to fame, but a number of forgotten heroes who may be sleeping to-day in unmarked graves. (3) A sketch of some of the historic churches which have contributed in an important way to the Reformation, or which have been associated with some of its historic events. (4) The presentation, by men best qualified for the work, of our Centennial aims with the view of enlisting all our forces, as far as possible, in the realization of these aims. (5) The Editor hopes to be able to run a serial through a part of the year entitled, "The Story of a Century," in which he will set forth, succinctly, the rise and progress of the religious Reformation of the nineteenth century up to the present time.

Yielding to the solicitation of others, the Editor in his Easy Chair will, if opportunity affords, furnish some autobiographical sketches during the coming volume.

A marked feature of the paper for the coming year will be an attempt to throw light on Practical Problems such as "How to Build Up the Sunday-school; or, the Sunday-school Class;" "How to Make a Live and Interesting Prayer-meeting;" "How Two or More Weak Churches May Co-operate in Securing Pastoral Care and Oversight;" "How Ministers Prepare Their Sermons, and Do Their Pastoral Work;" "How Churches Should Select Their Officers," and "The Best Method of Securing a Pastor;" "How to Organize a Church for Work." In a word, we wish to point out, How to do things, by men *who have actually done them.*

With a view of increasing the number of young men entering the ministry we shall hope to conduct a symposium on "Motives Which Led Me Into the Ministry," by a number of our younger ministers, especially.

We should like to stimulate interest in our colleges by having a number of graduates tell, "What the College Did for Me."

With a view of helping our readers live the religious life, we shall solicit from a number of our older men and women some suggestions and incidents, "From the Experiences of My Life."

We are planning to give more attention to Current Literature than heretofore.

As to news our motto will be "The Best, in the Best Shape; What all the People Want, and What is Worth While"—omitting the unimportant and all padding.

The Home Department will receive special attention. We shall begin a serial with the next number by J. Breckenridge Ellis, entitled "Nathaniel B."—a story of the first half of the eighteenth century, time of George Washington's father's life. The story is located at first in the wilderness west of the Blue Ridge, then in the colony of Virginia, the object being to present a faithful picture of those times, manner of life, adventures and especially to portray the Indians in their native homes, the French in their outposts, the colonials on the plantations. Of course, there will be a love story at the last, told in autobiographical style, which will not be lacking in humor.

In addition to that there will be a number of short serial stories. We shall invite symposiums on "The Training of Children;" "What We have Learned from Our Children;" "Household Management," and other topics that will interest the women and children. Perhaps we may offer some prizes for contributions to this department.

It may be seen from the foregoing that our purpose is to enlist as many readers as possible, and to draw out from the practical experience of our readers the best they have for the benefit of others. We shall need the co-operation of our readers to carry out this program successfully, and especially in widening the circulation of THE CHRISTIAN-EVANGELIST, which, in this Centennial year, ought to go into all the homes of the brotherhood. If this outline for the year 1909 should come to the eyes of any who have been, but are not now, readers of the paper, or to those who have never honored us with their subscriptions, we cordially invite them to join our circle.

We especially invite those who have been readers in the past to continue with us the coming year, and all of those who may have been dropped under our postal regulations to renew their subscriptions, and let us make the year 1909 the greatest year in the history of THE CHRISTIAN-EVANGELIST. To this end we pledge our best energies and efforts, and upon our mutual labors we invoke the blessing of Almighty God.

A Memorable Year.

A new year is an interesting fact in the life of every individual and in any religious body; but the year upon which we are about to enter has greater significance to the Disciples of Christ than to any other religious body. It is our Centenary year. We shall be a hundred year-old Reformation in the coming autumn when we hold our Centennial convention at Pittsburg. To us, therefore, 1909 will be the *annus mirabilis,* or the wonderful year. We trust at least it may be made such by reason of what we shall accomplish before it closes.

It deserves to be impressed on the minds of all that something extraordinary is to be expected of us this Centennial year. Churches, individuals, missionary organizations and colleges should lay out for themselves extraordinary tasks to harmonize with the extraordinary occasion. Ordinary gifts and sacrifices will not suffice for a memorable year like this. Something should be done that would be an adequate expression of our appreciation of this Cause to which we are giving our lives. This thought needs to be emphasized in all our pulpits.

Our men of wealth have special responsibility resting upon them during this historic year. They should plan and carry out some deed of generosity far in excess of their ordinary gifts in behalf of some of our public enterprises. It is evident that if our men of large means do not lead the way in generous gifts toward our various worthy causes, we shall have no adequate celebration of a hundred years of splendid history. Their gifts will stimulate others of lesser means, and in the aggregate we shall do something worthy of our Cause and worthy of the occasion.

We are not doing this thing in a corner. The eyes of the religious world are upon us. A hundred years of history are looking down upon us. The spirits of the mighty dead, whose labors we have inherited, must be deeply interested spectators of what we are seeking to do. Yea, the eyes of our Lord Himself, whose prayer for the unity of His disciples we are seeking to fulfill, are doubtless upon us! Seeing, then, that we are compassed about with so great a cloud of witnesses, let us lay aside our easily-besetting sins, and gird ourselves for the mighty tasks before us, looking unto Jesus the author and finisher of our faith. It is only as we look to Him and catch more of His Spirit, "who being rich for our sakes became poor," that we shall be willing to make those sacrifices which are necessary to accomplish the tasks we have set before us. It is only, too, as we catch His breadth of spirit and largeness of vision, that we can carry on successfully our great plea for union, and give such an illustration of that unity among ourselves as will impress the world much more than our theories and doctrines.

These are no small tasks to which the new year calls us. There is opportunity for putting forth the very best there is in us, and giving the fullest expression of our love and loyalty to Christ and to his cause. The demands that are upon us appeal to everything that is noble in our nature, and if we do not rise to meet these demands in some worthy measure, the unused opportunities that are before us will rise up and condemn us.

Notes and Comments

"Ring out the old, ring in the new!" Ring out the old error, ring in the new truth. Ring out old and evil habits and ring in new and better ones. Ring out hatred and ring in love. Ring out narrowness and intolerance, and ring in breadth of vision and the spirit of Christian tolerance. Ring out the era of division and strife, and ring in the new and brighter era of unity and co-operation. Ring out the spirit of pride, of class-hatred and of arrogance, and ring in the brotherhood of man, when

> "All men's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year."

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It is true the line between the old and the new year is an arbitrary one, but none the less it is a universally recognized division of time, and serves the purpose, as well as if it were a natural division, of reminding us of the rapid flight of the years, and of the necessity of applying our hearts unto wisdom. It serves, also, as a suitable time for beginning those reforms in our own lives which we have been promising ourselves to make, so that the future may be better than the past. It is better to resolve and make an honest effort at better living, even though we fail, than not to have resolved and tried. No earnest, well-meant effort to do better is ever in vain. Half-hearted resolves are seldom, if ever, carried out, but when one solemnly covenants with God that he will henceforth abstain from practices he knows to be evil, and to pursue those things which he knows to be right, he is well on the way toward permanent improvement.

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A Baptist contemporary calls attention to the fact that "in actual net gains in the membership last year, Baptists stand first among the religious bodies of the States. According to the government census bureau, the number of baptisms last year was 175,598, and the net gain 103,338." There is a loss, however, in the above figures of over 72,000. It is not simply by the number of converts gained that we make progress, but by the number we hold. This is a lesson which all of us need to learn. The churches ought to be no less zealous in retaining their converts, and in building them up in Christian life, than in winning them to the confession of Christ and to baptism.

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The *Catholic Citizen* gives the following estimate of a number of the leading religious bodies thus:

"We Catholics have our separated brethren sized up as follows: The Presbyterians are the most scholarly, the Episcopalians the most gentlemanly, the Congregationalists the most cultured, the Methodists the most religious, and the Baptists the most bigoted."

From the Protestant point of view, the Baptists would seem to have the best of it, for their "bigotry" would be measured by their steadfastness in resisting the sacramentarianism and ecclesiastical despotism of the Roman Catholic Church.

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The Republic, of this city, has an article from an anti-federationist whose name is John S. Wightman, and who signs himself as "Secretary of the Central States' Religious Liberty Association," which has its office in Kansas City, Mo. This writer fears that federation is, after all, "a church trust." The pronouncements of the Federal Council at Philadelphia against the liquor traffic, and the proper observance of the Lord's day as a day of rest for the laboring man, and of opportunity for religious worship, have awakened the fears of this advocate of "personal liberty," who sees visions of the "fearful scenes and untold sufferings of the Dark Ages," and the relighting of "the splendid gardens of Nero for the chariot races," and all the "tortures of the thumbscrew, the rack and the fagot, and the exquisite punishment of the praying Torquemada!" Our friend may quiet his nerves. The Federal Council has no authority but the truth and moral force of its recommendations, and these are to be used only against things that all the religious world agree are evil. We are not surprised, however, that this secretary should see in this union of religious forces against the moral evils of the times, a cause of alarm for those whose gain comes through practices which war against the material and moral welfare of the people. He is the first consistent anti-federationist we have seen.

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The following is clipped from a personal letter, but its message is too timely to escape publication, although we do not feel at liberty to use the writer's name. After a handsome compliment to the Editor, which we reluctantly omit, our brother says:

"Some people can never learn that time is one of the most potent and skillful agents in dissolving complications. They weary God by the speed and directness with which they would fain do all things. O, that we all might appreciate the depth of Isaiah's doctrine concerning the 'inviolability of Zion'! 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste.' O, that we might learn to rest upon this stone with greater confidence, and not hurl little stones so feverishly at the imagined assailants of Zion!"

The stability of Zion—that is the lesson many of us need to learn. "God is in the midst of her. She shall not be moved." Let's not get excited any more over small things as if the foundation were dropping out of Zion. "He that believeth shall not make haste."

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The address by I. J. Spencer, which we publish this week, following that by George H. Combs, published December 17, will serve to remind our Baptist brethren that we, at least, are in earnest about union, and are anxious to remove whatever obstacles may be in the way of the realization of that object. We could wish that some of our Baptist contemporaries might feel at liberty to publish these addresses, in whole or in part, as THE CHRISTIAN-EVANGELIST has published similar addresses from some of their ablest men. We took occasion on the delivery of Brother Spencer's address at the Baptist Congress to endorse it as a fair, representative statement of our position. The fact that we now publish the address, and that we published that of Brother Combs last week is further evidence that we endorse their sentiments. An editor, of course, must be careful what he endorses lest he unwittingly give his sanction to heresy; but looked at, not microscopically, but telescopically, we dare commend them both, not to Baptists alone, but to Disciples as well, as safe, sane and timely teaching.

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In a communication from Dr. Moore, he writes concerning the need of a book and tract fund as follows:

"The Disciples so far have failed to meet a great responsibility. They certainly have no reason to be ashamed of the plea they are making; but they have, perhaps, depended too much upon its inherent strength to work its way to the public conscience. Success in any great enterprise is achieved only through wise and efficient means. Now it must be evident to every thoughtful Disciple of Christ that thousands of the more intelligent people can be reached only through good books. This is the day of the library. But what are we, as a people, doing to supply these libraries with such books as will disseminate the great principles for which we contend? Furthermore, are we using the only means by which many thoughtful people can possibly be influenced by sending books to them to read? If a selection could be made from some of the best books that have been issued, and these could be sent to every minister in the United States, the result would be incalculable."

Brother Moore proposes the accumulation of a fund of at least $10,000, the interest of which should go to the distribution of good literature, and proposes to contribute himself $100 to this fund, and that he might even give $500 if the matter should be taken up promptly by others. That would be a great thing. But we need a few hundred dollars to expend just now in the distribution of some current literature. We have been thinking of it recently in connection with the need of circulating Brother McLean's little booklet on "Alexander Campbell as a Preacher," which should be put in the hands of the ministers of the various Protestant bodies of the country, who do not know Mr. Campbell. What a good thing it would be also, to furnish the addresses of Brothers Combs and Spencer to all the Baptist and Free Baptist ministers in the United States!

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From the announcement of Brother Pittman elsewhere in his business letter, it will be seen that he severs his connection with the Company with the close of this year. We certainly have no disposition to censure a business man, acting on business considerations, for choosing the kind of business that offers the best remuneration for his service, as long as the business itself is honorable. Brother Pittman has proved himself to be a man of energy, of untiring industry, and of good business capacity. In many respects, this has been the best year in the history of the company, and many of the changes inaugurated this year will, we are sure, prove a lasting benefit to this Company and its patrons. Our best wishes go with him into whatever field of usefulness he may enter, and we sincerely hope that he may win the success and the reward which his abilities merit.

Editor's Easy Chair.

When we sit down in the deepening shadows of the dying year, after all the other tasks on the paper have been done, to write these closing paragraphs for the Easy Chair, there always steals over us, in spite of our efforts to resist it, a feeling of sadness. If we try to analyze it, or seek the causes of it, we can reach no more satisfactory solution than that it is the finishing of another year's work, and the realization that whatever opportunities for truer and better service were open to us during the year, without being improved, are gone forever. Some whom we might have influenced for good have been called away from this earth-life, and our opportunity to help them has departed with them. Some of the readers with whom we began the year have fallen out by the way, and are not to-night in our circle of readers. New faces, it is true, are seen in the circle, but we sigh for the old familiar faces which are absent. Perhaps it was our fault that we did not interest and hold them. It may be, however, they did not read the paper enough to become interested in its contents. But we are willing to share the blame with them, and to admit that if the paper had been better adapted to their special needs they might have remained with us. By far the greater number, however, of those who have dropped out during the year, have had their names erased under the postal regulations of the government, and without their consent or ours. Most of these, we hope, will join our ranks again, as we study together, during the coming year, the problems which have to do with our highest interests for time and for eternity. But whatever may be the cause which produces it, this feeling of solemnity is upon our spirit to-night as we sit by the embers of the dying year and think of the days and of the opportunities which are gone forevermore.

But how about the future—that vague, mysterious future that lies before us, whose seas have never been charted, and over whose untroubled surface no adventurous keel has ever voyaged? If God in his mercy shall hand out to us, one by one, the golden days of another year, what shall we do with them? We know what his purpose is in extending the period of our earthly probation. He means that we shall use them for the development of our own characters and for the salvation of others. It is not his purpose nor desire that we should use the precious days of the swiftly-circling years for the heaping up of riches, for selfish gratification, or for inglorious ease. As we look back upon time, from the heights of eternity, we shall see that no precious jewel from earth's mines can compare in value with the worth of a single day, if it be filled with noble thoughts and worthy, unselfish deeds. One of our wealthiest men has said that he would give his fortune for his youth again. What are gold and silver and bonds compared with the value of time and of the boundless possibilities of youth? Is there anything better that we can do, as we stand on the threshold of the new year, than to commit our way unto God, and ask him to lead us through all the vicissitudes and experiences, of joy and of sorrow, which lie before us, and to give us strength to bear our burdens and perform our tasks, while we walk in the daily sunlight of his favor? We have reached the point in life when we would not risk ourselves for a single day amid life's changes and trials without the guiding hand and girding strength of our heavenly Father.

But, on the other hand, there are reflections which comfort us. If the Easy Chair has carried to any of its readers a word of instruction or encouragement, or of comfort in hours of trial and disappointment; if it has made life seem more worth living to any who feel the weight of its burdens; if it has sometimes made a small rift in the clouds of disappointment and of sorrow through which the sunshine of hope has come to light a shadowed path; if it has helped its readers to see new meaning and beauty in the commonplace things of life; if it has helped to beget in the hearts of any a kindlier feeling toward one's fellowmen, a warmer love for our common humanity; if it has aided its readers in their aspirations after a deeper and a higher spiritual life, and caused them to appreciate, more than ever, the beauty of holiness; if it has heartened any discouraged toiler in the world's great workshop to bear his burdens more cheerfully, and perform his tasks more faithfully, seeing that these are God's tools by which he fashions us into his own image; if, in a word, the Easy Chair has enabled its readers to see that, in spite of the wail of pessimists, this world in which we live is a great and beautiful world, and that the people in it are not wholly bad; that human kindness and unselfishness are on the increase, and that goodness is ultimately to triumph over evil, and right over wrong, then we have not written in vain nor toiled without reward. If we take the testimony of the hundreds who have expressed their gratitude for such help as evidence of the thousands who, feeling the same way, have not written, the Easy Chair may well congratulate itself that whatever good seed it may have sown has fallen upon friendly soil, and has not proved unfruitful.

A reader whose name had been dropped from our list for a while, in renewing his subscription, says: "I want to join THE CHRISTIAN-EVANGELIST family again." We like that idea of the *family* as applied to our circle of readers. Surely we are brothers and sisters in a very real and special sense. We study together our religious problems, plan together for larger things, and rejoice together over the triumphs of the gospel at home and abroad, and sorrow together over what hurts and hinders the cause we plead. It is no wonder that we come to have a sort of family feeling toward each other. It is impossible for people to think together on the same great subjects for any length of time without coming into closer unity of thought and of feeling. We of THE CHRISTIAN-EVANGELIST family, who have been in the family long enough to understand its spirit and sentiments, know what we stand for and why we stand for it. We feel that we occupy a unique place among our religious papers, and have an important mission to fulfill in relation to our own movement in behalf of Christian union. We think we know how to hold, with unyielding tenacity, to all the fundamentals of our common faith, keeping our minds and hearts open to every new truth or every larger and better view of old truths, which the growing knowledge of the world may reveal to us. We have learned, too, that the highest fidelity to the essential principles of our own movement requires liberty of thought among ourselves and a broader spirit of Christian fellowship in our relations with other followers of Christ. We have the conviction that a plea conceived in such spirit, and seeking to accomplish so worthy an aim, ought to produce the highest type of Christian character and the noblest illustrations of consecrated Christian service. If you believe in these things you belong to THE CHRISTIAN-EVANGELIST family.

It remains now for the Easy Chair to speak the closing word for the volume of 1908—the forty-fifth volume of THE CHRISTIAN-EVANGELIST. Shall it be a word of complaint over criticisms, hardships, disappointments and trials? Nay, these "light afflictions which are but for a moment, are not worthy to be compared" with the blessings we have received along the way, to say nothing of "the glory which shall be revealed hereafter." Among these are tokens of friendship and brotherly love from our readers who have understood our motives and policy, and whose words of sympathy and approval have been a source of great strength to us. And then, there is the joy of working for God, and with God, in carrying out his plans, which has been a constant inspiration. The fact that he can use imperfect efforts like ours to further his truth has been one of the richest compensations of these toilful years. Time would fail us to tell of all God's unfailing goodness.

O the blessedness of knowing that it is not in our own strength and wisdom that we are to do God's work, but that we may confidently rely on him for such supplies of grace and truth as are needful for our day and task! And so we have gone on through the year, and through these twoscore years, "leaning on the Everlasting Arm." Though we have often failed him, blessed be his name, he has never failed us! And now, O Father, as Thou has helped us in the past, be Thou with us, and be our help and hope in the days to come! Give us strength to bear any burdens Thou hast laid upon us! Breathe upon all the readers of this paper, and upon all the friends of the Cause for which it stands, the spirit of peace, of unity, of brotherly love and of Christly loyalty to Thy will! In His name! Amen!

What Steps Should Be Immediately Taken

Toward the Organic Union of Baptists, Free Baptists and Disciples of Christ?*

By I. J. Spencer

MR. PRESIDENT:—I esteem it a great privilege to make a plea for Christian union, especially as the religious bodies represented here are coming more and more to regard such a union as practicable.

I am not responsible for the statement of my subject; but accepted it with the mental reservation that I should indicate the immediate spiritual, rather than the mechanical steps that ought to be taken. I wish to be understood, however, as advocating organic union when we are ready for it. But, as I believe in a change of heart before baptism, so I think the spirit of unity should be so cherished that it will easily find channels in which to flow. We do not want organic ecclesiasticism. Local church independency amounts to a "Thus saith the Lord" with us. I would take every step toward organic co-operation that can be taken wisely, but I believe the foreing process should be applied inwardly, rather than outwardly. The Christian plant is an endogen, and not an exogen; it grows from within outward, and not from without inward.

As Daniel Webster said of eloquence, so we may speak concerning Christian union: "It will come, if it come at all, like the outbursting of a fountain, with spontaneous, original, native force." Its springs are in heaven, waiting for conduits in human hearts through which to flow in blessing upon the world. Everything is beautiful in its season; and there is a time for every purpose under heaven.

Having married a couple, on a certain occasion, I was asked by the bride how I liked the groom. When I had answered, she said: "The reason I ask is that I never met him myself until Tuesday." You will not be surprised to hear that they separated.

The only proper way to approach this theme is in the spirit of *prayer*.

We can not advance except upon our knees. The failure of unions made prematurely and unwisely affords a caution. Jesus himself approached it thus. He deemed it right to pray to the Father, rather than to argue with his followers. The same love that brought him to the cross brought him to that prayer. It was a peculiar spiritual oneness for which he made petition. He prayed but for union in him and in the Father. The spiritual union, however, was to be so tangible, visible, spectacular and uncontradictable, so simple, impressive, commendable, magnetic and gracious, that the wicked world, seeing it, would be won to Christ, its divine Center.

The plea of the Apostle Paul to the Ephesian brethren, to "keep the unity of the Spirit in the bond of peace," immediately followed the record of his prayer to the Father that they might be strengthened by the Holy Spirit and be filled with all the fullness of God. I know the Spirit of God desires union, and to be led of the Spirit is not to be forced apart from, but drawn toward the brethren. We must not wait for union to come as an irresistible grace. We must seek it.

The next step I would suggest is to create a profound and universal *conviction of the sin of division* in the Church of God.

The writer of the epistles to the Corinthians idealizes his brethren as "sanctified" and "called to be saints," but yet really unspiritual and only "babes in Christ," because there were dissensions among them. Some said they were of Paul. Others were followers of Cephas, and yet others of Apollos. He asks: "Is Christ divided?" Will any one dare to exalt a doctrine, a person or a name, even the name of an apostle instead of the crucified Christ? "Were ye baptized in the name of Paul?" Baptism, brethren, is nothing except for the name of Christ. Therefore he was glad that he had baptized none of them, save only a few, lest anyone should say he had baptized in the name of Paul.

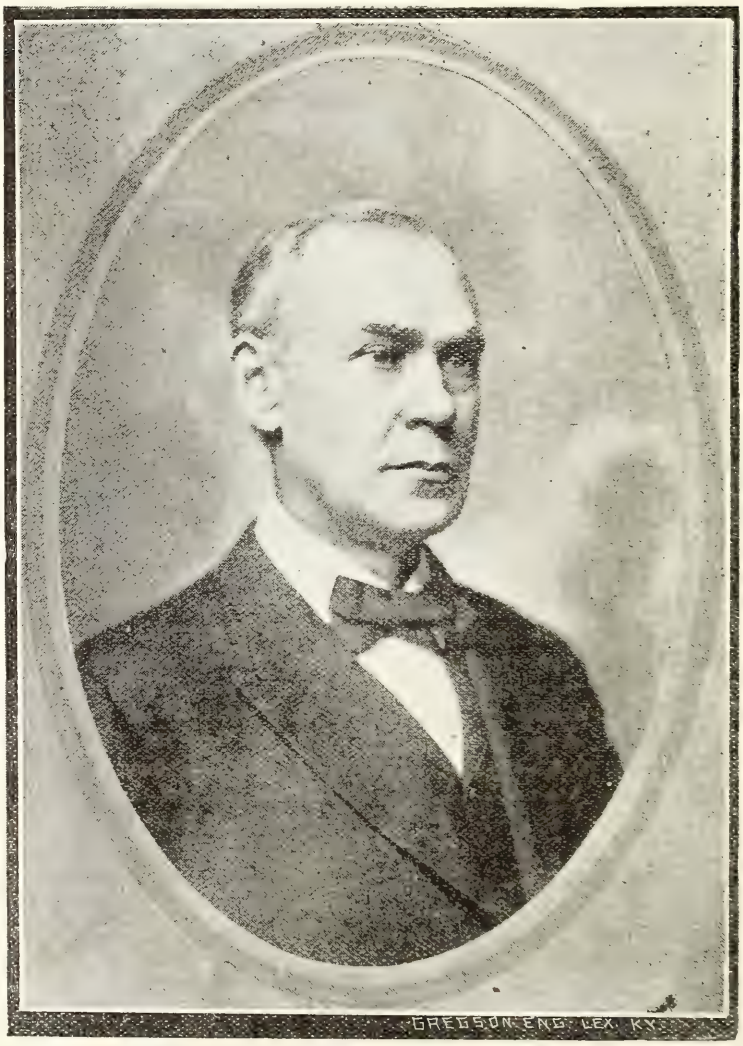
Then this spiritual physician, seeing that they were as yet only babes in grace and suffering from that children's disease—division, to which strong men in Christ are immune—prescribed "Christ crucified . . . the power of God and wisdom of God." He further declares that he determined "not to know anything among them save Jesus crucified."

As Paul wrote, in another epistle, that he counted all things as refuse for Christ, so should every denominational leader in Christendom. I said recently, to the astonishment of some of my friends, that the only hindrance to Christian co-operation between Baptists and Disciples was ignorance or sin, or perhaps both. I simply gave the cause of the division at Corinth. The knowledge of Christ and his sole exaltation was the remedy; and the same, along with the removal of misunderstandings among the brethren here represented, would lead to such an affectionate co-operation as would convince the world that there is a new power in Christianity. I think the masses of our people are profoundly ignorant of the doctrinal views, one of the other. I can not think the trouble is perversity.

This leads me to advocate another essential step, namely, religious education of the masses. There are a million Disciples of Christ not yet enlisted in our own general missionary movement. I suppose there are three million Baptists not yet co operating with their great missionary enterprises. The Catholics are far ahead of us in teaching their religion. Our children are in the Bible school one hour each a week; theirs are taught religion six days out of seven. Perhaps nothing is so much needed at the present juncture in all our churches as religious education, not only in Scripture truth, but as to the Church, as to missions, and God's providence in the world.

If, in the great united national convention of the three bodies here represented, it were voted to join forces, how long would it be until the remote districts would get the news and get it straight? It took a hundred years of education to get us apart, and it will take persistent education for at least ten to bring us together; and we must not grow impatient, or weary in welldoing.

Take two illustrations of misconception



I. J. Spencer.

*Paper read before the joint congress of Baptists, Free Baptists and Disciples, Chicago, November 10-12, 1908.

on the part of Baptists and Free Baptists concerning doctrinal points in the teaching of the Disciples. One is the design of baptism; the other is the operation of the Holy Spirit. It has been said that, from the Baptist standpoint, these are the chief doctrinal differences. Of course, no one—nor ten thousand—can speak authoritatively as to what the body of Baptists, Free Baptists or Disciples do believe. But so far as I know, I shall here state the position of the Disciples on these two subjects, in order to a better understanding.

In connection with faith and repentance, baptism is a divinely appointed condition of membership in the Church, the body of Christ, in whom alone we have the remission of sins, the gift of the Holy Spirit and eternal life. We do not believe in baptismal regeneration, but in spiritual regeneration, through Christ, symbolized in baptism. We do not preach "Repent and be baptized for the remission of sins," but, "Repent and be baptized into *the name of Jesus Christ* unto the remission of sins." It is not baptism that saves, but the *name of Christ only*. For there is no other name whereby we may be saved. Ananias did not say to Saul, "Arise and be baptized and wash away thy sins," but "Arise and be baptized and wash away thy sins, calling upon the name of the Lord." For it is written: "Whosoever shall call upon *the name of the Lord* shall be saved," not "Whosoever is *baptized* shall be saved." The name of the Lord is the essential, meritorious and effectual consideration in connection with baptism and the remission of sins. That fact was the reason why Paul was glad he had baptized so few at Corinth, lest any should say he had baptized in his own name.

And concerning the Holy Spirit, we believe that he was sent to convict the world of sin, righteousness and judgment; that he testifies, not of himself, but of Christ and reveals his will. He dwells in the believer, and, if permitted, will abide with him in exceeding fullness, making intercession for him according to the will of God. He enlightens, quickens, regenerates, leads, comforts and strengthens the believer with might in the inner man; works in him to will and to do the divine pleasure, sanctifies and keeps him in living union with Christ. No greater gift can be granted to any man than the gift of the Spirit. Though he uses the Word of God in conversion and sanctification, we believe that he also works through Providence, through prayer and through godly persons, and we would in no wise limit his operations to the Word or to methods we can analyze and comprehend. I am sure that I voice the essential conviction of the great majority of my brethren in the foregoing statement of the two points of doctrine.

Dr. Charles H. Dodd, of Baltimore, furnishes an apt illustration in the story of two passengers in an old-fashioned stage-coach, who, entering at different stations and traveling together at night, in the darkness, as strangers, were astonished, when the morning dawned, to discover that they were brothers. So we "have been riding over the long, sad night ways. But the daybreak reveals the fact that we are brethren."

Another step to real and abiding union in Christ is *lowliness*. Without it men will not learn. The spirit of docility, humility and a willingness to serve others is strategic. When the oft-recurring inquiry arose in the little group of apostles as to who should be greatest, Jesus made a little child rebuke them. On the night of Jesus' agony in the garden, just preceding his prayer for union, he taught the most picturesque and beautiful lesson of humility. Simon Peter had not forgotten it—the contending group, the water, the basin, the girding, the earth-stains upon his feet, the resistance in his heart and the patient cleansing—all these were before his mind when he wrote to his brethren of the dispersion: "All of you gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble." It was through the most obedient humilation, moreover, that Jesus came to his exaltation, to the name above every name and the worship above every worship. His church can reach its glory and its service among the nations only as it catches his spirit and follows his example. Joseph Cook said: "The church of the future must be the church that, girding itself, shall be willing to wash the feet of the lowliest saints."

Still another essential without which organic union would fail is the *love of God*. It is the best proof of a regenerate membership in the Church. Would it not indicate more love for the three bodies mentioned to join ranks than to remain separate? Does the world think that any custom, history or mere segment of doctrine is worthy of a place as exalted as Christ? Have any of us been baptized into any name but the name of Christ? If so, I am sure it was "alien immersion," without the promise of the Holy Spirit, and the subject needs, not a *re*-baptism, but a *real* baptism into the name of Christ.

Did not Jesus inquire, when he made Simon Peter a shepherd as well as a fisherman, concerning this greatest thing in the world, the disciple's supreme love for his Lord?

Soon after the Chicago fire I saw a large mass of metal, made up of steel tools, iron instruments and implements that had been fused together in the heat of that fierce conflagration. The peculiar character of each could be recognized, but the individual parts could not be separated. So, when the love of God shall have melted our hearts, they will cohere in Christ and no doctrine or doctor of divinity can force them apart. "When I was a child I spake as a child: I thought as a child. But when I became a man I put away childish things." Is our manhood still delayed? Is love not yet come to its throne?

Another step in the process of the right kind of getting together is superlative *loyalty to Christ*. As the spokes of a wheel approach each other as they approach the hub, so do we as we draw near to our Lord. Loyalty to him means his absolute supremacy. Elijah and Moses must disappear from the vision, and Jesus only abide. You can not serve God and denomination. You can not be suffered even to bid farewell to sectarian leaders. You can not in safety go back to bury your history, your traditions and your shibboleths. Let the dead bury the dead. If any man hate not his father's human creed and his mother's human sect, he is not worthy of his Lord. Except a man forsake all that he hath he can not be Jesus' disciple. Except he sell all he can not buy the Priceless Pearl.

But one says: "I can not sacrifice my principles for the sake of union." If any man's principles stand between him and Christian union, the sooner he adopts a new set of principles in harmony with God and the nature of things, the better.

Whatever is my own—my ignorance, bigotry, prejudice, Pharisaism, jealousy, idolatry or pride—I may legitimately surrender. But the gospel given me in trust, I must sacredly administer. Jesus himself was never loyal to any mere thing. He never centered himself and his disciples about any point or segment of truth. He was loyal to his Father. All authority is his, and where he speaks we speak; and where he is silent, we are silent.

Another imperative step is our *Christian liberty*. I imagine I hear some persons say, "We are Baptists, Disciples of Christ and Free Baptists, and were never in bondage to any man." If ye were free ye would not resist his will, obstruct his prayers or put him to shame before the world. Whom God hath set free is free indeed, and none can bind; and whom he hath bound none can set free. That may sound like Calvinism, but was not so intended. Dr. Dodd, in his admirable address at Bloomington, last April, before the Congress of the Disciples, referring to the providential meaning of this movement toward unity, quoted Prince Albert as saying often, to the young men of his day: "Young men, find out God's plan in your generation and then fall in with it." Then Dr. Dodd added: "We are caught in nothing less than the flood-tide of the Holy Spirit's fulfilling will. . . . I see nothing half so supernatural in this day of ours as this impulse toward fraternity and solidarity. It is impossible to resist it. I look upon it as the spiritual miracle of the times."

From India, China and Japan comes the pathetic cry: "We would see Jesus!" and the Master says "The hour is come that he should be glorified." But instead of presenting Christ, men lift up their denominational standards and obscure the view. The orientals want unity—and get divisions. But, as some one has said: "We can not export what we do not import." The Japanese say, "We are too poor to afford your American luxury of division. We want a united Church."

The man of Macedonia still stands across the sounding seas and calls for help. "Give us bread!" they cry, and we answer: "Trouble me not. The door is now shut, and I am with my denominational children in bed. I can not rise and give thee." But the pathetic appeal sounds on and waxes louder. It haunts our dreams. Let us answer together: "We will arise and give them as much as they need."

How suggestive is the determination of the apostles, elders and whole church in Jerusalem—the erstwhile narrow church—to send fraternal delegates to Antioch to carry the loving, loyal message: "It seemeth good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." And how the whole church at Antioch "rejoiced for the consolation!" Let us deal likewise one with another.

Briefly, I would suggest further the following recommendations:

1. Let us heed the missionaries' pleading that the denominations of the west shall not be bound upon the east. Let us encourage our foreign missionary boards to promote union in every place where it may seem wise and commendable.

2. Let us confirm the feeble knees of

LOVE THYSELF LAST.

Love thyself last; a lonely child
Is waiting, calling for thy gift,
Pleading, beseeching for thy strong uplift;
Love thyself last.

Love thyself last; a thousand men
Are fallen 'neath the lash of pain;
And shall they call and call in vain?
Love thyself last.

Love thyself last; a continent,
Oppressed by shadows dark as night,
Is struggling upward toward the light;
Love thyself last.

Love thyself last; the Son of God
Waits sadly for you while he stands
Upbearing the centuries in His hands.
Love thyself last.

—*J. M. Lowe.*

all those who have gone forward to Christian union and rejoice at the moral and spiritual transformations resulting from the union in western Canada, where confirmed skeptics have been converted and are now teaching in Sunday-schools.

3. Let us inaugurate a campaign of education among our people, an exchange of pulpits, an exchange of Bible school literature, an exchange of fraternal delegations to all our missionary gatherings, an exchange of writers for the pages of our religious journals, an exchange of church and missionary news, and a free exchange of our religious editors.

4. Let us resolve to be courteous always and to practice the whole of the thirteenth of First Corinthians, item by item; to send to each other whole baskets of the fruits of the Spirit, and determine that never again will we misrepresent one another. Let us remember that no one writer has authority to speak for the Baptists, Free Baptists or Disciples of Christ, and that we should not hold the body to account for what one of its members does or says. It is not scientific. It is not legal. It is not scriptural. It is not fair. Rather do as some of us used to do, down in Kentucky—hold each man "personally responsible" for himself only!

5. I rejoice with you all at the overtures of the Baptists and Free Baptists, after the adjournment yesterday, which they made to the Disciples, to join with them, on equal terms in every way, in their Congress, and thus to make it both ours and theirs. I am happy, too, at the hearty, prompt and unanimous acceptance on the part of the Disciples present—both sides voting unanimously to recommend the coalition to all who are absent but who have a voice in the management of either institution.

So may it be that, whether Baptists, Free Baptists or Disciples, "all are yours and ye are Christ's, and Christ is God's." He that heareth the sayings of Jesus concerning union and doeth them is wise and is building upon the Rock.

Our Baptist Brother

By Roger L. Clark

Walking along the street one morning recently, somewhat abstractedly answering the questions my little boy was asking, and endeavoring to keep in mind the commissions I should forget upon pain of a decided domestic displeasure, I was not aware, until too late to intercept, that a gentleman and his wife were diagonally crossing the street, evidently with the intention of avoiding me. I had been expecting to meet this gentleman for some time, looking forward with pleasurable anticipation, and rather elaborately prepared for all the quips and turns of our prospective conversation—which was to be pleasant and brotherly. Since I suspect him of deliberately avoiding my anxious eye, I arise to a question of privilege. Despite the use of the first person singular, there is no personal unpleasantness involved; but rather the incident may be significant.

Early in this year the gentleman and his wife applied for membership in our congregation here. He was a Baptist minister. His wife had been a member of some undenominational mission in New York, and upon the reaffirmation of her faith I baptized her. After a careful inquiry into his character I gave him a commendation to a church in Kansas, where he had accepted a call to preach. He had been in correspondence with my predecessor here and represented himself as in harmony with our views.

A few months after he left us he returned. He had resigned his work and withdrawn his fellowship from us. He has been received as a Baptist minister, and was so recognized in this city. He withdrew from our brotherhood, according to his own statement, because we teach the doctrine of baptismal regeneration, deny the personal operation of the Holy Spirit in conversion, observe the Lord's Supper every first day of the week without scriptural warrant, and invite—or suffer—those who have no right to the Lord's table to commune with us. Since his wife has been again immersed, it must have been upon the ground that the prior baptism was at the hands of an unauthorized and schismatic minister, who has no right to administer Christian ordinances, so that it was irregular. No wonder when he met me his walk was biased.

Are these not the views of the typical Baptist regarding us? And is this not the explanation of that marked constraint with which Baptist preachers generally treat us. The probability is affirmative. It is no rebuttal to claim a deliberate misrepresentation of our position, or an unwillingness to understand us. To substantiate such a claim would require proof of a conspiracy of such an extent and duration as to reduce the effort to an absurdity. There are real differences between the Baptists and Disciples; so that, while the trend of the prayerful thought of many in the two brotherhoods is towards union, some radical divergencies must be counteracted before we can approach the authoritative Word in the same mind and judgment.

Paradoxical as the fact really is, the difficulty is to ascertain the positive teaching of each body on every point of divergence. It would be easy to select twenty prominent ministers from among the Baptists and twenty from among us who would reach an agreement so fully and promptly that the union of the two brotherhoods would seem to require only the effort. When, however, the ten thousand preachers in our brotherhood and the twenty thousand Baptist preachers are considered, what basis of agreement can be made practicable without serious defection? Should we come to an understanding on any point of difference, there would be a respectable minority on each side dissenting. Furthermore, the scholarship and prominence in the two bodies can not directly determine the matter. The current of union will begin its course when the rills of unity from the "Jones Creek Baptist Church" and the "Spring Branch Christian Church" turn toward each other. The very strength of our congregationalism is the inertia to be overcome.

These points of difference are Baptistic, rather than corresponding to complimentary peculiarities of the Disciples. The Baptists have a history of which they are rightly proud; they have through much tribulation established a cause which they believe to be that of the Christ. To be faithful to Baptist history and practice is not, therefore, sectarian loyalty, but fidelity to that faith once for all delivered to the saints. In the view which commonly obtains among men, "there are various religious societies—productive of much good—but only one true church." In much of their literature the Disciples are represented as schismatic Baptists, with a plea which is specious and plausible, and consequently the more dangerous.

Irrespective of the error of this attitude, it is the first approach to be studied. We must learn to appreciate the soreness of heart, the grief, and the bitterness engendered during the formative period of our Restoration and transmitted (to use a parallel which most clearly borders the true state of the case), as a religious feud. To witness the "defection" of hundreds of Baptist churches, the desertion of trusted Baptist preachers, and to see an innovation rapidly grow by the side of the church founded in the days of John the Baptist, would naturally call forth strenuous protest and long rankle in mind and heart. Some of us are tasting, even now, wormwood such as this. If the statistical report of our Centennial Secretary be correct, a faction among us has severed itself and will demand recognition as a distinct body in the next census. As a logical proposition we may esteem ourselves the better with those "cut off who trouble us." But in praying that we may all be one we must sorrow in shame that a movement designed to unite all Christians should experience a sloughing off within a hundred years. While sixty years ago controversy was the more acrimonious with the Baptists, the passing years have softened our hearts and modified our relations to each other. It is the Holy Spirit who has put into the hearts of many that mutual love and desire to be one in Christ.

Until there is a general and dominating desire for union it is useless to speculate upon the methods by which it may be effected. Baptists and Disciples stand for the same principles; but in a diverse manner. A comparative examination of each position will develop the fact that the first point of divergence lies in the definition of the term *church*, by which almost every peculiarity in Baptist teaching is determined. The Baptist attitude toward other religious bodies, the practice of "close"—that is, church—communion, the rejection of irregular—that is, non-church—baptism, and the expediency of a confession of faith, are affected by it.

With the Baptists the "kingdom of God," as in John 3:5, and "the church," in the extensive sense, are not synonymous. The reign of Christ comprehends the saved state. Were the "kingdom" and "church" identical, the consequences would be to an anabaptist abhorrent; for the doctrine of baptismal regeneration would be true in effect, excluding all the pious unimmersed from the hope of salvation. How far this consequence influences the Baptistic definition does not concern us more than to allow a right to necessary consequences—except in debate. That we, ourselves, have felt the pressure of this consequence is evident from the fact that we have been constrained to the use of unscriptural terms in making our position clear: i. e., the "formal" remission of sins, by an "appropriating" means which is only figuratively causal. There is little relief in reflecting that in the days of the apostles there were no "pious unimmersed;" there are millions now. To withhold fellowship because such are not members of the church, while admitting these to membership in the Kingdom, with equal rights to the joys of salvation, is logical from the Baptist standpoint and consistent with Baptist history; to deny fellowship because the unimmersed are not members of the church and to identify it with the Kingdom, so excluding them from any authoritative hope, appears sectarian in the hardest sense. It seems strange that this question should come between Baptists and Disciples, but it has been raised in some form during every Baptist protracted meeting the writer has attended.

There is nothing to be gained in minimizing our differences by referring to them as logomachies. But we may discover that our terms have been modified and our differences dissolved in a clearer light from the Word of God. With this end in view we may approach our Baptist brother in love and confidence.

Savannah, Ga.

By What Measure? By W. T. Moore

These are testing days. It is not remarkable that just at the close of a century of our religious movement there should be some discords in our notes of rejoicing. This is exactly in harmony with all history. When the sons of God came together, Satan came into their midst. When Jesus was here on earth, performing his great miracles, it was then that the whole demon world was stirred to its uttermost. Perhaps there never was a time when Satan's empire was more active than when Jesus was here in his personal ministry. Why then should we not look for some unpleasant things to be mixed with the good things during the Centennial year of our religious movement? We are just entering upon a time of great rejoicing, and according to the course of things, we may confidently expect some evil influences to become exceedingly active for the next twelve months.

Already there have been rumblings of the coming storm. Perhaps the cloud in the horizon is not bigger than a man's hand; nevertheless, it is a sign of a disturbance in our religious atmosphere. This disturbance shows itself in two directions. In the first place, there are those who seem to be inclined to drift away from the moorings which have heretofore held our people together. There are not many of these, but they have shown considerable activity, and they have refused, so far, to listen to the earnest counsel of their brethren. This is to be regretted, for some of these are royal men, and they could be most influential and helpful in carrying on our work; but it will really injure their usefulness by contending for what is by no means essential, and what is sure to be in the end divisive. This restlessness comes largely from not being well grounded in the plea for which we contend. Some of these men seem to have little knowledge of the principles which have guided in our movement up to the present time. Recently we had occasion to look through the library of one of these men, and to our surprise we did not find a single volume written by any of our brethren, or anything that definitely advocates the plea which we make. The library was full of excellent books, but they were, for the most part, on lines which have no particular reference to the special things for which we, as religious people, stand. Now we do not wish to be misunderstood. We certainly would not have our young preachers confine themselves in their reading to any narrow limit of books, much less to the very narrow limit of those written by our own brethren. But it surely is a rather bad sign when we find that our young men, who are to lead our churches, are not reading at least some of the books that set forth distinctly the principles for which we contend. This indicates one extreme; another is like unto it.

There are a few among us who read very little except what has been written by our own brethren, and usually they read those authors which present an extreme view of our plea on the conservative side. This latter class imagine that they have the right to excommunicate the former class, even without judge or jury. Surely we have a right to ask by what measure is this being done? We might go still further in our inquiry and ask, by whose authority is this thing done? We do not now stop to consider whether it should be done or not. Our difficulty is in being certain about the persons who are to do it. We have never yet had an official ecclesiastical court outside of our individual churches, and each church has jurisdiction over only its own members. This being the case, it is rather a new development in the progress of our religious movement to find men publicly withdrawing fellowship from their brethren without even referring the matter to the churches where these brethren belong. Ought not this child's play stop? Is it worthy of a great people, who practically moved the religious world during the 19th century until it was shaken from center to circumference? Are we not making ourselves ridiculous in the sight of our religious neighbors, as well as certainly violating one of the fundamental principles of our plea, which is to receive each other without respect to difference of opinion.

But, after all, these are only spots on the sun. No one need fear that these slight obscurations will break the light of the great principles which we advocate. Of course, these ugly things ought to be avoided if possible; but if offenses must come, those who bring them will probably be the chief ones to suffer. In the end our victory will be complete. While we strive earnestly ourselves, we may be sure that the evil one will not be idle; but he that is for us is greater than he that is against us, and, consequently, if we are faithful to the plea committed to our hands, we shall finally be victorious, no matter how dark some of the days may seem, or how some of our friends may turn either to the right or to the left.

The Unifying Power of the Cross (John 12:32)

An Abbreviated Report of a Sermon preached at the National Convention, New Orleans,

By Cephas Shelburne

"And it was written in Hebrew, and Greek, and Latin." Here our attention is arrested by the three great varieties of national life. The Hebrew, the Greek, the Roman had divided the world between themselves. In the divine and universal plan in the preparation of the world for the gospel these three great peoples of the world furnished the three civilizing forces there unified in the cross. The peculiarity of the Hebrew civilization was religion; the Greek, the culture of the intellect; the Roman, organization and government. The Greek quest was wisdom, it had to do with thought, and there it was emblazoned in the language of Greece. The Latin quest was power, it had to do with will—and there it was emblazoned in the language of Rome. The Hebrew quest was worship, it had to do with feeling—and there it was emblazoned in the language of Israel. Intellect, sensibility, will—the psychological division of the powers of the soul over which Christ came to reign, the embodiment and moving spirit in every social order and national life over which Christ must be sovereign. Thought, feeling, willing; these three powers, which had been preparing the world for the coming of Christ, had met in the cross of Calvary. Jewish prophecy, Greek philosophy, Roman law, found a meeting point in Jesus of Nazareth, and in the meeting had found their Master and Sovereign. He hung there, the Messiah of Jewish expectancy; the Logos of whom Plato of the Greeks dreamed and debated; the sovereign power for which the Roman eagles fought. A Hebrew of Hebrews, a Greek of Athens, the noblest Roman of all. Hebrew civilization had failed, Greek civilization had failed, Rome had failed. Powers of thought, powers of feeling, powers of will had met their doom; the time had come for a universal religion, a universal language, a universal government; and the man of the centuries was lifted up that he might draw all men unto himself. These expectations of "some one to come"; the great hope that throbbed in the soul of the world, and without which the human heart could not go on and beat; "the great divine idea moving onward with infinite patience to realization," had met on Calvary's Cross and found fulfilment in its inscription, "Jesus of Nazareth, the King of the Jews." To quote the eloquent Dr. Gunsaulus: "What a crisis that was on Calvary! The age-long battle between evil and good had reached Waterloo. The hour had struck for the decisive conflict. Every contest which the soul of man had felt from the beginning, every silent advance of right upon retreating wrong, every sharp defense of truth against error, every dreadful fight against sin, every bloody march upon selfishness, every terrible charge upon the beast, every defeat, every triumph, was but a prelude to this awfully tragic moment when the Son of God, nailed to the cross, was first to hurl the arrogant power of sin from that solemn height, and next to make the cross his undisputed throne."

My brethren, is not this idea and truth, the conquering and unifying power of the cross, being realized to-day? Is not this crucified Jew the sum of all religions, the master teacher, the supreme power? Whatever our estimate of man, Christ is the ideal character, who, through all the changes of history, remains a universal model. Mr. Lecky, in his "History of European Morals," says: "The three short years of the active life of Jesus have done more to soften mankind, and raise man's ideals, than all the disquisitions of philosophies, and all the exhortations of moralists." Strauss, the infidel, said: "The highest object we can possibly imagine is the Christ; never will it be possible to rise above him or to imagine anyone who should ever be equal to him." Benjamin Kidd, in his "Social Evolution," believes that he is the sole secret of our civilization and progress. Renan, beholding the beauty of his character, cried, "Between thee and God there is no other." Napoleon, master himself, gazes upon a greater Master and exclaims, "Between him and whatsoever else in the world there is no possible term of comparison. He astonishes me; his spirit overawes me, his will confounds me!" On a lonely isle of exile, upon barren Atlantic Rock, Napoleon, reflecting on the rise and fall of empires and thrones, broke forth: "Cæsar, Charlemagne and I founded empires upon force, and there are none to do us reverence! Jesus Christ founded a kingdom on love, and to-day there are millions that would die for him." Gladstone said: "Christ is the intellectual giant of the centuries. Without him the greatest man is a failure, with him the smallest man is a triumph." This great statesman and orator, this grand old man eloquent, could say, "All that I think, all that I write, all that I hope, yea, all that I live for, is based upon Jesus Christ, the central joy and influence of my poor and wayward life." Eight of the nine Justices of the Supreme Court are active Christians; the

President of the United States and the three great nominees for this highest office in the gift of the people are defenders of the Faith from the public platform. Jean Paul Richter, the foremost German of his time, said: "Christ, the holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges, turned the rivers of history into new channels, and still governs the ages." Theodore Parker stood in Westminster Abbey with earth's greatest spirits about him, and exclaimed: "I look upon Jesus Christ as the highest product of the human race. I honor intellectual greatness, I bend my neck to Socrates, Shakespeare, Newton, Hegel, and all the vast minds of my own day; but what are they all compared to Jesus Christ! They are as nothing." There is not a prominent, honest, intellectual man on the continent of Europe or America today that does not bow his head to the man Christ Jesus as the power of powers that moves and controls human society in all that is good and great. Emperor William, of Germany, in his striking address upon religion, said: "He who does not found his life upon Christ is a lost man. I rejoice that I have placed my whole empire, my people and my army, as well as myself and my house, beneath the cross and under the protection of him who said: 'Heaven and earth shall pass away, but my Word shall not pass away.'"

The mission of the preacher is to preach the word in loyalty to his Master, and to bring men under the power of the cross. The whole spirit of the age, the ringing watchword of our time is, "Back to Christ;" back to the church of the Apostles and to the old Jerusalem gospel. Back of creed and council and confessional; back of Rome and Oxford and Nice; back of Calvin and Wesley and Luther and Campbell; back of bishop and priest and pope; back of the Twenty-five Articles, the Thirty-nine Articles, the Westminster, Philadelphia and Augsburg Confessions of Faith. Back of him who is head over all things to the Church which is his body, the fullness of him that filleth all in all. The foundation of the Church and its salvation is a Person. What we need is not a new compass of truth but a new determination to steer straight by the old compass, which is the Word of God.

Let us back to Christ and him crucified: back to the fundamental truths of the gospel that have won every victory of the church in the past, that must win all the victories of the Church in the future. That is the truth before which all standards must be tried, and all articles of confession survive or perish; before which Calvin and Wesley and Luther and Campbell must bow their heads and yield obedience; before whom Nice and Trent, Augsburg and Philadelphia, Westminster and our universities, must stand or perish.

Hope for the world was born in the deed on Calvary. The pierced hands are no myth, the broken heart is no accident, the Calvary death is no theory, the open tomb is no fancy. The aim of the church must be to set forth the tremendous realism of the eternal priesthood of Jesus Christ. When we preachers get down to bed rock truths and give the people the gospel, what they expect to get in the church of Jesus Christ, they will come again. Let us remember that we have our commission to "preach the Gospel." There is urgent demand for a return to gospel certainty, a church that is sure of her position in the realm of religious truth. Too long have we been dwelling in the land of criticism and discussion and the valleys of incertitude. Our ministers everywhere need to preach Christ and him crucified. If they would cease discussing controversial questions, and tell their hearers how they may be saved for this life and the next, through him, there would be a rich harvest from their labors. After all, Christ and his work should be the paramount topic of the Christian pulpit. Christ the Saviour, Christ the perfect example, Christ our supreme king—there is matter in that one subject for the sermons of a lifetime.

All attacks of atheism, infidelity, agnosticism and destructive criticism have fallen and shattered upon the Rock of Ages. Forbid that we should say unkind things against any individual man who loves God and his fellow men and believes as much as he can of the Christian creed; but I must give it as my opinion that the Bible and Christianity stand or fall with miracles. Any views that express denial of the supernatural element in the Bible, that antagonize the miracles of the gospel, the resurrection of Jesus, destroy the very fundamental facts of the Christian faith. Let them flow, talk, debate, they help to drain the bog; and the church has nothing to fear from them. Many of these theories, doubts, skepticisms of a few years ago emptied themselves through the channels of talk and worthless newspaper discussions. Let those who are disposed to question, talk, talk, talk; and let us, who are in the business of saving men, preach, preach, preach!

The tone of our preaching is changing from intolerance to tolerance, from hatred to love. Once we were fighters. I remember very well the time when a minister of another denomination in the congregation was considered a fair target for any pulpit. Fainter and less frequent is the note of polemical bitterness. Smaller grows the desire to do God's service by vilifying from Christian pulpits the beliefs and practices of others. We are laying aside the weapons of warfare and are using the Sword of the Spirit. Old issues that never were important are being dropped and there is an increasing sense of brotherhood, and we are disposed to emphasize the things in which we agree. No intelligent ambassador for Christ attempts to commend the excellencies of his own sect by attacking the faults of another. The day of doctrinal warfare is drawing to a close; the old segregated church that arose out of Judaism is giving away before the larger faith and there is a rapidly growing sentiment in favor of Christian union. Sermons are losing their ire, sharpness and bitterness, and are growing in persuasiveness, sympathy, love. Doctrines once elaborated and formulated into creeds, and that became the battle ground and rallying centers for the denominations, are being surrendered as unimportant, and a new age is coming in; the new century is ringing in the Christ that was and is to be; the Son of Righteousness is rising on the world with healing in his beams. Less statement, less argument, less orthodoxy, but more Christ. Not by controversies, not by strife, not by creeds, not by ecclesiastical tyranny, but by the blessed influence of the indwelling spirit, leading us all to love the truth and to know the truth and to do the truth, must our divisions be removed and the churches regain their lost unity. Isaac Errett, of blessed memory, said that if the church was ever to unite and conquer the world, "it will not be in the mere holding of a creed, either human or divine; but by accepting the Christ and entering into his sympathies for the redemption of the race." It is not ours to formulate a union, to subscribe to union; but to feel union, act union, manifest union among ourselves. Unity! By all means; but before we shall ever realize it in any real spiritual sense, we must live unity, practice unity, and manifest unity ourselves, as well as preach unity. Before the Saviour's prayer, "that they all may be one," is answered there must be a widening sympathy, a deepening charity, a more tolerant and forgiving spirit in the family of God on earth.

This was the grand unity that characterized the early church. And when we catch the same spirit, are animated by the same great law of love, and are loyal to the truth as it is in Christ Jesus, God is going to gather the broken fragments of a divided Christianity into one body, fold, family, church, under one head, Christ, "the head over all things to his body, the fulness of him that filleth all and in all."

My people, never despair; it is coming. Christ's prayer must be answered: "It is your Father's good pleasure to give you the kingdom." The nations are coming closer together, and beginning to realize a world community of interest. Brotherhood is the watchword, the real shibboleth of our day, the ideal that all leaders of vision are preaching and toward which all peoples are tending. The preachers of vision and breadth in all denominations are dreaming, talking and preaching church unity; the movement of the churches is all this way. Mr. Hillis says: "Gone forever the day when the church can be split into 160 sects. The whole spirit of the age is against this disunion and separation. The time has fully come for the church of Jesus Christ to unite. The two outstanding words to-day are organization and co-operation. The united church of Christ is the church of to-morrow. Slowly we are coming toward the church of Jesus Christ, and at last all again will be one accord at one place—the place will be the cross of Jesus Christ, and there we will stand face to face, and all will have come into the unity of faith." There is becoming a fuller, more harmonious development of our humanity; greater freedom from narrowness and prejudice; more width of thought, more expansive sympathies, larger and sweeter brotherhoods, more of the Christ-spirit. Everywhere the ancient law of hate is yielding to the supreme law of love, human wisdom to the Sermon on the Mount, human resentment to arbitration, reciprocity and the golden rule; and men are saying: "By this shall all men know that ye are my disciples, if ye have love one to another." My brethren, if anything is certain about the teachings of Christ and his inspired apostles, it is that this old world is to be reunited under the Christ, and that peace and order shall reign throughout the realms and orders of existence. The church of the future will not be Catholic or Protestant, Armenian or Calvinist, Methodist, Baptist, Episcopal, Lutheran or Congregationalist; but simply Christian; a simple church, a loyal church, a loving church, without formulas or set dogmas; without pope or priest or bishop or authoritative counsels of any sort. Our religion will become deeper, purer, more spiritual and Christlike. There will be no name but Christian, no creed but the Christ, no rule of faith and practice but the New Testament, no bond but Love, no test of fellowship but faith and obedience to the Christ, no head but him. The dogmas which have separated communion from communion will fall away like autumn leaves before the fresh winds of God. Men will not grieve to see the old things go, for a larger hope and sweeter faith will be theirs.

LITERATURE OF TO-DAY

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

THE WIDER LIFE. By J. R. Miller, D. D. Pp. 285. Cloth, 85 cents net. Thomas Y. Crowell & Co.

What Dr. Miller writes always commands attention. His message is to the churchgoer as well as the business man. His new book proclaims the gospel of progress. He recognizes the trend of the times, but classifies as the larger Christianity "everything that will add to the fullness and completeness of character. It excludes nothing but what is sinful; it includes whatsoever things are true."

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THE WILL TO BE WELL. By Charles Brodie Patterson. Pp. 254. Price, $1.20 net. Funk & Wagnalls.

This is a wholesome book. Its keynote is that it is easier to go with the law than to put oneself in opposition to it. Much study has been given during the last year or two by those who are not faddists to the subject of the influence of the mind on bodily ailments. The author of this book is not a Christian Scientist. The distinction he makes is that Christian Science shows that the visible world is mortal mind. The "new thought" for which he stands declares the visible universe to be an expression of God's handiwork. Christian Science asserts that sin, sickness and death have no existence. The new thought affirms that they have an existence, but their existence is only limited, and their destruction comes from right thinking and right living. Christian Science stands for a woman and a book. The new thought movement stands for God manifested through the souls of men, for the eternal love of creation and for the absolute freedom of the individual to work out his own salvation. These are some of the differences pointed out. That there is much in the philosophy of a willingness to be well, no one who has given any thought to the subject will protest.

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THE BIBLE UNDER TRIAL. By James Orr. Price, $1.75 net. A. C. Armstrong & Son.

Dr. Orr is Professor of Apologetics and Systematic Theology of the United Free Church College, of Glasgow. He is, perhaps, the most distinguished of the scholars writing in rebuttal of the advanced school of Biblical criticism. He shows the absurdity of extreme critical positions, yet he is a "higher critic" himself, though his view of the authorship and reliability of the Old and New Testament books is nearer to the traditional view than to the critical one. However, it is not by any means the position of inerrancy which is held by the majority of those who are flinging stones at the critics, and who quote Prof. Orr glibly as being on their side. For instance, on page 210 we learn that the astronomy of the Bible is not scientifically correct; on page 216, that the early genealogies must be interpreted with great latitude. Other quotations could be given to show that this conservative scholar hardly occupies the ground that the men who protest most loudly stand upon. But his books are all extremely valuable, and he is a thinker to be reckoned with. In this volume he considers the relations of the authority of Christ to the authority of the Word, and finds these two forms to be in harmonious accord. He skillfully plays off one critic against another, showing how wild are some of the hypotheses of destructive critics, and how little has been added to the difficulties of the believer by exploration, while how much has been brought to the defense of the book by the discoveries in archæology and with the spade. He is a student of learning. He has an acute mind and his book is worth much.

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MISTAKEN SIGNS AND OTHER ADDRESSES OF CHRISTIAN EXPERIENCE. By W. L. Watkinson. Pp. 182. Price, 50 cents net. Fleming H. Revell Co.

Anything that Dr. Watkinson writes is worth reading. He is original, apt in illustration, incisive in his utterance. This book has twelve sermons which deal with practical aspects of everyday Christian experience.

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THE STORY OF THE REVISED NEW TESTAMENT. By Matthew Brown Riddle. Pp. 89. The Sunday-School Times Co.

Another generation has grown up since the revision of the New Testament of 1881 appeared, but even to many who may have some knowledge of the history of that revision Mr. Riddle, who is one of the revisers of the American Standard edition, has been able to include in the present account many facts not known.

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CONVENTIONS AND HOW TO CARE FOR THEM. By Eugene C. Foster. Pp. 93. Price, 25 cents net. Sunday-School Times Co.

The book is described by its title. It is written specially for those who are locally responsible for the care of a gathering. Its plans are tried ones, and the suggestions valuable.

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THE "HOW" BOOK. By Marshall A. Hudson. Pp. 144. Price, 50 cents net. Sunday-School Times Co.

This is a book about successful Adult Bible classes, by the founder and president of the World's Baraca Bible Class Union, and secretary of the Adult Bible class committee of the International Sunday-School Association. A man who has held such a position must know something about how to reach, hold, teach and win men. Here he tells us how it has been done. The book is one worth while.

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TARBELL'S TEACHERS' GUIDE IN THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1909. Cloth, $1.00 net; postage 15 cents. Fleming H. Revell Co.

Martha Tarbell has won her spurs in the field covered by this book. Her arrangement is admirable; her scholarship unquestioned; her survey very complete, while she knows the teacher's needs as no one can who writes only from theory. There has been a change of publishers, and the book is not as well printed as it has been during the past two years, but the contents are equally valuable.

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SOME RECENT PHASES OF GERMAN THEOLOGY. By John L. Neulsen. Price, 75 cents. Jennings & Graham, Cincinnati.

Since the writing of this book, Professor Neulsen has been made a Bishop in the Methodist Episcopal Church. In three lectures he presents here a popular outline of present tendencies of German theological thought. First he praises the progress in regard to the Bible; the second treats of the personal work of Christ, and in his third lecture he traces the effort to establish the "modern" positive school of theology which seeks to mediate between the conservative and radical theories. Professor Neulsen thinks the next great battle will be over experimental psychology. One of the most striking parts of this little book are the pages where he digresses to speak of the "myth of Theodore Roosevelt." In this he applies the same principle of analysis and comparison to a modern personality, which Professor Jensen uses to reach the conclusion that Jesus never lived upon the earth.

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THE CALL OF THE WATERS. By Catherine Crowell. Pp. 157. Price, 50 cents, net; paper, 30 cents, net. Fleming H. Revell.

This study of the frontier belongs to the Home Mission Study Course, which the interdenominational committee presents as a text book. Of course, it is but an outline picture. No more interesting subject could be presented than this, telling of the ever pressing forward on the frontier from the Atlantic to the Pacific. How the church has been in it, this book indicates. Topics on research work are suggested, questions are asked, and pointers given for wider study.

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THE BUILDING OF THE CITY BEAUTIFUL. By Joaquin Miller. Price, $1.50 net. Albert Brandt, Trenton, N. J.

This is a delightful volume in get-up and content. "The Poet of the Sierras" makes his story the medium of a keen, but sympathetic analysis of our weak human way of living the Lord's prayer. He unfolds a dream of an attempt to realize the literal heaven on earth, and his treatment is highly poetic and pervaded by the spirit of justice and altruism.

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A LITTLE LAND AND A LIVING. By Bolton Hall. Price, $1.00. The Arcadia Press, New York.

The author is a promoter of "back to the land" idea. A year or more ago he wrote a book called "Three Acres and Liberty," but as no one volume could exhaust the subject in which he is interested he has produced another. It is a revelation of what can be done by intensive farming. The book is interesting, whether one be seeking to make his living from the land or not. If it were in the hands of every farmer it would mean money in his pocket, while it offers suggestions to the poor man as to how he can provide a reasonable sustenance.

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MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS. By George H. Trull. Price, 50 cents net. The Sunday-School Times Co., Philadelphia, Pa.

The year 1909 ought to mean much for missions from the fact that our Bible schools will study Acts of Apostles. Every school should have this book for the teachers to read. It tells how to interest the young people in missions. It tells how to plan the work, and then how to work the plan; and it gives a great number of plans that have worked. The appendices give programs and orders of service, charts and diagrams.

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THE UNFOLDING LIFE. By Antoinette Abernathy Lamoreaux. Price, 75 cents net. Religious Publishing Co., Chicago, Illinois.

Those who have heard Mrs. Lamoreaux lecture will welcome this charming and informing book. Those who have never heard her will yield to her charming art as they read. It covers in a very satisfactory way the problems of the developing child. It will help the teacher to understand the child, and to know the child is indispensable to good teaching.

Our Budget

—"The king is dead!"

—"Long live the king!"

—Exit, 1908; enter, 1909.

—Let us make the year 1909 the greatest year in our history as a religious movement, as it is destined to be the most memorable because of our Centennial.

—The amount of news from all parts of the world pouring in upon us more than exhausts the capacity of our paper. We are compelled to hold over every week news of importance. Let us double our circulation and add eight pages to the size of our paper.

—We are receiving many words of commendation and New Year's greetings which we are holding over. We shall try to find room for them in a later issue. Meanwhile our friends have our sincere thanks for these evidences of their appreciation and good will.

—Now is the time of year, pre-eminently, for our friends to increase our list of subscribers in their congregations. Will not each friend of the paper kindly constitute himself an agent and secure a few additional names for us?

—We have so many good things in store for our readers the coming year that we are anxious to double the number of our readers. And this, be it remembered, is one of our Centennial aims.

—Read the two short stories written especially for THE CHRISTIAN-EVANGELIST this week, "Answers to Pretty Girls' Questions" and "Joe's Tiger," the former for girls and women, the latter for boys.

—We are giving our readers extra measure this year—53 numbers in one volume! Now go to work and send us a list of new subscribers for that number.

—Miss Mary Garrison, youngest daughter of William Garrison, of Pond Creek, Okla., and a niece of the Editor of this paper, died suddenly at her father's home on December 18. She was a beautiful and sweet Christian girl, with bright promise of a useful life. Our tenderest sympathies go out to this stricken family.

—The cover page of our holiday issue, December 3, has brought us many compliments on its beauty and several requests for copies of the picture without the yellow tab roosting in the limbs of that beautiful tree. We can supply copies for a postage stamp each without the tab, but not without the name of the paper, if there be enough requests for them to justify us in sending same.

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—Our churches in Dallas, Texas, are organizing after the Kansas City plan of co-operative work.

—W. H. Weisheit, the new pastor at the Shadow Avenue Church, Bellevue, Pa., has been holding a good meeting.

—Harvey Hazel has accepted a call to the Boyle Heights Church, Los Angeles, Cal., succeeding W. L. Martin.

—Ernest O. Beyer writes in enthusiastic terms of D. F. Seyster, who is held in great esteem by all at Lanark, Ill.

—Clay County, Mo., of which Liberty is the county seat, has just closed a month's Sunday-school institute, in charge of J. H. Bryan.

—L. A. Chapman, minister at Elmwood, Neb., is to be assisted by Robert O. Noah with the music in a meeting to begin there the first Sunday in January.

—The official board of the church at Milestone, Sask., Canada, has commended A. R. Adams, who served them as pastor ever since the organization three years ago.

—During the month of October, thirty-nine churches made offerings to the Foreign Society—a gain of thirteen on the corresponding month of 1907.

—At the district convention held at Stamford, Texas, it was decided to effect a permanent organization and place another evangelist in this district.

—We have word of a good meeting at Haverhill, Mass., though the immediate results in numbers were not large. The work is carried on under great difficulty.

—Improvements have been put upon the church property at Ridgetown, Ont., where every department of the work is in a fairly prosperous condition. T. J. Reed is the minister.

—A sister in Iowa has sent the Foreign Society $1,000 to aid in the building of a Bible College at Vigan, Province of Luzon, P. I. The importance of this new enterprise is very great.

—The congregation of the First Christian Church at San Angelo, Texas, has, we learn, taken preliminary steps toward the erection of a fine new building to cost between $25,000 and $30,000.

—G. M. Goode, of Hartsburg, Ill., commends very highly Z. M. Brubeck, who, though not very well known among the Disciples of Christ, possesses unusual power, he says, in preaching the gospel.

—After two and one-half years of service with the church at New Philadelphia, Ohio, C. B. Reynolds has accepted an unsolicited call to the church at Alliance, O., and enters upon his work immediately.

—C. F. Ward, who edits the *Advance* at Liberty, Mo., and preaches for the Barry and Gower congregations, filled the pulpit recently at Liberty during the absence of R. G. Frank, who was in a meeting at Excelsior Springs.

—The ladies of the Central Church, New Castle, Pa., recently issued a beautiful calendar containing pictures of our three churches of the city, with their ministers, Sunday-school superintendents, Dr. T. W. Phillips and Dr. Thayer.

—The young ladies' Centennial Bible class of the Bellevue Christian Church, Pa., have issued the first number of a church bulletin which gives promise of being serviceable. William Ross Lloyd is the minister of this congregation.

—A second teacher's training class is being organized at Table Grove, Ill., with a membership of between fifty and sixty. The first class graduated twelve. Marion Stevenson's book will be used, and F. S. Nichols will be the teacher.

—M. M. Davis, though he has not quite recovered his full strength since the operation he had to undergo, yet feels in better health than for some years. He is taking things quietly and devoting his energies at present to literary work.

—W. F. Richardson, pastor of the First Christian Church, Kansas City, Mo., is visiting his wife, son and daughter at Roswell, New Mexico, through the holidays. His wife and son are there for their health, and he reports them as improving nicely.

—Cephas Shelburne read a paper before the ministers' association at Dallas, Texas, on the subject, "Christian Science, An Examination into Its Claims." The paper was highly commended by the forty preachers, evangelists and editors who heard it.

—In a budget paragraph last week the printer made us say that John L. Lewis, of Shawnee, Ohio, reported the church there as much pleased with him. This information did not come from Brother Lewis, but from one of his elders, and this explanation is due Brother Lewis.

—Ward Russell is pleased with the outlook at Bartlett, Tex., where there has just been the annual roll call. The weather was unfavorable, but there was a large percentage of the membership in attendance to answer to their names. Four people joined the church, and there were seven new scholars in the Bible school.

—J. O. Shelburne, who has succeeded M. M. Davis in the pastorate at the Central Church, Dallas, Texas, has already taken a fine hold of the work there. Brother Knight, who has been associated with Brother Shelburne in the evangelistic fields, continues with him, doing personal work and having charge of the music at the Central.

—J. C. Archer and wife, of Ohio, recently sailed from New York for Jubbelpore as missionaries of the Foreign Society. Mr. Archer has gone out to devote his life to the work in the Bible College at that station. His robust health, his complete consecration, his scholarly attainments, all eminently qualify him for the responsible position.

—The *Lebanon (Mo.) Rustic* reports an interesting service at the Christian Church there recently conducted by the ladies of the C. W. B. M., and a meeting on the evening of the same day by the brotherhood of the church. Brother E. L. Ely, the pastor, is reported as having given an eloquent address on the occasion, which deeply impressed his hearers.

—A good meeting has just been held with the church at Hinton, W. Va. The church building there has recently undergone repairs, and is now in first-class condition. The membership is united in its efforts and desires. This congregation is one of the largest in the city, and its work under the ministry of F. H. Scott moves forward in an encouraging way.

—C. A. Watkins, pastor of the Church of Christ, Elmore, O., commends to the churches who may need a pastor, Brother Fred Gamble, Toledo, O.—"a middle-aged married man with experience and worthy character, a strong Bible scholar, and able preacher." Address him as above, Box 434. He prefers Canada or the Northwest, but will consider work anywhere.

—Our readers will be interested in the account of the proposed Centennial by the Australian churches as given elsewhere by Brother Alan Price. Notice the hearty invitation extended to American Disciples, and plan to go, if you can do so. The Editor of this paper is "almost persuaded" to go himself, if he can arrange for a suitable "supply" during his absence.

—A good meeting has just been closed with home forces at Mitchell Park Christian Church, St. Joseph, Mo. The pastor, C. A. Lowe, is especially proud of the Bible school work. The basement has been so arranged that every class has a separate room. The school is more than twice as large as formerly, and gives promise of greater growth and more effective teaching.

—James Ware, of Shanghai, China, is now on a trip to Australia, where he will visit the churches. He will return by way of America, reaching this country in February or March next. He has been a missionary of the Foreign Society in China for nearly twenty years. The Australian brethren are sure to give him a cordial reception; they made a special request for a visit from him.

—Dr. Charles Hastings Dodd, who made the great union speech at our Bloomington Congress, writes: "Let me tell you how much I am enjoying THE CHRISTIAN-EVANGELIST. That editorial of this week [last week], 'The Pentateuch of our Movement,' is a gem. I am clipping everything from your columns bearing on the union subject, praying as I do for the speedy realization of our hopes." There be many in these two great communions that share in this prayer and hope, and are joining hands across the now bloodless chasm.

—The church at Woodward, Okla., has pledged $1,350 this year for Christian education. This congregation is preparing to do away with the convention basket and all special methods of raising money, and inaugurate the tithing system. Ed. S. Mc Kinney, the minister, is to have his salary increased the coming year. In the latter part of January a meeting is to be conducted by Cooksey and Miller.

—The missionaries in China gave Dr. Z. S. Loftus, late of Nashville, Tenn., a cordial reception. He is delighted with the outlook. He will proceed in the near future to Batang, on the border of Tibet —more than 2,000 miles interior from Shanghai. This is probably the farthest interior mission station in the world. He will be associated with Dr. Shelton and wife, and J. C. Odgen and wife.

—It is an interesting letter which we publish this week from New Zealand by Brother E. T. Edmonds. The progress of the temperance sentiment and temperance legislation in that wide-awake and progressive land is very gratifying, and will bring courage to the hearts of temperance workers in this country. Churches in need of a strong pastor about March 1 will note the date of his return to this country.

—At Watseka, Ill., a great work is being done. The largest offering ever given by the Sunday-school for state missions has just been made. Last year it was $33.10, while this year it expanded to $110.55. Ellmore Sinclair, the minister, recently exchanged pulpits with Brother Lookabill, of Remington, Ind., who made the announcement of his wedding. He reports a good work being done by the pastor there.

—In a personal letter from Miss Caroline E. Pope, whose report of the Mid-Indian convention occurs elsewhere, she says: "Personally I can say, and I praise his Holy name for it, that he led me to India not only to lead others to himself, but that I too might see more of his fullness." This, we are sure, is the feeling of many of our missionaries, for in giving themselves to Christ's service he has given himself to them in a larger measure.

—Prof. A. C. Gray, of Eureka College, has been granted the degree of M. A. of the University of Michigan. He went to Eureka in September from Ann Arbor, where for two years he was pastor of the Christian Church, and a student in the university. We hear that his work in Eureka College is meeting with splendid success. He has supplied, too, some of the leading churches in Illinois since going there, and the reports from his work are encouraging.

—There is an excellent spirit at Delphi, Ind., where the church has been making history. The membership has been materially increased, and its influence in the community more than doubled. The new building dedicated October 18, by L. L. Carpenter, is the most beautiful in the city. This property is valued at $12,000, and the entire cost of the property has been provided for. A. A. Honeywell is, no doubt, a very happy pastor as he is a deserving one.

—C. E. Wells, pastor of our church at Chariton, Ia., delivered the union Thanksgiving address in the Baptist church there on Thanksgiving day. It was highly appreciated, and the attendance was the best that this service has drawn in many years. Eight new names were secured for membership in the auxiliary on C. W. B. M. day. The church members have shown their appreciation of the pastor and his wife by a surprise visit to their home, bringing many tokens of esteem.

—One who signs himself simply "A Friend," but who is known to us, sends an account of the fiftieth anniversary of William H. Dean and his wife, which was celebrated by many friends of the aged couple in the Church of Christ in Henderson, Mich., on December 9. Visitors from different parts of the state and other states were present. An interesting program was rendered, and the following ministers took part: C. M. Keene, R. R. Cook, W. L. Demming, E. Sias and W. J. Borden. Mr. and Mrs. Deane came from Canada in 1860 and for a number of years he has been an elder in our church at Henderson.

—W. H. Kern, of Barry, Ill., after congratulating the Editor on the complete recovery of his health and on the stand the paper has taken in reference to recent issues says: "Keep up the good work for unity among ourselves. What a power in the world we can be in the hands of God for the conversion of this world, if only we are all large enough to respect one another's opinions and keep the unity of the faith!" If these conditions existed there would be no limit to what God could accomplish in us and through us. To bring about such conditions has been, and is, the steadfast aim of THE CHRISTIAN-EVANGELIST.

—The new Christian Church at Oceanside, Cal., was dedicated December 6, by Grant K. Lewis, who remains to assist Oscar Sweeney, the pastor, in special meetings. Prof. B. P. Stout, of Philadelphia, one of the best known singing evangelists, is leading the music. The membership of the church was only thirty-three at the time of dedication, and every department is in a hopeful and growing condition. William Woodruff, the superintendent of the school, is planning organized classes and other improvements. Building plans were suspended while a union of the Baptists and Christians was being considered. As this was not apparently practicable, the building project was pushed.

—Rally Day at Fruita, Cal., was a great occasion for the new church. There were 103 in attendance at the Bible school, while a large audience heard a good sermon on "Put First Things First." A number of members and friends ate dinner in the tabernacle. The evening service was in the hands of the school, and a splendid offering was received. Joseph Bogue, the minister, says it means much to have a superintendent who knows how, and who has a mind to do. Mrs. Lee Davis has charge of the school, and made a great success of this day. The Baptist minister and his people participated in the service. Brother Bogue recently had the pleasure of baptizing a young lady in the Grand Junction Church.

—A. M. Chamberlain writes that his father, A. B. Chamberlain, so widely known in the brotherhood as one of our ablest ministers, died on the morning of Dec. 19, after three weeks' acute progress of heart debility. He was nearly seventy-eight years of age, but was actively engaged in pastoral duties at Throopsville, New York, until less than a month ago. His ministry covered a period of nearly a half century. His son writes of him: "He never hesitated to endure hardness as a good soldier. He was content with his wages. Those who were close to him in life and death feel that he earned promotion. That which he preached for fifty years did not fail to give solace both for him and us when the time of his departure was at hand."

—Many of our readers remember with affection Brother John Burns, for many years in the publishing business in this city. He had had the misfortune to have both his feet amputated, and for some time has been in the Jewish Hospital in Philadelphia, where he is receiving every care. In a letter from his son, Walter S. Burns, under date of December 15, he writes: "Father takes great delight in receiving THE CHRISTIAN-EVANGELIST and seeing the progress that the church is making. His health is remarkably good, and he sends the kindest Christian regards to all his friends." His son is the Financial Attorney for Investment Securities, and has his office in the Drexel Building in Philadelphia. The Editor had the pleasure of meeting him and his good wife at church during his recent visit in that city.

—A. H. Seymour, Arlington, South Dakota, reports what he says is believed to be the first church institute ever held among the Disciples of Christ in South Dakota, which was held in the Highmore Church, December 15, 16. W. M. Roe, who is pastor of that church, arranged for the institute, and was chosen to preside over it. There was an interesting program in which G. W. Knight, pastor at Sioux Falls, W. S. Elliott, of Brookings, and J. E. Parker, corresponding secretary of missions in the state, and others participated, discussing practical topics covering the needs of the field. It was decided unanimously to make this institute an annual affair to be held in the central part of the state, and the hope was expressed that other sections of the state might be induced to hold similar meetings. We regret that the necessities of our space compelled this condensation.

—At the Temperance Convention of Missouri, an association was organized to secure the submission of a constitutional amendment to the vote of the people of Missouri prohibiting the manufacture and sale of intoxicating beverages. An interesting meeting of this association was recently held in St. Louis, and at the executive session, committees were appointed and plans perfected for a general forward movement all over the state. We understand that the legislation is to be asked to enact a city, district and county unity option law, and, also, for the submission of a constitutional amendment to the vote of the people. If the legislation will not submit such an amendment, Dr. W. B. Palmore informs us that the association will at once proceed to secure the right number of signatures for its submission through the "initiative and referendum." Charles M. Hay, of Fulton, Mo., is the corresponding secretary, and President Million, of Hardin College, Mexico, Mo., chairman of the executive committee.

—P. C. Macfarlane, having taken up the work in connection with organizing our business men for Christian work, necessarily had to resign his pastorate at Alameda, Cal., which has been one of the most successful works on the western coast. Though this church's burdens are heavy, it is united and thoroughly equipped for work. It has just called H. J. Loken, of Colusa, one of our best educated men in the west, and a practical, consecrated worker. He is a graduate of the University of California, making in his closing examination the Phi Beta Kappa, the admission to which rests solely on the basis of distinctive scholarship. Brother Loken, who will take charge of the work at Alameda about January 15, also did post graduate work at Harvard, where he won the Billings prize in oratory and sermonizing. Brother Macfarlane, who has become known to the wider brotherhood through his energetic work on behalf of the San Francisco fund, will preach his farewell sermon to his present congregation on January 17, and will locate in Kansas City, which will be the headquarters of the men's brotherhood movement, the first week in February.

The New Hope

Is the Best Remedy for the Drug and Liquor habits

Home Treatment can be administered

Correspondence invited. Address New Hope Treatment Co., 2712 Pine St., St. Louis, Mo.

Revising the Church Record.

In August THE CHRISTIAN-EVANGELIST published a plan proposed by the Hillside Church of Indianapolis for the revision of its church register, with a request for criticism and suggestions from the Editor and readers. Profiting by these criticisms and suggestions the elders modified their plan somewhat.

A letter was sent to every one whose name was on the register whose address was known. After stating the mixed condition of the records owing to the fact that they had never been systematically revised, the letter continued:

In order that we may find out just who is interested in the church, and wishes to continue in fellowship with it, we call a "Covenant meeting" on Sunday morning, October 4, 1908. At this meeting the roll will be called of every one that is now on the church register; and a solemn covenant service conducted.

We request all who wish their names enrolled upon the new church register to be present to respond to their names at the roll call and to participate in the covenant service.

Please fill out the covenant card and bring it with you. If you can not be present at the service, on account of infirmity, absence from the city or other unavoidable hindrance, will you please notify the minister, Charles M. Fillmore, 1836 Commerce avenue, that he may report for you when your name is called. Please sign and return to him at the same time the enclosed "Covenant Card," that you may thus share in the covenant service in spirit, even though absent in body. We also ask you, wherever you may be at the hour of the covenant service, to offer special prayer at that time for God's blessing upon Hillside Christian Church.

If you are not present at the "Covenant Service," and fail to sign the "Covenant Card," will we not be justified in believing that you do not wish to have your name recorded upon our new church record?

Hoping to greet you at this service, which we believe will mark the beginning of a new era in the history of our beloved congregation, and asking that you be constant in prayer for God's power and wisdom to be given us abundantly for his service, we remain, in humility and faith. [Signed by the Elders.]

The covenant was as follows:

By the grace of God, I hereby covenant with the members of the Hillside Christian Church, Indianapolis, Ind., to continue steadfastly with them in the teaching of Jesus, in the fellowship, in the breaking of bread and in the prayers.

As the Lord prospers me I will lay by in store that on the first day of the week I may regularly contribute to the support of the Hillside Church.

The covenant service consisted of a carefully prepared and printed program of responsive scripture readings, songs, etc. [A copy of this will be sent to any one inclosing postage for it.] Its rendition proved very impressive, preparing the people for a solemn and sincere participation in the roll call that followed.

One hundred and seventy-three people responded either personally or by letter. Still others reported at night, and still others during succeeding days. The elders took the list of those who did not respond, are visiting those who live in the community, and writing to the nonresidents and recommending to them that if they are not going to return to the Hillside neighborhood they ought to take letters and identify themselves with the churches where they live. Several have written for letters.

As a result we expect to have a bona-fide list of members on January 1, and among other things we will meet some of the Centennial aims. Among other things we will have "All the Church in the Bible School and as Many More." It is the unanimous opinion of our board that our plan is a success. Chas. M. Fillmore.

Indianapolis.

A Great Beginning of a Great Work in a Great Territory

The launching of the Arizona missionary work was a success beyond our hopes or expectations. When the writer went to Long Beach last August to spend his vacation and attend the Southern California and Arizona convention, he went determined that steps should be taken, looking toward the organization of the Arizona churches as a district of the Southern California and Arizona Society, with its own officers and board of control, to do definite work in Arizona. To this end a convention was called to meet in Tucson November 26, 27 and 28, for the purpose of organization. Meanwhile the writer wrote hundreds of personal letters to the churches and isolated brethren all over the territory, getting information about scattered brethren, urging attendance at the convention and asking for funds to support an evangelist to go into the field. As a result of this effort and the co-operation of the Arizona preachers, the report at Tucson showed more than $500 raised and considerable more in sight. The pledges as reported, though incomplete in each church, are as follows:

Christian Woman's Board of Missions	$100 00
Tempe	138 50
Phenix	100 00
McCabe	48 00
Douglas	44 00
Bisbee	42 00
Miss Sarah Gilman, Blackwater	25 00
Brethren of Mesa	15 00
Total	$512 50

We hope the completion of the canvass in the churches will add $200 or more to this. Then when the May offering is added to this we will feel perfectly safe in employing an evangelist to go into the field and establish churches.

The convention met at Tucson as planned and was a success from start to finish. W. H. Salyer, of Tempe, was elected president and W. Wilson, of Tucson, secretary. The program was carried out with as great vigor and enthusiasm as though there were a thousand delegates present. Mrs. Reba B. Smith, of Whittier, Cal., president of the Southern California and Arizona C. W. B. M.; Grant K. Lewis, of Long Beach, Cal., corresponding secretary of the California Missionary Society, and E. W. Thornton, Sunday-school specialist of California, all gave of their best to the program and business of the convention. All who know them would understand that that with which they are connected would be a success.

Brethren Lawrence Williams, of Phenix; W. E. Spicer, of Bisbee; A. B. Carpenter, of Douglas, and the writer, all had places on the program, which they filled to the credit of our cause in Arizona. The brethren decided not to cumber themselves with a constitution, by-laws and other unnecessary trappings at present, but to carry on the work for the next year, under the direction of an executive and advisory committee. To this end resolutions were adopted as follows:

1. That the Arizona Churches of Christ support an evangelist to work for the permanent establishment of Churches of Christ in Arizona.

2. That "all things may be done decently and in order," we recommend that an executive committee of five, who live near together, be appointed for the ensuing year, to consist of a chairman, a secretary, treasurer and two others; and an advisory committee of corresponding members consisting of one member from each church; and the corresponding secretary of the Southern California and Arizona Christian Missionary Society, and one member of the C. W. B. M.

3. That the brethren be asked to contribute to the support of the evangelist, and that audited reports of all business matters be supplied the churches.

The executive committee appointed to have this work in charge for the ensuing year was as follows: Chairman, J. M. Stewart, Phenix; corresponding secretary, W. H. Salyer, Tempe; treasurer, L. A. Brewster, Tempe; Lawrence Williams, Phenix; F. M. Avis, Phenix.

The corresponding members are: Grant K. Lewis, Long Beach, Cal.; Mrs. Reba B. Smith, Whittier, Cal.; W. S. Austin, Tempe; A. B. Carpenter, Douglas; I. Wallace, Bisbee; T. W. Ballenger, Tucson; Berry Hall, McCabe.

We aim to engage a good evangelistic pastor and put him to work in some of our needy fields and keep him there until a church is finally planted, and a settled minister on the ground; then send him to the next point. To this end the executive committee is in correspondence with such men as have been suggested.

W. H. Salyer,
Cor. Sec.

Sentinels of the Rockies.

(Dedicated to Colorado.)

BY ELDER A. L. FERGUSON.

O the glory of the mountains
Like the billows of the main,
Lifted up in awful grandeur
From the border of the plain;
Silent sentinels of the Rockies
Pike, and Gray and Long, they stand,
Crowned with diadems of glory
Set by God's almighty hand.

Towering high above the wildness
Of the canyon, vale and plain,
Standing like great mountain monarchs
As in solitude they reign;
Types of Hattin and of Hermon
Which our Lord immortal made,
Glorious Son of God eternal
Who in Joseph's tomb was laid.

Storm-clouds roll upon your summits
Like to armies from afar,
Strong battalions, deep-toned thunders
Fiery lightnings red for war;
Then the Artist of the heavens,
Paints a scene of glory bright
Blending all the hues of sunset
In a picture of delight.

Mighty Sentries of the Rockies
Glorified with beams of light,
While below thee in the shadows
Stand the foot-hills in their might;
Lofty, lordly in your bearing,
Girt with clouds from out the sky,
All unmoved by streams of commerce
While the trains go thundering by.

Colorado! Colorado!
Grandly do thy mountains rise,
Beacons of a noble statehood
Ever moving toward the skies;
Lifting serf and slave of Orient
From the darkness and the crime,
To the pedestal of manhood!
Truly this is work sublime!

Herald forth to all the nations
That great boon of liberty,
Let this be our world-wide message—
God made man forever free;
Glorious heralds of the morning
When a race redeemed shall stand,
Joined in sweet and holy friendship
In the parliament of man.

Colorado Springs.

The Prudential Girl of 1909.

The 1909 Prudential Girl calendar has just been issued. The picture on the calendar is reproduced in twelve colors from an oil painting by Albert Lynch.

The 1909 Girl is unusually attractive and portrays the true Prudential spirit shown when a person takes out life insurance to protect the home. She is sincere and homelike, honest and beautiful.

With soft blue eyes, strongly marked eyebrows, a well-moulded nose, full red lips and a mass of dark chestnut hair, the 1909 Prudential Girl is sure to attract the public as well as win a prominent place in the homes of the Prudential's millions of policyholders.

On the back of the calendar is a complete list of months and days for 1909 and a statement that you should protect your home through life insurance in The Prudential.

The Company announces that a free copy of the calendar will be sent to any one who writes to the Home Office, Newark, N. J.

Tithing Membership at Baltimore.

The greatest thing which has occurred in the nine-months' history of this work was seen last Sunday. We called for volunteers who would say, "I will go anywhere Jesus wants me to go—to the mission field, to the ministry, or remain where I am; Jesus' will shall be mine." We designated certain seats in the front of the church. They were filled, then others, and others. We counted when they had come; there were nine. Two more told me afterwards they would go. This was eleven. Five of the eleven were baptized under the present ministry. Three of these will leave at once and enter the School of the Evangelists, and one will enter the Indianapolis training school as soon as it opens. Others will follow from time to time.

We opened the work here nine months ago. There were no members then; now we have 95. Of these eleven volunteer to go anywhere. This is better than one in ten. We feel that we have tithed our membership. Let every church tithe its membership—a splendid aim for our Centennial.

Nelson H. Trimble,
Martha S. Trimble.
Ministers.

Christian Center, Baltimore, Md.

The New Home for the Children of Our Missionaries.

No doubt many are already planning to make special gifts to worthy causes before the close of our first century. One of our youngest national interests asks your assistance that it may be founded on a self-maintaining basis before our Centennial next fall.

It has always been the case that children of American parentage could not remain long in the heathen lands where missionaries labor. Climate, heathen conditions and lack of opportunity for education make it necessary to bring the children of missionaries back to America. A home must be provided for their care. Our religious neighbors have long since established such homes. We have reached that stage in missionary growth where the same provision must be made. Action taken at the national convention at San Francisco authorized the Foreign Society to establish such a home. Hiram, O., was selected as the location and it was made a memorial to the lamented G. L. Wharton, our first missionary to heathen lands.

This home asks you to help it but once and that to build it and provide a small endowment. The missionaries will pay for the board and clothing of their children. Your contribution will go to a permanent work to do good through all the years to come. These are children of heroic parents who have sacrificed enough. We can and must relieve their heartache and anxiety for their children. William Remfrey Hunt took his little girl to England and put her in an English home because our home was not ready when he and Mrs. Hunt returned to China. This ought not to be.

The home can not be established without funds. Part of the $25,000 needed has been provided. The local committee having the work in charge must have the money or the assurance that it will be forthcoming within a year. The committee consists of well-known brethren, some of whom are among the largest donors to this work. They are: President Miner Lee Bates, Hiram; A. R. Teachout, treasurer O. C. M. S., Cleveland; S. H. Bartlett, formerly secretary O. C. M. S., Painesville; John E. Pounds, Hiram, and W. H. Cowdrey, Cleveland. The home will be owned and controlled by the Foreign Christian Missionary Society.

Will you not help the work? Send a contribution or the promise of one at once so that the committee may know what to count on. The contributions have ranged from $1,000 down to small sums. Every contribution helps. Send or promise what you can. Remember we ask aid but once from you. Send your offering or pledge to the Wharton Memorial Home, Hiram, O., or write to me if you wish to make inquiry.

F. W. Norton,
General Representative, Hiram, O.

An Ambition Realized.

It has been the desire of the Board and the Corresponding Secretary to put a state worker in each of the seven districts. In every annual report since the state was redistricted, this has been set down as one of the supreme ambitions. We are happy to say that this is to be no longer a dream, but a reality. Beginning with January 1, each district will be supplied with a man competent for the work in hand.

First District, Kansas City, F. L. Bowen, supported by the Kansas City Mission Board; 2nd District, W. S. Hood, Clinton, a living link, supported by one of our faithful men; 3rd District, E. H. Williamson and wife, living link, supported by South St. Church, Springfield; 4th District, Horace Siberell, Cape Girardeau; 5th District, St. Louis, G. E. Ireland; 6th District, G. L. Harbord, Monticello; 7th District, the man chosen, but arrangements not all complete, and his name is reserved.

Besides these we have Joseph Gaylor, Springfield, as State evangelist, his territory being state-wide; J. Jones, evangelist, in Pettis and Benton Counties; J. H. Jones, Ash Grove, evangelist in the Bolivar District. This makes ten men besides the missionary pastors that we are helping in various parts of the state. Your Board has been urged time and again to take this step, but hesitated because of the lack of funds. It has been so strongly urged that if the Board would have faith enough to take the step, the brethren would supply the funds, that the move has been made. Now, what will the churches do about it? Will they give us the support needed to sustain this move? We put it up to the ministers and churches to endorse this step that has been taken.

The men selected for the new places are first class in every respect. Brother Harbord is especially commended as one of the best all around men your Board has been able to secure. He comes to the new work asking the generous support of all his brethren in the Sixth District. The new man for the Seventh District will, we are sure, meet the approval of all in that territory. The others in the other districts you have known for years and love them for their devoted service. Brother Gaylor, as evangelist at large in the state, enjoys the confidence of his brethren everywhere, and by his splendid service in the past, has won an enviable place in the affections of our whole people.

Surely with such a body of workers we may expect great things in state missions in Missouri this year. But again let us say, that finally the success of the whole scheme is in the hands of the Missouri brotherhood. The Board has the largest faith in the brotherhood that in this Centennial year they will give hearty and practical endorsement to this long step forward.

T. A. Abbott, Cor. Sec.

Kansas City, Mo.

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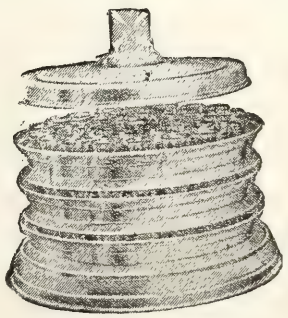

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Why College Men Do Not Go Into the Ministry.

Under the above title, Dr. Shailer Mathews, dean of the Divinity School of Chicago University, fronts a problem before all religious bodies. From fifty-six letters received from Yale, Brown, Amherst, Harvard, Bowdoin, Dartmouth and University of Chicago Y. M. C. A. men, the following deductions were made: (1) There is in our colleges a growing anti-ministerial atmosphere. (2) There is a growing distrust of the church as a social institution. (3) There is a lack of heroic abandonment on the part of young men to a calling of self-sacrificing service. (4) There is a suspicion that a man can not have freedom of thought in churches and that he can not honestly think and teach inside the limits set by the authoritative creed of a given church. (5) The evidence of the decrease of religious faith on the part of these young men is all but absent. In all, the conclusion is that the church does not appeal to them as furnishing a career.

The problem thus fronted can only be solved, writes Dr. Mathews, by concerted effort: (1) To place before them the legitimacy of the ministry; (2) To bring about a deepening of their spiritual lives to the point of surrender of financial and other advantages; (3) to appeal to the heroic elements in their characters; and (4) to emphasize the opportunities and call of the ministry along the same lines as those which have been followed by the advocates of the volunteer movement. C. M. W.

Connellsville, Pa.

The Need of a Book and Tract Fund.

The Disciples so far have failed to meet a great responsibility. They certainly have no reason to be ashamed of the plea they are making; but they have, perhaps, depended too much upon its inherent strength to work its way to the public conscience. Success in any great enterprise is achieved only through wise and efficient means. Now it must be evident to every thoughtful Disciple of Christ that thousands of the more intelligent people can be reached only through good books. This is the day of the library. But what are we, as a people, doing to supply these libraries with such books as will disseminate the great principles for which we contend? Furthermore, are we using the only means by which many thoughtful people can possibly be influenced by sending them books to read?

What we need, just now, more than anything else, is a fund that will enable us to select the best books and tracts that have been written by our brethren and send these to such persons as may likely be influenced to accept the principles of the plea we are making. If a selection could be made of some of the best books that have been issued, and these could be sent to every minister in the United States, the result would be incalculable for good. It is scarcely probable that a fund can be supplied that will reach this end at once, and yet something can immediately be done in this direction. I propose that we begin the accumulation of a fund, the interest of which shall be used for the purchase and distribution of our best books and tracts. Even if $10,000 can be secured, this sum would be a beginning, and if it should never be larger, it would accomplish a great deal. I hope, therefore, there will be no delay about this matter. Let us raise that amount at once, and let it be placed under the control of a wise board of managers, to be selected by the donors, the details of which may be arranged just as soon as the fund is secured.

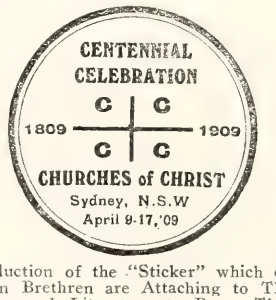
I propose, therefore, to contribute myself $100 to this fund, and may give even $500, if this matter is taken up cheerfully by others. No one shall be bound to pay the promised subscription until at least $10,000 has been secured in pledges. Who will answer this call? Send your pledge either to the Editor of the paper in which you see this notice, or to me, and your pledge will be announced from time to time so as to encourage others to do likewise. In my judgment this is the most encouraging opportunity to do good that now offers itself to our brotherhood. I hope that the amount I have indicated, as necessary to secure the pledges made, will be more than quadrupled in a very short time. Speak out, brethren, at once on this all-important subject. W. T. Moore.

Columbia, Mo.

The Centennial in Australia.

To the Editor of THE CHRISTIAN-EVANGELIST:

Dear Brethren—Your readers will doubtless be interested to learn that the proposed Centennial celebrations of the Australian Churches of Christ are now taking definite shape. The local interest is strong, and brethren far and wide are signifying their intention to be present. To many living in your land of big things, it may be news that Australia has a "far and wide," but I should like to point out that it is equal in area to the United States of America. Extreme west to extreme east is a journey of seven days. Its northern coast stretches into the tropics just ten degrees from the equator. Its southernmost point is within a few days' sail of the eternal snows of the Antarctic. Within this area is embraced a land of unlimited possibilities. Thousands of square miles of pasture lands supporting millions of the best wool-bearing sheep in the world—wheat lands that are already yielding their surplus of golden grain for the sustenance of the nations without—mountains of iron-stone waiting future generations—rocks and mines that have already given up untold wealth in gold, silver, copper, lead and coal. We



A Reproduction of the "Sticker" which our Australian Brethren are Attaching to Their Stationery and Literature to Boom Their Centennial.

can show you snowy solitudes, beautiful farm lands, vast plains scorched by the sun and thirsting for the population necessary to make immigration profitable, coastal scenes of surpassing beauty and cities that would do credit to any of the older countries, but the center and pick of the lot are to be found in and around Sydney, the city of our Centennial celebrations. Your visiting fleet has come and gone. Your "Jackies" have seen for themselves. Thousands of post cards have borne graphic testimony to the beauties of this land. Why not come and confirm the evidence for yourself?

But we have higher reasons for inviting you. We want to see you face to face—to talk with you of our common cause—of our victories and our failures—of our common Lord and of the home beyond. We want you to help us to make known the fact that around this planet of ours runs an unbroken bond of Christian kinship.

Among our visitors we expect C. R. Scoville. We shall be interested to see how this champion of soul winners succeeds under the altered condition in Australia—for he comes to work and expects a rich harvest.

The unique occasion will, we hope, attract visitors from all parts and all continents be represented. The state conference to be held on and around April 9 next will be a particularly large one. Then follows the Australian Federal conference, commencing on April 14, in connection with which the celebration meetings will take place, culminating in a grand united communion service. Such are the plans we propose, under God's providence, carrying out. We look to you to assist in their successful accomplishment. If you are coming, please notify the conference secretary, A. E. Illingworth, Denison street, Woollakra, Sydney, as early as possible—otherwise it may not be practicable to arrange for your free accommodation during the conference. If you can not come, please send your greetings. We want particularly to hear from Australian members of the churches who have taken up their residence in your great land, and from those of your number who have at any time had fellowship with us in our work. It will do us good to know that they and you have not forgotten us on this great occasion.

Alan Price, Press Agent.

Hurtsville, Sydney, N. S. W.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., Dec. 26.—In a twenty days' meeting at Bushton, Ill., 78 added, 36 in last two nights; Marks, singer.—E. A. Newby.

Special to THE CHRISTIAN-EVANGELIST.

Ottumwa, Iowa, Dec. 27.—Our great revival here is eight days old; 144 added; 42 added to-day. Great crowds at all services; house packed to limit to-night. Pastor Otte and church hard at work.—Wilhite and Gates.

Special to THE CHRISTIAN-EVANGELIST.

Washington, Pa., Dec. 27.—Evangelist George L. Snively and Altheide in great meeting; great crowds through the holidays. Twenty-three added to-day, 102 to date; church happy; meeting continues.—Ellsworth A. Cole, minister.

Special to THE CHRISTIAN-EVANGELIST.

Trumbull, Neb., Dec. 28.—In good meeting here for holiday season. On account of cancelled date, have some open time following this meeting. Write or wire us here at once.—Cooksey and Miller.

Special to THE CHRISTIAN-EVANGELIST.

Beaver City, Neb., Dec. 28.—James Small is here with us; great crowds. Church voted for publication of his sermons on our plea and the prayer of Christ in John 17. Ernest Boyd, of Chicago, leading song service.—F. D. Hobson.

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NEWS FROM MANY FIELDS.

Illinois.

J. N. Harker goes from Eureka College to take the new mission work in Montgomery, Ala. It is under the auspices of the Alabama State Society and the A. C. M. S., and has a splendid prospect before it.——Alva W. Taylor assisted in a meeting for the Mt. Zion church, near Eureka, Ill. Prof. Radford, who has preached for this church much of the time for the past thirty years, has just ordained their newly-elected elders. This is one of the few old country churches that remain vigorous. Though not large in numbers, they keep a live Bible school for their own and their neighbors' children, and have preaching each Lord's day morning.——The Volunteer Missionary Band of Eureka College now numbers nineteen. They are a splendid band of young people. They are visiting the neighboring churches on Sunday evenings and talking missions, using the slides furnished by the Foreign Society to illustrate their message. Their enthusiasm and the living example of their presence makes their work very effective.——W. F. Turner, of Joplin, Mo., has accepted a call to the Central Church, of Peoria. We welcome him to the state most cordially and predict for him a useful and successful pastorate with the vigorous church at Peoria, where such excellent men as G. B. Van Arsdall and Harry F. Burns were his predecessors. He has the inspiration and well wishes of these two men to help him in the work.——J. Harry Bullock, of Footville, Wis., is the new state superintendent of Bible school work, and has begun the publication of a live little journal to help the work. Wisconsin needs more vigorous young men like Brother Bullock to give of time and talent to missionary work. The field is great but the workers are few.——Elmore Sinclair, of Watseka, assisted Lewis Starbuck in a meeting at Pittwood, Ill.

Nebraska Secretary's Letter.

Four have been added at Verdon that have not been reported. A. L. Ogden is preaching there half time. This church has made a decided gain in its state offering this year. Such a healthy missionary growth presages a spiritual and material growth at home.

Bible School Evangelist Hall spent Lord's day, December 13, with the South Omaha church and school, where F. T. Ray ministers. He went to Murray on Monday. His direction will be westward after Christmas.

One added recently at Blair, D. M. Sayles, preacher. Brother Sayles is taking a medical course in Cotner Medical College.

Evon Forell and L. W. Ogle are now in a meeting at Holdrege. They have moved from the small church building they began in and are now in the court house. We hope this effort will result in a permanent organization in that thriving city of four thousand people.

State Evangelist Gregg is at Dorchester and Mitchell at Cook.

E. L. Kechley visited Ord on December 13 and H. M. Johnson supplied at Ulysses. The Ord brethren gave Brother Kechley a call to that work, which we hope he will accept. He has a call from an Iowa church also. Doubtless he will have decided this matter before this is read.

The secretary visited Murray on December 13 in the interest of the state offering and of the church. They have had no regular preaching since Brother Lucas left them, but are now looking toward the calling of a man either to locate or to supply for half time. This church has a good house, well appointed and located, as well as a parsonage.

The first half of our missionary year is nearing its close. The returns from the November offering have been fine, though some have reported offerings that have not yet been remitted. It is urged that all these be sent in immediately, or at least before the close of the month. If we can have all this in hand at the time of the January board meeting, it will help to determine the work of the next half year. Then there are a good many of our churches that have thus far not been heard from in this matter. Some have been engaged in meetings, but we need now to bring up this matter. We have engaged in a large undertaking in attempting to raise $5,000 ourselves this year, and nothing less than a full co-operation of all the missionary churches in the state will enable us to reach this amount. Nor will it be sufficient to merely take a basket offering. A perfunctory mention of the cause and its needs means a small offering. We believe that this work has made a record that entitles it to the hearty support of all preachers and churches. Remember that 700 were added to our weak churches last year by our workers, three new churches organized, as many Bible schools and three Christian Endeavor societies, besides the pastoral work done and the wounds healed; that the time put in amounted to the labor of one man for six and one-half years; that the work done was not in the easy and favorable fields, but in the distressed places, where work is difficult and additions come slowly; that all this cost our State a little over $3,000, including special living link offerings of $475. What church is there that would not think it money well expended to add 700 to its membership by the payment of $3,000? If we add the money received from the American Christian Missionary Society and the Christian Woman's Board of Missions, the total cost would be less than $4,000. We are asking for about 35 cents per member of those in our active churches; less than that in fact. Have you given yours? If not, have you had the opportunity? Has the matter been presented in your church? If you have paid it, has it been sent in?

In District No. 8, where the brethren have suffered from crop failures as in no other part of the state, they have sent in almost the entire amount of their living link money, which means practically double the amount given last year for this work. This is in Southwest Nebraska, where we have only a few churches of strength, and none that are as able as in the central and eastern part. Such giving as this should stimulate those churches in the favored parts of the state to rally generously to this work. Just now their evangelist is doing work in an eastern county.

We appeal to those churches, Bible schools and Christian Endeavor societies that have made no offerings this year to do so at once. Send the money promptly to W. A. Baldwin, corresponding secretary, Bethany, Neb. Money from all departments should come to this office.

The brethren in the state will be rejoiced to know that the Lincoln First Church building and the one at Bethany are being pushed rapidly these days of good weather. Both of them will be fine workshops for the congregations occupying them. The Lincoln church meets in the auditorium, but will soon be in their own basement. Bro. H. H. Harmon is the preacher. Brother Pritchard still meets his large congregations in the chapel of the university.

The state board will probably meet in Lincoln on January 5. Possibly it may come a day or so later, but that date is the beginning of the Bible School institute, to be conducted at Cotner University by Marion Stevenson, of St. Louis, and will enable the members of the board to remain for the rest of the week at least. This will be a feast of Bible instruction and workers' methods. The superintendents and teachers of our schools should make plans to attend.

W. A. Baldwin.

Santa Barbara, Cal.

Our meeting of three weeks came to a close recently with 24 added—all confessions of Christ but four. I think as many more would have been willing to accept Christ and unite with the church if parents had not been opposed or indifferent. In twenty-five years' ministry I never saw before so many children and young people hindered by parents. It was indeed disheartening. The hearing was fine throughout the meeting. So was the spirit of co-operation on the part of the churches. Prof. Stout's singing charmed and helped all. He greatly endeared himself to the people of Santa Barbara. Our Teacher-Training class, taught by Prof. H. D. Williams, numbers about 65 enrolled.——Our Intermediate C. E. is planning to raise a fund to meet the expense of a mission among the 3,000 or 4,000 Spanish in this city. Such a work was started about a year ago and permitted to lapse for lack of support. It is greatly needed.——There is an effective organization here among Christian people to evangelize and cheer and help the sailors at this port.——Santa Maria, in this county, is about to call a minister to serve the church. Lompoc has a church building, some members, but no preacher.——Just about 50 new members added here since I came August 15.

Sumner T. Martin, minister.

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Our offering for New York state missions will reach $50.——We observed Rally day and Children's day for home missions in our Bible school. There were 166 in attendance. The offering amounted to $12.50.——We have purchased a splendid new organ for the church, and substituted stained glass for the plain windows in the Sunday-school room. The windows of the main building will receive the attention of the improvement committee also.——Our workers' training class meets every Thursday evening. Special addresses on timely topics are a feature. Rev. E. B. McGhee (Presbyterian) recently addressed the class. Secretary McKee, of the Y. M. C. A. is our next speaker. ——We began a series of seven Sunday evening sermons on "The Day of Rest," which are being well received.——On Nov. 15 we organized a fine Junior C. E. Mrs. H. W. Lord is the superintendent.

J. Frank Green.

Indianapolis Items.

Indianapolis has been moving along with the rest of the world. We have had two evidences of the growing spirit of fraternity which is reuniting Christendom. On Thanksgiving Day, Dr. Taylor, pastor of the First Baptist Church, preached the Thanksgiving sermon in the Central Christian Church on the invitation of Dr. A. B. Philputt, the pastor. Brother Philputt attended the joint congress in Chicago and acted immediately on his return.—A dozen of the leading denominations have united their laymen in a week of prayer for and by men. The movement inaugurated by prominent Episcopalians was taken up enthusiastically. Prominent laymen from various denominations spoke from night to night. Brother S. M. Cooper, of Cincinnati, spoke for us, and it is needless to say that none of us was in the least ashamed of "our man."——Brother W. H. Smith of the Fourth Church, together with his splendid workers, has started a mission at East Tenth and Rural street in a populous residence district not covered by the ministry of any of our churches. The prospects are very bright for this new cause.——After seven years of faithful and efficient service Brother Austin Hunter has resigned at the North Park Church. Brother Hunter is highly esteemed for his work's sake, and we hope to retain him at some work in the city. ——The Third Church will celebrate its fortieth anniversary January 3. We have departed from the usual plan for mid-week meetings and so far all are delighted with the innovation. Instead of the usual topics recommended by the Prayer-meeting Committee, we take the topics arranged by Josiah Strong for the American Institute for Social Service. The course is systematic, practical and thought provoking. After a few minutes spent in devotion, I usually give a brief lecture, which is followed by a free discussion, in which any who care may participate. Dr. Strong has written that we have the largest class in the United States, and we are trying to make it the best. Every preacher ought to have these studies for his own edification, even if he does not conduct a class.——Dr. Royal J. Dye, of Bolenge, West Africa, was in our city a few days and was kept as busy as W. J. Bryan, making addresses to every class of audiences. As one of our brethren termed him, "he is the greatest live wire for missions and of missionary passion we have among us." It seems he should be divided, one half "going back to Africa" and the other half should remain in America and be kept busy converting half-baked Christians to the gospel of missions. We can hardly spare him and Africa needs him.——Butler College has more men than women in its student body this year. Her football team finished the season without a defeat and the institution has more friends than ever. President T. C. Howe is deservedly popular with all who are in any way connected with the interests of the institution.——Brother Clay Trusty, the evangelistic pastor of the Seventh Church, has been in a series of meetings and about one hundred have responded to his earnest appeals.——Brother Winders is not entirely weaned from Missouri, and was recently again in that state holding a short evangelistic meeting. He is very much beloved in Irvington, where he is "just the man" for our college church.

H. G. Hill, pastor Third Church.

Puyallup's Greatest Meeting.

We recently closed one of the most successful meetings ever held in Puyallup, and perhaps on the west coast. The meeting ran five weeks, and resulted in 230 being added, 138 baptisms, 66 from other religious bodies and 23 by statement.

The evangelists who led in this meeting were David Eugene Olson, C. C. Curtis and Mrs. Nellie Callison, all of Eugene, Ore. Brother Olson is a power for good and is not ashamed to speak the truth in its purity and simplicity. Large congregations listened with rapt attention through the entire five weeks. Before the meeting was one week old, the house was too small for the crowds. A large tent was secured and added as an annex to the building, which gave room for about 1,200 and still there was not room enough.

The Gospel was not only given in work from the pulpit, but in song by Sister Callison's sweet and inspiring solos. Brother Curtis is a splendid song leader and music director. He led a chorus of 80 voices, including the children's chorus and an orchestra of ten pieces.

These brethren place great emphasis on Bible school work. There was an increase of from 135 to 256 in Bible school while they were here. All departments of the work have taken on great activity. Most of the young people who came in have also enlisted in the Endeavor work. Our meeting of the Endeavor, which I must mention, was called "Telegram Service." Eighty young people took hold, most of whom had just become Christians; fifty offered prayer.

A "Young ladies' missionary circle" was organized by Sister Callison, with 33 charter members. Thirty of our young people volunteered to consecrate their lives to the ministry. Some are already gone to "Eugene Bible University," Eugene, Ore., to prepare for the work.

Brother Olson established a Swedish mission. A number of Scandinavians have taken the stand for primitive Christianity. This will be led by Brother Holsten, a Swedish member who lives here, who came into the church from the Baptists during the meeting.

There is a bright future for the Church of Christ in Puyallup. There are now almost 400 members, and with Brother J. T. Eshelman as our minister and leader, we look for a greater work than ever before. Plans are already on foot to enlarge the church building. On Monday evening a reception was given the new members. At this time Brother Olson raised $1,000 toward the building. All the expenses of the meeting were met with free-will offerings.

Puyallup is a town of six or seven thousand people, located in a rich fertile valley between Tacoma and Seattle. The climate is mild and pleasant most of the time.

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New Zealand Letter.

The Dominion of New Zealand is not only leading the world in her land laws, old-age pensions and other meritorious legislative experiments, but is also found in the advance column in temperance reform. The triennial vote on no license was taken this month (Nov. 17), and the result has really overwhelmed the liquor party. The vote is taken by electorates, corresponding in some measure to the county unit; but the electorate has more or less flexible boundaries. The issues on which the vote is taken are three in number—continuance of licenses, reduction and no license. The issues are so arranged that each voter votes on any two of the issues. "Striking out the top line," therefore, counts for reduction and no license. A bare majority of the valid votes cast counts for reduction, and a three-fifths counts for no license. The no license people have a very taking song called "Strike Out the Top Line," sung to a popular tune, and it is usually sung with great enthusiasm at the close of the meetings. The liquor party have meetings, but they lack the fervor and music of the other side.

Before the present vote was taken there were six dry electorates. The vote of Nov. 17 shows that the six have reaffirmed no license, and nine new electorates have been added to the dry column. In three of the large centers (Dunedin, Auckland and Wellington) the public houses have been swept out of the suburbs and driven into the center of these cities. The public house in New Zealand ostensibly exists as a hotel, but in the residential areas it is little better than a grog-shop. The publicans read the handwriting on the wall, and accept the growing no license vote as nothing less than a notice to quit.

The no license vote has steadily grown from 1893, when it was 48,993, to 198,768 in 1905. The vote recently taken will approximately reach 230,000. If a bare majority carried, as in the United States, New Zealand could easily have total prohibition all over the dominion. The entire population of New Zealand is not much above 900,000. The women vote on all questions, and this accounts for the rapid growth of the no license movement. Many electorates fall but a few votes short of the necessary three-fifths, and it is confidently believed that at the next triennial, half, at least, of New Zealand will be dry.

Both parties fought hard, and the organization on both sides was well-nigh perfect. No detail was overlooked. The no license party conducted for several months educational meetings in the great halls and theaters. In recent weeks the interest has been intense. The students of this city (Dunedin) arranged a great demonstration, addressed by representatives of the student body. This was a master move, and was quite discomfiting to the liquor side. The liquor people had a very competent organizer and leader. He was formerly a Presbyterian minister, and has had a checkered career. He is discredited by the church, but still advertises himself as the "Rev. Wm. Thompson." Last year he visited the state of Maine, and found the conditions in Portland, to use his own word, "appalling," The figures he brought back were used to show how prohibition failed in Maine, and were constantly in evidence as a dreadful warning to the voters of New Zealand.

The writer was urged, as one who knew something of American conditions, to bear testimony to the effect of prohibition and no license in the United States. The Alhambra Theater was crowded the first night, and hundreds were turned away on the second night, when your scribe again spoke. The fact that Maine has had prohibition for over fifty years, and that recently the Republican convention refused to endorse the re-submission scheme were telling points which easily convinced the audiences that the people of Maine believe that prohibition is worth while.

Brother W. J. Hastie, our minister in this city, had a one-night debate with the liquor advocate. Another debate, in one of the halls, really ended in a small-sized riot. The feeling had become so tense that neither side could get a hearing. On the voting day the public houses and shops close at 1 p. m. The day was favorable, and it was interesting to watch the husband and wife go into the booth to vote, as well as groups of ladies, and on one occasion it was a young couple, each carrying a baby.

There was the best of good feeling by all parties. At night the crowds lingered on the streets until nearly midnight, watching the returns. The interest plainly centered in the no license vote, although the people were selecting a new parliament. This, however, was clearly a subsidiary interest.

New Zealand is distinctly the leading country in temperance reform in this part of the world, and offers, with its homogeneous population, an inviting field in which to test state-wide prohibition. That Dominion prohibition will soon be the issue no one can doubt.

Several auxiliaries of the C. W. B. M. have been organized since my arrival in the Dominion; and I have been able to deliver special addresses in several places, not only in our own, but in the churches of other religious bodies. I hope to be in the United States again early in March, 1909.

Dunedin, N. Z. E. T. Edmonds.

Akron, Ohio.

Everybody is happy in Akron as the Christmas season approaches. The First Church rejoices over the good meeting held by Brother Darsie for Walter Mansel in Columbus, where about fifty were added to the church in two weeks. The First church is planning for a great meeting under the leadership of Violett and Charlton early in January. The Broad Street Church is going forward in every line under the leadership of Loyd H. Miller. There are frequent additions to the church. They have about sixty in their training class. The Wabash Avenue Church has just closed a successful meeting led by Mitchell and Bilby. Nearly seventy were added. The church is to be left pastorless, however, with the close of the year, Brother Stahl being called to the church at Steubenville. We regret very much to have him leave us, but his work has been quite successful here and he goes to a larger field of usefulness. The work at South Akron, where the writer ministers, is in its most hopeful condition. We closed a three weeks' meeting November 22 with 46 added to the church, the whole cause strengthened and brought into the most favorable standing in the community. Mrs. Maud Miley, of Shreve, O., was our efficient leader of song and soloist. Her work as a personal worker is by no means the least of her efficiency. The work done by the members themselves is worthy of special mention. They were faithful during the month of October while we were preparing for the meeting. They took a systematic course in "personal work" during that time, and when the meeting began they were faithful to do what they had learned. Our Bible school was greatly helped, especially our men's class. The school has grown from a small school of about 150 to nearly 400, and yet we feel that our work is practically but begun. I am engaged for a meeting with the mission church at Orrville, O., in January. Brother Wm. Leigh, one of our men, is doing most efficient work as a singing evangelist, having just closed a successful meeting at Galesburg, Ill., with J. A. Barnett. He went from there to assist E. B. Barnes at Grand Rapids, Mich. Brother Leigh is worthy the confidence and esteem of our brethren and as a soloist has few equals among our singers. A Merry Christmas to all THE CHRISTIAN-EVANGELIST readers.

W. G. Loucks.

Georgia.

I am doing some work for the Northeast district boom. During the month of November I visited Antioch, Jefferson, Erastus, Harmony, Franklin, Union Ground, Bethany, Lamar, Maysville, Unity, Corinth, Loganville, Bethel and Conyers churches. Found them ready to undertake larger things for the Master. R. A. Hovious will remain in the Franklin field. W. A. Chastain, of Athens, will preach at Monroe (half time), Mt. Vernon and Jefferson. This means much for this important field. Arrangements are about completed to locate one of our best preachers in the Corinth field. This field is composed of Corinth, Loganville, Bethel and Conyers churches and is one of the best fields in the state outside of the cities. We expect every church in the district to have preaching. One more preacher is needed. Write J. H. Wood, Winder. The writer begins a few days' meeting at Baldwin first Sunday in December. E. L. Shelnutt.

Acworth.

North Carolina.

I closed my labors with the church at Winston-Salem on the last of November, having been with the church there three years and three months. They have some noble workers and liberal givers. I found a church of about 90 members, when I left they numbered 194. In that time there was a gain of 110, a net gain of 103.

The Bible school grew from 50 to 170 enrolled during last year, or 203 including the cradle roll. The church has a debt on the building of nearly one thousand dollars, which they paid the first year. The house has been much improved with new furnace, pews, carpet and piano, also new roof on the Bible school room. The amount raised and expended in three years was about $6,500. A special offering on the first Lord's day of the month was devoted to missions and benevolence. W. B. Hendershot, of Martinsville, Va., conducted the last meeting. There were 22 additions when I left, and 4 others had made confession. Some of them were not permitted to be baptized. Of these additions 9 were baptisms.

Brother Hendershot is minister at Martinsville, Va., with part of his time given to evangelizing. He is a young man. I need hardly say he is without doubt a coming evangelist. He only lacks opportunity for large meetings. He is also a good leader in song. Churches needing an evangelist write him.

I have had invitations to some fields. I want to find the one where I think I can do most good. I want a church where some one will be at work every day and every night in the week, and its doors are open every day. Mail will reach me addressed to Winston-Salem, N. C.

J. A. Hopkins.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

District of Columbia.

Washington, Dec. 18.—The Ministerial Association of the District of Columbia met December 14 in Vermont Avenue Church, President Dew in the chair. Present: Brothers Dew, Miller, Stuart, Oram, Thompson, J. A. Hopkins, Powell, Lutz, Middlekoph and Smith. Added since last report: Vermont Avenue, three by conversion and baptism; Tenth Street, two by conversion and baptism; H Street, one by conversion and baptism; Whitney Avenue, one by statement and four by conversion and baptism. Nineteen were added in the Lutz meeting which closed on December 13; Thirty-fourth Street, one by conversion and baptism.—Walter F. Smith, secretary.

Illinois.

Mulkeytown, Dec. 17.—Evangelist C. M. Smithson is assisting Thomas E. Israel in a meeting here.

Armington, Dec. 17.—We baptized a Methodist lady 84 years old, and a man of middle age, this week.—John C. Lappin, minister.

Barry, Dec. 21.—We have just closed a splendid meeting here wtih 23 additions and the church much revived and strengthened every way. One of our sisters died recently leaving to the church a very fine residence for a parsonage, and also a fund for the church.—W. H. Kern.

Camp Point, Dec. 18.—The writer recently closed a meeting at Kewanee, with W. A. Green. Ten names were added to the church roll, eight of whom were by baptism. Brother Green is greatly beloved there and deservedly so. He has wrought well and has been faithful. He will hold a meeting for Camp Point church beginning January 3, 1909. Camp Point and Pleasant View have become living linkers in Illinois missions. Bushnell is the point adopted. This is a good long step in the right direction. We rejoice.—H. J. Reynolds.

Indiana.

Summitville, Dec. 20.—We are on the victory side. A public reception in the church parlors Thursday evening to the 43 new additions. Last Lord's day was the banner day for our Sunday-school. We are preparing an elaborate Christmas entertainment under the efficient leadership of Miles F. Wood, the superintendent. The writer has been engaged every spare hour in evangelistic work; at present we are with Allenbaugh at Forest Chapel. Many have come to Christ. Great meetings at Anderson, East Lynne, Arrow Avenue, Concordia, Summitville and Forest Chapel. The old story of the cross, the Book and its theme, are the great influences that still lead men to the light.—George W. Winfrey, pastor-evangelist.

Kentucky.

Sturgis, Dec. 18.—There is a great meeting in progress at the Christian Church. Evangelist S. M. Bernard, of Madisonville, is preaching the old Jerusalem gospel in the most convincing manner, and men and women are thinking as never before. Twenty-two have been added to the congregation by letter and primary obedience and more will follow. Hundreds are turning out to hear this great man preach the gospel, and from all parts of the country.

Kansas.

Abilene, Dec. 7.—One confession yesterday morning. We begin a meeting January 1.—Clifford A. Cole.

Pleasanton, Dec. 10.—We held our own meeting this fall, with the home forces. The meeting closed Lord's day evening, resulting in fourteen added—8 by confession and baptism.—O. A. Ishmael.

Concordia, Dec. 10.—Closed our meeting here last evening with 12 added—7 by statement or letter, and 5 from other religious organizations, one of whom had been immersed. The minister, Harry G. Hedden, is a splendid co-worker and has an influence for good with all. Louis Epler, of Bethany, Neb., led the song service and did very efficient service.—O. L. Adams, Living Link Evangelist.

Elk City, Dec. 17.—I preached for the brethren at Cherokee, Kan., Dec. 13, morning and evening. There were two confessions, and one by letter at the morning service. I will visit them again in two weeks.—O. L. Sumner, minister.

Havensville, Dec. 16.—Elder J. P. Haner, of Moran, Kan., closed a three weeks' meeting here Monday night. The good accomplished is not measured by the 12 additions to the church. The whole community was stirred and aroused by Brother Haner's strong, helpful sermons. The meeting was largely attended by the members of other churches, and so much so that the meeting almost took on the dimensions of a union meeting. If you need a rousing meeting call Brother Haner.—F. H. Bentley.

Massachusetts.

Haverhill, December 8.—W. B. Blakemore, of Bridgeport, Connecticut, has just closed a two-weeks' meeting with the Church of Christ here. Unfortunately the time set for the meeting proved to be an improper one, for it was then that the hottest part of the temperance fight was being waged between the "license" and "no license" forces, and there was much to draw from the meeting. The seeds of the simple gospel were surely sown, and we trust for the gathering of the harvest in the future. The immediate results of the meeting were three additions—two by baptism and one by letter from the Methodists. The two by baptism were men, heads of families. This means much to our church, the only one of our people in this city of 40,000. Our growth here is slow, but step by step we are gaining ground and the future looks brighter.—W. R. Mains, minister.

Michigan.

Fremont, Dec. 11.—During the past month there have been four additions—two by confession and two from another religious body. Eight have been added to the Senior Endeavor, and a Junior Endeavor Society organized with 20 members.—A. R. Adams, pastor.

Benton Harbor, Dec. 18.—Three confessions since coming here a few weeks ago. We have some splendid people in the church, loyal and true.—T. W. Bellingham, minister.

Missouri.

St. Joseph, Dec. 10.—We have just closed a short meeting with home forces at Mitchell Park Christian Church, resulting in 18 additions.—C. A. Lowe, pastor.

Newton, Dec. 8.—We commenced our meeting on Saturday night. Large congregations with two additions last night.—Benjamin Matchett.

Boonville, Dec. 14.—Meeting closed here last night with 16 additions to this church—seven by letter and statement and nine confessions. The meeting was attended by large audiences in spite of some very bad weather. We were assisted by Prof. V. E. Ridenour, of Topeka, Kan., whose work was highly satisfactory.—J. B. Weldon.

Jasper, Dec. 14.—Just closed a three and one-half weeks' meeting, with E. H. Williamson and wife at the helm. The result was 23 added—12 baptisms and 11 otherwise. Brother Williamson and his wife are laborers worthy of their hire.—John A. Allen, pastor.

Ash Grove, Dec. 11.—I held a 15-days' meeting here with 18 added—nine confessions. My work with this church is starting out very hopefully. I am now in a meeting at Fair Play, with one confession to date.—J. H. Jnoes.

Joplin, Dec. 18.—On November 15 Thomas L. Cooksey, of Greenfield, Ind., assisted in the song service by J. Ross Miller, of Gas City, Ind., began a meeting with the Central Church. The congregation, under the leadership of its pastor, L. L. Combs, had for weeks been busy in a campaign of preparation, and a prayer-meeting was held every evening of the week preceding the commencement of the meeting. Dr. Cooksey is one of God's noblemen, a princely soldier of the cross. Brother Miller, a splendid young disciple, is associated with Brother Cooksey, and he captivated us all by his many virtues. His solos were tender and sweet, and he has few equals as a chorus director. The Central Christian Church, although only seventeen months old, now has a membership of over 400 as a result of this meeting; we go forth to greater and grander things in the name of our Master, with an abiding confidence that he will give us the blessings we shall deserve.—Horace Merritt.

Nebraska.

Peru, Dec. 14.—Knowles and Ridenour are doing a grand work here. Fifty-five added in 15 days. Scores and scores come an hour early but are turned away for lack of room. I have never had a better evangelistic team with me in my fifteen years' ministry. We continue three days.—L. A. Hussong.

Peru, Dec. 9.—We are in a great meeting here in the Peru mission church. Harry G. Knowles and Carol M. Ridenour are the evangelists leading us. Thirty-five have been added in eleven days. We continue with intense, favorable and undiminishing interest. The house is only large enough to accommodate about half of those who desire to attend. The town and state normal school are both deeply stirred. Knowles and Ridenour are true to the gospel and strong in their personality.—L. A. Hussong.

Ohio.

Geneva, Dec. 14.—I am spending a few days with the Geneva church. I find that F. M. Field has been an extraordinary pastor here. He is very successful in a very difficult field. We had 12 additions yesterday.—M. J. Grable.

Lyons, Dec. 14.—The meeting at Winameg closed last evening with nine baptisms, one by letter and one by statement. There was the greatest sectarian spirit displayed I have ever met in my work in the ministry. I expect to begin a meeting at Lyons, O., January 1, with A. L. Haley, of Butler, Ind., in charge of the song service.—A. C. Osborn, pastor.

Oklahoma.

Stillwater, Dec. 15.—The Church of Christ closed a very successful meeting recently. Virtes Williams has been the pastor here for the past eleven years, with the exception of one year. The meeting continued about fifteen days with the following results: Thirty-one by confession and baptism, five from other religious bodies, 13 by letter or statement. The church is in much better condition than is usually the case after one of the regular evangelists has visited the town. No one has "joined the preacher," as the phrase is sometimes heard. The various departments of the church are in good working order. The Bible school especially is a very effective institution. The total membership of the church is now about 475. This is due to the efforts of the well-beloved pastor.—C. L. Kezer.

Woodward, Dec. 9.—Ten added to the church here since last report—six by primary obedience and four by letter and statement, nearly all of whom were young men and women.

Pryor Creek, Dec. 9.—I closed a two-weeks' meeting with the brethren of the Old Union Church, Poseyville, Ind., a few nights ago, with seven additions—five by primary obedience. My friends may address me at Chelsea, Okla., until further notice.—Morton H. Wood, evangelist.

Sapulpa, Dec. 16.—This has been a happy and prosperous year for the church here. One hundred and eighteen new members have been received in eighteen months, and the Bible school doubled in that time. The church has also bought a new lot and will put up a modern church within a year, the present building being outgrown. This is one of the good working churches of the new state.—R. W. Tener.

Pennsylvania.

New Castle, Dec. 7.—The Third Christian Church has just closed a four-weeks' meeting with William A. Ward, evangelist, T. J. Due being leader of song the first two weeks. There were 33 added—25 by baptism. Since my coming here January 1, as minister, we have had 48 added.—J. F. Baxter.

Myersdale, Dec. 4.—I closed a meeting with the Second Church of Johnstown, Pa., last night, with 29 additions—23 by baptism. W. E. Reeves is the efficient pastor. It was a spirited, enthusiastic and spiritual meeting throughout. Brother Reeves filled my pulpit in my absence.—Charles W. Mahin.

Texas.

Dallas, Dec. 15.—Cephas Shelburne reports five additions to the East Dallas church on Sunday, December 13, making 14 since his last report, and 50 added to the church since his work began at Dallas.

Dallas, Dec. 15.—We had four additions last Sunday at the Central Church. I have been here seven Sundays as pastor, with 30 additions. Our audiences are fine, filling the church at the morning hour. We became a living link in state missions; also hope to do likewise in other fields. We have organized a city mission board and will call a city evangelist. The people are indeed a great people. M. M. Davis, who labored for the church for 18 years, gave his life for the work, or the greater part of it. A great work has been done in the past and we hope for a future that will be even greater. I am delighted with Texas.—J. O. Shelburne.

Abilene, Dec. 14.—One addition to South Side Christian Church by statement Sunday.—J. H. Shepard.

Utah.

Salt Lake City, Dec. 6.—Two by letter Sunday, the pastor, Dr. Albert Buxton, preaching.

Virginia.

Enon, Dec. 10.—Just closed a short meeting at Elpis Church with three additions—two by statement and one from another religious body. This church is sadly in need of a preacher.—W. L. Burner, minister.

West Virginia.

Hinton, Dec. 4.—We have just closed a very successful meeting here, with 15 accessions, the meeting having lasted ten days. There were eight by baptism, one from the Methodists, one from the Presbyterians and five restored. Ritchie Ware, of Beckly, W. Va., did the preaching. The church has been greatly helped in every way, and we regard this as one of the best meetings we have ever had.—F. H. Scott, minister.

Wisconsin.

Monroe, Dec. 11.—Evangelist H. Gordon Bennett just closed a very successful meeting with the church at La Harpe, Ill., with 78 added; several men, among them three drunkards. This church

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is one of the most aggressive in Western Illinois. L. G. Huff is the enterprising minister. He and his excellent wife are beloved by all. A local whisky fight is being waged, and Brother Huff and the church are foremost in the fight.

Ministerial Exchange.

"I want to make dates for evangelistic work after January 1, 1909. My terms are expenses and free-will offerings. I want a good singing evangelist for permanent work on same terms.—Address Levi S. Ridnour, Osawatomie, Kan."

"The Christian Church at this place has for sale cheap, a set of pulpit furniture. Write for photo, etc."—J. M. Ramey, Butler, Ind.

A first-class second-hand communion set, silver, with flagon and 11 cups and plates may be obtained at low price, by addressing T. C. C., 2712 Pine street, St. Louis.

After January 1, 1909, A. W. Conner will be free to hold protracted meetings or to conduct campaigns in the interest of boys and young men. Address him 413 Majestic building, Indianapolis, Ind., in care of Hackleman Music Company.

"Any church desiring a minister of experience, success, education—a splendid preacher in every way—with first-class testimonials, can be put in touch with one by addressing John T. Elliff, attorney-at-law, Pekin, Ill."

"I am available to assist evangelists of churches needing me as a soloist, director and personal worker. Can take charge of the devotional service in all parts preceding the sermon. Telegraph or write at once."—Chester Shaul, 1924 Sheridan street, Anderson, Ind.

The church at Sedgwick, Kan., is in need of a minister. Correspondence should be addressed to O. O. Adamson.

H. C. Ballew, baritone soloist and choir director, would like to make dates for January and February. Address him at Mill Grove, Mo.

Wanted.—A singing evangelist for February meeting. Man preferred. Only men of experience and a successful record need apply. Write terms, experience, references, etc.—A. B. House, Kendallville, Ind.

A. E. Dubber, Greeley, Colo., is to have two months off during 1909 in which to hold meetings, and will be pleased to hear from ministers or churches wishing to have him help them. He desires to close dates for this time as early as possible, and can serve any time during the year.

Changes.

Dobson, Richard—Pleasant Grove, Minn., to 603 Fourth Avenue, St. Cloud, Minn.
Dudley, W. L.—California, Pa., to 28 North Mary street, Lancaster, Pa.
Goodnight, Cloyd—Colfax to Danville, Ind.
King, V. L.—Bethany, W. Va., to New Kensington, Pa.
Lilley, R. W.—Corydon to 817 Fulton street, Keokuk, Ia.
Hill, Roscoe, R.—Eureka, Ill., to 5529 Drexel avenue, Chicago, Ill.
McCarthy, Willard—Denver to Craig, Colo.
Moore, H. A.—Decatur to Smithville, Texas.
Moorman, E. E.—Danville, Ind., to 209 North Rural street, Indianapolis, Ind.
Owers, Edward—Farmington, Mo., to Anson, Tex.
Pettit, F. L.—Bethany, Neb., to 1161 West Chapel street, New Haven, Conn.
Pierce, R. L.—Allendale, to Hatfield, Mo.
Riley, J. S.—Stillwater to Oklahoma City, Okla., care of O. C. Y. L.
Rogers, W. C.—Cameron, Mo., to 3347 Olive street, Kansas City, Mo.
Shelburne, J. O.—Toledo, O., to 177 Simpson street, Dallas, Texas.

RELIABILITY.

What It Means to Cereal Food Users.

A certain amount of laxity in the purchase of food stuffs generally is perhaps permissible; but, when it comes to a question of Sanitary Foods and Specialties for sufferers from certain ailments, the greatest care should be exercised in their selection. The importance of diet in both health and disease is becoming more and more recognized by both laymen and physicians.

As manufacturers of unquestioned reliability and sterling integrity in all their dealings, this paper is glad to recommend Farwell and Rhines, of Watertown, N. Y. For the past thirty years of their existence they have been manufacturing cereal foods for sufferers from Acid Dyspepsia, Indigestion, Intestinal and Kidney and Liver troubles. Their most widely known and most valuable products are "Cresco Flour" and "Special Dietetic Food." These are used in making bread, biscuit, gems, griddle cakes, etc. Of equal fame and usefulness are their "Cresco Grits" and "Barclay Crystals"—delicious, wholesome breakfast and dessert cereals.

While the various Farwell and Rhines products, for the past three decades, have been used by physicians and the public both here and abroad, there are, of course, many who are unacquainted with them. The booklets and literature of this firm tell just what these foods are and how to use them; still, it is the practical test that "proves the pudding." For this reason the manufacturers announce that they will send liberal samples to persons who feel the need of such goods. A request by mail will be promptly attended to.

Midweek Prayer-Meeting

By Charles Blanchard.

A NEW YEAR'S RESOLUTION.

Topic Jan. 6, 1909. Acts 27:21-26; Rom. 12:1-3.

It is a great thing to be able to say, with Paul, "Be of good cheer; for I believe God that it shall be even as it was told me."

To believe God—not merely to believe there is a God somewhere—but to believe that God is and that he is the rewarder of them that diligently seek him; to be assured of his faithfulness; to hold fast the promises with the confident expectation of their fulfillment; to have the faith that, come what will or fail what may, of earthly things, no promise of his shall fail us in the end, is to know the secret of good cheer. To thus believe God is to triumph in the midst of the years, no matter how they seem to mock at all our plans. Who really and truly believes God is somehow in league with the Infinite. The only failure in this world that is fatal and irretrievable is a failure to believe God to the staying of our souls. To stay our soul upon God is better than any coat of mail that man ever made. Thus all the faithful of all the ages have leaned upon the everlasting arms, and been comforted. So Paul and Silas trusted in God and sang songs in the night time, with their feet thrust fast in the stocks. And God delivered them. Thus Paul believed God in the midst of the shipwreck, as they were exceedingly tossed with the tempest, when neither sun nor stars appeared for many days and all hope that they should be saved was taken away. Humanly speaking, they were lost. It was in the midst of this distress that the angel of God "whose I am, and whom I serve," stood by him, saying, "Fear not, Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee." It is a great thing to believe in God and be in good company.

It is a great thing to be in the companionship of a man, who, like Paul, had a work to do and was immovable till his task was done. It was this regal faith in God that enabled Paul to say, "Whose I am and whom I serve," and this is really the kingly thing in life. To be the servant of God, as Moses was, is to share in the immortality of the ages that is his. The mountain-top men are the men who believe in this humble and yet heroic way. Moses says of himself that he was a man of stammering tongue, and the enemies of Paul said of him that he was in bodily presence weak and contemptible; yet these two men have influenced the world's history beyond any others who ever lived in our world. Thus Abraham also believed God, and it was accounted unto him for righteousness, and he was called the friend of God.

So let us resolve that we will be of good cheer. Let us cast fear to the winds, remembering that he holdeth these in the hollow of his hand. O, it is a beautiful thing to get this sort of grip on God! This kind of faith will not only save us individually, but those that company with us. It does not follow that we shall have all smooth sailing. Paul was in manifold perils, by land and by sea; but out of them all the Lord delivered them. But he lost his life at last, you say? Yes. But it was a glorious triumph. There is a thrilling note of victory in the shout of the great apostle as he was ready to be offered up: "I have fought the good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, my righteous judge, shall give me in that day; and not unto me only, but unto all them that love his appearing." So let us resolve to believe God unto victory. So let us do our work with hopeful optimism. The optimist has the angels on his side.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 5, 1909, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, President.
W. D. Cree, Secretary.

St. Louis, Mo., Nov. 2, 1908.

SUBSCRIBERS' WANTS

Advertisements will be received under this head at the rate of two cents a word each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

Business Opportunities.

CHRISTIAN COLONY.—New ranch opening up. New town. Good soil. Fine climate. Artesian water. Railroad. Write with stamps, to W. W. Harris, minister, Uvalde, Tex.

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THE CHRISTIAN CHURCH at Brookfield, Mo., is open for a good and able preacher. Would be glad to correspond with any minister who intends to make a change at the first of the year. Address Clyde A. Brown, clerk, Brookfield, Mo.

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WANTED.—A location by experienced physician and graduate nurse wife. Must be in Indiana or Oklahoma. Address P O. Box 620, Lebanon, Indiana.

Miscellaneous.

BROTHER, accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. V. Stokes, Mohawk, Fla.

FREE BOOKLET.—Gifts received on the Annuity Plan. About three hundred contributions, amounting to nearly $300,000, received. All are delighted. This plan is a happy combination of business and religion. For instructive illustrated booklet, free of charge, address FOREIGN CHRISTIAN MISSIONARY SOCIETY, Box 884, Cincinnati, O.

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NEW ORGAN for sale at a low price. One of the very best chapel organs to be had anywhere. Can make terms, if desired. Address, "Organ," care of "Christian-Evangelist."

ORGANS.—If you require an organ for church, school, or home, write HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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POST CARDS.—Each sentence in the Lord's Prayer appropriately illustrated in colors and gold and highly embossed. Set of 12 cards 25c. Wisconsin Post Card Co., Turtle Lake, Wis.

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SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

ADULT BIBLE CLASS MOVEMENT

MARION STEVENSON

DePew's Notes.

W. C. Chapman, County Teacher Training Superintendent of Iroquois County, Ill, reports only one organized church in the county, the one at Milford, without a Training Class. Other superintendents could make as good a report.

Spent Sunday, Dec. 13, in Liberty, and spoke at the graduating exercises of a class of six taught by Supt. Floyd Mercer. It was a most delightful day indeed, as they know how to do things in Liberty. A new class of 50 has already been organized, and an advanced class of six. Secured applications for Certificates of Recognition from the Loyal Sons class of 25, Floyd Mercer, teacher, and the young ladies' class of 25, Guy Tourney, teacher. This makes 25 classes in Illinois that have recently applied for the certificates from George W. Miller at Paris. Two other adult classes in Liberty will soon be organized on the International plan and apply for certificates.

The Delta Alpha Class, Miss Marie Finney, teacher, Jacksonville, Ill., has this new charter. This makes 7 certificates in this school, with 425 enrolled in the seven classes.

A letter from secretary Ranshaw says 84 schools have already sent offerings for Children's Day for Home Missions, from Illinois, as against 63 last year. I have repor's from twelve others that have the offerings ready to send in, so we are in good shape there this year. Kentucky has 136 reported, Kansas 62, Ohio 53, and Indiana 41. So far from them all the receipts are about $2,000 ahead of the corresponding period last year.

With best wishes for a pleasant holiday season, I am, yours in the work,

Clarence L. DePew.

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The Dungan Cadets.

My class of young men, from eighteen to twenty-five years of age, call themselves "The Dungan Cadets." They have a captain, two lieutenants, an orderly sergeant and two corporals. The captain is the presiding officer, the orderly sergeant is secretary, and the corporals act as buyers of refreshments and have other duties when we have open meetings. We also have a chairman and secretary of a helping hand club, by which we try to assist those out of work to get places of employment.

The Dungan Cadets.

I love the boys and am one of them, and they form about the largest class of our school in the Third Church. They give more money, as a usual thing, than any other class in the school.

I am very much interested in young men and find it a delightful work, but not an easy one by any means to keep them in line. Most of them are clerks, bookkeepers, stenographers and students.

Indianapolis, Ind. J. M. Dungan.

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Twenty-six Young Men in Two Days.

The fact that the young men's organized class of 26 members at Clark, Mo., was gotten up and organized within two days, should be an inspiration to workers everywhere. S. P. Hulen, the superintendent of the school, thus tells the story of how it was done:

"It was about the easiest thing I have ever undertaken in Bible school work. I simply called two or three of the leaders into my office and asked them how they would like to go into a young men's Bible class, have their own officers and run their own affairs. They readily agreed to see other young men not in any Bble school. So I prepared the charter membership roll and they did the rest. When we met at the church the following night they had 26 names on their list, and most of them were present. After explaining the matter fully I turned the meeting over to them and they formed their organization. We have now about 20 good working members and the balance are not so good, but we hope to get them all into line.

"Eight of these splendid young men have become Christians since the organization of the class, and are now good workers in the church. The dance hall is closed up, and our young people are thinking about better things. This impresses me with the fact that we can not expect a blessing unless we try to do things."

If at Clark the class organization can reach 26 young men, break up a dance hall, make 20 of them good workers in the school, convert eight of them to Christ, all in a few months, surely something worth while can be done at other places, if, as Brother Hulen puts it, "we try to do things." The fact that other methods of reaching the young men have failed is no reason for refusing to try this method, which has succeeded in more than a thousand classes.

J. H. Bryan,
State Superintendent Adult Dept.
Kansas City, Mo.

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A White Field to be Harvested.

"We are glad to state that our Bible school attendance this morning was the highest in the history of the church, and from the present prospects we will go still higher. The harvest is ripe, and we have a great field to work in."

This note has just come from Enoch M. Gathright, secretary of the Whitney Avenue Bible school of Washington, D. C. It was our pleasure to visit this church during the Maryland convention, last September. The church is situated a few blocks from the National Soldiers' Home, in a fine neighborhood which is growing rapidly. In a short time we shall have one of our great churches in that community. The Bible school prepares the field, sows the seed, and reaps the harvest. It pays a hundred fold for all the labor bestowed upon it, and yet some good preachers think they ought to give more time to anything else than the Bible school. And that is where they are sadly mistaken.

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Union Teacher Training Rally.

A union meeting of the eighteen training classes of Greater Kansas City was held under the direction of the Bible School Union of Greater Kansas City on Tuesday evening, November 24, 1908.

Prior to the 8 o'clock meeting, a number of the teachers of the training classes, and other Bible school workers, met Rev. J. M. Kersey, of Parsons, Kan., in an informal luncheon, served by the King's Daughters of the First Christian Church.

The Adult Bible class of the South Prospect Bible school furnished orchestra music for the evening.

Brother Kersey is teacher of the largest training class in the world, and great interest was shown in his work and his manner of teaching by the splendid audience that greeted him in the evening meeting.

He gave a most interesting address on the teacher training work, the Open Book, and demonstrated his manner of teaching his great class by drilling the union meeting for several minutes. He said: "Don't open the class for questions; don't lecture; it wastes time. Drill the class by repetition." He asked for responses in sections, as he does in his large home class, requesting that every one in the section respond as one voice.

Every one was delighted with Brother Kersey and his address, and his practical demonstrations of teaching.

The meeting was an evidence of the keen, wide-awake interest taken all over the city in this work of teacher training in this great crusade for the "Open Book."

Abby Downing, Secretary,
Bible School Union of Kansas City.
D. P. Gribben, President.

Nine Hundred Against Three Hundred.

Three hundred members of the church at Alexandria, Indiana, are in a Bible school contest with the nine hundred members of the church at Elwood, Indiana. We wonder which will win. W. Grant Smith writes: "We have run the seventh Sunday. Contest to last thirteen weeks. This gives us the victory. They are waking up and doing fine, but Alexandria is hard to beat."

Eighteen months ago Alexandria had a Bible school of eighty members. Now they are a Centennial Bible school, the whole church and as many more are in the Bible school. A church like that is indeed "hard to beat." Can you beat it? Are you trying?

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No Saloons Now in Lynchburg, Va.

"The city of Lynchburg, with a population of 35,000, voted out the saloons yesterday. Many of our people who were active in the strenuous campaign must have rested up yesterday, as our attendance and offering were smaller than usual."

This note came from the pastor of the church, F. F. Bullard. In good old pioneer days men went to church sometimes with their rifles, because of lurking enemies. The worship of God was frequently interrupted and suspended while the men rushed out to fight for their homes and loved ones. Who will say that they were not serving God as acceptably in defending their homes as in singing psalms? Happy is the preacher whose flock wearies itself in a victorious fight against the saloon. They were entitled to a rest at home, even on the Lord's day.

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A Great Bible School at King City.

The writer spent Sunday, Nov. 1, at King City, Gentry Co., Mo., in a rally for "Larger Things" for that school and church. Often when we advocate the present-day features of Bible school work the answer comes, "these things can not be done in the country and village school." Now, King City is a village of about one thousand people. They set their mark at 200 in the Bible school for last Sunday, and when the reports were made they had present that morning 224. The membership of the church is about 175 or 200. The church house is not a very large one, and will soon have to be rebuilt or enlarged in order to accommodate the Bible school. Six Adult Bible classes authorized me to send them application blanks for organization under the International Standard, and I expect to send recognition certificates to all of these in a few days. J. M. Asbell is the hustling minister of the King City church, and T. J. Hasty is the superintendent of the Bible school. If we had such a man at the head of every one of our Bible schools in Missouri, teacher training and all other advanced movements could soon be unanimous.

King City is located in the midst of a splendid farming country, and is one of the very best small towns in Missouri or any other state. The rally of last Sunday was the beginning of a protracted meeting which will be led by the minister, and F. H. DeVol, of Union Star, another excellent town church near by. Brother Butler, the sightless sweet singer, conducts the music. I fully expect a large ingathering during this meeting, which began under such favorable auspices.

If the reader would like to know how to put into operation the aggressive features of Bible school work in a village church, let him write to T. J. Hasty, King City, Mo. They have one of the best teacher training classes in the state, and in every particular are doing their work on high grade scientific principles.

J. H. Hardin.
311 Century Bldg., Kansas City, Mo.

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Forty Baptized from one Home Department.

And it is out in the country, too. One of the largest Home Departments in the brotherhood belongs to the Bible school of Bell Ridge Church, Edgar County, Ill. Mrs. O'Hair gathered this department with the help of faithful workers who traveled over thirteen rural routes. Would you have persevered? Now she writes us that forty of her Home Department members have been baptized. Was it not worth while?

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A Religious Census.

Twenty-five churches of Washington, Pa., are in a union revival meeting led by Henry Ostrom. A preliminary canvass of the whole city was one of the works of preparation, and Class 17 of the First Christian Church had a helpful share in that work. The class is also helpful in all departments of the work of the church. E. A. Cole is the teacher of this great class.

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The "Teacher Training Handbook" has now been adopted as the text book in the Bible school departments of Texas Christian University and Eureka College. The book for the first year's work in the advance course, "Studies of the Books of the Bible," has been approved by the committee on education of the International Sunday-School Association.

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State Conferences on Adult Bible Class Work.

W. C. Pearce, international secretary of adult Bible class work, has arranged a series of state conferences. The purpose is explained in a letter to the editor, which we produce below.

Every adult Bible class worker in reach of these conferences should plan to attend. It will be a great blessing to the work if every adult class would make up a purse and send their teacher. How many will do this?

If you are planning to attend one of these conferences, or if you are planning to send any one from your school or your class, please note the closing paragraph of the letter from Secretary Pearce.

Chicago, December 18, 1908.

My Dear Brother—The rapid growth in the number of organized Bible classes presents to Sunday-school workers many new problems which demand the combined wisdom of all that the movement may be wisely guided. To this end a series of conferences has been arranged for the winter, a list of which you will please find enclosed. Each conference is held under the auspices of the State or Provincial Association where it is held, and in co-operation with the International Association. We have endeavored to locate them so that at least a large part of the field would be covered. I write now to ask your co-operation in making them as successful as possible. May I suggest the following ways in which your help will be specially appreciated?

1. By planning to personally attend as many of these conferences as your other responsibilities will permit.

2. By securing the presence of as many denominational officers at one or more of these conferences as possible. I am thinking specially of your field workers, state superintendents, editors and publishers, and others who are specially responsible for the guidance of this department of work in your denomination.

3. By giving as large publicity to these conferences in your publications as the space at your disposal will permit. I would specially appreciate having you announce them in those publications which go to your adult classes.

I should be very glad to hear from you and if you know any of your leaders who will be able to attend any of these conferences please send me their names and addresses, and the conference they will attend. Thanking you in advance for your co-operation and with best wishes for the holiday season, I am yours most sincerely,

W. C. Pearce,
Adult Department Superintendent.

ADULT BIBLE CLASS CONFERENCES.

The following announcement gives date, place and to whom to write for information:

December 28-30, Indianapolis, Ind., E. W. Halpenny, Law building.
January 17-20, Philadelphia, Pa., W. G. Landes, Witherspoon building.
January 28, 29, Toronto, Ont., J. A. Jackson, Confederation Life building.
February 10-12, Louisville, Ky., E. A. Fox, Louisville Trust building.
February 14, 15, Birmingham, Ala., D. W. Sims, Montgomery.
February 16, 17, Nashville, Tenn., Joseph Carthel, 8 Noel block.
February 18, 19, St. Louis, Mo., Elmer E. Lacey, 200 Empire building, Webster Groves.
February 25, 26, Des Moines, Ia., Frank F. Fitch, Observatory building.
March 2-5, Lincoln, Neb., Paul S. Dietrich, 141 South Twelfth street.
March 4-7, Denver, Colo., John C. Carman, 209 Empire building.
March 9-12, Minneapolis and St. Paul, Minn., A. M. Locker, 871 Snelling avenue, St. Paul.
March 16, 17, Kansas City* or Topeka, Kan., J. H. Engle, Abilene, Kan.

TEACHER-TRAINING CLASSES.

The following statistics are official, being compiled each week from reports received from our state Bible school men, from state superintendents of teacher training, and from the international teacher-training superintendent.

These reports emphasize two things: ENROLL your class with the international state superintendent of teacher-training, and GRADUATE your entire enrollment.

Present State Enrollment.

FIRST COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.	Graduated. Classes.	Graduated. Pupils.
Illinois	443	14,493	39	453
Ohio	321	.....	13	385
Kansas	302	10,491	49	606
Oklahoma	99	2,430	Report coming	
Colorado	27	951	3	42
Wisconsin	6	77	..	...
Idaho	5	50	..	...

ADVANCED COURSE.

State—	Enrolled. Classes.	Enrolled. Pupils.
Illinois	9	103
Colorado	1	15

New Classes.

FIRST COURSE.

Farmer City, Ill., Henry Genders	21
Table Grove, Ill., Fred S. Nichols	60
Edwardsville, Ill., R. W. Van Hyning	7
Leland, Idaho	9
Bronough, Mo.	...
Lincoln, Mo.	...
Mexico, Mo., W. M. White	100
Bunkerhill, Mo., J. H. King	...
Monticello, Mo.	...
Buffalo, Mo.	...
Memphis, Mo., J. M. Nicoson	20
Elsberry, Mo., Paul H. Gibson	...
Norborne, Mo., Mrs. P. S. White	...
Mangum, Okla., E. W. Justis	30
Olustee, Okla., Mrs. Stella Wilson	25
Fredonic, Okla., Professor Howard	25
Snyder, Okla., Mrs. J. A. Tabor	25
Okanah, Okla., Charles A. Musselman	30
Liberal, Mo., Mrs. S. McCoy Crank	...
Bolckow, Mo., J. Arthur Dillinger	...
St. Louis (col.), J. M. Mace	9
Diamond Grove, Mo., A. E. Lockhart	14
Winona, Alden R. Wallace	39
Strasburg	15
Raytown, Mrs. Rhodes	11
Blue Springs, Thomas Broadus	16

Additions to Classes Previously Organized.

Vermont, Ill., from 117 to 136	19
Pittwood, Ill., from 12 to 22	10

Graduates of the First Course.

School—	No. Graduated.
Ivanhoe Park, Kansas City, Mo.	11
First Church, Joplin, Mo.	16
Mitchell Park, Mo.	11
Albany, Mo.	18
Fredericktown, Mo.	10
Golden City, Mo.	8
Agency, Mo.	8
Diamond, Mo.	19
Maryville, Mo.	11
Camden Point, Mo.	5
Elsberry, Mo.	4

*If the Kansas conference is held at Kansas City a joint meeting will be held with Kansas City, Mo.

People's Forum

Concerning Heresy Trials.

To the Editor of The Christian-Evangelist:

Indianapolis, Dec. 5, 1908.

Dear Brother Garrison:—The note on "heresy trials" in "Budget" of The Christian-Evangelist this week affords occasion to say a few things that I feel ought to be said.

1. I have the same feeling of aversion to "heresy trials" as is general among us, but am convinced that this usurpation of the power of an ecclesiastical court by a newspaper will not cease until there is a recognized way of settling disputes over doctrinal or disciplinary matters that all churches are bound in Christian law to accept and abide by its findings.

2. Such a recognized court will not only leave newspapers without excuse for their tyranny of opinion, but would prevent heresy hunting and heated and unfair discussions about supposed unorthodoxy that cause these ugly disturbances. Free and fair discussion is the best antidote for error.

3. If this fails to end such controversies, and the alleged departures from the faith are of a serious nature, such ecclesiastical court as you suggest is the only Christian method of ending the disputation. To this I add that my conviction for many years has been that in such case specific charges should be filed with the church of which the accused is a member. When this is done, then and not till then the church must take notice of the case.

The official board should take steps to bring the matter to a hearing, either by themselves subject to appeal, or by a court convened by them, composed of the representatives chosen by other churches to hear and make final report and disposition of the case. All will be bound in good fellowship to keep such decision.

If this were understood there would be less contention and more care in statements of differences. Fraternally.

W. L. Hayden.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CLORE.

John Harvey Clore was born February 28, 1837, in Lovington, Moultrie county, Illinois; died November 23, 1908, at Umatilla, Florida. He is survived by a wife, seven children and a brother and sister. He was the son of one of Illinois' pioneer settlers, Col. Allen Clore, and became a member of the Christian Church when quite young, later serving as elder and trustee in the church at Lovington. He was married July 8, 1860, to Margaret Ann Creager. He enlisted in July, 1861, in Company A, 12th Illinois Infantry, being mustered out in July, 1865. His going home was sudden; death gave no warning. How blessed the thought of his trust in God! The funeral service was conducted by Rev. W. B. Cooper, and his body laid to rest in a beautiful spot where the orange bloom sheds its fragrance and the mocking bird sings its melodies. A host of friends placed their flowers on his tomb and shed their tears on his grave. "Blessed are the dead which die in the Lord. Yea, saith the spirit, they do rest from their labors and their works do follow them." C.

JOHNSON.

W. F. Johnson was born in Overton county, Tennessee, March 10, 1830, and died at Fort Beton, Mont., September 30, 1908, at the age of 78 years, 6 months and 20 days. His disease was cancer of the stomach. He leaves three sons, four daughters and his wife, besides 63 grandchildren and twelve great-grandchildren, to mourn his departure. He was baptized into Christ in 1866, and was a strong supporter of the Christian faith. He was ready and wanted to go and be at rest, and we hope to meet him in the heavenly home.

NEWCOMER.

Susannah Ellenburger was born in Fayette county, Pennsylvania, May 19, 1844, and made that place her home until 1866, when she moved to Abingdon, Ill. The following year she was united in marriage to William H. Newcomer. They lived for a few years at Chatsworth, Ill., but later removed to Toulon, which continued to be her home until after the death of her husband in 1892. To this union were born five children—Judson E., George W., who died in infancy; Eva N. Snare, all of Modesto, Cal.; John R. and Bert G., all of Florissant, Colo. Early in life she accepted Christ and continued an active, consistent member of the Christian Church until her death, which followed a brief illness of pneumonia, at Colorado Springs, October 31, 1908. The services were conducted by Mr. Bower, minister of the Colorado City Christian Church, and the body was laid to rest in the beautiful little cemetery near Florissant to await the resurrection morning. "Blessed are they who die in the Lord."—J. P. Snare.

ROGERS.

Mary Elizabeth Garth was born in Todd county, Kentucky, October 31, 1837, and died November 5, 1908, at Cameron, Mo. She was married to Elder W. C. Rogers January 5, 1858, at her father's residence in Kentucky. To this union were born seven children—four sons and three daughters. Six of these survive her. Sister Rogers had been a member of the church over fifty years, and was strong in the faith. I was called upon to speak words of comfort to the bereaved. May the promises of God which she has preached to others so often support and comfort her aged husband, now in his eighty-second or eighty-third year, and the children.—J. W. Perkins.

WINFREY.

Lulu Winfrey died at her home near Buckner, Mo., October 23, in the fiftieth year of her age. She was a consistent member of the Christian Church for thirty-three years. She was always active in missionary and benevolent work, often overtaxing her strength in the cause of her Saviour and family. The husband, son and daughter, church and school sadly miss this faithful one.—E. H. Embry.

Studies in Acts

or

THE NEW TESTAMENT BOOK OF BEGINNINGS

By Dean W. J. Lhamon, A. B., A. M.

420 pages, cloth, price $1.25, prepaid.

Bible-school teachers will need this book, now that we are to study in Acts.

This work contains a highly commendatory introduction by President A. McLean, of the Foreign Christian Missionary Society.

One reviewer says, "It is written in terse, virile, splendid English." Another says, "every Sunday-school teacher ought to read it. "Every Sunday-school teacher ought to read it. not the work of a partisan, but of a scholar. No one can read the book without having the horizon of his religious conceptions enlarged. The book will live."

J. H. Garrison, the editor of the Christian-Evangelist, who read the book in manuscript and afterward read it through in print, says: "We have read few books with greater zest than that with which we have followed the author through his several meaty and even brilliant chapters."

The Outlook, of New York, published by Lyman Abbott, says: "In our judgment there is great advantage in such a series of essays as this volume, making the reader acquainted with special books in their entirety, and so with the Bible as literature."

The Independent, of New York, says: "An unusually rich series of sermons, expository, descriptive and practical. They come from a scholarly mind."

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If you have never used them, do so, beginning with next quarter; but *NOW is the time to order* from us, so we will get them to you by the last Sunday of this quarter.

CHRISTIAN PUBLISHING COMPANY. ST. LOUIS, MO.

The Home Department

Christian Greetings.

Christmas is the gladdest time of the year; for heaven bends low to earth and whispers peace and hope. I would wish for all my friends the fullness of the Christmas message. Its song it not of the earth; nor is it but for a day. There is no grief but the Christmas song can cheer. To my friends in the church my strongest Christmas wishes go out. Through devious paths we have come to a clearer love for the incarnated Son of God. Perhaps all can join in "my creed."

MY CREED.

I believe in Jesus The Friend.
I believe in Jesus The Poor.
I believe in Jesus The Strong.
I believe in Jesus The Altogether Good.
I believe in Jesus The Worker.
I believe in Jesus The Warrior.
I believe in Jesus The Believer.
I believe in Jesus The Worshiper.
I believe in Jesus The Sufferer.
I believe in Jesus The Defeated.
I believe in Jesus The Victorious.
I believe in Jesus The Divine.
I believe in Jesus The Eternal.
I believe in Jesus The Redeemer.
I believe in Jesus The Christ.

* *

I believe that he would have me:

To be strong in difficult circumstances;

To arise and press on even when defeated;

To refuse the offer of every evil compromise;

To forgive when not forgiven;

To unfalteringly work and believingly pray;

To undoubtingly trust His Father and mine;

To be good and true to every friend and to every enemy;

To be joyfully glad for life;

To be sustained and comforted in sorrow;

To sanctify the common and glorify every task;

To ceaselessly labor for His Kingdom of brotherly men;

To accept burdens rather than to avoid them;

To live the simple, open life;

To touch, through every experience, the universal;

To hope on and hope ever.

* *

I believe:

God is the unfailing friend.

The Bible is the history of God's reach after man and man's reach after God. It is the picture of the union of both in Christ.

Miracles are God's affirmation of His Transcendence.

Sin is selfishness.

Salvation is freedom from selfishness; is Christlikeness.

The Cross of Calvary is the temporal coming into view of God's heart.

Reconciliation is the Prodigal in the arms of the weeping Father.

Faith is surrender.

Repentance is surrender.

Baptism is surrender.

Sanctification is the fullness of our strength given in Christ's service.

The church is an enlisted army. It is the community of souls at prayer.

Eternal life is the Christ-life wherever found. It is divine. It is endless.

The Kingdom of heaven is the Brotherhood of man under the reign of Christ.

Death is the graduation from tears to joy; from toil to rest; from the little to the incomprehensibly great; from the flesh to the boundlessness of the spiritual.

Judgment is the love of the Father dealing with the erring child.

While the Christmas chimes are sounding I wish you one and all everything your heart can desire; and surely through the snows and the smoke you will hear the heavenly choir sing "Peace on Earth, Good Will to Man."—*George A. Campbell, in Austin Christian Messenger.*

HELLO, HOUSE!

An Uncle Remus Rhyme.

Brer Rabbit, he live in a house on de hill
Ef he ain't move off, he's a-livin' dar still,
An' a hi-ho-hi an' a heyo!
An' he'd hail eve'ybody dat pass 'long de road,
Whedder dey comed or whedder dey go'd,
An' a hi-ho-hi an' a heyo!
He wuz mighty good frien's wid ol' Brer B'ar,
An' dey'd ramble tergedder mos' eve'ywhar,
An' a hi-ho-hi an' a heyo!
Dey'd go a-fishin' an' stay all day,
Dey wuz des ez frien'ly ez clabber an' whey,
An' a hi-ho-hi an' a heyo!

Dey'd march down de big road arm-in-arm,
A-doin' uv nobody speshual harm,
An' a hi-ho-hi an' a heyo!
All went well, twel one fine day,
Dey went ter Miss Meadows' an' de gals made um stay,
An' a hi-ho-hi an' a heyo!
Brer Fox wuz a-watchin' an' he seed um when dey went,
An' his head got full er devilment,
An' a hi-ho-hi an' a heyo!
Den up ter cabin he tuck'n crope,
An' he sot down an' giggle, "Dis is luck, I hope!"
An' a hi-ho-hi an' a heyo!

Kaze de cabin do' wuz stan'in' ajar,
It'd been lef' so by ol' Brer B'ar,
An' a hi-ho-hi an' a heyo!
"De do' bein' open, I better go in,
An' see how ol' Brer Rabbit's been."
An' a hi-ho-hi an' a heyo!
An' in he went an' shot de do' tight,
An' made de best er de lack er light,
An' a hi-ho-hi an' a heyo!
He drapt off ter sleep, an' he sleep mighty long,
Kaze dat's what dey tol' me in de song,
An' a hi-ho-hi an' a heyo!

Brer B'ar an' Brer Rabbit, dey stay an' stay,
But after so long, dey come away,
An' a hi-ho-hi an' a heyo!
An' when de time come fer de two ter part,
Dey far-well'd an' so-long'd wid der han's on her heart,
An' a hi-ho-hi an' a heyo!
When Brer Rabbit loped up, he seed sump'n wuz wrong,
De do' wuz done shot, an' s'picion wuz strong,
An' a hi-ho-hi an' a heyo!
He backed off a little ways, wid "Hello, House!"
But eve'ything dar wuz as still ez a mouse,
An' a hi-ho-hi an' a heyo!

He wobbled his nose an' shuck his head,
Wid, "I reely hopes my House aint dead,
An' a hi-ho-hi an' a heyo!
Sump'n done happen, an' dat much I knows,
But I don't wanter w'ar my mournin' cloze,"
An' a hi-ho-hi an' a heyo!
"Hello, House, hello!" wuz his loud cry,
An' he wope an' wipe his weepin' eye,
An' a hi-ho-hi an' a heyo!
"Dis de fust time my House fail ter answer me,
An' my heart is heavy ez lead," sezee,
An' a hi-ho-hi an' a heyo!

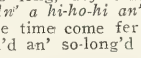
Den ol' Brer Fox put de do' on de chink
An' Brer Rabbit grinned an' gun an' er wink,
An' a hi-ho-hi an' a heyo!
Wid, "Oh, House, my House! why don't you answer me?"
"Hello!" sez Brer Fox, an' "Hello!" sezee,
An' a hi-ho-hi an' a heyo!
Brer Rabbit, he 'low, "Well, I'll hatter leave,
Yo' voice done change so it makes me grieve,"
An' a hi-ho-hi an' a heyo!
An' den he hid un' de honeysuckle vine,
An' Brer Fox sneaked out, an' went whar he's gwine,
An' a hi-ho-hi an' a heyo!
—*Uncle Remus's Magazine.*

A Story of Mark Guy Pearse.

An amusing story is told of the Rev. Mark Guy Pearse, the well-known Wesleyan minister and author of many books, which reveals the hold he has upon the hearts of the men of his native country. He had walked, one hot summer afternoon, along the Cornish cliffs for several miles, and came at last to a little village where a Methodist tea-meeting happened to be proceeding. Mr. Pearse entered the little chapel and joined in the tea. He was in the most unclerical of costumes, but nevertheless one or two of the "leaders" managed to recognize him. One of them ventured to approach him, and ask him in an anxious whisper, "Be you the Rev. Mark Guy Pearse?"

"Yes," he answered.

"I thought as how you was. Now, do you see, as how we want to raise a little money, and a thought have struck us. No' do 'ee just come out, quite-like, and then we will put 'ee in the vestry, and we will go into the chapel and say: 'The Rev. Mark Guy Pearse, author of "Dan'el Quorm," is in the vestry, and can be see'd at threepence each, the proceeds to go for the good of the cause.' "—*Exchange.*



Can pleasure, then, like riches, be redeemed and made an acceptable offering to the Lord? Is there a heaven for the pleasure-seeker and the pleasure-giver, as well as for the rich? Most certainly. Normal pleasure is the counterpart of healthy function, and blesses the giver no less than the recipient. The practice of any worthy art is ennobling, and gives more pleasure to the artist than to the looker-on. The actor, the singer, the painter, the poet, is not degraded, but uplifted, by the joy he gives, says William DeWitt Hyde.

She Knew Women.

Flossie, who is doing her first year in school, albeit she is a very bright child, came in the other evening and began catechising her mother. "Mamma," she inquired, "is there any person in history named Timon Tide?" "I've heard of such a name as Timon," ventured the mother, doubtfully." "Was Timon a man or a woman?" "A man, if I remember correctly." "I guess that's the same one then." By this time the mother was quite curious. "Why do you think so, when you know so little about it?" she queried. "Well," responded Flossie with confidence, "the teacher said Timon Tyde waits for no man, and I didn't think it could be a woman."

Talking With God.

"Early learn to pray more for other people than for yourself; there are more of them."

"Pray in the language of the universe, not of your own personality merely, nor of your family or clan or race. God is concerned for all mankind; rise to his altitude."

"Get into the larger currents of life, where God resides. . . . The prayer that has no foreign missions in it is like the sun in eclipse—only a thin rim shows, or a reflected border."

The above stimulating quotations on prayer are from a recent article in the *Sunday-School Times.* They express the earnest convictions of a veteran pastor.

Bible Answers to "Pretty Girl Questions"

By Edith Darling Garloch

Beauty and Blemishes.—Given a reasonable amount of beauty any woman ought to be happy; if this is not the case, you may be sure it is Madam Beauty's own fault, and since no woman was ever yet able to see her own faults, the wisdom of the Bible, by graphic pictures, presents the true lights and shadows of both beauty and blemish. A careful study of these historic pictures ought to be even more helpful to the dissatisfied beauty than the resort to present day departments which propose to deal with all perplexities and answer all questions of importance to the feminine mind.

Take the first few beauty studies of the Bible. Strange as it may seem, no mention is made of Eve's beauty, which has been made the theme of artist's brush in all ages. The first mention of womanly beauty is in Gen. 6:2, and is broad enough to comprehend us all; for it says: "The sons of God saw that the daughters of men were fair, and desired them for wives." We are willing to have this statement of the case stand at present writing.

Gen. 12:11 tells us that Sarai was fair, the fourteenth verse, that she was very fair. As mother of the great Hebrew race, she was second in honor only to Mary the mother of Christ. We readily recall that the blemish that marred Sarah's beauty was an ambitious jealousy. On the face of it the ambition was a worthy one. It was one with her husband's wish—the desire for a son. There was nevertheless a strong personal element in her ambition; not only was the honor desired but the disgrace that attended a childless wife was to be dreaded. It was a hard matter in those days to be a childless wife. Even though she might retain her husband's affection, there was the derision of other women to put up with and no woman ever did, or will, put up with that sort of humiliation, willingly. Sarai's ambition led her to an act which was in itself a positive demonstration or her lack of faith in God's promise and a total disregard for all that is holy in life, in using Hagar as an instrument for her own interests. The bitter jealousy of the bond woman which she afterward experienced was as unreasonable as it was unfounded. Nine tenths of all jealousy is the same. We see in Gen. 16:6 that Abraham calmly put the matter wholly into her hands when he said, "Behold, thy maid is in thy hands; do to her as it pleaseth thee." The injustice and jealousy of Sarai gives us the pathetic picture of Hagar in the wilderness, and while no jealous beauty who reads this chapter can find therein an exact companion picture in her life to-day, we may forever trace jealousy from an unreasonable source to a maddening result. It is the one blemish that mars my lady's beauty beyond recovery.

Passing to Rebekah, Gen. 24:16, we touch upon one of the most beautiful of Bible women, both in feature and character. There is so much to admire in her. She was industrious. See her sprightly girlish figure at the well as she lets down the water bucket again and again, until she has drawn water enough to slake the camel's thirst. She might have contented herself with giving the rider the drink he craved; but in her perfect health and vigor, she magnified her opportunity to do all she could—a splendid model for a girls' gymnasium! She was genuinely, heartily hospitable (verse 25). "We have both straw and provender enough and room to lodge you in." Join hospitality to beauty and you have a combination no living man can resist. Rebekah was not the sort of a girl to be meekly passed over to a suitor without having a voice in the matter herself; and, though Isaac's servant addressed himself to the proper parties when he made suit for Rebekah's hand for his young master, the decision was referred to Rebekah herself (verses 57, 58). "And they called Rebekah and said to her, Wilt thou go with this man? And she said, I will go." The result of that wedding was a long life of love and felicity that are the ideal of every devout Jewish home to-day. We are loth to darken the picture, and will soften the shadows as much as we may. In Isaac's old age her overwhelming partiality for her younger son, Jacob, led her to an act of deceit which seems beyond our belief. How could a mother show such an injustice to one son and such partiality to the other? How account for the difference toward the two boys? Let us right here explain matters a little for Rebekah. She needs to be helped out at this point. Esau was the elder son, and married. The patriarchal home, no matter how it enlarged and expanded, acknowledged but one head—the patriarch. His wife was queen consort over the household during his life; at his death, her authority passed to her son's wife, and she became dowager with less than dowager's rank.

Esau married two Canaanitish women, daughters of Heth. All of domestic trouble that was possible came from these marriages. We learn all about it in two brief references; for, of all books, the Bibl puts a whole situation, or scene, or story into the fewest words. "These women were a grief to Isaac and Rebekah" (Gen. 26:35). Hard enough for Isaac, but what of Rebekah, who had to be indoors with them! We already know Rebekah had a mind of her own. It was like her to resolve that she would personally see to it that Jacob made no matrimonial error. He should marry one of her own kindred, if you please. Then she goes to Isaac with the plaintive appeal that has since become time-honored whenever wives find things becoming too hard for them: "I am weary of my life because of these daughters of Heth" (Gen. 27:46). Now you see why Rebekah wanted the blessing for Jacob instead of Esau. Isaac was on his death bed. The household was soon to pass under another administration. Those hated daughters of Heth were soon to occupy her place. Almost an adequate apology for Rebekah's next act; if it had been less than one of the most clever pieces of deception ever conceived and carried out. She dressed Jacob in hairy covering that would simulate Esau's hands. She cooked savoury meat, according to the recipe of Esau, the hunter. Blind old Isaac was fooled into blessing the younger instead of the elder son. We can not think that Rebekah carried out this masterpiece of deception the first time she ever dabbled in the art. One does not accomplish so much along such dangerous lines upon the first venture. Deceit is not an act so much as an attribute. Thus we say, nine times out of ten, "That is a deceitful person," rather than, "It was a deceitful act."

Harder to overlook than any other blemish that can come between two fond hearts is deception. O to be open and aboveboard in little things, to avoid little misrepresentations! They are all a part of the same thing that spoils Rebekah for us. Not an instance, but a disposition. One has little joy in beauty that can not be trusted.

The next type of beauty with which we have to do is brought into clear relief by contrast. A beautiful girl with an unattractive sister. Every woman understands the value of contrast and the feeling she entertains towards a plain woman is never that of compassion. She prides herself upon her own beauty, as if it were something she had attained, rather than something received and looks down upon the plain woman for what is certainly not her fault. Gen. 29:17 describes the two sisters. "Leah was tender-eyed, but Rachel was beautiful and well-favored." All of the blessing of being a beloved wife came to Rachel, and Leah had but one comfort; naturally Rachel envied Leah the only happiness which she had. She had all of Jacob's love and she envied Leah her children. Why do we consider envy to be a lesser sin? We have scarcely a compunction in saying, "I envy such a one," yet one of the commandments of the first written law, carved by God's own hand on the table of stone, is "Thou shalt not covet." Envy is nothing less than a species of fault-finding with our own lot, and fault-finding and murmuring brought punishment upon the Hebrew nation again and again. It was a direct feeder of idolatry. Rachel ough to have been happy, for she had all of Jacob's love. Many little instances make

The Old Year's Blessing.

I am fading from you, but one draweth near,
Called the Angel Guardian of the coming year.

If my gifts and graces coldly you forget,
Let the New Year's Angel bless and crown them yet.

For we work together; he and I are one;
Let him end and perfect all I leave undone.

I brought Good Desires, though as yet but seeds;
Let the New Year make them blossom into deeds.

I brought joy to brighten many happy days;
Let the New Year's Angel turn it into praise.

If I gave you Sickness, if I brought you Care,
Let him make one Patience, and the other Prayer.

Where I brought you Sorrow, through his care at length
It may rise triumphant into future Strength.

If I brought you Plenty, all wealth's bounteous charms,
Shall not the new Angel turn them into Alms?

I gave health and leisure, skill to dream and plan;
Let him make them nobler—work for God and man.

If I broke your Idols, showed you they were dust,
Let him turn the Knowledge into heavenly Trust.

If I brought Temptation, let Sin die away
Into boundless Pity for all hearts that stray.

If your list of Errors dark and long appears,
Let this new-born monarch melt them into Tears.

May you hold this Angel dearer than the last—
So I bless his Future, while he crowns my Past.

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that plain. Perhaps nothing makes it clearer than the hour of the greatest terror of Jacob's life. He had served his partnership with Laban and was journeying with his wives, his herdsmen and his flocks, when he learned that Esau, the brother whom he had so wronged, was coming to meet him with four hundred armed men. Visions of well-earned retribution to be visited upon him gave Jacob the greatest scare he had ever known. Hurriedly he divides his family and his flocks. In the first band he put the bond-women and their children. Then Leah and her sons, and last of all, or, as the exact wording patly puts it, "hintermost," he follows with Rachel. If Esau means to wreak vengeance, it will fall upon others before it reaches her. She must be safest in the hour of calamity. So tenderly cared for!—and yet Rachel allowed her envy of the one blessing that was another woman's to so dominate her that it led her into idolatry. It is easy to see why she stole her father's household gods. They were supposed to order the fate of the wife and the unborn. We can fancy Rachel beseeching God to give her a son, and then, to make sure of the matter, bringing her sacrifices to these idols and offering the selfsame prayers. Idolatry spread from Rachel's tent throughout Jacob's entire household, so much so that God sent him back to Bethel, the place of his conversion and his first vow, commanding him to purify himself and all his house, and put away the strange gods from their midst. Rachel no doubt brought out the gods she had so cleverly hid, and had a part in the purifying process. It was well that it was thus; for very soon afterwards a young and beautiful wife was to give up her life at the birth of Benjamin. There is no sadder death scene in all literature than the death of Rachel. To get the full setting we go back a few verses and note the record of the death of Deborah, the old family nurse. Only a woman can realize what it meant to Rachel at this time, so soon before Benjamin's birth. When it comes to the death scene, a midwife is mentioned, but Deborah, who was worthy of special mention in the record, was sleeping under the oak at Bethel, and her resting-place was called Allon-bacuthe. (Gen. 35:8.) New and unaccustomed hands waited upon Rachel in the hour of her need. Read of the young wife's death agony and the simple ending, given in parenthesis, "(for she died)." This closes the life of one of the best loved of women while the record goes on with the great love Jacob bore her sons for her sake.

Just one more type of Bible beauty, with its blemish. The time precedes Rachel's death and the going back to Bethel. Jacob is told to go back to his own country, but he is tempted by the delights of the wicked city of Shechem, and he buys a parcel of land and locates there, right in sight of the heathen city, with all its glitter and oriental splendor. What an attraction for Dinah! Only sister with a clan of fond brothers. Leah's beautiful daughter, the only girl of Jacob's home! Dinah looked with longing eyes upon the sights of that city. They were irresistible to the unsophisticated country girl, raised on Laban's stock farm. "Dinah went out to see the daughters of the land" (Gen. 34:1). Of course she did. Nothing could have been more in the usual order of things. Read of the extravagant love of the young prince of the land for the simple Hebrew girl. Read, sorrowingly, of the downfall of the well loved sister and the terrible vengeance of those brothers, and you will the more readily understand why Jacob was ordered to purify his house and to go back to Bethel and begin all over again; or, as Dr. Torrey puts it, to "Get right with God."

Omaha, Neb.

Joe's Tiger

By A. M. St. Cyr

Poor Joe sat silent, discouraged, helpless, listening to the clang and roar around the bend of the little logging road that wound down the ravine to the big mill miles away.

The different sounds as they floated around the curve to Joe were blended into one continuous roar, as of something far away, but Joe was so familiar with every bar of the great chorus that he could pick out the individual notes of the forest concert.

But he had not, could never have, any part nor lot in what he heard; could not even be a welcome listener.

"There," he muttered; "the McGiffert is bringing in two good ones; she puffs slow and hard. Now the boys will fly back with the tail cables. Hear the chute creak! I wish I were dead, if it weren't for mother!"

Joe was a good, healthy American boy, with all a Yankee's desire to be a part of what was going on around him. His father, a vivacious and expert lumberman from the pines of Maine, had drifted from the "White Plague" farther and farther south, until he crossed the Rio Grande and invested his all with a company of his own countrymen that had secured a large concession of pine lands from the Mexican government. He was to be general superintendent of all the logging operations, and with that in mind built a neat cottage high up on a beautiful but lonely mountain stream. It was to be his duty to get logs from the tree to the road, where other hands would receive and carry them to the mill, sixteen miles below.

But as if in mockery of his ardent hopes, the insidious disease claimed him when his preparations were all complete and plans laid ten years ahead. Joe's mother was a resolute American woman, who met danger with true courage, and grief with all the natural fortitude of her sex.

The royalty on her husband's share of the timber was ample for her modest wants during life. But Joe, with his double inheritance of thrift and grit, wanted to do something "his own self."

Often boyish complaints would rise to his lips, but somehow he could not voice them to his mother, and she, wise in her generation, saw but never mentioned the grief that rankled in her boy's heart.

A condition of the concessions agreed upon with Mr. Carson was that the common labor should be given to Mexicans only, and Mr. Mars, in charge of the work, followed these terms to the letter. This left Joe almost nothing to hope for, while the work he longed to do was exactly the sort that appealed to an active, healthy-minded boy. There were twenty ponies to haul out the "tail cables." The monster McGiffert loaders would wind up twelve hundred feet of cable, with a log hooked to the end, there would be a sharp click as the hooks were disconnected, the skid man waved the "away" signal, and at full gallop, like the charge of a cavalry company, the boys on their ponies strung out the lines to another log.

As the ponies turned the hook was disconnected, there was a slight detour to avoid the taut cable that sang under the strain, and a race back to the skidway, for it was "first in, first out." The logs passed over the skidway, were scaled, marked and rolled into the chute where, with terrific roar, they shot down to the railway over a mile below.

Joe shut his knife with a snap, threw away the stick he had been whittling, and with a look of determination in his eye marched over to where Mr. Mars was at his lunch. He knew that under the harsh exterior of the superintendent, a harshness necessary to "move things in the woods," rested a kind heart, and that after lunch, when his pipe was filled "just so" he was very approachable.

"Mr. Mars," said Joe, "I want to work, but I can not do anything but what the Mexican boys can do just as well. Will it always be that way?"

"Yes, boy, as long as you can not do anything but ride, the others will be in your way. It is not only in Mexico that this principle holds good, but in all the world. You must learn to do what they can not, or do better what they can do. Then you will find plenty of room.

"Did you ever see a horse race? Did you ever notice that the horse that is ahead has plenty of room? The tail-enders are the ones that are crowded. There are forty-seven boys on this hill, and I can use but twenty-two. I have to settle a dozen quarrels a day as to who shall ride and who shall carry water, but I can not find one that I can trust to 'rough scale' logs. We had a mistake of 8,000 feet yesterday."

Joe could turn his head and hide the tears in his eyes, but he could hardly conceal the tears in his voice as, aghast at his own audacity, he asked:

"Mr. Mars, could I ever—do you think—could I ever learn to scale?"

"My boy," said Mr. Mars softly, but with great emphasis, "you can learn to do anything you set your heart on and put your head to. Now, I believe in learning to do by doing. Take that scale stick. Now lay it across that sixteen-foot log at the small end, the shortest way from bark to bark, and tell me what you find."

"Why, Mr. Mars," said Joe, "this log is twenty-four inches across."

"No, no, my boy; we don't care for the

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diameter. How many feet does it show in the sixteen-foot column?''

Joe answered promptly, ''three hundred.''

They tried many more, until at last Mr. Mars said: ''I guess you can make it. Take that stick home with you, study it hard and come to chute No. 3 in the morning. Don't think you have an easy job, for there are none in this business. I can not find one myself.''

To tell how Joe went home trying to carry the scale stick, his badge of superiority, carelessly; how his cap would not sit squarely on his head when he passed a group of Mexican boys; how he burst in upon his astonished mother, hugging and kissing her again and again, thanking her for having forced his unwilling feet over the rugged path of the pages he hated, the arithmetic, all this has little to do with our story.

Joe was at Chute No. 3 the next morning a little too early, you may believe, rather than a moment too late. He brought to the work two things that have commanded success in all ages and at all times, and that will always do so: The determination to do his share well and a clear eye for little things. As Mr. Mars had told him, it was no play. In addition to the McGiffert loader, many Mexicans owning teams hauled logs by the thousand. These would come in irregularly and Joe would get behind with the scaling. Then would come intervals of idleness, when no logs at all came in. As he was a boy that thought much, although quiet, he asked permission to go into the woods during these idle hours and scale logs there; then, as they passed over the skidway, he need only check them off.

One morning, when he was out in the clearing, he noticed a commotion among the Mexicans. It seemed to Joe like the rout of an army. Riders were lashing their ponies to utmost speed; timber cutters left their work and all were fleeing in terror to the chute for refuge. He knew enough of the ''Greaser lingo'' to understand that ''Satan's own tiger'' was the cause of the stampede, but his inherent good sense admonished him not to run until he saw something to run from. He stepped to a near-by stump and mounted it, to see if possible the cause of the fright of the Mexican boys, but the animal bounding away looked to him to be only a big, tawny cat, carrying something white. He had often seen his mother's cat carry a mouse the same way.

Joe could not help feeling a sort of contempt for an animal that ran when not pursued; neither could he understand the terror of the Mexican, nor why it took Mr. Mars, who spoke the language like a native, half an hour to induce them to return to their work. So, as they were eating lunch, he asked Mr. Mars about the ''big cat.''

''Well, Joe,'' said the big foreman, ''that animal has more names than a professional 'crook.' He is called Mexican tiger, Mexican lion, mountain lion and catamount. Like all of his tribe, he gets his living by lying hid and springing out on passing animals as a cat catches mice or birds. He is sly and cowardly, and not often seen by day.

''The noise of the mill has frightened away many of the wild animals, but this one, driven by hunger, grew bold enough to come down that cliff beyond the clearing and carry away the leg of a goat that some of the men brought for dinner. I don't know why, but the Greasers are mortally afraid of him. They get too scared at the sight of any wild animal to hit a barn door with their old blunderbuss guns, but this fellow in particular has somehow given them a notion that he is protected by Satan. In fact, in their lingo they call him 'Satan's own tiger.'

''While generally so sly and cowardly, these beasts are as bold as a lion and as vindictive as a grizzly bear if their mates or young are molested. In that case the catamount knows no fear, and will follow you for miles to get revenge. You must kill him or he will kill you.''

In spite of Mr. Mars' warning, Joe's contempt for the animal he had seen only in rapid retreat grew, until he actually began to have dreams of killing a lion. While caring little for the opinion of the Mexicans, their admiration and voluble compliments to his courage in not running really turned Joe's head, and he made up his mind to try conclusions with the mountain lion.

Among his most cherished possessions, or what were to eventually become his, was a fine number ten gun that had been his father's. Joe had often trudged along when his father took short hunting trips, and had in this way learned the habits and how to strip the pelts from animals, and had almost come to regard himself as destined to become a great hunter. His mother, while she had never formally given him the gun as his very own, had sometimes allowed him to try his hand at shooting rabbits and other small game near the house. And now, as Joe thought more and more of his desired triumph as a tiger hunter, he felt a strange uneasiness. Not being a ''perfect'' boy, Joe had on occasion ''fibbed'' to the gentle little mother as to the extent of his rambles when he had gone beyond the prescribed limits; now he was already lying to his conscience and contemplating lying to his mother. Between the present and the time when he should display with pride the tiger skin as a trophy lay a desert of deceit that he dreaded to cross.

On one of the many Mexican holidays, when the desert was deserted except by Skayou, the chute man, Joe walked into the house, and with an air of unconcern very hard to assume, said:

''Mother, I think I will try to kill a few quail.''

''Very well, dear,'' she said in a cheerful tone that gave him a pang he never forgot; ''don't go too far.''

He tried to say, ''All right, mother,'' but somehow the words would not come. He felt like a ''thief in the night'' as he hastily picked up the gun and left the house. Looking over the supply of cartridges he had brought, he was rather surprised to find but one of buckshot. However, he did not dare to go back, as he knew his mother would ask questions and his heart would fail him.

The hill that was so noisy on work days seemed strangely lonely to-day, and Joe was really homesick before he reached the cliff where the great cat lived. A ledge of rock thirty feet high, like one step of a giant's stairs, wound around the base of the hill. Joe sat down on a rock at its foot, feeling a contempt for his surroundings and a greater for himself. He was here at the end of the quest, which had been a complete failure, with nothing but an uneasy conscience as his sole companion.

A soft ''pad, pad'' sounded above him, and Joe looked up. A pair of great yellow eyes in a big round head stared curiously at him, but with indifference in their gaze, for the great cat had not yet learned to fear man. Joe had barely time for one look when the great head was withdrawn, but the instinct of the hunter told him it would appear again.

With his finger on the trigger he pointed the gun at the spot where the head had disappeared. No time for the ''trimbles'' now, for the big, round head appeared again and Joe fired. He said afterwards that if he had taken thought he would surely have died of fright at what happened. A huge form shot out from the ledge, flew over his head like an arrow from a bow, and fell, with a sickening thud, among the leaves twenty feet below.

Joe hastened down to where the dying cat lay. In his own eyes he instantly became a hero, and life was hardly out of the body before he was flaying it in nervous haste, eager to get home with his trophy. The loose hide was soon stripped off. Joe threw it over his shoulder and started for home in triumph. He was but half way across the clearing when he heard a low moan from the mountain swelling quickly into a deep roar of grief and rage that made his blood run cold. Now he recalled with terrible distinctness Mr. Mars' words about what the mountain lion would do when either his mate or his young were disturbed. ''You will have to kill him or he will kill you,'' and poor Joe knew it would be a race for life. His one load of buckshot was gone, and he felt that the small shot would be useless. He could only make the best speed possible, and wonder how much faster the ''tiger'' could run.

Instinctively Joe directed his steps toward the chute. He could not tell why, but it seemed somehow a point of refuge. Old Skayou was there and saw Joe running as if Satan himself was after him. The old chute man, guessing the cause and deficient in courage, hid behind a pile of logs. Joe had little time to make plans. He had seen thousands of logs go down the chute with

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A minister wrote: "Your ideas are grand for the advanced minister—but can the young men understand?" It is the triumph of the teacher to bring the deepest ideas within the grasp of the student. However, when writing for circular, ask for a copy of our "Sublimest Drama of the Ages." If you can appreciate and enjoy the profoundest truths that ever thrilled the angels to wonder and to song, you can safely order the Institute.

The Pastors College, Champaign, Ill.

SCHOOLS AND COLLEGES.

BUTLER COLLEGE A Standard Co-educational College of the Liberal Arts. Exceptional opportunities for Ministerial Students. Faculty of well-trained men. Training courses for teachers. Good equipment. Address THOMAS C. HOWE, Pres., Indianapolis, Ind.

the speed of ten thousand feet a minute, and now he wished he could turn himself into a log. He stepped up on the chute and looked back. A thousand yards away he saw a tawny form bound over a log, and he knew the time had come for quick action. Doubling the skin under him and slinging the gun around his neck, he started down the chute with one faint hope, perhaps the tiger would think the chute a trap and turn back.

Joe thought he knew something of speed, but this was far beyond his wildest imagination. The air cut his face like needles and roared by his ears like a cataract. He wondered if he could stop. He grabbed at the "guide logs" on each side, but received a jerk that nearly tore his arms from his body. It served to slacken the speed, however, and he found that by making short, quick "grabs" he could slow up at pleasure.

Glancing back he saw, snapping, snarling, growling, the very maddest cat in all Mexico; but above its howl of rage came another sound, and Joe gave up all hope, for it was the roar of a log coming down the chute. Old Skayou came out of his hiding place in time to see the tiger disappear down the chute; it was a good chance to square with his old enemy, and he sent a log after it.

With a "Lord help me!" Joe slackened speed and threw himself over the guard log at a place where the chute was but ten feet above the ground, and struck the spreading limbs of a dwarf cedar that broke the force of the fall.

As he rolled from limb to limb like a wounded bird, Joe heard a scream of terror from his enemy, and at the same instant saw the great cat flying through the air, with legs extended like the arms of a windmill.

Joe struggled to his feet, feeling whipped and ashamed at his conduct, yet with a great thankfullness that he had been spared. He gave but a single glance at the still quivering mass, in which not a single bone remained unbroken, and felt old and sick. How he got home and to bed he never clearly remembered, but he was back at his work the next morning, and ever after shared the Mexican fear of "Satan's own tiger."

When Joe was a head taller than the little mother and general manager of the immense lumber plant; when he half-seriously complained that it was harder for him to keep mother from working too much than to do his own work, the story of the tiger was told for the first time.

Trembling with excitement, the mother listened in wild-eyed wonder, and as Joe finished, she said:

"Joe Carson, I've a great notion to whip you yet."

The Style That Goes.

Clyde Fitch, at a dinner given by a group of illustrators in honor of "Girls," his successful new play, produced one of his famous scrapbooks.

"In this scrapbook," said Mr. Fitch, "I have gathered passages from the year's 'best sellers.' The passages will give you some idea of the style that goes."

Then he read: "The worthy pastor appeared at the manse door, his hands thrust deep in the pockets of his loose jacket, while he turned the leaves of his prayerbook thoughtfully, anod wiped his glasses with a distraught air.'

" 'After the door was closed a stealthy foot slipped into the room, and with cautious hand extinguished the light.'

" 'Fitzgibbon lingered over his final lemonade, when a gentle voice tapped him on the shoulder, and, turning, he beheld his old friend once again.'

" 'The chariot of revolution is rolling onward, gnashing its teeth as it rolls.' "

The Old Year's Farewell.

With a shrill, sharp call rang the telephone,
And Teddy sprang to reply.
"Hello!" said a voice in a trembling tone,
"I've come to say 'Good-bye.'

"I must leave you all at twelve to-night,
I'm the Old Year, I'll explain;
This minute the New Year is on his flight
By the limited fast mail-train.

"I've given to you the best I had,
But the New Year is richer still;
He has stores of brand-new wisdom, my lad,
Your youthful brain to fill.

"He knows whole volumes of secrets rare,
Which he'll gladly tell to you;
He will teach you how to do and dare,
To be brave and loyal and true."

And then the voice grew weak and old;
"Ring off," it gently said;
While the bells of the happy New Year told
That the good Old Year had fled.
—*Julia P. Deane, in Children's Missionary Friend.*

JOE.

BY GRACE J. FULLER.

Unmindful of the passers-by, forgetful of his unsold papers, Joe, a ragged newsboy, stands in front of the Boston Store, enjoying by means of his vivid imagination the various articles displayed in the window. The snow falls unheeded on his bare feet, for he imagines them covered with new shoes. A long overcoat trimmed with fur protects his shivering form from the wind. His tingling fingers are warmed with pretty striped mittens. On a new red sled he coasts in the park, or with shining skates glides over the frozen river.

The voice of a fellow newsboy passing the store arouses Joe from his dream, and brushing the snow from his neglected papers, he calls aloud, "*Evening Post, Times, Daily Record.*"

A richly dressed woman who had approached the window at the request of her little son, had observed the newsboy's scanty apparel, his wistful look at the clothes, and his cheerful call. She spoke to the boy, who quickly removed his fragment of a cap, and politely asked, "Paper, lady?"

"The *Post*, please."

"Thank you, ma'am."

"Now come with me into the store."

"I dasn't go, lady; the manager drove all us newsies out once."

"I'll take you with me. Come."

They entered the store, ablaze with light and gorgeous with Christmas decorations. Joe timidly shrank behind his friend and gazed with wonder upon the beautiful things about him.

After a little while a gentleman to whom the lady had been talking called Joe aside, and soon, as if in a dream of fairyland, the ragged newsboy found himself arrayed in the very garments for which his little heart had been yearning. Thrilled with delight, Joe for a few seconds admired his new possessions, then called for his generous friend. Turning to the lady, his eyes full of gratitude, Joe reverently whispered, "Lady, did God send you?"

He hastened to his garret home to display his treasures. He bounded up the rickety stairs and dashed into the little room that was a home for four, exclaiming, "Mother, mother, look, look!"

I was just lookin' in a big window, wonderin' how it would feel to be dressed all up nice in new things that nobody else had wore, when a beautiful lady come up and asked me to go inside with her. I was afraid to go at first, but she said that it would be all right, an' I forgot all about being afraid after I got in, 'cause it was all so ellergant. Them big archways, you know, is fixed all up with holly and big red bells, fastened with yards and yards of red ribbons, and some places the lights spells "Merry Christmas." The lady just said somethin' to a man, and he took me to a pretty room, where first thing I knowed I was dressed in all these new things. Gee! Ain't they splendid, though!"

"Mother, I just b'lieve now what the teacher told us down at the mission about Christmas and God sendin' his own little boy down to earth for everybody; it must be so, 'cause he sure sent that beautiful lady, but when I asked her she only cried. I'm goin' back to the mission, and Tim can go too, mother; he can wear my new coat, an' I'll wear the overcoat. Say, mother, you hide these mittens away some place, and if Santa Claus forgets to bring Beth any, we'll give her these; she'll think it was Santy, just the same. I don't need 'em now, you know, for I've got two big pockets. Ain't it all lovely?" —The Junior Herald.

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists

Hill's Hair and Whisker Dye Black or Brown, 50c.

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PRICES.

Regular Topic Cards, with complete list of topics for 1909, with name of local church and minister on front page (per hundred)	$1.25
Cards with topics for six months, with name of local church on front page, and names of officers and committees (per hundred)	1.75
Cards with topics for six months, with name of local church on front page, and names of officers and committees, and names of leaders following each topic (per hundred)	3.25
Same cards, but with names of leaders on separate page (per hundred)	2.50

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MANUFACTURERS OF PRINTING INKS
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This Paper Printed with Ault & Wiborg Ink

Making Postal Cards for the Whole United States

By William S. Birge.

Probably few people are aware when they invest a cent in a United States postal card that they are stimulating the industry of Rumford Falls, Maine, or when they purchase a postage stamp they are booming the industry of a neighboring town, Mechanic Falls, Maine.

The big factory at Rumford Falls has recently been awarded another four-year contract by the United States government. In the last four years the output has been thirty-two hundred million cards. Some two million five hundred thousand pass through Boston every day in registered mail cars. Such cities as Boston and New York consume about two carloads a day.

After the spruce logs from the Maine woods have been chewed and chemically treated, the pulp flows into a big vat called the "digester." Here the pulp looks like a rich churning, but it is in reality the solution from which the cards are made—cards that will carry written messages all over the civilized world.

The wood pulp is run out on a screen of such fine mesh that the paper is long in gathering, and the result of this more than ordinary care is a firm, smooth card of the familiar cream yellow, free from inequalities of texture and from all flakes and shadows when held to the light.

In the big, clean finishing room, where the floor is littered with a clutter of books and newspapers, sit a score of neatly attired women smoothing the great sheets of book and postal stocks into piles. The least defect in the surface is detected at once by their supersensitive finger tips, and sheet after sheet is rejected for a blemish, invisible save to the touch.

Great trucks carry the postal paper to the printing establishment, but before the presses are set to work, each load must be inspected by a government inspector. This inspector first applies the bulk gauge to prove that the postal card is up to the standard in thickness.

The contract requires that each sheet be eleven one-thousandths of an inch in thickness. The second requirement is that every sheet shall endure the test of fifty pounds' pressure to the square inch. So into the strength-tester goes the sheet from the truck load, the pressure is applied and the indicator shows the value of the sheet.

The "blind man's test," or German test, is the third, and it is designed to show whether the surface of the card is properly resined, sized or finished. It is a vigorous application of pen and ink. Should the ink be absorbed, the surface is inferior in its glaze. When the markings are plainly apparent to the touch with "blind eyes," the calendering is satisfactory. Each sheet of stock fed into the printing press is registered automatically, so that an exact tally can be kept of all cards printed. The two presses have a united capacity of three million cards daily.

The girls who gum the packages together have to be very spry. With a dozen gummed strips between their lips, their trained fingers hover over the straight-edged packs of postal cards like hummingbirds, till, with a dash and a flutter, the band is in place

One young woman is behind each machine to box these packets, and others are kept busy folding the pasteboard boxes in which they are packed, five hundred in a box. The pasteboard packages are placed in wooden boxes of different sizes. They hold five thousand, ten thousand and fifty thousand cards.

The postal card craze has no effect in Rumford Falls. There is no busy season in the card mill. The same amount is produced day after day. The government requires that a certain amount be on hand at the factory. These are kept in a fire and burglar-proof vault, which has a capacity of one hundred million cards.

But this is not all the money Uncle Sam puts into the coffers of Maine manufacturers. A dozen miles from here, at Mechanic Falls, all the paper for the millions and millions of postage stamps used in the United States every month is manufactured.

Once a month, and sometimes oftener, a requisition is received for one million sheets of paper. Each sheet will make three hundred and sixty-one stamps. The sheets are 18½ by 20¾ inches and of the best quality of paper turned out of the mill. It is made of spruce and soda pulp.

Each sheet is marked with the letters U.S.P.S. (United States Postage Stamps) running lengthwise. The "Dandy Roll," used to make these letters, is the property of the United States government and must be given up at the expiration of the contract. The roll of brass wire is ninety inches long. The marks are made by the heavy raised letters of metal, placed at equal intervals on the surface. The paper is made in rolls weighing two hundred pounds, and the width of seventy-four inches is divided four times into sheets, as specified above. The next step is to mark the sheets so that the workmen in Washington shall have no trouble in keeping them right side up, i. e., with all the letters upright and running in vertical lines from top to bottom.

Then comes the sorting process, for none but the perfect sheets are accepted by Uncle Sam. This work is done by girls, who handle each sheet separately, holding it up and looking through it toward the light, by which means thin places and other defects are quickly discernible. The rejected sheets are thrown upon the floor, and one person is kept busy raking them together and gathering them up to be returned to the pulp room to be reground.

From start to finish the work requires the greatest care and precision, for there must not be a single defect in a single sheet sent to Washington, where the stamping, gumming and perforating are done.

The Greatest Year in Our History!

Notwithstanding the financial depression of the year;
Notwithstanding many difficulties that confronted us, yet, our sales of

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FOR THE YEAR NOW CLOSING HAVE BEEN

LARGELY IN EXCESS OF ALL OTHER YEARS.

"There's a Reason" why this is so, and that is, for OVER A QUARTER OF A CENTURY, we have furnished our schools with literature and other supplies, and we know what they need and want.

W. W. DOWLING and MARION STEVENSON, Editors

of our Bible-school quarterlies and papers are giving the schools the most helpful literature printed by any publishing house.

FOR THE COMING YEAR we have made some changes in the QUANTITY of matter; but the QUALITY is all there,—if anything, we can truly say, ***BETTER THAN EVER***

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AND SAMPLES OF OUR 1909 QUARTERLIES.

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WE ARE THANKFUL FOR THE YEAR'S BUSINESS; but we are prepared to serve more schools next year, and we are confidently expecting a larger increase in business for the year 1909 than we have ever had.

IF EXCELLENCE AND REASONABLE PRICES COUNT.

We have a Special Offer to make to Bible-Schools

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